THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—JESUS CHRIST.

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OUR FOURTEENTH VOLUME

begins with this number. It is thirteen years ago last June that the *Cynosure* began to peer, with diffidence and trembling, through the cloud banks of superstition which overcast the heavens. The cloud rift has widened until many constellations have appeared, and the unsetting Star of the Reform cheers ten thousand hearts and homes.

Our hope for the coming year is to make the *Cynosure* the best advocate of Christian reforms. Our readers shall be the judges. This we aim to do by enlarging our correspondence, by dealing fairly with public movements which have a relation to our work, and aiding to develop the greatest power of the Christian church and the Christian citizen against the evils that assail both. We hope also to introduce some new features, which will recommend themselves to all. First is a series of historical sketches, which shall give an account of every secret order possible; another is a second historical series which shall narrate the struggles and triumphs of the churches of Jesus Christ against the lodge power, especially those which appear in our list. These papers will be of great value to every reader; the labor of preparing them will be great but will not be in vain.

This additional work we undertake firmly believing that the effort will be appreciated and that with the help of friends and readers the influence of the *Cynosure* will be greatly increased this year through its enlarged circulation.

Topics of the Time.

The tolling of the midnight bells which woke the sleepers of our cities to tell them all was over, and that President Garfield was no more, was the beginning of a week of lamentation. The nation is in mourning. In this our severed communities have become one. There seems, indeed, but one intrusion to mar the solemn and stupendous scene of national woe. It is the proclamation, by a class of men who have debased their manhood and their citizenship, that they had once dragged the dead President through the dismal and degrading orgies of the lodge. The *Inter-ocean* first, in its drapery, published this, and Chicago, which has given but $13,000 to the Field fund, could get up a monstrous procession Monday afternoon, which from all appearance was far more in glory of Masonry and other secret lodges than any thing else.

Miss Frances E. Willard of temperance fame, utters a warning against the great Barnum show, as "a thorough-going circus" veneered by a menagerie, which people who care for public morals should avoid. Knowing that the great showman was a good temperance man she was beguiled into attending the show and speaks from experience. Yet Barnum's is probably the least objectionable of all the traveling caravans which drain the country yearly of surplus dimes and deplete still more the stock of virtue with their Sabbath breaking, profanity, drinking and indecent display.

While Bishop McNamara and his co-laborers in New York are rejoicing in the success of their effort to bring out from the superstitions of Rome those whose consciences are enlightened by the truth as it is in Christ, a remarkable conversion has just occurred in Rome. Count Henrico Compello, the arch-priest or canon of St. Peter's church at Rome, has publicly abjured Romanism and entered the little Methodist church in the Piazza del Popalo. In a discourse embodying his reasons for this important step, he mentions as one of the foremost his objections to a church which prevented a man from expressing sentiments toward his country and government which a patriot should cherish. This gentleman stands so high in social and ecclesiastical circles that his abjurgation has caused quite as great commotion among Catholic circles as that of Lord Ripon did a few years since among the Freemasons of England.

Following the announcement from Egypt of new discoveries that would entirely overthrow all former theories of the ancient religion of that country, and especially those that linked Freemasonry to the priests of Isis and Osiris, we have news from Mexico that discoverers among the ruins of that country have unearthed evidence that the ancient religious systems of that country and of Egypt were closely related and were both Masonic. The Egyptian discoveries, if true, will add wonderfully to our knowledge of the former inhabitants of the Nile valley. Thirty-nine mummies have been found, and several papyrus rolls, beside a large store of statues and other objects. The mummies are believed to be those of royal personages, including the Pharoah of the exodus, Rameses II.; the period covered by them being estimated to be 700 years. It is unlikely that anything will be found to shake the confidence of Freemasons in the antiquity of their system. Its principles took root about Cains' altar, and its branches ever since have grown green from the devil worships of earth.

A St. Petersburg correspondent gives us this picture of secret society management in Russia: "The Nihilists seem now to have been ruining nobles and country gentlemen. Several large landholders from the governments of Orevl, Tamboff, etc., have come in despair to St. Petersburg to beg the minister of the interior to find some remedy for the evil to which they are subject. The Nihilists adopt the following plan: A man dressed in the uniform of an ouradnik, or country policeman, rides into a village, and, taking out a paper, reads a ukase, in which the peasants are informed that the Czar, their father, forbids them to work for the nobles. The consequence is that, instead of the splendid harvest anticipated the fine crops are likely to rot in the fields for want of hands, for an ignorant peasant would never dream of disobeying an order which he supposed came from the Czar through the governor." Not unlike this are the frequent instances of lodge influence in breaking up the business of honest men who do not see fit to countenance the secret orders.

Another instance of the unity of the secret lodges in every land is another story from Russia, more horrible than the above, but not in the least less characteristic of the lodge system. A short time ago the body of a detective named Primm was found in the cemetery of the Russian city of Smolensk, where the unfortunate man had been murdered in cold blood by the revolutionists. Primm, it appears, had learned that a meeting of conspirators was to be held during the previous night in the burial-ground, and disguised as a laboring man had joined the assemblage for the purpose of identifying those present. It was his ill-fate to be recognized, seized and condemned to instant death. Several of the conspirators held him down while one of their chiefs deliberately cut his throat from ear to ear; thus, at least, runs the confession of two men who were subsequently arrested upon suspicion of being connected with the secret associations, and who, it is alleged, have frankly acknowledged their complicity in the crime.

—Grand Master Welch of Massachusetts, has posted up in his office a human skull and cross-bones, labelled, "All that remains of a book canvasser. Beware!" Mr. Welch is a lawyer and it does not immediately appear why this appurtenance of an anatomist's office should form a part of his furniture. But all is explained when it is known that the round, upper and back part of the skull has been neatly sawn off. The poor skeleton seems, therefore, to have furnished its share of the implements of a Knight Templar establishment—the death's-head, double-damnation wine goblet for the fifth libation.

We may at our peril reconcile ourselves to the world, but it will never reconcile itself to us.—*Baxter.*

Letter from South Africa.

It is the 6th of August while writing this letter, and our spring at Cape Town is near at hand. We have had quite a severe winter, yet we could stand the cold without warming our houses; you will say after all you did not have as much cold as we in America. This is true. We rejoice in being delivered from such severe cold weather, though foreigners, it is said want a change of climate after having spent here a few years.

The winter is here a rainy season, and often so much rain is pouring down that houses give way. This fact may remind one of the Saviour's words: "And the rain descended, and the floods came, and the winds blew [which may be very severe in this place, in summer from the southeast, in winter from nothwest] and beat upon that house; and it fell: and great was the fall of it." This disaster, in regard to the kingdom of God, may happen to befall many, even Anti-masonic professors of religion, though the Masonic ones must be, as it appears to me, especially in great danger, while their foundation looks very unsubstantial, by their attachment to an institution which denies Jesus Christ as the only foundation for salvation.

The rains, however, have not been so abundant this year, but enough, as the people say, to promise a good harvest for next summer. Providence seems to have directed it so that generally the nature of the harvest may be foretold by the nature of the winter. Thus the people feel like thanking God beforehand for the good things he has in store for them; while experience has taught them that they are in this, as a rule, not disappointed. God changes times and seasons, so the seasons seem to change somewhat on this place also. Rains commence later and keep on later than they used to do.

A little yet in regard to Masonry and Anti-masonry. I received a short while ago, quite an assortment of Anti-masonic books, sermons and tracts from the National Christian Association, in order to give people in this country a chance to know something about secret societies. I expected to pay for it, and send up the money when the books were sold; but to my great surprise, I received a letter telling me all this was made a donation to me as a faith missionary, which intelligence was received with gratitude to men, but especially to God, who inclines the hearts of his people to do so. I don't think they will be losers by it, even as regards financial matters, for in this also they need the blessing of the Lord, of which fact they will be conscious themselves.

Just before I got these books I was led to pray that the Lord would give sufficient means to such an Association to carry on that noble work of exposing the evil of secret societies, successfully. And perhaps this donation of about thirty dollars to me, and at a time in which it seemed very precious, may result, by the providence of God, in a donation to them ten times larger as theirs was to me. There is money plenty in America for their purpose, if the Lord only opens the hearts and the pockets for it. The former seem sometimes quite well opened for it, while the latter keep closed all the time. But this shows that the heart is not yet in such a state as it should be.

I sometimes tell even good Christian unmasonic people a little about the character of Masonry; but they look as if I am telling stories, and even say they can't believe it. Masons have had thus far their own way in making their order known, or pretending to do this, and then you know all about it. To a minister who respected Finney, having seen him while making a trip to America, and having rather a good opinion about Masonry, at least not according to truth, I lent a copy of Finney. I may trust Finney doing his own work while he is dead. I am selling books now, and the produce is for the Lord, supplying therewith the wants of his servant, who is trusting in him continually for justification, sanctification, and even for food and raiment, and is never disappointed. If the Lord will, I expect to write soon some more in the *Cynosure*. The Lord make you all earnest in the Anti-masonic cause.

Wm Hazenburg.

Are the Elect Deceived?

Nothing was more common some years ago, and perhaps nothing is more common now, than to hear from the pulpit and the religious press denunciations against infidelity. The ideal infidel was often the target for the preacher to aim at. This was very natural and proper; for he who undertakes to preach Christ to men, ought certainly to defend him against the attacks of infidel enemies.

But when infidelity no longer presents itself in a personal form alone, as in the case of Voltaire, Wollaston, Thomas Paine, Ethan Allen, Ingersoll, etc., but assumes the shape of a great organized conspiracy against the Christian religion, like Freemasonry, why are then the preachers and religious editors all silent? Nay, why do preachers and editors, while opposing ideal infidelity, or personal infidelity, find no difficulty in aiding and abetting infidelity when it becomes organized, and presents the bold face of numbers and discipline? Are the elect deceived? Are they afraid?

It is certain that many deceivers have entered into the world; and there are no greater deceivers than Freemasons. But their dressing up their infidelity in the mock robes of religion, ought not to decieve any man of true Christian piety and discernment. The religious externals of Freemasonry are like the royal regalia which Herod's soldiers put upon the Saviour, and any man who is fit to act as the shepherd of a flock ought to see this, and to warn his flock against it. The swelling popular preacher who receives ten thousand a year, and cries out from his pulpit, "Wolf ! wolf !" against Ingersoll, and then steals off slyly to make his lodging as a Freemason in a whole den of wolves, is aiding the wolves and not protecting his flock, or maintaining the interests of the Master whom he pretends to serve.

Among the numerous devices for deceiving and duping mankind there is none more effective than to present two objects for their consideration which resemble each other externally, but which are essentially wholly different. This is one of the arts of Jesuitry. When the Jesuit wishes to deceive and mislead the conscience he seeks to confuse the judgment by getting up an artificial object, or event, or devotion that shall resemble as nearly as possible some real object, or event, or devotion. He aims to clothe a lie with the habiliments [of truth. And he succeeds so well that it is utterly impossible wherever he rules to distinguish the truth from falsehood. Madam Bunsen gives a true trait of a Jesuit community, when, writing from Rome in 1831, she said—"The stories that are every day fabricated, and written from Rome, are beyond all belief." And it seems equally beyond belief that an American clergyman should aid and abet the Masonic lodge, which is a source of falsehood as prolific as ever was Jesuitry. As Jesuitry has made the religious capital of Christendom a nest of lies, so Freemasonry is making Washington, and every considerable village of the whole land, wherever a grand or a little lodge is, the source and center of lies. All the Scripture quotations made by Masonic monitors; all the rites and ceremonies of the lodge, all its priests, prelates and temples; its prayers, liturgies, etc., etc., are the mere externals of religion, designed to make vulgar minds think that Freemasonry is as good as the Christian religion, if not indeed a great deal better.

How can our enlightened clergy be deceived as to the true character of Freemasonry? As there is no woman in all Christendom, however ignorant she may be, who does not know the true value of virtue; so there ought not to be a clergyman in all Christendom who is not able to discern the difference between the religion of Christ and such a spurious mockery of it as Freemasonry. The Christian virtues can no more lie at the bottom of Freemasonry than they can at the bottom of Mohammedanism, or Mormonism.

Are our Masonic clergy deceived; or are they deceivers? They are laboring under a great error; and the only way to protect the church of Christ against that error, is not to employ them to preach. I will never pay any man to preach for me who is not capable of seeing that Freemasonry is mere organized infidelity. The American people who founded our republican government took very great care against permitting the state to impose a religion upon us; but a state religion, like that of England, however objectionable it may be, is far less fatal to spiritual life, and far less corruptive and demoralizing than this monstrous religion of the lodge which is being imposed upon us through a recreant clergy. For if the American clergy had remained true to the Christian religion, this infidel mimickry of it would never have taken such a ruinous hold of politics, our society, and our government as it has done.

This strange religion teaches assassination. Under its sway some of our governors call on the people to observe a day of fasting and prayer in order to implore divine mercy upon our President when he lay languishing beneath the stroke of the assassin. If these governors in calling on the people to observe a fast, had cautioned them that first of all they should abstain not from bread only but from the diabolic arts of Freemasonry, then, while our prayers would not have been the less efficacious in the present case, they might have tended powerfully to win the favor of God for the prevention of similar calamities in the future.

Where a people tolerate such a strange worship as that of the Masonic lodge, they must expect not only to have the lives of their Presidents struck at, but to have the character of every eminently good man in the country struck down, trampled upon and disgraced. American.

Two Temples.

BY JENNIE L. HARDIE.

Side by side are two temples erected, built of living stones.

The first is the temple of Jehovah, of which the Holy Spirit is the architect—consecrated to the ever living and true God. Its foundation is immovable. "Built upon the apostles and prophets, Jesus Christ himself being the chief corner stone. It is firmly built; cemented by love, and with no defect of any kind.

It is very large; so high that it reaches into the highest heavens; so broad that it takes in all, through all ages, "Who have washed their robes and made them white in the blood of the Lamb."

It is grand, because every several stone has been polished to brightness, and because of the presence within of the great I Am.

Before this temple are five gates through which all pass who are made fit to become stones in this living edifice. Their names are

these: Conviction, Repentance, Justification, Regeneration, Sanctification.

The other is the temple of Baal, of which the Prince of Darkness is the architect, who employed as his chief workmen some stone masons of London.

This temple is consecrated to the "God of Nature," an idol, called G. A. O. T. U. or "Grand Architect of the Universe." Its foundation is not solid; several gales have shaken it severely. Several stones of the foundation closely resemble King Solomon, Hiram, king of Tyre and "Hiram, son of the worker in brass, of the tribe of Naphtali," but on close inspection they are found to be three Londoners.

It is not compactly built; frightful oaths and fearful penalties are the means used to cement its living stones. It is, therefore, not without its "breaches in the wall."

Great stress is laid upon the size of this temple, but it is worthy of remark that only one fourth of the human family can, by any possible means, take places in it as living stones. Its height is not above that of any ordinary high building, and it opens toward the *east*.

Its admirers claim for it extraordinary splendor, on account of the beauty of its several stones; for, say they, none but the rarest are used. They are purified by a process known as "Strict obedience to the obligations of Masonry." It is, however, a remarkable fact that the material in this building, so far from being beautiful is really ugly; according to the accepted standard of taste, very ugly indeed.

It is claimed to be grand, but its grandeur is of the imagination only. There is nothing about the idol within that can inspire reverence or awe.

There are five gates before this temple also, through which all pass who are made a part of this living edifice. Boaz, Shibboleth, Jachin, Tubal Cain and Mah-hah-bone. However, when one has passed through the last of these gates he is less pure than before he entered the first.

Before this temple are those constantly crying, "Great and grand and beautiful is this temple, surpassing all others; and great is our god, his worship embraces that of all others."

But before the other temple stands one lone crier who utters these words to all who pass that way, "If the Lord be God follow him; but if Baal, then follow him."

Spring Valley, Minn.

If a woman of a family, especially the mother, make intellectual influences part of the daily life of the home, much more will be done to plant love of knowledge in their children's minds than can be effected by the ardent competition of examination at a later period of life.—*Lord Salisbury.*

The Sermon.

KEEPING THE FIRST LOVE AND DOING THE FIRST WORKS.

[Preached by Prof. C. A. Blanchard in the College chapel, Wheaton, Sabbath morning, September 18.]

I have against thee, that thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works.—Rev. 2: 4, 5.

This text is taken from the book of Revelation. In the first verse of the first chapter it is called the Revelation which God gave of Jesus Christ. That is, it is a revelation of Jesus Christ in his present state of exaltation. He had manifested himself to the world once as a servant, a man of sorrows, a healer, and preacher of righteousness. He is at present occupied in superintending the churches which he has bought with his blood. He is glorious in his appearance; clad in a garment falling from the shoulders to the feet; his head and hair as white as snow; his eyes like a flame of fire; a sword in his mouth, and seven stars in his right hand; thus beautiful and terrible was his form as shown to John, and in this guise he was looking at and walking among the seven candlesticks which represent the seven churches. We have thus a revelation of the personal condition and present labor of the Lord Jesus Christ. He is revealed to us in his character, state and occupation.

There is perhaps another meaning properly attached to the expression, The Revelation of Jesus Christ. It may mean the revelation of the future which Christ was to make to his people. It is not only a revelation of Jesus, but also a revelation of the things which must shortly come to pass. It contains in dim and shadowy outline the history of the rise and fall of empires, the prosperity and misfortunes of the church, the wiles, power, work and doom of the devil, the afflictions and the glorious triumph of the people of God. It seems designed as a closing note in the wondrous symphony of the Word of God to man—that Word which begins with Eden, marches along the dark hopeless centuries to Calvary, and then rises to the Holy City, New Jerusalem, descending from God, out of heaven, prepared as a bride adorned for her husband.

THE PRESENT BUSINESS OF OUR LORD, according to the book, is inspection of the churches. He is represented as interceding for us, of watching over us as individuals, but here he is seen busied with the organizations of those that love him. All through these letters to the churches he begins with, "I know thy works." And after asserting his personal knowledge he reproves or approves as he finds occasion to do. In this inspection he found among Ephesian Christians many things to commend. They were industrious, patient, persevering, and zealous. For these excellencies they receive due credit, and then he turns to the other side. They have lost their first love. That affection which they once had for Christ, which made labor a joy, suffering a pleasure and persecutions easy to endure, was gone. They were still carrying on church work. There is no hint that they had omitted Lord's day services, indulged in out-breaking sins, or been unmindful of the needy. The natural inference from the record is that they had been exemplary in all these respects. They had, however, lost their first love for Jesus. The works which they did were performed as adherents of a party or by the force of habit, or from some other cause than love to him. He gives them clearly to understand that services of this kind have no value to him. They may be useful to the world, but God takes no delight in them. If a man to gain popularity, or because his neighbors do, or for the glory of his church, puts a thousand dollars into a building, or a car load of Bibles, or food and clothing for the poor, men may be fed, clad or converted by means of his money, but God takes no delight in the man or his offering. With him "obedience is better than sacrifice and harkening than the fat of rams."

MEN MAY LOSE THEIR FIRST LOVE for Christ. Love is a movement of the affections or feelings. It is not an act of the intellect or the will. We know God by mind, or reason, the intellectual powers strictly so called. We decide to obey or disobey by the will power with which we are endowed. This will power may act in accord with or directly against the reason. All men know God intellectually, but some knowing him and his commands refuse to reverence him or regard his laws. The fool says in his heart that there is no God. He never says this in his mind, but only in his heart; that is, he cannot really doubt his existence, but he can and does refuse to obey. In between the knowing and the willing powers lies the feeling or sensibility of man, and this it is that loves and hates and is indifferent. Without affirming its universality, it is a general rule that the feelings depend upon the intellect, and the will upon the feelings. I can neither love nor hate a being of whom I know nothing. I can hardly refuse to love a being whom I know to be lovable, and can perhaps never love one whom I know to be unkind or wicked. Hence Satan's great endeavor is to prevent men from understanding the real character of themselves and God. If men can see their own characters, ignorant, weak, sinful, depraved, and then see God strong, loving, wise, gentle, undiscouraged, planning, pleading, suffering for their redemption, they cannot help loving him. Satan therefore inflates the pride and vanity of men. He makes them think of themselves more highly than they should think. Great, grand, glorious, smart, worshipful—these are the names that men like to associate with themselves and their fellows. He then pictures God as a harsh, unmerciful, unreasonable being, who takes delight in limiting the enjoyments and increasing the sorrows of men. So long as these two lies are believed the devil rules supreme in the heart of man; but when their eyes are opened to see the truth, they will love God and hate Satan and themselves, and, in cases where the spiritual discernment is sharp and clear the love of God will be deep and profound, an overflowing flood that sweeps all before it. We shall long for God, our hearts will cry out after him, his commands will be our delight, his yoke will be easy and his burden light. Now the first thought suggested to me by our text is this:

MEN MAY HAVE, AND LOSE THIS LOVE.

Another thought that comes close on the heels of this first one is, that they may lose this love and still continue much or all that they have been doing. When this love goes out of the heart there is as a rule no sudden shock. The man continues to read the Bible, to sing hymns, to repeat prayer, to conduct family worship, to attend church. He has his children baptized, he takes the communion, he gives to the poor, he teaches the ignorant. He tries those who claim to be apostles and are not and finds them liars. He is perfectly orthodox in theology, and is instantly down on all heresy. He is wide awake on all practical questions; slavery, tobacco, Masonry, and Sabbath-breaking, he is right on them all; and yet it may be true of him as of that Ephesian church, that he has fallen from his first love. The kingdom of God does not consist of meat and drink, though meat and drink are very good things; but it consists of righteousness, peace and joy in the Holy Ghost. Men may do good things simply from party spirit, and when they do thus they are condemned, not for their doing, but for the wicked spirit with which they act. It is not enough for us to know that we are right in the outward, we must be sure that we have the right spring and motive for action. If a man bestow his goods to feed the poor and give his body to be burned, and at the same time have lost his first love, it profits him nothing. If a man have not the spirit of Christ he is none of his. What is more sad than to see this form of godliness that denies the power, this body of religion without the spirit of religion. It is right here that the opportunity for church difficulties, quarrels and persecutions arise. I believe it surely true that of all the divisions, alienations, heart-burnings and disputes that have gladdened the devil and made angels weep from the beginning until now, not one ever arose except in the place where were one or more Christians who had lost their first love, and were feeding on the husks of some old experience that has been long dead

and should have been long buried. It is an excellent thing to have had a first love for Christ, but it is a sad thing to have left it and still to be proud of it and trusting to it. A very small portion of present honesty, truthfulness, humility, zeal and genuine love for God and man is worth all the past experiences that the world has ever known. In fact the blessings of the past will only increase our condemnation in the future, if we fail to retain and increase that first love that flowed into our heart at conversion.

HOW DOES THIS FIRST LOVE COME INTO THE HEART?

This is an important practical question for if we are conscious of a growing coldness and deadness in our religious life, to clearly perceive how the love of God once came may put us on the road to recover it. And, first, as already said, this first love springs up in our souls when we realize what we are and what God is. To read or to think seriously on our own helplessness and our deep depravity, together with a study of God's providential dealings with ourselves and others, will result in awakening the old love, because it will bring before us the old facts out of which the old love sprang. Write down in books or in your memories the times of blessing which God has given you and you will before long find yourself saying: "I love the Lord because he hath heard the voice of my supplication, because he hath inclined his ear unto me, therefore will I call upon him as long as I live."

A second fact is that the first love came to us after we had been reading or hearing these passages of Scripture that show the love of God, the doom of the sinner, and the sufferings of Christ. These truths of Scripture impressed upon the heart by the power of the Holy Spirit awaken love to God that is deep and strong as the tides of the sea.

We need also to remember that the same things which produced this first love will cause it to remain so long as they are continued. God does not withdraw from men; men withdraw from him, and then complain that he is not near at hand. It is with Christians as it was with Adam and Eve: God is true and men are false. God wills neither the eternal death of the sinner nor the unrepented sins that occasion it. God does not will that Christians should lose their first love and spend days, months, years, "Eyeless at Gaza, at a mill with slaves." He has made abundant provision for his children on their march to the Celestial city, and there is no need that they should sleep on the grounds of Giant Despair or be cudgeled nearly to death in Doubting Castle. He has planned a life for the Christian that grows brighter and brighter until the perfect day. If there come into this day of light and love days of darkness, doubt and despair, we have no right to charge them on God; they are of our own making, and must needs be repented of as are our other sins.

One can see at a glance, however, how the trouble comes about. Before one receives his first love he spends much time in religious meetings, he is often in prayer, and studies frequently the word of God. These are the instruments that the Holy Spirit has used to bring him from darkness to light and from the power of Satan to God. When the time of refreshing is past he will first allow worldly cares to crowd too much on these religious exercises and will by and by either neglect them altogether or perform them with his mind on the world. It makes no difference which he does: either will insure the departure of the Spirit, the loss of the first love and darkness of the heart. God is not mocked. He knows whether our prayers are from the throat or the heart; whether our reading is searching or skimming; whether we wish to grow in grace or care nothing about it. Those that honor him he will honor, but those that despise him will be lightly esteemed.

WHAT ARE ITS CHARACTERISTICS?

Let us now look for a little at the characteristics of this first love that we may be able intelligently to examine ourselves respecting its pressure or absence in our own hearts. And first, it is a deep, strong, tender love, that often brings tears to the eyes and always obedience in the life. When we realize for the first time the love of Jesus, actually appropriate to ourselves his buffets, spittings, stripes and death,—I say when we realize this, it stirs the fountain of feeling within us so that we long to do something to testify our gratitude. It is customary to make the attempts of the newly married pair to please one another a standing subject of sport. It is to be feared, however, that in many cases these attempts at service cease all too soon. Would God they might be continued throughout the life of every married couple. It would increase the sum total of human happiness and lessen the business of divorce courts. I mention this simply to show by a familiar illustration this characteristic of first love that is under consideration.

Second, this first love is always accompanied by love toward our fellows. The immediate effect of true conversion is to take out of the heart all grudges, envy, evil speakings, malice and ill-will. Little children often when asked whom they love, say: "I love everybody." Now except you become in this respect as little children you cannot enter the kingdom of God. If you have in you a spirit of harsh and bitter words, be sure that that is not the spirit of Christ. If you have had a first love, you have left it before that dark unlovely spirit got possession of you. Christ called the disciples that forsook him, "brethren;" he addressed Judas as "friend," the very night on which he betrayed him; and prayed for his murderers even while hanging on the tree. Put by the side of the least of his injuries the greatest of your wrongs. It is a pin point beside a mountain. Then compare the majestic love and compassion of Jesus with the way in which you have distributed the little thunderbolts of your wrath, and you can see how far you have departed from the humility of your first love.

Third. Another characteristic of this first love is its desire that others may share it. Guthrie tells a wonderful story of a man picked up at sea, a mere skeleton, who said in sepulchral tones, as soon as he was fairly on the boat that took him from the raft on which he had drifted four days without food or drink on the salty sea, "There is another man." Just saved himself, his first thought was for that other one who might perish. So it is with us in our first love. It is easy to tell men of Jesus, the Lamb of God, who takes away the sins of the world. It is natural to pray for deliverance to those who are led captive by Satan at his will. How is it with us to-day? Have we our first love for perishing men warm in our bosoms, or has it died down to ash-covered embers, or is it cold and dead? If we are not looking for that other man who is now "without hope and without God in the world," we have left our first love, and God calls on us to-day in this text to Ephesus to repent.

The last characteristic of this first love that I shall mention is eagerness for the house of God. A man in his first love for Christ can walk to church every night, six miles, through snow and ice, easier than the same man can go two blocks on a nice, dry walk when he has lost that first love. Men will carry on their every day's work and go to the sermon or prayer meeting with joy and alacrity in the one case, while they will creep at a snail's pace in the other, or not go at all. It is God's spirit that quickens man's spirit, and it is man's spirit that makes his body heavy or stupid, active or slow. If we have the first love strong in our hearts it will be easy for us to meet God's people and hard for us to stay away from the place where they gather, we shall find thoughts in our hearts and words on our tongues when we are in the social meetings of the church.

WHAT SHALL WE DO IF WE HAVE LOST IT?

The direction to the Ephesians was: 1st. Remember from whence thou art fallen. 2d. Repent. 3d. Do the first works, i. e., the works that brought the first love into your heart before. This is the whole story—remember, repent, return. God has provided means by which his banished may return to him. But there is danger in delay. Let us hasten to come anew to our Lord, to do our first works, to regain our first love, lest he be angry and cast us off forever.

THE NATION STRICKEN.

DEAD!

Were all our prayers, then, vain—since he is dead,
Each new-born hope of ours a painted cheat,
While crape hangs heavily along the street,
And, shrouding every home, a pall is spread!

Since his great soul its shattered house has fled,
And Death has borne away, on stealthy feet,
His life the nation prayed for—is it meet
We bear him to the tomb with doubt and dread?

The infidel may mock our prayers and say—
"Why did your God not answer you and save,
When human skill succumbed to fell Despair?"

But taunts like his shall turn no whit away,
Our eyes from heaven to dwell upon the grave;
"God's will be done," was Faith's large-answered prayer!

—The Standard.

President Garfield died at 10:35 Monday night, September 19th.

The doctors had made their final examination about an hour before and had retired hoping for a quiet night. All had given up any lingering hope of recovery and only death was expected. About ten o'clock his attendants noticed that the pulse rose to 120. In ten minutes he awoke complaining of severe pain in the region of the heart. Dr. Bliss was immediately called and saw that the end had come. The members of the family were summoned, but the President had passed into a stupor and all they could do was to watch the expiring breath while life went painlessly out. The scene about the dying man is thus described:

"Mrs. Garfield sat upon the bedside holding the hand of her dying husband. Dr. Hamilton stood on the opposite side and others were grouped about the President, who was unconscious even before the first of those summoned reached the chamber. No other persons were in the room. Mrs. Colonel Rockwell, sister of the President, with her daughter and Miss Mollie Garfield, sat upon a lounge in the hall.

"The President was breathing heavily and at increasing intervals. The doctors whispered to each other two or three times, but aside from this no word was spoken. Two or three sighs and some suppressed sobbing were heard from groups of negroes in the door, but all the rest were silent. The heavy breathing of the President continued for about fifteen minutes, and then ceased. Consciousness did not return. Death was absolutely painless. When all was over Mrs. Garfield quietly withdrew to her room. Dr. Hamilton smoothed the features of the dead President, and the other physicians and attendants straightened limbs.

"Mrs. Garfield returned about half an hour later, and sat silently upon the bedside, the tears running in floods over her cheeks, but her whole demeanor manifesting her heroic spirit and self-control in this supreme hour of her grief."

THE FUNERAL.

On Wednesday morning the remains of the President were placed in one of the rooms of Francklyn cottage and the citizens of Long

Branch filed in for a last look. At 9:30 Chief Justice Waite, the members of the Cabinet, and the afflicted family listened to religious services by Rev. Charles J. Young of the Reformed church. Soon afterward the party passed out to the train, which moved off to Elberon, at 10 o'clock. At that station the special car occupied by President Arthur and ex-President Grant was met, and they took seats with the members of the Cabinet. The route to the national capital was found to be decorated with mourning emblems, the people standing with uncovered heads, and every church bell tolling in honor of the illustrious dead. Washington was reached at 4:35 P. M. The cortege proceeded to the capitol, where the remains were laid in state until Friday afternoon. The public were allowed to take a final view, and kept moving past until midnight and during the next day. Friday morning Mrs. Garfield, who did not attend the official funeral of the afternoon, took her last visit to her husband's coffin.

About 2 P. M. the doors of the rotunda were opened and an audience of about 1,500 admitted, consisting of the officers of the government, the foreign legations, members of Congress, etc. Dr. Rankin of the Congregational church, Washington, Dr. Errett, editor of the *Christian Standard*, Cincinnati, and Rev. Frederick Power, the late President's pastor, conducted the services.

Two special trains bore the body and the mourning friends to Cleveland, reaching there early Saturday afternoon. A large pavilion suitably prepared where the remains laid in state till Monday afternoon, when they were borne to their last home in Lake View cemetery. The funeral services at Cleveland were conducted by Dr. Errett.

THE AUTOPSY

was made in the presence of all the attending physicians by Dr. Lamb, assistant surgeon of the Medical Museum. The report, signed by the eight physicians, says: "It was found that the ball, after fracturing the right eleventh rib, passed through the spinal column, in front of the spinal canal, fracturing the first lumbar vertebra, driving a number of small fragments of bone into the adjacent soft parts, and lodging just below the pancreas, about two inches and a half to the left of the spine and behind the peritoneum, where it had become completely encysted. The immediate cause of death was secondary hemorrhage from one of the mesenteric arteries adjoining the track of the ball, the blood rupturing the peritoneum and nearly a pint escaping into the abdominal cavity. This hemorrhage is believed to have been the cause of the severe pain in the lower part of the chest complained of just before death. The abscess, a cavity six inches by four in dimensions, was found in the vicinity of the gall bladder between the liver and transverse colon. Along the suppuration a channel extended from the external wound, between the loin muscles and right kidney, almost to the right groin. This channel, now known to be due to the burrowing of pus from the wound, was supposed during life to have been the track of the ball." The management of the case is severely criticised by rival doctors, but the wound was undoubtedly mortal and that life was preserved for seventy-nine days, proves the skill and care of the attendants.

FOREIGN SYMPATHY.

The close of President Garfield's heroic struggle for life has called out touching tributes from nearly all the civilized nations. Secretary Blaine received on Wednesday dispatches from the President of France, the Sultan of Turkey, the Parliament of South Australia, the King of Italy, the government of Servia, the King of Portugal, the Pope, the King of Belgium, the Governor General of Canada, and a monster meeting at Liverpool. Queen Victoria sent a personal telegram of sympathy to Mrs. Garfield and directed the British minister to provide at her expense a suitable floral tribute. Her court and that of Spain went into mourning for America's loss.

THE NEW PRESIDENT.

General Arthur was notified by the Cabinet immediately of the President's death, and at their request took the oath of office in his own house that night. On further consultation with the Cabinet he was formally sworn in by Chief Justice Waite in the Capitol on Thursday. His brief address on the occasion was manly and able, and greatly reassured the nation in his appreciation of President Garfield's work and his determination to carry it forward. He retains the Cabinet entire, though probably there will soon be changes. His first act was a proclamation calling upon the nation to observe Monday "as a day of humiliation and mourning." On Friday he issued an order convening the Senate on the 10th of October.

DESECRATION.

Like vultures bending over their prey the President was no sooner dead than the lodges set up their jackal bark. Garfield had joined to the Masonic order, evidently through his aversion to displease companions, but the lodge cannot show a letter, speech or document to prove that he had any respect for them. Nevertheless the Knight Templar Masons have crowded themselves in at every point, brazenly claiming the post of honor. At Cleveland they succeeded; but in the official procession at Washington these brazen-faced gentry were left out. The only place left for them was in the rear with the amalgamated boot blacks and other "organized societies." Whatever place Gov. Foster granted them on Monday afternoon, they will have no hand in the final interment. Mrs. Garfield, with that good sense and modesty which must forever honor her among American women, preferred a quiet funeral throughout. At her wish the body of her husband was laid in the public vault, to be after a short time removed quietly and placed by friends in its last resting place.

Garfield as a Christian Man.

Chaplain G. G. Mullins, of the United States Quartermaster Department, was an intimate friend of the late President. In an interview at St. Louis with a newspaper reporter he gave the following facts from his acquaintance of Mr. Garfield's religious views and habits:

"One of the most remarkable religious traits of the late President's character was his inveterate opposition to any ostentatious display in the affairs of religion. I preached the inaugural sermon at Washington, and purposely avoided any allusion to the worthy brother, and by not referring to him completely ignored him. After the service Garfield came to me, and waiting until the crowd had dispersed he took me by the hand, and wringing it warmly said: 'I thank you, especially, for having let me alone to day.' He was humble and unobtrusive always, and in former years he could always be regularly seen every Sunday climbing the hill toward our little chapel. He was shabbily dressed, supported his aged mother on one arm, furnishing a lovely example of filial respect. During his illness he affirmed his Christianity on many occasions. He was heroical in his belief, and to his attendants repeated often: 'I am not afraid to die; my trust is in God.' To the last he was calm and trustful in Providence, but he was prepared to resent any intrusion on his private devotions. The Disciples were anxious to join in prayer at his bedside, but in deference to his expressed wishes they refrained from any public demonstration. He loved his church and put great stress on the power of the Bible. I have, as you know, charge of the educational department of the army, and in these matters the deceased took an undying interest. On many occasions he commended me to be careful of the religious education of men and women stationed at outlying posts; and last spring when we met in Washington he charged me as follows: 'Chaplain, it is your duty to carry the Bible to every man and woman at the government frontier posts, and before God you will be held responsible for every neglect.'

"As another illustration of the President's humility I will relate what occurred shortly after his inauguration. Some of the brethren proposed to go to New York and raise $100,000 to build a court or fashionable church. Mr. Garfield was not consulted, but when he heard of the movement he protested against any political interference with church matters, and in his simple language said: 'My people only want a simple, neat, comfortable church, and they themselves must build it.'"

"What were his personal religious sentiments?"

"He was strictly evangelical, and knew the Bible as well as the sharpest theologian. He had a most exalted idea of the divinity of Christ, and on no occasion would he meekly submit to any disparagement. He was a sincere, pure-minded Christian, and while in church his devotional attitude was particularly noticeable. He may have been careless in his demeanor on coming to service, but as soon as the service commenced his whole outward appearance underwent a complete change. From the first prayer to the benediction he was wrapped in devotion, and no external affairs could divert his flow of piety. In church we have on two Sundays in the month communion service, known as the Lord's Supper, and on these occasions Gen. Garfield was a regular attendant, and always approached the feast in a sincere manner."

At a union meeting to offer prayers for the President's recovery, at Gettysburg, Pa., the Rev. Dr. Stork of Baltimore, who had been a roommate of Garfield at Williams College, stated that it was a consolation to know that the President, for whom prayers were now being offered, had been all his life in the daily habit of prayer. He was a praying boy and a praying man. Nor had he ever been ashamed to pray. While at college it was the practice of Mr. Garfield and Mr. Stork to pray together at the close of each day, and on the last occasion when the latter had seen the President, which was in Mr. Garfield's house in Washington, while he was one of the leaders in the House of Representatives, they spent the evening in conversation upon old scenes and friends; and when the night was well spent they knelt down together before separating, and as of old prayed together for God's blessing upon the particular work to which each had been called.

Correspondence.

Prof. Jannet's Letters.

I have read with interest the letters of Monsieur Jannet published in the *Cynosure*, and have conceived an ardent desire to learn from a writer of so much devotion to our cause his opinion concerning the Freemasonry of Voltaire. The idea is entertained by some that Voltaire was one of the original institutors of the Masonic lodge, and that the character of that distinguished infidel is as thoroughly enshrined in Freemasonry as ever was the statue of Jove in the capitol of Rome. As Monsieur Jannet has unequalled facilities for tracing out the Masonic course of Voltaire through the mazes of infidelity, I hope that he with find it agreeable to favor us may his views on the subject, being assured that they will be possessed of the highest historic value.

A. Reader.

The Thomas Trial.

Editor Cynosure:—In reference o the Thomas trial, the report of he first letter being somewhat gen-ral, a slight detail of the proceed-ngs may be of interest.

The trial began somewhat ad-ersely; and the failure of the coun-l for the church to put in a solid ppearance, seemed both to forecast gloomy shadow, and to intensify he audacity of the defense, who ere from the first intensely bom-astic, especially as to the alleged in-fficiency and indefiniteness of the Iethodist "standards." If what ney claim and labored for, in ten ours of solid debate, by three alter-ate speakers, should prove to be rue; if the Methodist church has iled to protect itself from incur-ons by such insiduous, aye, treach-rous foes, even then, the case would ill be as good, as that of a quiet mily whose house had been pillag-d while they, neglectful of bolting he doors, had trustfully gone to hurch. At the close of the long, olid work of the defense, at the ose of ten hours of dust-throwing nd clouding of the case, the writer aid to himself, "If this is Method-m; if such jellyfish theology finds o ready an application to the creed f the followers of Wesley, then ood-bye, and a long farewell to Iethodism." But happily, with a eep, subterraneous roll, the protest dvances and gives an emphatic *no*, o allegations so unblushing and au-acious.

The testimony in the case consist-d of extracts from printed ser-ions, and personal testimony of everal individuals. The charges ere directed chiefly to three points: nspiration, the atonement, and fu-ure punishment. Among other nings in the testimony of M. M. arkhurst, as expressed to him by r. Thomas was the following: There are a good many things in he Old Testament that I would not elieve if I found them in any other ook, and I won't believe them any uicker because I find them in the ld Testament." Also, "There are good many things in the Old Tes-ament that the Methodist church nust throw overboard or they will ink her." Of this statement, conversation and all, Dr. Thomas had no recollection whatever.

The Rev. Mr. Caldwell testified, hat at a preacher's meeting, in the resence of a number of clergymen, ive of whom it was said were ready o corroborate it; Dr. Thomas spoke s follows: "The design of the tonement was not to reconcile God o man, but man to God." The sub-tance of this statement Dr. Thom-as did not deny, but apparently de-ired to screen himself by intimat-ng that some other person in the meeting had said as much, and it was with difficulty that he was kept in his testimony from associating with himself some one whose influ-ence might be of weight.

Here then, seemed to be the first point made. On the points previously mentioned, the *Inter-ocean* of the 9th, speaking editorially, said as follows: "We submit that this is not the spirit that should be displayed on such an occasion and in such a case. It is worse than a waste of time to haggle about a point that, so far as the world is concerned, has been confessed, and which we have supposed Dr. Thomas to be proud of. The sentiments as expressed are notorious. They have been heard by thousands and read by hundreds of thousands. The mystery now is, why he allows his counsel to deny, by implication at least, what he himself has seemed so anxious to make known."

During Dr. Thomas' first year's pastorate at Centenary, several ladies, feeling serious concerning his teachings, formed themselves into a committee, and called upon him for an explanation. One of these was a Central Park school teacher, Sophia Phelps, who testified as follows: "To the question relating to the Scripture which says, 'We overcome through the blood of the Lamb,' the reply was, '*No*, we overcome through the love of the Lamb.'"

Mrs. Francis W. Benjamin testified that to the question, 'Is there any other way to be saved except through the blood of the Lamb.' The answer was, 'The blood has nothing to do with it; it is character.' She also testified that she heard him say, in a sermon, that, "He could not see why in the goodness of God, all should not be finally restored in all the ages of eternity."

Mrs. Marilla E. Garrett, a very intelligent lady, testified that, in answer to the question, "Why not answer the skeptical mind by preaching Christ instead of preaching doubts," the reply was, "He did not want a hobby of preaching Christ; that there was enough of them around now; that his life was everything for us; it was our pattern." Also that "He looked upon the death of Christ very much as the death of Stephen—that he died a martyr to his cause."

Mrs. C. B. Carter testified that in regard to future punishment was made the remark that "The idea of Almighty God sending a soul to eternal punishment was all bosh." Also that in the pastor's class, in the presence of young Christians, the questioned said he "Was not sure whether there was a probation after death, or whether the wicked were cut off root and branch."

Touching these testimonies on inspiration Dr. Thomas dodged the issue of a belief in various events related in Scripture by a free reference to the verbal theory.

Concerning the atonement he said he meant that "The blood represented to us the life, the love of Christ, which would become a power on character; and that we should not look upon Christ's death as that he paid our penalty and enacted our righteousness, and that we were saved thereby, but we were saved by [the following bundle of self-contradictions] the regeneration, the inward righteousness, the character that we attained through the love, and death, and vicarious work of Christ."

In vain did the ladies point him to the endearing 53d chapter of Isaiah, "But he was wounded for our transgressions, he was bruised for our iniquities; surely he hath borne our griefs and carried our sorrows." Also Luke 4: 17-21: "This day is this Scripture fulfilled in your ears." Lev. 17: 11: "For it is blood maketh an atonement for the soul." Col. 1: 14: "In whom we have redemption, through his blood." Mark 14: 24: This is my blood of the New Testament, which is shed for you." Heb. 9: 22: "And almost all things are by the law purged with blood; and without shedding of blood is no remission." 1 John 1: 7: "And the blood of Jesus Christ his Son cleanseth us from all sin." Rev. 7: 14: "And have washed their robes and made them white in the blood of the Lamb." Rev. 12: 11: "And they overcame him by the blood of the Lamb." Eph. 2: 8-9: "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." "Not of works, lest any man should boast."

Relating to his statements on future punishment and restoration, Dr. Thomas had no recollection, but did not deny the substance of the testimony.

The most unfortunate feature of this testimony, although it was intelligent and weighty, was that it was given by women. A feature so unmasonic and distasteful to these garret-worshipers; for, as Thomas Paine said about his book, the "Age of Reason," "If the devil ever had a hand in anything he had it in that book," so the writer could not refrain from saying, repeatedly, "If the devil and Masonry ever had a hand or were represented in anything, such was certainly the case here." Take away Masonry, with its magical powers of unifying and leveling of all religious beliefs, and these brethren never would have been found out in this desert of unbelief, working indirectly, yet sincerely as they think, at undermining the very foundations of the Christian religion.

In reference to Mr. Parkhurst's closing words, which have raised such a widespread howl and roar in the camp of the enemy, no part of his speech will prove more truthful, telling and restraining. The *Star and Covenant*, the Universalist organ of this city, after quoting the language, which was as follows, "There are gray-haired fathers in this city, there are broken-hearted mothers in this city, who are weeping over their sons, whose downfall in theatre-going, in dancing, in card-playing and beer-drinking began with their accepting these views from Dr. Thomas," comments as follows: "The hisses that greeted these utterances indicated the way in which decent people received these slanders." On this point the writer enters his protest; the hisses did not begin for a brief interval after Mr. Parkhurst closed; and by whom were they started? The audience was composed largely of Thomas' sympathizers, consisting of Unitarians, Universalists, Spiritualists and Freelovers; of these latter two classes the southwest corner of the room contained a perfect squad, and so scoffing were they during nearly the whole of Mr. Parkhurst's remarks that the writer could scarcely catch them. So much for the hisses, from that quarter at least. No, in this matter Mr. Parkhurst spoke too powerfully plain and truthful, and the statements are daily being sorrowfully corroborated.

Now, Mr. Editor, permit me to ask you to correct an error that occurred in last week's *Cynosure*. In all respect to Methodism, the writer would say that he is not a Methodist, but a member of a sister denomination.

J. C. Schoenberger.

Our Mail.

Rev. I. Daboll, North Hampton, Ill., writes a good thought:

"In being received into the M. E. church the candidate is required to 'renounce the devil and all his works,' and it is wonderfully strange to me that preachers and leaders in different churches will allow themselves to be ensnared by the devil, and blinded at that, as they are in Oddfellowship and Freemasonry."

Miss F. Mitchell, Pittson, Ill., writes:

"I have obtained the promise of one minister that he will read the Cynosure thoroughly for one year at least. He is anti-secrecy at heart, but does not take an open stand for the reason that he does not know what a soul-destroying institution Freemasonry is. He was much surprised when I told him it was a counterfeit of true religion, professing to save souls without Christ. He is a strong reformer, etc. I feel I have a good starting point."

It would be well for the cause of truth if there were more missionary labor expended in similar ways. No better men exists, as a rule, than those in the Gospel ministry; the difficulty is that so many of them are uninformed as to the real facts regarding secretism.

Mr. Jacob Phillips, Smithdale, Illinois, writes:

"My prayers and my strong desires are for the cause of the right and truth, and for the Cynosure and its editors."

Mr. Phillips sends two subscribers, one of whom formerly belonged to the Oddfellows in England.

Bro. J. A. Richards, Fort Scott, Kan., sends along a renewal, with the following good word:

"I am bearing steady testimony for the truth against lodgery. God bless you and your work."

S. M'Conaughy, Atkinson, Ill., writes:

"I was pleased with Mr. Ronayne's questions." She sends the following on hope: "The Lord Jesus Christ which is our hope."—1 Tim. 1:1. "And every man that hath this hope in him purifieth himself, even as he is pure."—1 John 3:3. In regard to the doctrines of the Nicolaitaines, 1 Tim. 4:1-3.

Mrs. Matilda A. Hitchcock, Denton, Mich., writes:

"I think a great deal of the Christian Cynosure; next to my Bible it is my greatest comfort. . . . . Masonry rules in this place."

Linus Chittenden, Crystal Lake, Ill., writes:

"In this county the thing falsely called Freemasonry is fairly on the wane."

That fact is doubtless largely due to Bro. Chittenden's earnest efforts during the years past. This is the way Anti-masons "build up the lodge."

John W. Smith, Wenona, Ill., subscribes for two copies of the Cynosure to friends in the East, and writes:

"There is great need of reform work in our town. I think secrecy has the majority there. There are some antis, but they are as those that are dead, or rather not alive to fight Masonry. Some are so foolish as to think it will die out of itself, and that fighting it is only adding fuel to the fire; but this is only vanity. . . . . It seems that at the present day the head has to become the tail, and there can be no justice nor equity, neither in the streets nor in the courts, where justice ought to be; therefore wickedness and cruelty must reign and God's children bold their peace. There should be prayer to God and labor also to right these things. All God's people must be co-workers with him."

John Hepburn, Knight, Oregon, writes:

"Can't you send a missionary to Oregon to teach and preach our reform? Bro. Hinman is a man I esteem much. I love his letters very much. I think the Christian Cynosure workers are a great power in God's hands, and will do great good."

Charles A. Eastman, Lewiston, Maine, writes, ordering tracts and books, and says:

"The State Fair is holden here this week, and I circulate the tracts sent among our citizens, trusting they may do good."

There is a hint in this for hundreds of our readers elsewhere. State and county fairs are now coming on all over the country. Satan is always on the alert at these places—why not get some tracts and circulate them? Think of it.

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, Sept. 29.—Commit thy way unto the Lord; trust also in him; and he shall bring it to pass.—Ps. 37: 5.

Friday, Sept. 30.—O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps.—Jer. 10: 23.

Saturday, Oct. 1.—I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.—Rom. 12: 1.

Sabbath, Oct. 2.—God loveth a cheerful giver.—2 Cor. 9: 7.

Monday, Oct. 3.—The Lord is gracious, and full of compassion; slow to anger, and of great mercy. —Ps. 145: 8.

Tuesday, Ot. 4.—Be not slothful, but followers of them who through faith and patience inherit the promise.—Heb. 6: 2.

Wednesday, Oct. 5.—Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Rev. 14: 13.

Romanists manage to find some pretext for discouraging and, where it is practicable, forbidding the reading of the Holy Scriptures. The New York *Freeman's Journal*, recently said: "The reading of the Bible by undirected and uninstructed people, young and old, has made more unbelievers and scoffers than the reading of 'The Age of Reason.'" The latter is the name of the scurrilous book in which Tom Paine gave vent to his malice against the Bible. Men who can speak of the Word of God as does the *Freeman's Journal* can hardly have a much better opinion of it than he who wrote the "Age of Reason." It must be a bad book, if it makes unbelievers and scoffers. But it makes no such thing, and Romanists would only frighten people from reading it that Romish errors may not be detected and shunned. The Bible brings light and life to the soul.—*Lutheran Standard.*

Home and Farm.

The great advantage in raising willow trees for fuel and shelter consists in the fact that they grow during a longer period in each year than other trees. Willows are the first to put out leaves in the spring, and they continue to grow till heavy frosts occur in the fall. Willows are now growing finely in spite of the protracted drouth.

P. T. Quinn, who has tried fifteen different mixtures for the cabbage worm, prefers twenty parts gypsum, three or four of quicklime and one of carbolic acid, sprinkled thinly over the leaves when wet with dew or rain, repeating the application as often as necessary, which may be a number of times.

The miserable, soggy mass which is set upon the dinner tables, in the northern part of the United States especially, under the name of boiled rice, is a libel upon one of the most wholesome and delicious of our American cereals. Rice should be barely covered only with cold water and set over a moderate fire in a tightly covered vessel. The result is that the rice is cooked by steam rather than by boiling. When nearly done the cover should be removed and the surplus steam allowed to escape. When turned out, it is a mass of snow-white kernels each separate from the other, and there is as great a difference between it and the article as ordinarily prepared as between a fine mealy potato and a water-soaked one.

Lettuce for Winter.—Almost any time from the middle of September to the middle of October, lettuce may be sown in cold frames in a sheltered situation, covered with glass or boards when the weather is cool, and exposed to the air when warm or moderately warm. It will give a very fair article the early part of winter, say throughout December. Lettuce can also be sown the last of October in the open beds for early spring heading, taking some of the earliest and latest varieties, and covering the plants carefully, but not too heavily, through the winter. Very good heads can thus be raised, and it comes very opportunely in April.—*Sel.*

Bran on Carpets.—Take a pint of any coarse bran—a pint is sufficient for an average room—dampen with as much water as it will hold without dripping, being wet enough to make "splashes" on the carpet, sprinkle it over half the carpet, then commence next the wall and sweep the bran over the other half. When the sweeping is finished the bran, if tightly operated, will have absorbed the dust, and the furniture will be easily rubbed over. This applies to ingrain, rag or other than brussels, and will not soil the finest fabric, wall or paper.

How to Cook Vegetables.—It is often observed that a meal from vegetables is not satisfying; but it frequently happens that the persons who thus object do not know even how to boil a vegetable. The rule is simple, and should never be forgotten. Every kind of vegetable intended to be served whole should, when put to boil, be placed at once in boiling water; and this applies especially to potatoes and vegetables from which the outer coating has been removed. Now, it often happens that potatoes, etc., are, to save time, placed in cold water and left to boil gradually. It is just this which allows the nutritious matter to escape, and renders the meal unsatisfying. When, on the contrary, the water boils from the moment that the vegetable is immersed in it, the albumen is partially coagulated near the surface, and serves to retain the virtue of the vegetable. The reverse is of course, the rule for making soup, or any dish from which the water will not be drained. By placing the vegetables in cold water, the albumen is slowly dissolved and actually mixes with the water—a process most necessary for the production of nutritious soup.—*Housekeeper.*

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPT. 29, 1881.

Our National Calamity.

The people of the United States have been called by their President, and the call has been endorsed by State and municipal authorities, to "mourning and humiliation" before God. In the words of President Arthur, we are exhorted to "bow before the Almighty, and seek from him that consolation in our affliction, and that sanctification of our loss" in the assassination of a beloved chief magistrate, President Garfield, which only God can give.

To comply with this rational, official and Scriptural injunction we must seek the cause of national afflictions and their cure.

Now God has set up one and only one nation as a medium and channel of instruction to our race. Opening the records of that wonderful nation, we find Moses, their patriot prophet and president giving at large the procuring causes of national disaster and of national deliverance and success.

The first grand generic cause of national calamities was declared by him to be *the adulteration and corruption of the national religion.*

To copy out the declarations of the Scriptures that national disasters are caused by false religious worships would be to transcribe a very considerable part of the Old Testament.

In his valedictory address, as Moses was leaving the people whom he had loved and led for almost half a century, human language seems to groan under the burden of his terrific denunciations of wrath against the false altars which he foresaw would rise up in the future and desolate his land and people. "They provoked him to jealousy with strange gods;" the word *gods* being inserted as not in the text of Moses' speech. The meaning is, "strange religious worships and contrivances." For he that has a strange worship has a strange god. He calls all such human altars and inventions "vanities" and "abominations," and adds, "A fire is kindled in mine anger and shall burn to the lowest hell, and shall consume the earth and her incense, and set on fire the foundations of the mountains." (Deut. 32d chap.) And I need not add, not one word of these fearful prophecies fell to the ground until all were fulfilled.

National calamities follow national sins as ordinary effects follow their causes. Let us see *how?* and *why?*

First, then, those spurious religions, altars, and rites, by slow substitution struck out the *Decalogue* which God gave as the moral standard of right and wrong; and, by consequence, their laws became hollow, fluctuating expedients, having no force but that imparted by the swords of conquerors and the daggers of successful assassins.

Next followed the prostration of marriage; displaced, as in Asia to-day, by the harem and seraglio, and the weaker sex became beasts of burden and objects of lust. The Scripture gone, displaced by spurious religious rites, the God-sanctioned marriage of Eden was forgotten or took its place among religious myths; households had a multiplicity of mothers, and children grew up with the culture and disposition of young wolves.

Then, the Decalogue gone, by the displacing of God, its author, by priestly tricks and ceremonies, there was no Sabbath, no day of instruction or rest, and the masses, imbruited by ignorance and toil, or made savage by idleness, vice, and hunger, turn on their rulers like uncaged animals on their keepers, and property, laws, and legal institutions sink and go out in a chaos of popular despair, rage and vengeance. And history shows that the only escape from such horrors has been found in a race of conquerors, Cæsars, Tamerlanes, Attilas, Alarics and Napoleons, who have bequeathed to Asia and Europe a state of society in which standing armies consume the earnings of the masses; the able-bodied men are drawn off as soldiers, and the weak arms of women and children cultivate the fields.

Let us thank God that our rulers have exhorted us to turn to the Almighty. Let us tear down all false worships, and like the prophet Elijah, "*Repair the altar of the Lord which is broken down.*" Let us restore his Sabbaths. Let us rescue the thousands on thousands of our ablest and most enterprising young men, who now bring to our tables the comforts of our mighty continent through the broken law of God. Let us restore the Decalogue, that divine epitome of all just jurisprudence, to honor. Let us restore to our schools those Holy Scriptures which our slaughtered President loved so well, in which the Messiah of the Old Testament and the Christ of the New, present to Americans, at once a perfect human model and a merciful and infinite God. Then our spears will gradually become pruning hooks; our swords plowshares; nation shall not lift up sword against nation, nor learn war any more. This is prophecy and it is the promise of God.

—At the invitation of the anti-lodge association of Crystal Lake, Ill., Prof. C. A. Blanchard addressed the citizens of that place on Friday evening last and on Monday evening of this week.

—Bro. H. H. Hinman is again flying, by train, toward the South. He left Chicago on Monday followed by the prayers of many friends for a blessing on his work.

Voudouism in the South.

The work which brethren Hinman, Browne, Tapley and others are proposing for the freedmen of the South takes a new interest from the news from the island of Hayti. That island, the scene of bloody revolutions and of wonderful prosperity has been since the close of the last century nominally an Africa republic. In 1697 at the peace of Ryswick Spain ceded the island to France. The new owners imported for nearly 100 years vast numbers of African slaves, who brought with them their heathen superstitions and secret orgies, but the French of that age were no masters to allow the practice of their jungle rites, and Voudouism was rigidly suppressed. Since the revolution in which the blacks drove the French from the island, however, the system has been revived until it is now said to be practiced by a vast majority of the inhabitants, and actually controls every interest public and private.

It is a revival of this system of African lodge worship that Bro. Hinman has so forcibly shown, in these columns and by public lectures, to be the great danger of the black race in this country, and into which they are being led by the numerous secret lodges now forming among them.

The work proposed by the friends and agents of the National Christian Association in the South is, in brief, to prevent a repetition in our country of the wretched condition of the blacks of Hayti. Let them be supported by the prayers and contributions of every child of God.

A writer in the excellent St. Louis monthly, *Gath Rimmon*, for September, in remarking on the course of the Mobile Baptist churches in expelling the lodge from their members because of their evil influence, says:

"What is here said of Mobile, may be truthfully said of every other city of the South; while the old time plantation altar fire that used to glow with such fervor, diffusing its rays all over the dark swamps, and reaching even to the far North, has dwindled into a flickering taper, eclipsed by such ignes-fatui as the "United Sons of Ham," the "Sons and Daughters of the Morning Star," and of other fictitious and fabulous beings. On entering the vestibule of the leading A. M. E. church in St. Louis recently, my eye caught sight of a bunch of "dodgers" conviently hung up for the passing worshipers to "take one." The following is an extract from said dodger:

EXCURSION!

The Third Annual Conclave of the

AFRICAN GRAND COMMANDERY OF KNIGHT TEMPLARS!

For the State of Missouri and its jurisdiction, will assemble in Masonic Hall, city of St. Louis, Mo., at 10½ o'clock A. M., Tuesday, Aug. 2d, 1881, and continue Wednesday, 3d, and Thursday, the 4th, on which occasion Western Star Commandery, No. 1, Tuscan Commandery, No. 2, of St. Louis, will tender a Grand Excursion to the Grand Commandery and visiting Sir Knights, to

CREVE CŒUR LAKE!

The place chosen for such an advertisement was the church door, the time God's holy day; and by the side of these dodgers was a large poster, the central figure and point of attraction, of which was an ox. This was an advertisement of a barbecue, to be held in the suburbs, under the shadow and auspices of an A. M. E. church."

—Bro. D. P. Baker, editor of the *Free Methodist*, attended the Iowa State meeting and spoke on the second evening.

—The venerable Thurlow Weed of New York, whose reminiscences of the Morgan times have entertained our readers of late, lately had a severe attack of congestion of the lungs and required the services of three doctors before he got relief.

—Bro. Stoddard will report for the Iowa prosecuting committee next week. He is this week attending the Indiana State convention, and will next week go to Mulberry, Mo., and to the Kansas State meeting at Olathe the week following.

—Elder Rathbun reports in the *Wesleyan* of the 21st, that the Publishing or Missionary board of his denomination has voted him $200. He was at last Wesleyan General Conference chosen "connectional lecturer." He has also received $57 30 from other Wesleyan sources direct and $118 42 by contributions sent through the *Wesleyan* office. We learn, also, that the Wesleyan church in College Springs, Iowa, raised some $500, which has been paid to him. The Wesleyan brethren present to all other friends connected with our reform a noble example in sustaining their lecturer. The above amounts reach nearly $900. Remember this, brethren, who are maintaining State lecturers, and be stirred with a generous emulation.

—Elder Austin sends us the following showing the methods used in Michigan to fill up the depleted Masonic ranks: "The Masons had a covetous eye on the goods and influence of a cowan in Southern Michigan who could not be induced to join. He could not see their usefulness. But after having his team stolen, and learning that Masons helped each other, and being assured that if he belonged to the Masons they would help him find his team, he joined, and the team was soon found. But in time it came to leak out that it was only a plan to induce him to see that Masonry was useful. The reward for the return of the team was paid, and all the expenses went into the pockets of brother Masons, and a nice fee into the lodge. But soon the man and his sons came to the conclusion that it was all a Masonic put-up job to induce them to become Masons. So they decided that they had all the Masonic help they cared for, and, being disgusted, left."

The Connecticut State meeting is postponed till Oct. 25th and 27th.

Reform News.

For Kansas and Missouri.

Rev. J. P. Stoddard, accompanied by a degree-worker, will attend the United Presbyterian Synod at Mulberry, Mo., next week, and exemplify the degrees of Freemasonry.

The annual meeting of the anti-secrecy Christian Association of Kansas, will, D. V., be held at Olathe during the second week in October, in connection with a meeting of the Reformed Presbyterian Presbytery, occupying two evenings and one day, probably opening Wednesday, P. M. More definite notice will be officially given next week. The General Agent and Secretary of the N. C. A. expects to be present, and it is hoped that Rev. P. S. Feemster of Pearlette, Kansas, will deliver an address, and that an able corps of speakers will be in attendance. Friends of the cause should rally, not only for a rousing meeting in Olathe, but to start out for a full and vigorous year's campaign. If the friends in Kansas are resolved on business, the N. C. A. is ready to co-operate with funds to some extent and in such other ways as may be practicable. Let every true friend *come to the front* at Olathe. J. P. Stoddard.

The Connecticut Work.

Willimantic, Ct.

Sabbath morning, through the courtesy of Bro. Barlow, I was permitted to preach the Gospel to a goodly company of people in Willimantic, and in the afternoon a deacon of the Congregational church here took me in his carriage to South Windham, where again I preached to a congregation called together on short notice. The brother who is conducting the Sabbath school in South Windham is free from all lodge connection and impressed me as being sincerely desirous of promoting Christ's kingdom, which is more than can be said of *all* who occupy prominent places in the church. His record is very different from that of another Sabbath-school superintendent of whom I recently heard, in a large city church, who is a member of half a dozen secret orders, uses tobacco freely, takes pleasure rides on the holy Sabbath, and otherwise demonstrates his unfitness for so responsible a position.

The mildew of pagan idolatry and worldly conformity so covers many of the churches that the masses look in vain for the pure and simple Gospel of the Son of God. Many are feeling as a brother felt who heartily assented when I remarked that nothing would do the churches so much good as a religious earthquake which would rock them to the foundation and uncover the hypocrisy of those who have taken advantage of the unguarded churches and seized their altars, only to prostitute them to their base purposes.

Bro. Conant has marked out a programme for me which will give me but little time for play, and if I prove one-half as capable in executing it as he is in making it you may expect to feel, even at your distance, the trembling of this little State. When the Holy Ghost comes down he shakes "the place where they were assembled," and may we not hope it will be so in our assemblies?

While I write, slowly and solemnly the bells are tolling for our Chief Magistrate. The long suspense is over. The result is determined. Death has come. A nation mourns, and individuals strive in vain to keep back the tears of personal sorrow and hide the keen grief and deep gloom which they cannot shake off. If the searches after the facts of President Garfield's personal character and private life shall corroborate his public and now historic reputation, he will be set down as a truly great and noble man, and we shall be confirmed in the universal conviction that his death is a personal loss and a national calamity rarely equalled. E D. Bailey.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electo ral colleges, and a direct vote for Presi dent and Vice-president of the United States.

American Party Convention for Iowa.

The convention assembled at Marion Sept. 1, 1881, and was called to order by A. W. Hall of College Springs. John Dorcas of Cedar county, was elected chairman, and J. Hammond, secretary.

After transacting some preliminary business, W. P. Norris, A. W. Hall and J. A. Laird were appointed a committee on nominations, for the State offices soon to be vacant, and they reported as follows:

For governor, Rev. Wm. Johnston of Page county.

For lieutenant governor, Hon. J. M. Kent of Cedar county.

For judge of the supreme court, Judge J. W. Roggers, of Fayette county.

For superintendent of public instruction, Prof. J. Hammond, of Fayette county.

The above nominations were approved by the convention. S. Boon, S E. Starry, and H. Blackmarr were appointed a committee on resolutions, who reported the following:

Resolved, That we deem it the duty of all opposed to secret societies to vote the American Party ticket.

2. That in case a nominee of either of the other parties is known to be in sympathy with our reform, we recommend him to our support.

3. That we should pray for the success of the American Party and then partly answer our prayers by voting as we pray.

The above were adopted with the following supplementary resolution offered by W. P. Norris:

Believing as we do that secret associations of whatever nsme, are an impudent, dishonest heresy politically, religiously and socially; therefore,

Resolved, That we pledge ourselves to vote for no man for office who holds any connection with any of them.

Money was raised to pay the expense of publishing tickets and also a campaign document containing the platform of the American party and a concise history of the organization and progress of the party in Iowa—the above tract to be prepared by J. P. Stoddard and A. W. Hall.

On motions the following were elected to do political work: Wm. Johnston, W. P. Norris and H. Blackmarr.

The State Central Committee for the ensuing year were elected as follows: A. W. Hall, John Dorcas, I. N. Sullivan, W. P. Norris, S. E. Starry and John McLeod.

At the request of the convention, J. P. Stoddard addressed it in a manner that awakened much interest and other members made remarks and speeches that clearly indicated that the work has already taken a firm hold on the people.

The convention adjourned to meet at the call of the State Central Committee.

The convention was harmonious throughout, and may be considered a great success. The American Party in Iowa embraces men of ability, culture and wealth, and above all, of strong convictions and noble and right principles—men who can neither be bought nor sold, who can neither be sneered down nor mobbed down, and the prospect now is that the party will poll a heavier vote in Iowa this fall than was polled throughout the United States last fall.

But little outward opposition was manifested at Marion, and hereafter State gatherings are likely to be of sufficient magnitude and importance to turn any current that they may have to encounter. Let all our forces now be united in political action and we have nothing further to fear.

J. Hammond, *Sec'y.*

American Freeman please cop y

From the Pacific, of San Francisco.

Religion and Politics: A New Movement Needed.

BY REV N. R JOHNSTON.

We have seen the need of some political movement on the part of those Christian citizens who do not dissent from the government; that it is not consistent with Christian character to vote for infidel officers; that the organization of a great Christian party is not only desirable, but practicable; and that there is a strong probability of its ultimate success if wisely inaugurated. And surely, if a Christian nation should have a Christian constitution and government, by parity of reasoning a nation of Christians should have only Christians, and these the best of Christian statesmen, for their law-makers, their judges and their executors. What we insist upon, therefore, is that the millions of Christian people of the United States shall cease to vote for whatever candidates the party politicians may see fit to nominate—cease to vote for candidates merely because they are nominees. And we insist that those voting citizens should be of one mind and organize a new political party in which great and good men shall be the leaders, and so place the whole government and every State in the hands of those worthy of power. . . . .

I said I would "indicate" the platform, for I have no experience in this kind of architecture, and I may not attempt its construction. Yet I may gather some proper materials which, when in the hands of master workmen, may assume the dimensions of, and indeed be a grand superstructure—a presentation of principles not only worthy of the maintenance of Christian patriots, but around which multitudes of good men would soon rally to make the government as glorious as we would desire it to be permanent.

The outlines of the platform may be sketched thus:

1. The religious amendment of the constitution should be adopted by the people, and its principles clearly incorporated into the body of that fundamental law.

2. The State constitutions must be made to correspond in these respects to the Federal.

3. There should be such moral or religious constitutional tests that no man can be eligible to office who is not possessed of those qualifications which are undeniably required by the divine law.

4. There must be radical reform in the legislation and administration of the government.

As illustrations, or rather instances of these, mention may be made of the following:

(1.) Pagan idolatry shall be forever prohibited. No Joss house, with its pagan idols, shall ever be tolerated.

(2.) Wholesome Sabbath laws bas-

(*Continued on 12th page.*)

Home Circle.

Under Orders.

We know not what is expedient,
But we do know what is right;
And we never need grope in darkness,
If we look to Heaven for light.

Down deep in the hold of the vessel,
The ponderous engine lies,
And faithfully there the engineer
His labor steadily plies.

He knows not the course of the vessel,
He knows not the way he should go;
He minds his simple duty,
And keeps the fire aglow.

He knows not whether the billows
The barque may overwhelm;
He knows and obeys the orders
Of the pilot at the helm.

And so in the wearisome journey
Over life's troubled sea,
I know not the way I am going,
But Jesus shall pilot me.

I see not the rocks and quicksands,
For my sight is dull and dim;
But I know that Christ is my Captain,
And I take my orders from Him.

Speak, Lord, for thy servant heareth,
Speak peace to my anxious soul,
And help me to feel that my every way
Is under thy wise control.

That He who cares for the lily,
And heeds the sparrow's fall,
Shall tenderly lead His loving child,
For He made and loveth all.

And so, when weary and baffled,
And I know not whither to go,
I know that He can guide me,
And 'tis all that I need to know.

—Adv. of Chris. Holiness.

A Wonderful Meeting.

On Tuesday afternoon, August 2, ne of the most remarkable meetings iat ever occurred took place in the rge tabernacle of Old Orchard amp ground.

A testimony meeting had been eld on Monday afternoon, and any witnesses had given infallible roofs that the Lord Jesus remains day as in the days of his flesh, ie Healer of those who trust in him. t the close of this meeting a sim- e announcement was given that r. Cullis would on the following fternoon meet any who were suffer- g from bodily maladies, and de- red to put themselves solely in the ands of the Great Physician. Only ose who were looking for healing ower through faith alone were per- itted to enter the tabernacle. At vo o'clock over two hundred had sembled—a great body of sick and npotent folk, borne down with all anner of diseases: the nervous, ie blind, the crippled, the rheu- atic, the dyspeptic; diseases acute id spasmodic, diseases chronic and ronounced incurable by the high- t medical skill. A strange spell emed to gather over the company, id each heart was carried back to ie every-day work of the Divine ealer, when he went about the ties and villages of Judea and Gal- ee, preaching the Gospel of the ingdom, and healing every sickness id every disease among the people. The meeting opened with prayer, id then Dr. Cullis set forth before ie people the privilege of healing irough faith. Bodily maladies ome in the train of sin, and he who pened blind eyes, unstopped deaf ears, made the lame to walk, the dumb to sing, had still all power in heaven and on earth. Medical skill was for those who had not faith, but for those who had faith in God there was a more excellent way: resort could be had "unto the Lord," not "unto physicians." He then pressed each one to accept the promise in James 5:14, 15: "Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick." This is God's method of curing his people. He then requested that all should unite in special prayer for each person with whom he prayed, "anointing him with oil in the name of the Lord." And thus the work began. The solemnity of the occasion was at times overwhelming. There was a wonderful sense of the presence of God.

It was an hour of the manifestation of Divine power. Many testified that while prayer was being offered sensation thrilled throughout their frame, and they knew that they were healed. Others received the assurance that the promise would be fulfilled, and though the blessing of perfect restoration tarried, they would wait for it. A poor woman went up walking with crutches, and felt such strength in her limbs that she returned carrying the crutches under her arms. Another, whose hand had lost all power to close, and who had been told by the highest medical skill that she could never shut her hand again, was so marvellously relieved that she was enabled at once to bring fingers and thumb together. The widow of a world-known moral philosopher who had been suffering from great oppression of the chest, now testified to immediate relief, and to great "joy in the Lord." Indeed, all bore witness of the intense desire to yield themselves wholly to the Lord, a living sacrifice of body, soul and spirit; and that the physical blessings, however great, were as nothing compared with what the mighty Saviour had done for their souls.

It is due to Dr. Cullis to say that in every word and movement he sought to direct attention not to himself, but to the living Lord, who, he believes, still commissions his servants not only to preach the Gospel, but also to heal the sick. Wearied almost to utter exhaustion in praying with over two hundred sick people, yet he continued the work for hours, seeking ever to purge it of all trust in man, and all dependence on anything other than the Word of God.

At this convention scores and scores of instances of healing by the power of God, in answer to prayer, have been given—in many cases where medical remedies failed altogether, and medical authorities pronounced them incurable. "Wonderful!" "Wonderful!!" we have said again and again. And yet, is it *wonderful?* Wonderful that he should fulfill his promises? Wonderful that our Almighty Jesus has power to heal our bodies? when "himself took our infirmities, and bare our sicknesses." When it is he who "forgiveth all our iniquities, healeth all our diseases:" when "all things are possible with God;" and "all things are possible to him that believeth."—*Times of Refreshing.*

Sanctification and Dress.

I ask with grief and shame, does any one suppose that there is a single female member in all our fashion-following, jeweled, reckless devotees at Vanity Fair that would dare make her body a mere clothes rack, and her wrists bracelet stocks, and her beautiful ears degraded from the taste of God in a soft finish of flesh into a pair of barbarian tugs to hang fancied trinkets in, if she looked upon her body as a temple of the Holy Ghost which was in her, and which she had of God? Why no. The idea itself would be unclean, the association profane. Hence it has actually come to pass, doubtless to some extent unwittingly, that very little religion, either in profession or in store, is now in favor. As living is loose, religion must be formal. And whenever a church commences to suit religion to living, instead of compelling living up to religion, the law is gone out.

In the month of May, at the largest communion I was ever at in a church, and being unable to assist I concluded to inspect the premises; and I judged that there were earrings enough brought to the communion, if cost could be had, to pay for a dozen missionary women to China, and that there never was a woman among them that would say she ever expected or intended in any way to glorify God in her body by using that much of it to carry her jewelry to Vanity Fair. They all know that entire sanctification will not admit of this libertinism, and so long as they want liberty and take it they will never ask for entire sanctifying. You might as well expect a man to be praying for deliverance from the very sin he would reserve to himself, if allowed to reserve at all. No woman in love with outward adornings will ever believe in or seek after a grade of religion that her common sense tells her will require a transformation of her life by the renewing of the mind. —*Essay by Dr. L. Pierce.*

Visit to the Scene of the Saviour's Birth.

We set our faces for the pools of Solomon—halting for a few moments at the tomb of Rachel by the roadside. The small structure was crowded with Jews, some of whom wore phylacteries, and all were wailing as they wail beside the remnant of the temple walls. One old woman was weeping and pressing her withered cheek against the tomb with as much distress as if the fair young wife who breathed out her life there forty centuries ago had been her own daughter. We found the enormous pools of Solomon (the longest of which measures 580 feet in length) were about half filled with pure water. We rode beside the aqueduct that leads from them all the way to Bethlehem. Down among the black and barren hills we saw the deep fertile vale of Urtas, filled with gardens and fruit trees. It is cultivated by the European colony planted by Mr. Meshullman. For a half hour we feasted our eyes with a view of beautiful Bethlehem perched on its lofty hill and surrounded by olive orchards.

So many new edifices have been erected for convents and other religious purposes that Bethlehem has almost a modern look. As we rode through its narrow streets we saw no Ruths; but an ancient Jew in turban, long robe and flowing beard, quite answered to my idea of Boaz. We rode on to the convent adjoining the Church of the Nativity, where a rather jolly looking monk furnished us an excellent lunch. He then took us into the venerable church that covers the subterranean chamber in which tradition has always held that our blessed Lord was born. The chamber is probably the remnant of an ancient khan once belonging to the family of Jesse and of King David. I expected to be shocked by a sham mockery when I entered the church, but a feeling of genuine faith in the locality came over me as I descended into the rocky chamber and read around the silver star the family inscription in Latin, "Here Jesus Christ was born of the Virgin Mary." The threefold argument for the authenticity of this site is drawn from unbroken tradition, from the fact that Bethlehem has never been overthrown in sieges, and from the other fact that the learned St. Jerome, in the fourth century, was so sure of the site that he came and spent his long, laborious life in the cavern close by the birth spot of our Lord. I entered with deep interest the cave in which this devout scholar meditated and prayed and wrought the Vulgate translation of God's Word. My visit to the Church of the Nativity was ten-fold more satisfactory than to the Church of the Holy Sepulchre in New York.—*Theo. D. Cuyler.*

—Judge William Giles, an eminent criminal jurist of Baltimore, Md., an ex-member of Congress, and who claims to be an intimate friend of the Camerons of Pennsylvania, was taken with delirium tremens at an Indianapolis hotel a short time since while returning home from a western trip with his family. The day following an Indianapolis dispatch told of an eminent judge of that State, who is accustomed to an annual spree, who was seen in a gambling hell in a state of beastly intoxication.

Childrens' Corner.

Little by Little.

"Little by little," the torrent said,
As it swept along its narrow bed,
Chafing in wrath and pride.
"Little by little," and "day by day,"
And with every wave it bore away
A grain of sand from the banks which lay
Like granite walls on either side.

It came again, and the rushing tide
Covered the valley far and wide,
For the mighty banks were gone.
A grain at a time, they were swept away;
And now the fields and the meadows lay
Under the waves, for the work was done.

"Little by little," the tempter said,
As a dark and cunning snare he spread
For the young, unwary feet;
"Little by little, and day by day,
I'll tempt the careless soul astray,
Into the broad and flowery way,
Till the ruin is made complete."

"Little by little," sure and slow,
We fashion our future of bliss and woe
As the present passes away.
Our feet are climbing the stairway bright,
Up to the region of endless light,
Or gliding downward into the night,
"Little by little," and "day and day."

—Selected.

Safe Surroundings.

Many years ago a wise man wrote, "The Conies are but a feeble folk, yet make they their houses in the rocks."

And some years later another observant man noted that a kid in the fold was not at all afraid of a wolf who was passing by, and even spoke saucily to his dreadful enemy, so that the wolf, who was something of a philosopher, answered:

"It is not you, but your surroundings, that dare to insult me."

These two stories teach us the wisdom of protecting ourselves with surroundings that are stronger than we are. If we establish ourselves behind good habits and make our home and lead our daily life where evil not simply may not, but where it cannot come at us, we are safe.

What Little Artie Did.

Little Artie and his brothers—three of them, and dear little fellows they were, all brave and self-reliant, and brought up by their parents in the right way.

All these children lived some distance from town. It was often found necessary to leave them at home when father and mother attended meeting. Especially was this the case in cold weather. Through the summer months the children were often taken along, and to their great delight. And as their parents were Methodists of the old-fashioned kind the boys were in the habit of hearing at such times the hearty "Amen" break forth from their father's lips when the sermon was particularly enjoyable.

One cold Sabbath day these children were left at home, with many cautions to be careful; yet hardly had the parents left ere the woodwork near the stove-pipe was discovered to be on fire and out of the children's reach; but with wonderful activity and energy the eldest climbed upon the table and put out the flames.

When the father and mother returned they shuddered to see the danger to which their dear ones had been exposed, and with thankful hearts praised them for their courage.

"How did you manage, Tommy, to reach the fire?" asked their father.

"Why," said Tommy, "I pushed the table up to the wall and got upon that."

"And did you help brother, Jimmie?" to the next.

"Yes, sir; I brought him a pail of water, and handed him the dipper.

"And what did you do?" said the proud father to his pet, the youngest of the group.

"Well, papa," said Artie, "you see I was too small to help put out the fire, so I just stood by and hollered 'Amen.'"—*Selected.*

Electric Fishes.

Some fishes are extremely electrical. That of the gymnotus is the most powerful. In the upper Brazil country they are used by the natives to facilitate the capture of wild horses. A herd is surrounded and driven in the direction of the stream or lake containing the eels, and into which the frightened animals rush, stamping on the fish, many of which are as large as a man's leg and six feet in length, that in defense throw out their shocks of electricity, so completely benumbing the horses that they are easily caught. The eels also exhaust their powers and are captured with comparative safety, rallying again, however, in a few hours. Heat has been evolved and the electric spark obtained from the fish. Notwithstanding its terrible power, there is a little parasite fish, two or three inches in length, that preys upon it, utterly oblivious to its shocks. The best known electric fish, however, the torpedo, is an inhabitant of our own waters. Fishermen are often made painfully aware of its presence in their nets, the shocks passing up the lines, and even following up splashes of water, and giving the men a violent shock. One was thrown down as quick as if he had been knocked down with an axe. The largest specimens of torpedoes found in our waters weigh nearly two hundred pounds. To test the power of this fish a duck was placed over one that was confined in an aquarium. It swam around quietly for a few moments and then suddenly became restive, darting from side to side in an erratic manner, trying to escape. Its discomfiture rapidly increased, as was shown by its gasping and the fluttering of the wings. That only seemed to exasperate the fish to further efforts, and in ten minutes from the time the duck was put in the water it was taken out dead. A large sunfish when put in the tank showed its terror by endeavoring to leap out from it, but, falling back, it was soon paralyzed by the torpedo. Its battery, if it can be called such, occupies a position between the skull and fins on each side. It is composed of a large number of upright columns, each of which is covered and enclosed by an extremely thin membrane.—*Selected.*

Temperance Notes.

It is shown by statistics that more than one half of the murders of the year in this city [Chicago] occur during June, July, August and September. Within a period of seven years there have been 176 murders; 85 of these have occurred in the months named. It will also be found that during these warm months about as much liquor is drank as during all the rest of the year. It is especially true that beer is used most profusely during the hot season. During the present year June records six murders, July and August to the date of this writing 8, and of these three occurred on August 1. In almost every case of murder liquor is an accessory. In order to the security of life two things must be suppressed—the free sale of liquor and of pistols. The only object for which the latter are made and sold is to maim or kill men, and they ought to be contraband. The possession of one ought to be made a crime, and every person carrying one ought to be instantly arrested and punished. The former article does no good, works inestimable evil, and its ultimate effect is to make men fit for murder. Why will not good men unite together and cry aloud until its free sale is abolished.—*Evangelist.*

—We find the following in a sketch of Thaddeus Stevens: "During the whole time of his residence in Lancaster Mr. Stevens was an uncompromising 'teetotaler.' This is the history of his resolution to abstain. While he was in Gettysburg he was a member of a select circle who were accustomed to meet around at each other's houses and spend the evening in playing whist and drinking wine and choice liquors. One evening one of the party, a great favorite, who was cashier of the bank in Gettysburg, becoming a little inebriated was escorted home by two of his friends, who, finding his latch-key, let him in and left him in the entry, supposing that he would find his way up-stairs. In the morning when his wife came down she found him lying upon the entry floor dead. He had had an attack of apoplexy during the night. When Mr. Stevens heard of it he went into his cellar with a hatchet, broke open the heads of his wine and whisky barrels, and would never taste anything of the sort afterward. When he became an old man and very delicate Dr. Carpenter prescribed some alcoholic stimulants as a medicine. He absolutely refused to touch it."

—An exchange publishes the following: "A 'stalwart' paper, which evidently desires the accession of Vice-President Arthur to the Presidency, states that 'he does not believe in thirsting all the time,' and that in case he becomes President wines will be restored to the White House. If this paper is right there is the strongest reason why Christian people should pray for the recovery of President Garfield." President Garfield has not recovered and Mr. Arthur's political associations have been such as to give color of truth to the above. Yet we sincerely hope that he may recognize the great and happy change that has been made and use his influence to continue its benefits.

—The Ohio Greenback Convention adopted a resolution in favor of submitting to the people a constitutional amendment prohibiting the manufacture, sale or use of intoxicating drinks as a beverage. On the other hand the Democratic Convention of the same State resolved in favor of the "largest individual liberty consistent with public order," and against legislation merely sumptuary.

—Twenty-two merchants of Holton, Kansas, have signed a card agreeing to 'withdraw their patronage from Leavenworth until the business men of that city shall cease by their influence and acts to place obstructions in the way of those who are seeking to enforce the prohibitory law, excepting those business men who are known to be in favor of carrying out the provisions of the law."

—Robert Europe, a well-known and influential colored man of Mobile, met with a strange death last week. Sitting in a grocery he boasted that he could drink more whisky than any man present, whereupon a white man bought and gave him a pint, which he immediately drank. Two of his friends soon carried him home drunk and left him at his gate where at daylight he was found dead.

The One Safe Way.

The pilot of a United States revenue cutter, was asked if he knew all the rocks along the coast where he sailed. He replied, "No; it is only necessary to know where there are no rocks." These words suggest a deep moral and spiritual truth. Sermons, lectures and books abound on the temptations which lie along the life course of the young to eternity. Over the most dangerous ones are lifted the solemn notes of repeated warning: this is well. And yet how much more frequently does the Word of God present and enforce, with all the urgency of motive love can suggest, the very truth contained in the pilot's answer—the "King's highway of holiness." Looking unto Jesus with simple faith, the soul is secure; whatever the perils that lurk on every hand, there are no rocks ahead. —*Presbyterian.*

Religious Intelligence.

THE CHURCHES AGAINST LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Memomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. Also the "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches of that state.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Counyman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

—The Wesleyan and College churches at Wheaton united in a memorial service on Sabbath evening in the College chapel. Addresses were made by President Blanchard and brethren Grinnell and Hinman. The morning discourse by Prof. Blanchard on our national calamity will appear in next *Cynosure*. A meeting for prayer to more especially observe the recommendation of President Arthur was held in the lower chapel on Monday forenoon.

—The average attendance of the Sunday schools throughout the United States is said to be eighty.

—There are said to be 30,000 out of the 40,000 townships of France open to Protestant preaching.

—Mr. Kimball, the "church debt raiser," has thus far labored in behalf of 160 churches, and been instrumental in raising from church members the sum of $11,000,000.

—Some English travelers have built an orphanage at ancient Nazareth, and there are now in it thirty-six girls of ages varying from 4 to 15 years, and they are taught to look to one God and to love Christ.

—The Dunkard papers are agitating a consolidation of their three or four church organs. One of them proposes a stock company of 1,000 shares at $50 each. This company to be governed by trustees elected by the stock holders, who shall have one vote for each share. The trustees to select the editors and run the concern. Chicago is named as a central location.

—At the late Michigan Wesleyan Conference held near Williamson, L. N. Stratton raised $300 for the theological seminary enterprise, Miss Paine $316 for Wasicja Seminary, and Agent Kinney $575 for a new press in the *Wesleyan* office at Syracuse.

—The Miami Wesleyan Conference passed a strong resolution against the lodge.

—The United Brethren Conference of the same name ignored this great question, the most important one in their church at the present time. Thus did also the Michigan and Missouri Conferences, which have generally been prompt in their testimony against this evil. Reforms that were popular were fluently passed upon.

—It must not be thought, however, that because nothing is said publicly by these conferences, that the interest in the secret order question is dead. There are many true brethren in them who will be found on Christ's side when the question is put. They may be now under an involuntary restraint, but this will not forever bind their consciences or close their lips.

—There are forty industrial schools in Chicago for children of poor families, principally little girls, where they are kindly cared for, and taught sewing, cooking, and tidiness as regards person, dress and housekeeping. The number of children in all these schools is not less than 3,000.

—Bishop MacNamara of the Independent Catholic church of New York, was immersed by Dr. Justin Fulton last Sabbath, and was presented by him to the meeting of Baptist ministers next day. Pastor Seguin is also connected with this denomination, which deserves great credit for its vigorous efforts to enlighten and convert Roman Catholics.—*N. Y. Witness, Sept. 22.*

—Rev. J. M. Adair of McAlevy's Fort, Pa., was lately constrained to preach a strong sermon against the secret orders as a protest and defense against their encroachments in that community. A copy of the discourse has been sent to the *Cynosure* for publication, and the United Presbyterian Publishing House in Pittsburgh has published it in neat pamphlet form.

—The editor of the *Monthly Itinerant*, who was a "Lobby-member" at the late U. B. General Conference, says of it: "We regard it a decided improvement upon all the three preceding quadrennial sessions. There was a marked change in the deliberations." He then proceeds to tell his readers wherein the "decided improvement and change of spirit" existed, in the following language: "The predominating sentiment seemed to be, fanatics take a back seat, conservatives, come to the front." We confess our regret at this expression. We are not ready to recognize those brethren who were driven to "back seats" (or beyond them) as fanatics, nor those invited forward as conservatives—*Highway of Holiness.*

—Dr. Parkhurst, of the Thomas heresy case has told a *Times* reporter that his statement in his closing speech for the prosecution (quoted in a letter on the 6th page) was true, and named Judge Grant Goodrich as one of those "gray-haired fathers and mothers" weeping for sons ruined by listening to the Thomas creed, and he says that if Thomas wants anything further they can put him on trial for beer-drinking in saloons with some of his official men when pastor at Clark street church, such as Arthur Dixon and Mr. Turner; also for card-playing, and for theatre-going, even giving a written puff of a play for a free box, and that they can clearly prove all these charges.

—Joseph Cook, the great lecturer, is now in Germany. He writes that he was twice present at the weekly Bible meeting in the Bonn Scotch Presbyterian church, in which the gifted Professor Christlieb of Bonn University regularly takes part. He goes on to say:

"Incredible as it may seem, Professor Christlieb's participation in this devotional meeting finds critics among the adherents of an ossified confessionalism in the German State churches. Lukewarm and arrogant Broad church preachers, who think that the baptism of infants and the confirmation of boys and girls at the age of fourteen in the Establishment are nearly or quite, saving ordinances, and who make little or no distinction between the converted and the unconverted in their congregations, are naturally much annoyed by the emphasis with which Professor Christlieb teaches the doctrine of the necessity of the New Birth. Loose and liberalistic theological professors look coldly or with positive aversion on this gathering of a few devout and cultured people in Bonn, and deprecate its spiritual earnestness as divisive and pharisaical. Preaching which makes no effective distinction between the regenerate and unregenerate, Professor Christlieb regards as the chief curse of the German State church, and he speaks of it with spiritual horror, as flattering souls to perdition. It is, most unhappily, a very rare thing indeed for theological students in Germany to hold prayer meetings amongst themselves.

THE FRENCH BAPTIST MISSION TO ROMANISTS.

Some time since the *Cynosure* published an account of the renunciation of Romanism by Rev. P. A. Seguin, a French priest, and several interesting statements from him followed in succeeding numbers. Pastor Seguin has been laboring outside of New York city during a portion of the summer among French communities. His headquarters in New York are at 196 Bleecker street, where every Sabbath morning he holds a service for children and young people, preaches to a general congregation in the afternoon and holds a prayer meeting on Wednesday evenings. He has also opened in the same place a free day school for French children, hoping thus to bless them and reach their parents that they all may come to the truth as it is freely offered by the one great High Priest, Jesus Christ. Pastor Seguin writes, Sept. 13th, of this work:

"Already we have a school opened; 66 children are on the record; 35 to 40 is the average attendance; 20 to 24 are in the Sunday school, and from 30 to 40 people are coming to the religious meetings. This is already quite a success if we consider that I started the work on a new plan."

"Last Sunday I had two of my people baptized. You might have seen mentioned the name of Adolphe de Stardeur who has been studying for the priesthood two years in the Seminary of Buffalo. Now he is my assistant. He is well known in Chicago by Mrs. Jardan, who has been helping him considerably since he has come out of Rome. He belongs to a wealthy and bigoted Romish family. He has been put out for his generous determination of giving up the Pope to follow Christ. Next Sunday week two other French will make their profession of faith in baptism. The mission is going on well among the French people."

Pastor Seguin in pursuing this Christian labor is living in straitened circumstances, and needs generous aid in enlarging his work and providing books, etc., for his Sabbath and day schools. Let Christians who can do so help him in this good work.

Since the disturbances at Rome attending the removal of the remains of Pius IX., the receipts of Peter's pence have amounted to nearly 1,500,000 lire, while from January to April inclusive it scarcely exceeded that sum.

—The successor of Archbishop Purcell in Cincinnati has organized a board of Catholic School examiners, adopted a course of study for the parochial schools, and will make, what will doubtless be a fruitless effort to elevate them to the standard of the public schools of the city.

Continued from 9th page.

ed upon the law of Christianity, preventing the desecration of the Sabbath day, should be enacted and enforced by the Federal government and by all the States. Congress and the legislatures should strictly forbid Sabbath violation by the post-office department, by railroads, steamboats, or any chartered companies or institutions.

(3) The exclusion of the Bible, or the divorce of religion from the schools shall never be permitted.

(4.) An anti-Scriptural form of oath of office, or in the courts, must not be substituted for that of divine appointment.

(5.) The elective franchise should be secured to woman:

(a) As a matter of right.

(b) For her own education and good.

(c) For the sake of the country, which needs her help.

(6) The manufacture and sale of intoxicating drinks for common use shall be forever prohibited by law.

(7.) Arbitration by a congress of nations should be substituted for war; and any nation resorting to the sword should be outlawed by all civilized nations.

(8.) The Scriptural law by which capital punishment is justly inflicted upon the murderer, should be rigidly enforced. Legislatures have no right to revoke or suspend any divine law. But the divine Lawgiver says: "The murderer shall surely be put to death."

(9) The laws of Christian marriage shall be strictly enforced by all the States, and by the federal government, in all the territories, *i. e.*, to Mormon marriage and unchristian divorce, no license must be given.

(10.) No charter must be given to secret oath-bound societies, such as Jesuits and Freemasons.

In the above outline I see I have inadvertently failed to mention the retention of chaplains in Congress, in the Legislature, etc. But probably it is well to omit their mention, because if these bodies were composed of such members as we propose, there would be so many men of prayer in them, no employed chaplain would be needed. Suppose that the Vice President, the Speaker of the Senate, and the Speaker in the House of Representatives were Christians and men of prayer. What more sublime sight could we behold in the Senate chamber than the Vice President of the United States, at the opening of the morning session, rising from his seat and leading the Senators in devout prayer to the God of the nation, for his blessing and direction in that legislative hall?

Now if a reformation such as has been outlined should be effected by the united Christian people of the whole country, not only would ours be a Christian nation, but we would have a constitution securing the preservation of our Christian institutions, and we would have the administration of the government, in its three departments, legislative, judicial and executive, in the hands of good men and trustworthy, who would administer it directly for the best interests of the people and the commonwealth, and remotely for the highest interests of the kingdom of Christ.

May the day soon come when a united Christian people will honor with office, from the President down to the most humble position in the gift of the people, only God-fearing men. And then, with a Christian Constitution and Christian government, administered by able Christian statesmen, and righteousness reigning, ours shall become Immanuel's land.

The N. C. A. Membership.

St. Charles, Minn., Sept. 8.

I approve of ladies being members of the corporate body of the N. C. A., and I would accept the appointment if my health was good; as it is I think I must decline.

Mrs. William Morrell will be a good, capable lady, to appoint for a member of the N. C. A. She will accept the appointment if made. I am ready and willing to assist her, or do anything I am able to do to put down the sin of secret societies and build up the cause of Christ.

Yours truly,

Mrs Oren Cravath.

The Morgan Monument.

The *Wesleyan* and *Christian Witness* endorse the Morgan movement fund and urge that it be speedily completed.

—There is a proposition before the National Board to hold the next National Convention at Batavia and have the monument completed so as to be dedicated on the occasion. If this should be adopted friends will have to hasten in their subscriptions.

News of the Week.

—Four comets are now visible by telescope, the last one being observed at Rochester the very moment President Garfield breathed his last.

—Dr. Henry C. Cole, mayor of Kokoma, Ind., was shot dead by a sheriff's posse while stealing flour from the Spring mills. His friends allege that the whole affair is a conspiracy in which he met his death at the hands of bitter foes.

—The St. Paul, Minneapolis and Manitoba railway company intends distributing gratuitously one hundred thousands sacks of No. 1 hard wheat. The sacks will contain one pound each, together with explanatory circulars, in which the productive capacity of the country traversed by the line in Minnesota, Dakota, and Manitoba is accurately described.

—The Chinese quarter of Chico, Cal., comprising about seventy houses, was swept away by fire early Tuesday morning last. Three Chinamen were burned to death.

—The strike of colored 'longshoremen at Savannah commenced Monday afternoon, Sept. 19, and was soon followed by the shooting of a police sergeant. Governor Colquitt conditionally consented to the use of troops, and matters were kept quiet until Thursday morning, when a train-load of new laborers were vigorously stoned by four hundred strikers. A negro cut a policeman in the leg with a razor, when a squad of police was ordered to fire on the crowd, eight colored men being wounded. On Friday a joint committee of strikers and prominent merchants considered the claim for an advance, and recommended a slight increase, which the full body of 'longshoremen refused to accept. The troops have been relieved from duty, but the city is still in turmoil.

—The Massachusetts Republican State Convention admitted Mrs. Mary A. Livermore as a delegate last Wednesday. Congressman Crapo, chairman, was applauded for declaring against the making of appointments on the recommendations of members of Congress, and for invoking the sympathy and confidence of the nation for President Arthur.

—King Kalakaua and suite of the Sandwich Islands arrived at New York Friday morning from Europe. On learning of the death of the President he resolved to accept no invitations during his stay, and sent Consul Allen to Washington to attend the funeral ceremonies.

—The Cyrus W. Field fund for the family of President Garfield reached $307,000 last week.

—The relief committee at Port Huron, Mich., acknowledged the receipt last week of over $120,000. A ton of clothing arrived there from Chicago. Grand Rapids has sent $5,000.

—The Vatican demands of Germany the abolition of civil tribunals for ecclesiastical causes, permission for the return of expelled religious orders, and unrestricted control by the clergy of religious teaching in the schools.

—Throughout the German empire the anniversary of Sedan, Sept. 2, was celebrated with great enthusiasm. It was on that day that an imperial ordinance first made known the date of the coming general elections, Oct. 27, which is the anniversary of the capitulation of Metz.

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Market Reports.

Chicago, Sept. 26, 1881.

Grain—Wheat—No. 2		1 31¾
No. 3		1 25
Rejected		1 14
Winter	1 12	1 42
Corn—No. 2	67¾	67½
Rejected		65
Oats—No. 2		41½
Rye—No. 2		1 09½
Bran per ton		15 75
Flour—Winter	6 00	7 25
Spring	4 25	6 25
Hay—Timothy	13 00	16 50
Prairie	6 50	14 00
Lard per cwt		12 15
Mess pork per brl		19 50
Butter, medium to best	18	32
Cheese		7 13
Beans	2 00	3 00
Eggs		18
Potatoes, per bu	80	90
Seeds—Timothy	2 70	2 80
Clover	5 00	6 00
Flax		1 45
Broom corn	2	7½
Hides—Green to dry flint	8	16
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	13	29
LIVE STOCK—Cattle extra	6 25	6 75
Good	5 90	6 20
Medium	5 40	5 75
Common	2 75	5 25
Hogs	4 50	7 35
Sheep	3 50	5 00

New York Market.

Flour	$5 40	9 00
Wheat—Spring	1 27	1 42
Winter	1 28	1 53
Corn	68	90
Oats	42	54
Lard		10 40
Mess pork		20 00
Butter	12	35
Cheese	8	12
Eggs		19
Wool	12	45

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Sabbath School.

LESSON II.—Oct. 9.—THE TABERNACLE.

SCRIPTURE.—Exodus 1:25-16.

GOLDEN TEXT.—Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.—Ex. 40.34.

DAILY READINGS.—Ex. 40:17-38; 2 Sam. 6:11-19; 1 Kings 6:1-14; 2 Chron. 36:11-21; Ezra 6:14-22; Heb. 9:1-28.

NOTE ON THE MEANING OF THE TABERNACLE.

In ancient times symbols were much employed, as a kind of language for the preservation and communication of ideas, especially religious ideas. In every heathen religion and worship, every thing that was used had its hidden meaning; and a kind of correspondence was preserved between the things which were visible and the religious ideas and doctrines which they set forth. It is unquestionable that the Mosaic religion was full of symbols from heathenism, as the ark from the Egyptians, and the cherubim from the Assyrians, though giving them a significance of its own. It is therefore to be presumed that the Tabernacle in its details had a profound spiritual meaning.

The Tabernacle, then, represented, in its richness and splendor the majesty, and in its embroidered white covering the purity and beauty, of the divine character and life, and in its construction, the way of access to God and into his character and life (Ps. 132:9; Rev. 19:8, 21:11-23). The court, open to all, represented the state of those who are gathered out of the world, out of its ignorance and heathenism, into a certain knowledge of, and readiness for, the kingdom of heaven (Ps. 65:4). The altar of burnt offering was the first thing which presented itself to one who approached the Tabernacle. It symbolized the fact that at the very beginning of the way to God there must be atonement for sin (Rom. 3:24-26, v. 1), and entire self-consecration (Rom. 12:1). The next thing to the altar was the laver, symboling the washing of regeneration, and sanctification by the Spirit of God, who is always in the Scriptures represented by the symbol of water (Isa. 44:3; Joel 2:28; John 7:38; Tit. 3:5; Heb. 10:22). Justified and renewed and sanctified, the worshipper is made one of the people of God, and is admitted into the privilege of communion with God and his service. The outer apartment of the Tabernacle, therefore, symbolized the life of the believer on earth. Entered only by the priests, it symbolized the life of those who have been made priests unto God, that is, all true believers (chap. 19:6; Isa. 91:6; 1 Pet. 2:5, 9; Rev. 1:6, v. 10, 20:6). The The Holy Place representing the earthly life of the believer, the table of show-bread symbolized the spiritual nourishment of the believer through faith (John 6:35, 54; Rev. 3:20); the golden lamp-stand with its lamps symbolized the light of divine truth and life shining from the church, and illuminating the soul of the believer (John 1:4, 8:12; Rev. 1:12, 20); and the golden altar of incense symbolized communion with God through prayer, rendered acceptable by the blood of atonement and the mediation of the Redeemer (Eph. 2:18; Rev. 5:8, 8:3). The veil hanging before the Most Holy Place symbolized the separation between earth and heaven, through which the Redeemer has passed, and through which every true believer passes at death (Heb. 4:14, 6:19, 10:20). The Most Holy Place symbolized the immediate presence of God in heaven (Heb. 9:24). The cherubim, between which the cloud representing the divine presence stood (chap. 25:22; Ps. 80:1), symbolized the intelligent beings and physical and supernatural forces often represented as angels, which surround the throne of God and do his will (Ps. 103:20; Dan. 7:10; Heb. 12:22; Rev. 5:11). And the mercy-seat, covering the ark of the covenant, and having the tables of the law beneath it, symbolized the throne and government of God, resting upon law (Ps. 19:7; Isa. 13:21; Jer. 31:33; Mat. 5:17; Rom. 3:31), but administered in mercy (chap. 34:6, 7; Ps. 145:8; John 1:17; Eph. 2:8) which is secured to his people by an everlasting covenant Ps. 103:17, 18; Jer. 31:31; Heb 13:20).

The Tabernacle accompanied the Israelites in all their wanderings, and on reaching the land of Canaan was set up in Gilgal (Josh. 4:19). Before the death of Joshua it was removed to Shiloh (Josh. 18:1). There it remained as the national sanctuary all through the time of the judges. After the time of Eli it was removed to Nob, within the territory of the tribe of Benjamin, and not far from Jerusalem (1 Sam. 21:1-9). Thence it was removed in the time of David to Gibeon (1 Chron. 16:39). From Gibeon it was taken by Solomon to Jerusalem (1 Kings 8:4), whither the ark had already been taken by David (1 Chron. 15:3). After the building of the Temple, the Tabernacle with its furniture, having done its work, disappeared, with the exception of the ark, which was preserved in the Most Holy Place of the Temple till the destruction of Jerusalem by Nebuchadnezzar, when it disappeared. Jewish legends represents it as hidden somewhere under the mountains of Moab, waiting for the restoration of Israel. In the second Temple its place was filled by a stone.—Pilgrim Commentary.

"On the first day of the first month." That is, on the first day of the month Abib or Nisan, the beginning of the religious year. Since the Israelites left Egypt on the fourteenth day of the same month in the preceeding year (chap. 12:6, 12, 42), they had been nearly a year in the wilderness. Three months had been spent in the journey to Sinai (chap. 19:1); and eighty days had been spent by Moses on the mountain (chap. 24:18, 34:28); and some days had been spent in making the covenant (chap. 24) and in the punishment for idolatry (chap. 33:1, 23):23); and therefore the construction of the Tabernacle had been completed in somewhat less than six months. The time seems short; but the Tabernacle was small, all the people were enlisted in the work, and the light, movable structure was very unlike a work of solid masonry.

"The Tabernacle." This was a wooden structure having two sides and a back, but without floor, roof, or front. The ground served for a floor, the tent answered for a roof, and a curtain took the place of a front. It was forty-five feet long, fifteen feet wide, and fifteen feet high. Its walls were made of thick planks of acacia wood, set up on end, edge to edge. Twenty such planks formed each side, and ten formed the back. The wood was of a rich black, like ebony, but did not show, for the planks were entirely overlaid with gold. Within, the Tabernacle was divided into two apartments by a curtain, embroidered with figures of cherubim. This curtain hung upon four pillars of acacia wood overlaid with gold, standing in silver sockets, and connected above by golden rods. By this curtain, or veil, the Tabernacle was divided into two unequal parts. The outer apartment was thirty feet long and fifteen feet wide, and was called the Holy Place. The inner apartment was fifteen feet square, and was called the Most Holy Place, or the Holy of holies. See chap. 26:15-37.

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Notices.

Prof. L. N. Stratton will deliver his inaugural address at the opening of Wheaton Theological Seminary on Sabbath morning in the College chapel, Wheaton. Friends from abroad are cordially invited and will be entertained.

Connecticut.

The State Convention at Willimantic, in the Mission Hall Bank Building, beginning Tuesday evening, Oct. 25, and continuing till Thursday night. Prof. E. D. Bailey, Elder Barlow and Rev. J. P. Stoddard will be present.

Kansas.

The Annual Convention of the Kansas Anti-secret Association will convene in the Reformed Presbyterian church, Olathe, Johnson county, Kansas, on Wednesday, October 12, 1881, at 7½ P. M.

By order of the Ex. Com.
J. S. T. Milligan, Prest.
J. A. Alter, Sec'y.

Brethren Stoddard and Starry will attend this meeting. Let the Kansas friends be there to a man.

Prof. W. O. Tobey has been engaged for the past three months in lecturing, organizing societies, and otherwise laboring to strengthen sentiment in favor of the anti-secret position of the United Brethren church. He expects, by the blessing of God, to continue in the work, and will visit any locality in the church where the brethren will prepare the way. His lectures are designed to show that the church is in danger, not only of surrendering to the lodge power, but also of division and ruin in consequence of the tendency to depart from the principles of the fathers of the church. He calls upon his brethren to aid him by their sympathies and their means, as he depends upon this work for his support. The object is to maintain the reform position of the United Brethren church by a systematic and consistent method of work, and thus save it from the clutches of the lodge and from internal division and decay. He also proposes to raise a fund from brethren who are interested in this movement by which to issue a paper and otherwise publish literature for the dissemination of light on the subject of anti-secrecy, especially as it relates to the United Brethren church. Until otherwise directed, his friends will address him at Dayton, Ohio, No. 1334 West 3rd street.

The Morgan Monument.

Wm. Evans is working for subscriptions to the *Cynosure* and to the monument fund.

A. C. Moffatt, Albion, Iowa, writes that, "The prospect of the monument gives the Masons much uneasiness. They watch every move concerning it. They dread the lasting rebuke it will be to their murderous institution. I am sorry subscriptions come in so slow. I am poor; have given only seven dollars. Will give $10 more before it is finished. I am sorry Anti-masons do not see the necessity of sending subscriptions to that fund immediately."

Wm. Slosson: "I am collecting for the monument."

Hiram Preston, Lincklaen Center, N. Y., will give $5.00 to the monument if it is finished this fall.

RECEIPTS FOR TWO WEEKS ENDING OCT. 1ST.

John Bradley, Mrs. Hatch, $1.00 each.
Wm. Lyman, G. D. Bascom, 25c. each.
Robt. Moore, Lucy Quick, F. Morse, T. R. Holland, 50c. each.
T. D. Chambers, 10c.
D. Quick, $2.00.
C. Quick. $5.00.
Total, $11.60. Grand total, $677.31.

Topics of the Time.

The final act of respect and sorrow was paid the remains of President Garfield on Monday last by the citizens of Cleveland and a hundred thousand officials and citizens from all parts of the land. The services at the pavilion in Monument Park were conducted by Bishop Bedell and Revs. R. C. Houghton, Isaac Errett and C. S. Pomeroy; at the grave a brief address was made by the chaplain of Garfield's old regiment, and President Hinsdale pronounced the benediction. The selection of the 22nd ode of Horace, which was sung by the German vocal society in Latin, was almost the only impropriety in these plain but impressive exercises.

It was remarked with great satisfaction last week, that the official order for the funeral procession as it left the Capitol at Washington for Cleveland entirely ignored the Knight Templar Freemasons who had most industriously made themselves prominent as chief mourners. The remotest allusion was made by placing at the end of the procession "organized societies and citizens." At Cleveland, Gov. Foster and the local authorities gave a prominent place to the lodges in the procession, but they were not permitted near the tomb; nor will they ever have an opportunity to desecrate the grave of one of the noblest Americans of this generation, by a pagan Masonic burial rite. Little good will their boast of his membership do them in the face of this fact and of his silence toward them.

Since the Freemasons were forbidden to intrude their ceremonies about the grave it was left them to take advantage of every occasion that was offered. A great procession, which filed through the streets of Chicago for two hours in the gaze of a hundred thousand people, was largely made up of the lodges, to forward whose interests Mayor Harrison lent himself from first to last. The Knight Templar part left the procession early, and, proceeding to the First Methodist church, finished the day with the performance of their hollow rites, thus experiencing a partial relief for their slighted feelings.

If the universal grief of our own nation over the grave of Garfield was remarkable, the expression of foreign nations was no less so. On the final day of the funeral week while throughout the land solemn assemblies were gathering, in all the cities of Great Britain were seen the flags at half-mast, and was heard the tolling of bells. In many places business was largely suspended and memorial services held. The Archbishop of Canterbury officiated at one of the London churches and delivered an address. At Dr. Parker's church, in the same city, there was a remarkable demonstration, hundreds being unable to get within. The eloquent preacher referred to Mrs. Garfield as a queen, who filled a place in English hearts next to their Victoria.

If speculation could help the new chief magistrate he would be tomorrow accommodated with several new cabinets. But until the Senate meets it will be safe to accept nothing as settled. Some things may be more probable than others, from what is already past. One of these is that Conkling will not be in the reconstructed cabinet. Windom and McVeagh have asked to be relieved, but the latter, at least, is likely to be retained with Postmaster General James until the Star Route cases are finished. President Arthur needs the prayers of his fellow citizens more than their advice in the responsible position to which God has raised him. Let none who believe in Christ fail of thus sustaining him.

Governor Chittenden of Missouri, was in Chicago last Friday, just from the trial and conviction of one of the Glendale train robbers. In conversation with a reporter he revealed the cause underlying the peculiar and desperate moral condition of the district where these robberies have occurred. Said he: "Immediately about Glendale or 'Cracker's Neck' there is a class of men—I don't say all—there are many exceptions—who think it is legitimate prey to rob trains. They and their fathers have grown up without any education. They have no churches, and had no schoolhouses until they were forced to construct them by law. For generations back there was'nt a schoolhouse in Cracker's Neck. That is the only portion of Jackson county where such a state of things exists. These people have lived easy lives, hunting and fishing, having no higher ambition; perhaps cultivating a little patch of ground, and growing something to eat; and in the old times, before the law was so strict, they had little stills on their creeks, and made whiskey. Their sons have grown up without any disposition to labor, and they think, as I said, the passengers on the trains are legitimate prey. Their desire is to get rich—riches with them is the possession of a few hundred dollars—without working." No churches, no schools, no industry, and home-made whiskey, tell the whole story.

Many profess to have attained Christian perfection when they have not so much as attained the mental serenity of a philosopher, or the candor of a good-natured, conscientious heathen.

Garfield's Favorite Hymn.

The following beautiful hymn was the favorite one of the lamented President, and, whenever he visited Hiram, by his request it was always sung:

Ho, reapers of life's harvest,
Why stand with rusted blade
Until the night draws 'round thee
And the day begins to fade?
Why stand ye idle, waiting
For reapers more to come?
The golden morn is passing,
Why sit ye idle, dumb?

Thrust in your sharpened sickle
And gather in the grain,
The night is fast approaching
And noon will come again;
The Master calls for reapers,
And shall He call in vain?
Shall sheaves lie there ungathered
And waste upon the plain?

Mount up the heights of wisdom
And crush each error low,
Keep back no words of knowledge
That human hearts should know.
Be faithful to thy mission
In the service of thy Lord,
And then a golden chaplet
Shall be thy just reward.

The Device on Hiram's Tomb.

BY D. B. TURNEY.

Rob. Morris, the Mason, a year or two since, published a book entitled, "Freemasonry in the Holy Land." He wrote under a Masonic patronage for Masonic prestige, and Masonic purposes were steadily kept in view by him. He went to the Orient under the auspices of the "Masonic Holy Land League," to find traces of the "Order of Masons" in the old Bible lands. And did he find them? Take, for instance, his seventh chapter, in which he tells us about the tomb of Hiram. He says:

"On Tuesday, April 14th, as I have said, I arrived at Tyre, after two days' hard horseback exercise from Beyrout, and early next morning, April 15th, went out five miles east, to view the celebrated monument of antiquity, called by the natives Kabr Hairan, meaning Hiram's Tomb. In the survey of this old relic I spent the day, returning late in the afternoon to Tyre, and made a second visit to it a month later."

Now look out for fun! It's coming. P. 106,

"It is impossible to disprove the local tradition which assigns this tomb to the great Tyrian king. So says Prof. H. B. Tristam, and so say I. Much more will be felt than uttered by a Masonic visitor."

Verily, Morris is right for once. He has hit the nail on the head, in that observation. The well posted gazer on that tomb will feel that Freemasonry is a fraud, even if prudence keeps him for ever silent; for there is satisfactory evidence that the Hiram buried there never was a Mason. In the first place, the tombstone contained, prior to Rob. Morris' visit, no Masonic marks or devices. Accordingly, Morris tried to remedy that deficiency. On page 108, he tells us:

"I cut the square and compass deeply on the monument, on the second tier, eastern end, near the northeast corner. My Arab servant, Hassan, having seen me do this at other places, labors under the impression that it is my name, and tells everybody so."

That is rich. If Hiram had been a Mason, the square and compass would have been on his monument centuries ago; but alas! alas for lodgery! Rob. Morris cut them into the tombstone with his chisel, without anybody's consent; and the Arab who attended Rob. during the exploit, had such a vivid traditional preception of Hiram's Freemasonry that he got the impression that the square and compass was merely Rob. Morris' own name.

In the second place, the tombstone is not "oriented" as a Masonic tomb would be, as poor Rob. Morris reluctantly confesses. He declares, page 3:

"Kabr Hairan is usually described as standing due east and west, but by the aid of the compass furnished me by my old friend, brother Edward Jewell, of Louisville, Ky., I conclude, either the variation here is fifteen or twenty degrees from the true meridian, or that the monument is not oriented to face the four points of the compass."

That statement must be right refreshing to the silly dupes of our secret band-lodges. It shows conclusively, that King Hiram did not receive a Masonic burial, and that the tomb in which his body reposes, is not a Masonic tomb. It is rock-ribbed refutation of the Masonic lie that "King Hiram was traditionally buried with the Masonic honors, as prepared by the pen of King Solomon." There is no such tradition, and never was. There is a Freemason falsehood to that effect; but the falsehood is exposed by the unmasonic character of Hiram's tomb, by it's non-orientation, its entire freedom from the symbols of the craft, (until after Morris used his modern chisel upon it), and by the fact that Freemasonry is historically known to have originated as late as A. D. 1717. In a foot-note on page 113, of his work, Rob. Morris remarks:

"(10) According to Masonic tradition, the funeral rites under which King Hiram was buried were composed by King Solomon: they were substantially the same as those in use at the present day."

For indescribable mendacity, Morris takes the palm. To reconcile Masonic tradition with the facts as he found them being utterly impossible, Morris tried to manufacture a new set of circumstances to deceive future tourists. He engraved Masonic devices where none were, that tombstone testimony might be adduced, in some subsequent century, of the antiquity of the fraudulent "Order of Masons." He went out on an expedition to collect facts in proof of Masonic antiquity, but finding no such facts, he concluded to use his chisel in fabricating falsehoods into the old tombs, well knowing that his fabricated falshoods would be supposed, by ill-posted tourists, to be facts, and already one L. DuLaine, who has been over there and looked at the *Kabr Hairan*, writes:

"The tomb bears one device which establishes its Masonic origin and proves the antiquity of our illustrious order. I find a square and compass deeply engraved on it, near the northeast corner; and from the nature of the workmanship on this crystalline structure, I judge that this device was put there when the tomb was made."

Poor DuLaine is an unconscious victim to Morris' mendacious chisel. Truly light is needed. If the tourist DuLaine had read Bro. Morris' "Freemasonry in the Holy Land," he might have saved himself some humiliation. Morris was the author, admittedly so, of the square-and-compass device that dishonestly disfigures the *Kabr Hairan*, though he probably did not imagine that men would begin to be duped by it so soon, and that in 1880 some Masonic tourist would be sure that Solomon himself had that square and compass engraved on Hiram's tomb.

On Christian Perfection.

BY WOODRUFF POST.

In the review of this subject, opinions, prejudice of education, profession, "church," "traditions" and "discipline," must all pass for what they are worth, and no more. Let them all stand aloof till the pure Word of God giveth utterance. What are *its* positive requirements and encouragements is the question. Does it teach that an experience of Christian perfection is obligatory, and if so, attainable? Absolute perfection, underived, is possessed by our Creator and none other; *derivable* "Christian perfection" may be enjoyed by us.

WHAT SAITH THE WORD?

First it is declared the Gospel of Christ is the power of God unto *salvation* to every one that believeth.—Rom. 1:16.

Scripturally considered salvation is being saved from sin. "He (Jesus) shall save his people from their sins."—Mat. 1:21. For which there is evidently need, because "the heart is deceitful above all things and desperately wicked."—Jer. 17:9. And "the whole head is sick and the whole heart faint .... there is no soundness in it; but wounds and bruises and putrifying sores."—Isa. 1:5, 6. Such is man in his unregenerate, unsaved state. "Dead in trespasses and sins," (Eph. 2:1) and in the realization of his condition he cries out in anguish, "O wretched man that I am who shall deliver me from [or out of] the body of this death?"—Rom. 7:24. By or through "one man" (in Adam all die—1 Cor. 15:22) "sin entered into the world and death by sin."—Rom. 5:12.

Christian perfection contemplates and implies the entire destruction of the old Adam in us. "Put off.... the old man, which is corrupt according to the deceitful lusts and put on the new man which after God is created in righteousness and true holiness."—Eph. 4:22, 24. This being fully done by the sanctifying power of our Redeemer (for "faithful is he that calleth you, who also will do it."—1 Thess. 5:24) then the "old man is crucified with him" that the body of sin might be destroyed, that henceforth we should not serve sin; for he that is dead is freed from sin; and therefore does not live any longer therein.—Rom. 6:6, 7.

"Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."—2 Cor. 7:1. "Present your bodies a living sacrifice, holy, acceptable unto God."—Rom. 12:1. "If we confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 John 1:9. Thus saith the Lord, "Ye shall be holy for I am holy."—Lev. 11:44. "Because it is written, be ye holy for I am holy."—1 Pet. 1:16.

We perceive the inspired Word is plain and demonstrative as to our privilege and necessity touching this question of full salvation. This radical moral renovation is just as essential as it is plainly taught in the Scripture. That such an experience is obtained by the co-operation of the human and divine agency, God and man, is certain: for, work out your salvation with fear and trembling; for it is God that worketh in you to will and to do of his good pleasure," or, as the revision has it, "both to will and to work, for his good pleasure."—Phil. 2:12, 13. Thus saith the Lord, "I will put my law in their inward parts and write it in their hearts."—Jer. 31:33, and Heb. 8:10. "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow."—Ps. 51: 7. "I in them, and thou in me, that they may be made perfect in one." Or, "that they may be one even as we are one."—John 17:23. Again, "But ye are not in the flesh but in the Spirit, if so be that the Spirit of God dwell in you. As many as are led by the Spirit of God they are the sons of God."—Rom. 8:9.

"For His sheep hear His voice, and follow Him, and he gives unto them eternal life, and no man is able to pluck them out of his Father's hand."—Jno. 10:27. "Who shall separate us from the love of Christ?" "Shall tribulation, or distress, or persecution, or nakedness, or peril, or sword," nothing "shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Rom. 8:35, &c. If, after we have known the way of righteousness, we do not turn from the holy commandment delivered unto us," (2 Pet. 2:20 22) then shall we certainly be saved, for God who has commanded us to be holy, "is able to make us stand."—Rom. 14:4.

Glory be to God for his wonderful grace and salvation! "But let him that thinketh he standeth take heed lest he fall" (1 Cor. 10:7 12), giving diligence to make his calling and election sure; for then he "shall never fall."—2 Pet. 1:10 &c.

God forbid, after having "tasted of the heavenly gift, and made partakers of the Holy Ghost, and the powers of the world to come

(Heb. 6: 4, 5), that it ever happened to us as it happened unto them according unto the true proverb, the dog has turned to his own vomit again: and the sow that was washed to her wallowing in the mire."—2 Pet. 2: 22. Lord help us to press toward the mark for the prize of the high calling of God in Christ Jesus, and turn not again to the "weak and beggarly elements of the world."

Memorial Seemon.

PREACHED IN THE COLLEGE CHAPEL, WHEATON, BY PROF C A BLANCHARD, SABBATH MORNING, SEPTEMBER 25.

In the day of adversity consider. Eccl. 7:14.

This is a day of adversity. Death is always an unwelcome guest, even in those times and places where it brings a sweet release to the burdened toilers of earth. The death of the chief magistrate of a nation like ours, under circumstances like the present, is no ordinary affliction. Dissensions in one great political party existed and this caused the assassination of Garfield. General Arthur now comes to his office, and a Democrat is likely to be elected president of the Senate, to become President in case the present chief magistrate should die. If now some base instrument could be found to take the life of Arthur, the administration would fall into the hands of that party which was defeated in the late election. We are, as all can see in a place where the margin between order and anarchy is very narrow, and in a condition where it is wise for us to obey the injunction of the text, and consider the circumstances by which we find ourselves surrounded. Let us then carefully survey the field of our national existence and learn the lessons that God designs to teach us by the calamity which has fallen upon our people.

GOD IS RULER OF THE NATIONS

We ought to learn from this event that "Except the Lord build the house, they labor in vain that build it; except the Lord keep the city, the watchman waketh in vain." It is but a few months since our dead President was chosen to his high position by an overwhelming majority of our national electors. It is only twenty-nine weeks since he took the oath of office in presence of the most imposing crowd that ever assembled to do honor to a ruler in this western continent. During these months and weeks no sound of battle has been borne to our ears; no foreign foe has landed on our shores; no civil strife has made us afraid. Yet our chief has been smitten down in the pride of his manhood, our nation is in mourning and wise men with bated breath are fearing the worst and hoping the best for the days that are to come. Men put confidence in battalions, and majorities, and outward prosperity. They are afraid when the air is thick with bullets, or their party is weak, or circumstances adverse. But God seeks to teach us in many ways that *he* is the ruler; that he puts up and takes down. That there is no security in anything save the protection of his own mighty hand. How near to us now seem the breakers of anarchy and civil strife! On how slender a thread hang our hopes of peace and national prosperity! How earnestly should we pray to-day, Spare thy people, O Lord, and give not thy heritage to reproach, (Joel 2:17). As a nation we are in rebellion against God; an atheistic constitution is corrupting the legal system of every State in the Union. We have never repented of our two hundred and fifty years of sin against the slave. That system died by act of God, and not, as is frequently said, at the hand of the Republican party. It is true that that party held the knife, but it was the relentless grip of military necessity that drove it into the heart of that infamous system. Ignorant men and women are still decoyed to Utah by the lies of Mormon priests and are taken over two thousand miles through United States territory to a bondage worse than that of Egypt, and as intolerable as that of South Carolina in 1860. The laws that protect the Sabbath are trampled under foot in every State in the Union. We mingle scant and tardy acts of justice to the Indian and Chinaman with cruelties and frauds which should make well-disposed heathen blush. It is for these and other crimes that mountains of snow, floods of water, billows of fire and carnivals of crime follow one another in quick succession. These are voices of God calling upon us to pause and consider, to turn from the evil and do good before we are blotted from the face of the earth.

MERE EARTHLY AMBITION IS FOOLISHNESS.

Garfield had an exceptionally successful life as men estimate success. From the beginning to the end he never missed his footing but climbed steadily upward until at last he stood, without effort of his own, on that proud eminence toward which so many mighty men have struggled in vain. But what does it now avail him? The shouts of victorious soldiers, the applause of listening thousands, the various civil and military stations which he occupied, does he sleep the sweeter for these? He has lain in state on the platform where Lincoln, Seward, Sumner and Chase rested. At the head of his coffin was a floral tribute from the Queen of England, while every civilized nation on earth has made haste to testify its grief at his untimely end. Crowding thousands watch the funeral train as it moves from the capitol to the grave; other thousands will follow his body to its final resting place by the lakeside. Minute guns from ocean to ocean will mingle their solemn notes with the dead march that wails the exit of this mighty actor from the stage of human life. But what does it avail him, or her, that heart-broken woman, who has been the companion of his toils and triumphs! How much sweeter the evening hour at Mentor, with the laughter of children in their ears, and the fragrance of new-mown hay upon the breeze, while the sound of some country church bell floated upon the quiet air!

"Can storied urn, or animated bust,
Back to its mansion call the fleeting breath:
Can Honor's voice provoke the silent dust
Or Flattery soothe the dull cold ear of death?

"The boast of heraldry, the pomp of power,
And all that beauty, all that wealth e'er gave,
Await alike the inevitable hour,
The paths of glory lead but to the grave."

These things which men are prone to value are not the pillow for a dying head. As he lay upon that couch of pain, every blow which he had struck for human rights on the platform or on the field of battle; every prayer which he had offered for the salvation of his fellow men; every sermon which he had preached, and every cup of cold water which he had given to the needy would come to him with its separate benediction. "Blessed is he that considereth the poor; the Lord will remember him in time of trouble." Brethren, consider the folly of ambition. Cease to strive for money or fame or store. These things are well, but they should be a means to an end. Endeavor to do good. Plan to do good. Devise ways and means to do good; thus only can you wisely live. Do not spend your lives in heaping together things which will rot or burn or mould, but lay up for yourselves, as did this man, "treasure in heaven, where neither moth nor rust corrupt and where thieves do not break through and steal."

THE BLESSING OF POVERTY.

Consider also the blessings of poverty. This is the thing that men hate, and seek to avoid for themselves and for their children. We labor and save, and buy and build and invest, that our children may start well in the world. We are ignorant or forgetful of the fact that want is oftentimes the thing that makes men exert themselves, that develops those high and sterling qualities that make men powers in the world. So, too, young men and women who are compelled to labor for an education or a start in life, often envy those who are free from such necessity and think that if only they could have the advantages of others they would be much happier and better than they are. The fact is that most men who start with large means and other advantages in youth, reach the end of the journey destitute of money and character. Men heap together gold to send the souls of their children to hell, and the young men who now complain that they have to work their own way, will, in all human probability, live to bless God that he started them thus. President Garfield cut and piled wood at twenty-five cents a cord; he drove horses on the tow path; he taught school for twelve dollars per month and boarded round; he built fires and swept rooms to pay his tuition; he was a poor boy. But these things strengthened his body, cleared his mind and kept his heart sound. He had neither time nor money to act the fool. He learned at the beginning that life was real and earnest and bent to the great tasks set before him with a will. These qualities stood him in good stead when a young general in Kentucky, when a representative in Congress, and when at forty-nine he became President of the United States. He was accustomed to conflict, to wrestle, to strive to overcome. Instead of timidly or weakly yielding to adverse circumstances he mastered them, rose above them, triumphed over them. This lesson he learned when a child and it staid by him until he left this world to join the company of the immortals. In this day of adversity consider how noble an opportunity is afforded in this broad land to those who are willing to labor, and how well it is that we are by our very circumstances compelled to strive. Be ashamed, O young man, to complain or find fault with the difficulties in thy path, the adverse circumstances that surround thee. Others have surmounted the same or greater ones and so also mayest thou, if only there be in thee a manly heart.

CORRUPTION WINS NOT MORE THAN HONESTY.

It is well also to notice to-day the fact that a man can rise through the whole scale of official promotions and still keep faith with his God. There are not wanting in this age men who teach that there are certain lines of labor in which the Decalogue is an insuperable barrier to progress. These men ordinarily select mercantile life, the legal profession, and political avocations as those which are not open to a man who intends to fear and serve God. All the facts in the history of our dead President go to show that in one respect at least they are quite mistaken. He commenced to pray when he was a boy; he carried the habit with him to college and when he was shot down last July he said to the doctors: "Tell me the truth; I am not afraid to die." In Washington he always attended church on the Sabbath and when in Chicago at the last National Republican Convention, when the Lord's day came he did not spend it in caucusing, nor in running after pulpit celebrities, but sought out the humble place where his people worshiped and bowed with them in prayer. This is not designed to prove that political life tends to promote one's spiritual welfare. The contrary is the truth. But it *is* intended to show that a man who resists the downward tendencies of

his position, who insists on keeping to the truth, is not on that account destined to failure. In the long run there is nothing so silly and harmful as cunning, and nothing so wise as honesty and candor. The man who in business, or profession, or trade, tells the truth, declines to take little advantages, and refuses to alter his convictions to please the fickle, changing multitude, this is the man to whom, in the providence of God, great trusts will be committed. Godliness is profitable even in politics, as the life of Garfield shows, when taken in connection with the different lives of those who struggled beside him and failed.

I do not intend to say that this great man made no mistakes; that every step in his life was right. He was as we all know a man who used tobacco and had united with the Masonic lodge. This is the more remarkable when we know that while in college he was a member of the anti-secret society and made it a power in college politics. But it it to be observed that although he has been bombarded with Masonic invitations, addresses and regrets since the day of his nomination, there is not, up to the present, published a letter or line of reply. I call particular attention to this matter and desire to have it remembered, for it is probable that the Mascns, who are now so busy in arranging positions where they may advertise their fraternity, will, as scon as they have leisure, turn their attention to this matter and make some speeches in favor of their craft and assign them to this dead man. This seems a horrible supposition, but it is no worse than drinking wine out of a human skull, or swearing to adhere to a secret society under penalty of throat-cutting and disembowelling; while the fact that Masonic letters were forged for Washington after his death makes it probable that the same work may be attempted now. It is not impossible to understand how Garfield should be led into both the mistakes mentioned. He was pre-eminently a genial man, one who sought to please those around him. "For e'en his frailties leaned to virtue's side." This led him into the order, but never led the spirit of the order into him. He was a frank, candid, humble, honest, Christian man. He had none of the characteristics of Freemasonry. He did not travel on the Sabbath, nor drink intoxicating liquor, nor swear profanely, nor abandon the church. Hence, though we may regret that he united with this order we should be thankful that he never adopted its spirit or did aught to lead others into the trap in which himself was snared.

THE NEED OF CIVIL SERVICE REFORM.

We ought also to consider at this time the *imperative* need for a reform in the civil service. There are now one hundred thousand officers, more or less, who receive their appointments from the President and his Cabinet, directly or indirectly. The men who fill these offices are paid tens of millions of dollars annually for very light labors. There is naturally an eager desire to secure these offices and in every great election now the question in which politicians are interested is: "Who shall hold these offices and get this money?" When a Senator was asking President Garfield to appoint the present United States Marshal in Chicago, the President objected. The Senator said: "Well, Mr. President, if —— isn't appointed I shall be beaten in two years." At least this is the testimony of one who stood by and said that he heard the words. I do not know that they were uttered. I believe they were and that the principle here indicated is the one on which politics are at present conducted. This makes leading politicians work for their party, not for their country, and the little politicians work for the leaders who get them places and salaries. Thus the only motive power there is, is plunder. A lot of selfish, conscienceless men under one party banner struggle against a lot of selfish, conscienceless men under another, to get possession of a lot of offices with which to pay off their personal debts. Of course every idle, unprincipled man in the country becomes a patriot who is willing to fight, bleed and die for an office. Hence, whenever a new administration comes in there is such a descent on Washington as the Huns, Goths and Vandals made on Rome. It is time that every Christian man in America should solemnly covenant with himself that he will never vote again for any party that does not make it a cardinal point in its platform, that this foul cancer on the breast of the Republic shall be cut out. In this day of adversity consider how dark the cloud that overhangs us because of this corrupt and corrupting system. Reflect that the weak brain of an infamous man was so turned by the clamor of contending factions within one of the parties, that he fired a shot that has awakened sorrow throughout the world. Remember that when a Democratic President of the Senate is chosen there will be a premium set upon the head of our present chief magistrate, precisely as his known proclivities were an inducement to the killing of the good man who is gone. This state of things is simply terrible and must be changed if our nation is to exist.

WHAT GOOD DOES PRAYER DO?

It is to be feared that many young Christians may have their faith in prayer shaken by this death. For these weeks past there has ascended continual prayer to God for the recovery of our President and now he is dead. Careless and thoughtless persons are ready to take this as a final proof that God does not hear and answer the cries of men. This mistake will be corrected if men will only consider for a moment the teachings of God's Word in reference to this matter.

And first, all Christians have been praying that God would restore the President, *if he saw that it was best.* Christians are instructed to ask for spiritual blessings knowing that they need them, and that God designs that they should have them. They have therefore full warrant to ask for and expect to receive them. It is not so with temporal good things. I have no right to pray for health, or money, or success, for myself or another, except with the provision indicated above. The fact that *many* have been praying is but an incident. All who really prayed have thus prayed in submission to the Divine will, and none have asked this or any other earthly good unless it be the will of God to grant it.

In the second place the Bible teaches that God often answers our prayers in strange ways and that sometimes he answers the spirit of the prayer while he seemingly denies its form. Thus Moses besought God for permission to enter the Promised Land, and fifteen hundred years after he did stand on the holy mountain with Jesus and Elias. Paul thrice asked that some messenger of Satan might be kept from him, but God told him that while he would not remove the trouble, he would give him grace to overcome it. So sometimes in one way and sometimes in another God answers prayer. It seemed to us that Garfield was needed here. God saw that he was done with earth and was ripe for his reward. Hence he did not give to men the faith for his healing; but denying the form of their request, has provided some better thing for them which will be revealed in due time.

Thirdly, men who wish to know whether God answers prayer must go to him in humble faith and ask for what he has promised to give. You cannot certainly tell whether I ask in faith or not, and I cannot tell whether you ask in faith or not. There is no man that knoweth the things of a man save the spirit of man that is in him. But you can tell whether you ask in faith for promised blessings and I can tell if I do, and it is the unanimous testimony of thousands who have come to God in humble confidence that he answers their prayer. This is a testimony that infidelity can never disprove and it is a mode of testing the truth of God that is open to all who are willing to believe him.

Let us then bow humbly before the great and mighty One who holds the seas in the hollow of his hands, and counts the mountains as the dust of the balance. His ways are not ours nor are his thoughts those of men. He is leading us in a way that we do not know, but if we are submissive and obedient he will, in the end, show us that his ways are best, and that even when we seemed forsaken we were hidden by him in the cleft of the rock and covered with the shadow of his wing.

[Miss Frances A. Willard in Our Union.]

Reminisences of James A. Garfield and his Wife.

I first met Mr. Garfield in 1876, when we went to Washington with the "Home Protection Petition." Some of our committee had sent their cards to him in the House of Representatives, and he came out hurriedly into the ante-room, evidently much preoccupied, and while they presented our plans to him, I stood a little distance "to take him in," for his name had attracted me years before, and I believed him the most complete embodiment of American ideas and Christian statesmanship the country has seen. He remained but a moment, listening gravely to what was said, and promising to give it due consideration. Pleading an impending vote in the House, which he must not miss, he bowed with courteous dignity, and disappeared. As I photographed, for memory's magic gallery, that tall, well-knit and robust form, soldierly bearing and strong, regnant countenance, in which "the manhood of strength and gentleness" was mirrored, I thought, this is the victorious Norseman of old, with his giant strength, eyes blue as a Scandinavian fiord, and complexion clear as the sky of the midnight sun, but his heart mellowed by the light that fell upon the hills of Galilee.

In 1878, taking the palace car at Elmira, New York, one afternoon, young Dr. Adele Gleason bade me good-bye, and left the train after it had begun to move. Anxiously I followed to the door; and returning when she was landed, saw a tall man whose chair was just ahead of mine, leaning out of the window, then turning to ask me hurriedly, "If that young woman was safe?" I did not look up so far as his face, hence did not recognize him, but, replying that she was, begun to write and read, as is my custom, in the only "study" I have known for years—the great, swift, roaring train, to whose rhythm one's thoughts keep time. After a while I noticed that my little nugget of a traveling bag, packed to suffocation with books and papers, was outranked by the huge and handsome portmanteau which the tall man opened, and that from under his huge, soft felt hat, he was peering into the books, magazines and manuscripts which formed a large part of his outfit.

"That's Garfield," I said to myself when I had noted him more carefully, for I had just been reading his great speech on hard money, delivered the night before at Rochester. Busily he read on, and I could not help seeing—even if I wanted to—that the "Princeton Review," and "Williams History of the Jews" were among his current studies.

Later on, when the New York dailies reached us, he bought them all —with that desire to "hear both sides" which has given such splendid equipoise to his character, and turning to me he frankly said he "heard the young lady ask me where I was to speak next, wondered whether I was as tired of it as his campaign was tiring to him"—at the same time offering the *Tribune*. I replied that "I never made acquaintances upon the cars, but believed that this was General Garfield, of whom my friend, Mrs. Woodbridge, of Ohio, had often spoken." "The same," he said, whereupon I told my name, address and employment; we shook hands cordially, and from then until I got off at Paterson, N. J., we talked on. I think the General's conversation that day would fill a good sized book, and I have often characterized the range of subjects by saying that "he treated of everything from protoplasm to omnipotence." So rapid was his thought, so clear and forcible the stream of his utterance, so considerate and kindly his criticism, so varied and available his information, that I learned more about him and profited more largely by his knowledge than most persons I have met could reveal and teach in half a lifetime. He talked of books, science and invention—of great characters and foreign travel.

He told me of his life—nearly everything that I have since seen in books; of his religious history; that in his church all men are preachers and the Bible the only creed; of his school and college days, and of Mark Hopkins, and Miss Almeda Booth, the former President of Williams College when he went there, and the latter preceptress at Hiram, and a woman, much older than himself and long since dead, for whom he seems to have felt the deepest reverence. He talked of the Credit Mobilier, and other legislative scandals. After telling how deeply he was wounded by seeing his name, for the first time, after so many years of public life, associated with imputations of dishonor, he felt that God said to him in the depths of his soul: "*You* know that you meant to do right, and *I* know it—that is enough. After which he never worried about the matter any more. Among other things we talked of temperance, and he said strong drink was never a snare to him—he had better uses for his faculties and for his time. "Now and then, on a public occasion or the drinking of a toast," he said he tasted wine.

I begged him to think how significent the gesture of his hand would be (and to my mind more eloquent than any gesture employed in a great speech) as it waived aside the cup that tempts so many to their ruin. He listened kindly, but was not convinced.

I never saw him again until he walked sturdily into the Senate Chamber on Inauguration Day, and as soon as he was seated on President Hayes' right hand, he looked smilingly up to the gallery where his mother, his wife and children sat, and bowed to them. An hour later he stood upon the steps of the Capitol and pronounced his inaugural with a forcefulness of utterance, which carried the words to my ear far away, and at the close, amid the hurrahs of the acres of human beings around him, stooped to kiss his noble mother and faithful wife. On the next Friday the President received our memorial portrait of Mrs. Hayes, and on the next a note from Mrs. Garfield invited Miss L. Ransom, the artist, to bring me to the White House, to lunch.

I hardly know how to do justice to the impression made upon my mind by Mrs. Garfield. "Pure, womanly," expresses it, if one has been so fortunately trained that the "sweet reasonableness" of a strong mind tempered by the "gentleness of Christ," go into the definition of that royal word "womanly." Looking across the wide lunch table to his wife, the President said to me: "I can hardly believe as I see her sitting there that she who has taught Latin to my boys was learning it of me a score of years ago;" and again, "Don't blame the dear little woman yonder, if all your hopes are not fulfilled;" and again when I said we temperance women wished he would read "Canon Farrar" and Dr. Richardson, he replied, "Whatever you send me I will carefully read, only if you want me to be sure and get it mail it to my wife." Then laughingly, he said: "When I replied to you ladies the day the Hayes portrait came, you may have thought me unsatisfactory, but I thought I would rather take take the part of 'I-go-not-sir-and-went,' than 'I-go-sir-and-went-not,' and he added 'You will respect my convictions, I am confident, whatever the result,' and I told him we certainly would, but how the gentle words of Mrs. Garfield cheered me when she said, "I hope I shall not disappoint your expectations." So with thoughtful, friendly words the time sped on, and I could but feel, looking upon the delicate, responsive face of the wife, noting the noble son's quiet attention to his mother, and the whole hearted ways of Mollie Garfield and the boys, that here, if I have ever seen one, was the typical American home.

The Freemasons are diligently searching for some line from the pen of our late President identifying himself with them. They claim that he once wrote some resolutions which are upon the records of the Ohio lodge which he first joined, but their search is in vain. Garfield had little in his character which could fraternize with the frauds of the lodge.

—The secret anti-nihilist league of Russian nobles has proved a failure. Large contributions were wasted and no noteworthy Nihilist detected.

Reform News.

The Wisconsin Convention.

REPORT OF THE CORRESPONDING SECRETARY.

The State Christian Association opposed to secret societies, held its annual meeting on the 13th, 14th and 15th of September, in the Congregational church of Baraboo. This reunion of the veterans of reform was a season of interest and profit. The session was opened by an address by Dr. Charles Cowles. He welcomed the convention to the discussion of freedom of speech, of the press, forum, State and pulpit, from the iron rule of the lodge. Clear and thrilling speeches were made by Rev. J. P. Stoddard, Prof. C. A. Blanchard and others, during the progress of the convention.

Among the thoughts adduced were these: God has founded only three institutions, the Christian church, state and family. Masonry is at war with the church; it depletes her treasury, destroys her fellowship, and endeavors to dethrone her Christ. Masonry is an enemy to the state, for it acknowledges no higher power than itself, and claims allegiance regardless of law. The lodge strikes at the family by compelling a more intimate relationship to exist between a member and the worst men of the order than exists between that member and his own household. Secret societies are outside of, and opposed to God's plan. Hence they are wrong, and must fall.

Rev. H. H. Hinman presented an interesting report from the Southern field.

Rev. J. P. Stoddard spoke of the door opening in the East, for the preaching of an unfettered Gospel.

Thomas Lowe and S. E. Starry worked the first and third degrees with acceptance.

The services of Thomas Lowe were secured as State lecturer for the coming year.

The motion was carried, that Bro. Lowe be given the $100.00 now in the treasury, also the pledges amounting to $25.00, with the privilege of retaining all funds raised on the field.

The convention resolved,

1st. That we renew our protest against all forms of organized secretism, as injurious to public morals, subversive of civil equality and an enemy of the Christian religion.

2nd. That we regard Russian Nihilism and kindred organizations in Europe and America, as the legitimate offspring of speculative Freemasonry and that the spread of their parent institution endangers all legitimate government, and tends to conspiracies, assassination and anarchy.

3rd. That modern Freemasonry is a revival of the old forms of pagan religion as practiced in the Osirian and Eleusinian mysteries and is therefore a relic of barbarism and a disgrace to our civilization.

4th. That our political are a part of our religious obligations, and that we cannot elect to office the subjects of the secret empire, without doing violence to our Christian convictions, as well as to our sense of duty as citizens.

5th. That the success of our reform depends, under God, on the spread of a Christian literature that bears testimony against all organized secretism; and we urge the enlarged circulation of the Christian Cynosure and other religious papers, that are kindred in character.

6th. That in the opening of an effectual door, for the reform work in the South, we recognize the good hand of our God; and while we commend our brethren in the field to his grace, we will pray that other laborers be sent into the harvest, and pledge them our sympathy and support.

7th. That we recommend that the friends of the N. C. A., at their next annual meeting, nominate Prest. J. Blanchard to represent the American party at the next Presidential canvass.

8th. That we tender our sincere thanks to the Congregational church and citizens of Baraboo for their generous hospitality.

The following named persons are officers for the ensuing year:

President — Rev. Enos Collins, Colloma, Waushara Co.

Vice-President — J. W. Wood, Baraboo.

Rec. Secretary—H. B. Mullenix, Ironton, Sauk Co.

Treasurer—M. R. Britten, Vienna.

Secretary—W. W. Warner, Baraboo.

This convention was the means, under God, of inspiring fresh faith and courage. Its members go into the year's work, trusting in the Lord for glorious victories.

W. W. Warner, *Cor. Sec'y.*

New England Letter.

Undermining the Churches—No Compromise—New Territory—Silver-slippered Religion—Contrasts—A N. E. Reformer—On the Street—Parlor Talks.

Deep River, Ct., Sept. 23.

"One thing is certain; something is destroying the influence of the churches." This remark came from a distinguished Christian brother connected with a large Congregational church, and is a sample of the statements I am hearing on every hand from clear-headed, thoughtful Christian men in the various cities visited.

A pastor, whose prayer-meeting occurs on the same evening as the lodge meeting, says he observes with alarm the fact that the members of his church who are Masons invariably go to the lodge instead of the prayer-meeting, and when remonstrated with excuse themselves for this wanton abandonment of the church of God.

A Methodist brother with whom I conversed for half an hour, as we parted earnestly grasped my hand

Continued on 9th page.

Correspondence.

Masonic Oaths and Garfield.

It may be worthy of the attention of our friends at this time when Masonry emblazons itself, and will doubtless avail itself of our national calamity to extend its claims over some good men because the deceased President had been snared into the lodge. Our belief is that Garfield, like Washington, will be found to have treated the secret work of

Lodgery, as more honored in the breach than in the observance; for Washington's highest compliment to it was, that at best it was but "child's play," and had no advice to give to any one on the subject of joining it, nor *had he entered any lodge more than once or twice in thirty years!* But Masons still claim Washington as a good Mason! What would be thought of a Christian who would talk and act thus towards his church? Certainly no one would regard him as a good Christian.

But the cunning of the craft will be found in their attempts to conceal their anti-Christian character by parading the "Cross and Crown," and other "signs" by which they attempt to conquer the objections against them, so justly entertained by intelligent Christians.

We cannot believe that Garfield was in heart and soul a Mason, nor account for the fact of his having been snared by the sophistry of Masonry otherwise than as many other young men have been snared, viz: by their native, kind, confiding nature believing the representations of the agents of the same tempter who quoted Scripture to allure Jesus, and who evermore delights to lead young men astray from loyal allegiance to the Word of God.

We were agreeably surprised lately when a Grand Master Mason, in the hearing of several gentlemen, made light of the whole craft, and expressed his pleasure that they had been left out of the official programme at Washington. We may remind our readers that Isaac Errett, the intimate friend of Garfield, and of the same church, who delivered the funeral discourse at Cleveland is, like Alexander Campbell, opposed to Freemasonry, and kindred societies. So also, we believe, continue many of their best members and preachers.

Garfield was a very poor specimen of a Knight Templar, for Chaplain Mullins, who preached the inaugrual sermon at Washington, told the world that he had an "inveterate opposition to any ostentatious display in the affairs of religion," although it is possible that he may have had in his mind the signal attachment of Mr. Garfield to his own humble "Disciples of Christ." Yet his remarks suggest also the the contrast of the simple New Testament worship to "ostentatious display" of the Knight Templars whenever their offensive pageantry can be flaunted (in strange alliances) before the eyes of our citizens. It is gratifying to have this indirect but conclusive testimony that our late President had, during his life, manifested "inveterate opposition" to all such displays as those by which the Knight Templars allure their victims to their dens.

When the inside truths of the lodge are written or revealed at the judgment seat itself, it will be found that many of the snared ones were unhappy in their bonds, and would gladly have undone the cords that bound them if they had known how to do it. Conscience in many cases is tender in regarding the oaths taken, and until enlightened enough to see that duty demands of them to repent and confess the sin in having taken such oaths, they continue enslaved. As during slavery there were Christian slaveholders who would gladly have emancipated their slaves if they could, but could not under the laws of the slave States, so it is with those who feel bound by the lodge law, while both their manhood and their Christianity calls for their own emancipation. Meantime we rest in the belief that James A. Garfield's trust was not in the Christ of the "secret chamber," but in that Christ whose Gospel is free to all without money and without price, a Gospel which he had both taught and exemplified in the many beautiful relationships of his life so suddenly closed by the bullet of the assassin. The fame of Garfield arose from his character as a sincere Christian, and not from any alleged relation to the lodge.

SENEX.

From the Religious Herald, Hartford, Conn., Sept. 8.

BIOGRAPHICAL SKETCH OF PROF. F. G. BAKER

FOR TWENTY FOUR YEARS PROFESSOR OF MUSIC IN WHEATON COLLEGE, ILLINOIS.

Freeborn Garrettson Baker was born in Bakerville, August 19, 1812. His parents were among the earliest settlers in the place and did much to increase its prosperity. He was the youngest but one of a family of nine children. One sister eighty-one years old still survives him.

At eighteen he became a Christian, uniting with the Wesleyan church. He was very desirous of entering the ministry, but as his choice of occupation did not meet his father's wishes, because he wished to retain him, his youngest son, to care for himself in his old age, he was obliged to abandon the idea. He had a very dear friend with whom he used to choose texts and write sermons. They would exchange and correct each others writings. Thus he early learned how to discourse upon the Scriptures, and it was ever an easy and pleasant thing for him to conduct a prayer meeting.

During his life in Bakerville he and his brother, Anthony Baker, conducted a clothing business, in which they employed about one hundred hands. The proceeds over and above the expenses, were devoted to the support of preaching in that place, because the society was weak and unable to raise the salary of a competent minister. After he decided that he could not become a minister his father offered him an opportunity to study music; and who will say that he was not as useful in the position he occupied as if he had been a minister? He breathed out his whole soul in the music which he loved, and in praise to God.

About fifty years he was engaged in teaching music, and for twenty-four years was professor of music in Wheaton College, Illinois, and leader of the choir in the [College] church, with which he and his family united on their removal to Illinois.

That he was much respected and beloved by all connected with the Institute, is shown by the fact that he was one of the faculty, a trustee and librarian in addition to his other duties. He was amidst all his labors a deeply religious man, ever looking after the interest of the students as would a minister. And in his family he was always pleasant. Their home circle was ever a happy one. His religion was a part of himself and his conversation a bubbling forth of the well of life springing up within him.

Whenever visitors called for the evening, no matter who or on what business they came, he always wished a little season of prayer before they left. What an influence, shining like a track of light in this world so dark with sin! His own words better than any of ours will show how closely he walked with God.

The following is his last letter to his sister, dated Feb. 23, 1881:

DEAR SISTER: I received your picture the other day. I was glad to see it, but not so glad as I would be to see the original. We like to look at pictures, especially those of our friends, but they are so silent, they do not speak, they do not tell of their joys or of their sorrows, they are *so still.* I want to visit with you, but it will not answer a single question. I often ask myself "shall we meet again on earth?" I hope so if it is God's will, but it is all uncertain yet. Then I think Jesus has gone to prepare mansions for his saints, and you will be there and I expect to be there; but how long it will be before we shall recognize each other there I cannot tell, for we shall all undoubtedly be taken up with the beauties of the place and especially with the glories of our divine Redeemer, who will be the chief attraction. And then all of our dear brethren and sisters whose robes have been washed and made white in the blood of the Lamb will be there. And then that new song which we shall sing! Mind you it is to be a NEW SONG. We think we have some pretty good songs here, and get very happy sometimes singing them; but this is to be a New Song. We have never heard anything like it. With harps in our hands—and we shall know how to use them—and we shall all sing and make the heavenly arches ring. Glory be to God, our lungs will be immortal. We shall never get tired. O, I get thinking about it and I wonder what it will be to be there. You and I shall be there *pretty soon.* And we shall no longer wonder, but we shall know as we are known, and see as we are seen, when we shall awake in the likeness of our glorious Redeemer.

—The Wyoming County *Herald*, of Perry, N. Y., contains the following obituary notice of Jonathan Handley who died at his home in Perry, July 24, 1881, in the 74th year of his age. He was born in Seneca, Seneca county, N. Y., January 9, 1808. In the year 1829 he removed with his parents to Perry, Wyoming county. November 14, 1833, he was married to Miss Ruth Caward. He united with the Methodist Episcopal church at Perry, and was appointed class-leader. He continued to fill the office of class-leader until the "Genesee Conference troubles" arose, when he was set aside and another was appointed to take his place. Soon after being set aside charges were preferred against him because he refused to support preachers who belonged to the Masonic lodge. It was with considerable difficulty that a committee could be found who would consent to try his case. But after some months a committee was found, his case tried, and he was expelled. Nothing was found against his moral character, nothing against him as a Christian; indeed, the pastor said, "They did not expect to find anything against his moral character," and "if he had only paid his quarterage, they would have got along with his case."

He, with others—some of whom had been read out of the church without even the form of a trial—united and organized the Free Methodist church of Perry. Here again the office of leader fell to his lot, which he continued to hold till his death.

BOOKS AND MAGAZINES.

The "Dictionary of Education and Instruction" is an outgrowth of "The Cyclopedia of Education" prepared some years since by Henry Kiddle and A. J. Schem. The original work was quite large, and its cost put it beyond the reach of many who desire information on the topics of which it treats. To meet the wants of this large and increasing class of readers, "The Dictionary of Education and Instruction" has been prepared. It is a beautiful volume of about 300 pages, and contains in compact and convenient form a great multitude of facts with which parents and teachers should be familiar. It is, in short, an excellent text book on the "Theory and practice of teaching," furnished at a price that puts it within the reach of all. Our readers who are interested in educational matters will do well, if possible, to secure and carefully study this work. It is published at $1.50 by E. Steiger, 25 Park Place, New York City.

The *North Americrn Review* for October contains papers discussing important topics of the hour. Senator John T. Morgan, of Alabama, writes of certain emergencies arising in the administration of the government for which adequate provision is not made in the Constitution or the laws. Among these ques-

tions that referring to the Presidency in case of the inability of the elected incumbent, holds a conspicuous place. Prof. Geo. P. Fisher of Yale College contributes a paper on Puritanism, than which it is esteemed a stronger vindication was never written. Senator Edmunds of Vermont, replies to David Dudley Field on the "State Sovereignty" question. "The Idea of the University" is by Pres. Gilman of Johns Hopkins University, and draws a clear distinction between the college and the university. Thomas A. Hendricks discusses the tariff question; and the several historical papers on Washington's capture of Yorktown and the Central American ruins are among the best of such papers.

For advice about the fruit and vegetable garden, few who have taken *Purdy's Fruit Recorder* will care to be without it. For practical hints on these matters no better publication comes to our table. No practical gardner will fail to appreciate the effort of its publisher to make his journal a valuable one. A. M. Purdy, Palmyra, N. Y.

Our National Affliction and the Sabbath.

At a meeting held in Wheaton College Chapel by the Church of Christ worshiping therein, Monday, September 26, the following was adopted for circulation among the American Christians:

To the Churches of Christ throughout the United States—Greeting:

In the calamity which our nation mourns to-day, and which we are now met to lament with humiliation and prayer at the call of our chief magistrate, we recognize the hand of a God of mercy and judgment, who as King of kings and Lord of lords is ruler of the nations of the earth, and at his will disposes of kings and magistrates. While with humble spirit we bow to the will of God, we confess also that our sins as a nation have deserved the stroke that removed our beloved and honored President, and that we shall truly improve by this dispensation only as we acknowledge and forsake them. To this end we address you, beseeching you in the name of our Lord Jesus Christ to make the voice of his Bride, the church, heard in this hour of trial. And we would respectfully suggest, as the sin of Sabbath-breaking is one of the most obvious and displeasing to God, that the churches of Christ, individually or collectively, unite in requesting Congress to forbid by proper enactment the transaction of public business upon the Sabbath day by any department of government, and that petitions to this effect be prepared, or obtained from the Sabbath Association of Philadelphia, to be presented by that society at the opening of Congress in December next.

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, Oct. 6.—He that overcometh, the same shall be clothed in white raiment; and I will not blot his name out of the book of life, but I will confess his name before my Father, and before his angels.—Rev. 3:5.

Friday, Oct. 7.—In due season we shall reap, if we faint not.—Gal. 6:9.

Saturday, Oct. 8.—Be watchful, and strengthen the things which remain, that are ready to die.—Rev. 3:2.

Sabbath, Oct. 9.—Then a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle.—Ex. 40:34.

Monday, Oct. 10.—Let us not be weary in well doing.—6:9.

Tuesday, Oct. 11.—He that hath the Son, hath life; and he that not the Son, hath not life.—1 John 5:12.

Wednesday, Oct. 12.—And this is the confidence that we have in him, that if we ask any thing according to his will, he heareth us. —1 John 5:14.

Home and Farm.

An old gardener states that if the cucumber which grows nearest the root be saved for seed for a number of years, the result will be a smaller and earlier variety. If the fruit on the extremity be saved it will make a larger and later variety.

The farm-house of Henry Goulding, at Dover, Mass., was set on fire during one of the hot days in August by the rays of the sun concentrated by metal milk-pans so set that a focus was formed on the side of the building.

Setting hens can be cured by putting water in a vessel to the depth of one inch, putting the hen into it, and covering the top of the vessel for about twenty-four hours. The vessel should be deep enough to allow the fowl to stand up.

Danger from Wet Clothes.—Few persons understand fully the reason why wet clothes exert such a chilling influence. It is simply this: Water, when it evaporates, carries off an enormous amount of heat, in what is called the latent form. One pound of water in vapor contains as much heat as ten pounds of liquid water, and all this heat must, of course, be taken from the body. If our clothes are moistened with three pounds of water, that is, if, by wetting, they are rendered three pounds heavier, these three pounds will, in drying, carry off as much heat as would raise three gallons of ice-cold water to the boiling point. No wonder that damp clothes chills us.—*Handicraft.*

Directions for Planting Grape plants.—Trench the ground some two feet deep, mixing in well rotted manure and vegetable mould. Fill up within six inches of the surface, then raise a hillock two or three inches with a gradual descent on each side. Cut back the plants to two buds, and prune the roots to eight inches of the stem, set the plant on the hillock, spreading out the roots evenly on each side. Then sprinkle the roots thoroughly from the watering pot, and fill in about the roots well pulverized top soil, and raise a little over the stem; then cover the whole as far as the ground has been loosened with coarse litter from the barnyard, or leaves. In the spring remove the litter, and uncover the stem of the plant until the two buds are above the surface. Top dress with well rotted manure, and fork it in about the plants.

A Sure Cure for Hog Cholera.—The Lewistown, Ill., *Gazette* contains the following: "Every paper in the United States ought occasionally to keep the fact before its readers that burnt corn is a certain and speedy cure for hog cholera. The best way is to make a pile of corn on the cobs, effectually scorch it, and then give the affected hogs free access to it. This remedy was discovered by E. E. Lock, at the time his distillery was burned in this county, together with a large lot of store corn, which was so injured as to be unfit for use, and greedily eaten by the hogs, several of which were dying daily. After the second day not a single hog was lost, and the disease entirely disappeared. The remedy has been tried in a number of cases since, and has never failed."

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To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 6, 1881.

Garfield's Pregnant Silence.

Alexander Campbell, founder of our late President's church, in his *Millennial Harbinger*, over and over again denounced the lodge as anti-Christian. We have published his testimonies against it. Young Garfield was not the man to join and preach for Mr. Campbell's church without reading and approving those testimonies. He hesitated, and finally went to Williams College, because Mr. Campbell's (Bethany) College pitched toward the Sodom of slavery.

But the popular voice which carried away "Aaron, the saint of the Lord," into false or devil-worship, beguiled Garfield, though he is said to have successfully contended against college secret societies, while at Williams. He saw the American people gone away after the false worships, and he bowed in their temple of Rimmon, as did General Naaman, when the sovereign people leaned on his arm in the caucus-temples of popular liberty: though, like the great Syrian captain, he was resolved to worship no god but Jehovah.

Ever since he came to the front, the lodge has in vain used its utmost endeavors to draw from him some word or token of recognition. The Freemasons tried the same thing on Washington, and alike in vain. If Garfield had not loathed and despised the lodge, does any one suppose he was the man to keep silent concerning it? Nay, verily. His silence is more pregnant than speech. "The haters of the order," wrote one of them to me, "in the lodges themselves, are more than legion." Garfield was doubtless one of them. But dreading its power to harm him, after he was drawn into it, he disarmed its vengeance by silently submitting to its fooleries, its blasphemies, and glozing flatteries.

The United Brethren Conferences.

A few years ago the conferences of this great church were accustomed to speak out distinctly against the lodge, with the exception of a few which were worst infected by its leprosy. The last *Telescope*, brings the minutes of several conferences, all silent as the grave respecting the secret false worships, though the cause of Christ in that church was never more imperilled by them; and, while shrinking from the contegious evil now rending the denomination, they are louder and longer than ever on those reforms which have become generally popular.

One conference, however, (the Illinois) meeting in a morally dark and lodge-ridden part of the State, adopted the following:

WHEREAS, We believe the church of the United Brethren in Christ is founded on the scriptural basis of the spirit of Christ Jesus, and has for its specific work the salvation of men from sin, and its object can be more successfully advanced in the cultivating the spirit of unity among ourselves; and

WHEREAS, We are United Brethren in principle and spirit, and in full sympathy with all the institutions and in interest of the church; and

WHEREAS, There is an effort made to form an association within this church based on an invidious distinction in the membership of this church; therefore,

Resolved, 1. That we disapprove of such a movement, and advise all our members and ministers to give no encouragement to it, believing it dangerous to the unity of the church.

We need hardly say that this action by the Illinois Conference, seems obviously liable to the following objections:

1st. It is cowardly and sneaking. It does not name the men, or honorably and openly meet the issue which it strikes at.

2d. It is hypocritical and Masonic. It ignores the fact that secret societies have been rending the church for years, having driven off King St. church, Chambersburgh, Pa., which has 180 members, long before Dr. Davis, Prof. Tobey and their associates started their association to drive out the lodge invaders and nullifiers who started a paper, held nullification conventions and passed rebel resolutions.

3d. It is revolutionary. It brands the advocates of the old, Scriptural, original, long-established testimony of the church against false worships as "*dangerous to the unity of the church.*" This is equivalent to striking out the words "*in Christ*" from the name of the church, and inserting the words "*in the lodge*," making it read, "The Church of the United Brethren in the Lodge," not in *Christ;* for the lodge is plainly what they wish the church united in.

Does not every one know that some of the conferences are crawling with Masons, and that Mason lodges disallow the worship of Christ? The *Itinerant*, which is the lodge organ and that of the nullifiers, boasts that the rule excluding the false worships and deism of the lodge is not "executed;" and the Illinois Conference brands the effort to execute a fundamental, regularly adopted law of the church, as "dangerous to unity!" What unity? Why, unity with the lodge; a unity with anti-Christ. They "bite with their teeth and cry Peace."—Micah 3:5. They throw their arms around the lodge, and the unity they demand is a lodge unity. And while they cherish and love those who sought to rend the church in the nullifying conventions of Otterbein College and Dayton, they turn their faces another way, and throw poisoned Parthian arrows over their shoulders at the learned, meek and venerable Dr. Davis and his associates, for seeking to save the unity of their church by pulling the lodge-serpent out of her bosom which is stinging her to death!

Prof. Tobey's announcement will be found in the present number of the *Cynosure.* Send for him to lecture. Subscribe for the new paper. Hold weekly, or, at least, monthly prayer meetings and beseech Him whose the church is, and who alone is "stronger than the strong man armed," to take these wise in their own craftiness, and carry the counsels of these "froward men headlong." Above all, let women meet and pray, whom the lodge excludes, and classes them with dotards, libertines and fools. It was the monthly concert of prayer that overthrew slavery. The same power with God and power with men will overthrow that dark lodge system which stood behind and sheltered slavery till it fell, smitten of God.

—Secretary Stoddard returned from the Indiana State Convention on Friday evening, encouraged with the progress and prospects of the cause in that State. The attendance from abroad was not large, but the local interest was excellent. Rev. I. W. Lowman was elected president; Wm. Small, secretary; Benj. Ulsh, treasurer, and Dr. S. L. Cook was continued in the lecture field. Realizing the need of a better support for Bro. Cook, the friends present raised, in pledges and cash, $105, and hope to be liberally seconded by others in this effort to sustain a man in the field. There were many incidents worthy of note, which will doubtless appear in an official report in due time.

—All will be cheered to learn that Father S. D. Greene has been restored to a comfortable degree of health. The dropsical affection is gone, and he is able to walk about. The visit of his son, Dr. C. A. Greene, was a great relief to him, and to his prescriptions he attributed his recovery.

—Elder Rathbun writes to correct an item respecting his receipts, in which he fears injustice has been done him. As that was farthest from our purpose we will re-state that it was well known that the brethren of the Wesleyan church of College Springs were raising a fund of $500. We understood that it was completed, but it appears to be a mistake, since Bro. R. writes that he has received $130 only from that place. For the report in the *Wesleyan* of Sept. 21, we are not responsible, but endeavored accurately to reproduce the statement that the Board had voted $200, and following this was over $100 "forwarded through this office." It appears that the latter amount was included in the "voted" money. So that instead of $900, as was said, but $387 30 had come in from Wesleyan sources. This is a good subscription; and the correction shall not forbid a commendation of it, and the hope that it will stir up other friends by way of emulation. Bro. R. is hoping to spend the winter with friends in the East. He is unable yet to undertake any work, and knows not when he shall be, but hopes, as we all do, that he will not be long incapacitated.

—A friend calls attention to the note on the Tabernacle, reprinted from the Pilgrim Commentary in our S. S. lesson for Oct. 9.h, in which it is said that the Mosaic system was full of symbols from heathenism. This statement escaped our notice, but deserves unqualified rejection in the plain light of such Scriptures as Hebrews 8:9; Ex. 25: 9, 40. So often is it repeated, that all things about the tabernacle were made in the manner commanded by the Lord that it can hardly be conceived how so glaring an error could find its way into a reputable commentary.

The Kellerton Outrage Committee.

Friends interested will be expecting a report from the committee appointed at Marion, Iowa, to investigate, and, if deemed advisable, to prosecute in the case of the Kellerton outrage.

The committee have not been idle, but being scattered have not met for consultation. An attorney was employed and sent from this city who visited Mount Ayr and saw a number of the parties who had personal knowledge in the case, obtained many facts, and learned something of what can be proved in the case; and, after a full conference with the counsel who conducted the former trial on the part of the prosecution, returned, thoroughly convinced that it is a clear case of willful, unprovoked assault, and that if the laws can be enforced, the offender will suffer for his crime. He advises that a criminal suit be pushed in behalf of the people, and also that a civil action be brought for damages against parties engaged in the riot. The committee will probably adopt substantially the course recommended by their counsel, and proceed quietly with the work of gathering up the evidence, until the time comes to put the case squarely on issue. I could say much more of the antecedents of the mayor of Mount Ayr and others prominent in the case, showing the class of men who procured the discharge of the accused at his previous examination, but deem it wisest to reserve these, with other interesting facts, for a final summing up of the case.

J. P. STODDARD

Special Funds.

Donations for D. P. Rathbun: Mrs. L. S. Buel, $2 50; L. Lovel, 35c.; E. J. Hoyel, $1.65; O. C. M. Bates, $1 00; Rev. B. Longhead, Wm. Tynan and Mary E. Tynan, 50c. each. Total, $7.00.

Donations for Southern Work:

Ebenezer Kent, $2.75; C. Quick, 40c.; I. Bancroft, $5 00; Mrs. L. B. Skeel, $1 00.

W. I. PHILLIPS, *Treas. N. C. A.*

Continued from 5th page.

and said: "Die—die if need be; but make no compromise; and may God bless you in your efforts to deliver the churches."

Wednesday and Thursday I made hasty visits at Norwich and New London, cities of 21,000 and 10,000 inhabitants respectively, and succeeded in hunting up some persons who will render efficient service when the time comes for action. In one of these cities I have the assurance of the use of a church for addresses at some future time. These cities are uncultivated territory.

Yesterday afternoon I arrived here in Deep River and found Bro. Wm. A. Pratt, formerly a Mason, but now an active reformer. He took me in his buggy to the village, secured a room, and in the course of an hour had given personal invitations to a number of persons to gather in the evening for an informal meeting. Among those who came was the pastor of the Congregational church, who is well reported of the brethren, and evidently a workman who needeth not to be ashamed. He and others evinced much interest in the discussion.

Everywhere I find the brethren have heard the distant echoes of reform and are secretly hoping a cloud of mercy may burst over them. The only difficulty seems to be they do not yet understand that the way of life is the way of the cross, that death is the key of the resurrection, that sacrifice is a necessary precurser of blessing, that they who will live godly shall suffer persecution. I am astonished to see the minds of Christian men already alert to the baneful influence of secret societies and they themselves hoping deliverance will come speedily from some source. We have only to preach the Gospel of separation and the good sense and piety of New England will say amen.

DERBY, Ct., Sept. 26

"Have any men of reputation engaged in this reform which you represent?" was the question put to me by a pastor of a large Congregational church, a man whose name is familiar to Congregationalists East and West. How like the question asked concerning the Saviour, "Have any of our rulers believed on him?" This same distinguished preacher admitted the paganism of Freemasonry, but thought there was a great deal of good in paganism and he wouldn't mind if his members should go and get a little of it! May God pity the people who follow such leaders!

A Baptist brother said to me today, "You cannot conceive of the pressure which has been brought to bear on me to get me into some of the lodges. Why, a leading brother recently came to me privately and said, 'We can bring forty young men into your congregation if you will join us.'" Satan made a better offer than that to Christ, but he declined it and so must his followers do.

I am the guest of Bro. I. J. Gilbert, who knows something about warfare. He was rebuked by his church for tolling the church bell for John Brown's funeral; his tannery was burned because he espoused Anti-masonry, and the windows of his beautiful house were utterly demolished by a storm of stones hurled because he pinned up a notice the evening before a Masonic funeral that the "apron fraternity" would march in a body to the funeral! He says the happiest day of his life was the one when he and his excellent wife took up the carpets to clean the broken glass out. Brother Gilbert asked the trustees of the M. E. church, of whom he is himself one, for the use of their lecture room one evening, which of course was refused. Anticipating a refusal, he had previously given notice that I would preach an Anti-masonic sermon on the green in front of the church at 5 P. M. Some men know how to *find* a way or *make* one; he made one.

At the appointed hour a large congregation assembled, which continued to increase in size to the close. The verandas around the square were covered with listeners, while the passing carriages stopped to attend the services. It was an inspiring audience, and being on one of those hills which only Connecticut knows anything about, it was appropriate to take as a theme Paul's discourse on Mars' Hill, in which he first sets forth the Gospel and then boldly assails the Athenian idolatry. The audience gave excellent attention throughout, though there were roughs who would gladly have made disturbance had they dared. We were immediately surrounded by a crowd of these at the close of the discourse, but had no difficulty in crowding our way out, amid mutterings and curses.

This morning brother Gilbert told me after breakfast that some of the colored gentlemen who were present the evening before wanted to hear more, so I went out in front of the house and found half a dozen of them eager to learn more. In a few minutes a crowd had assembled and among them a champion of the lodge, who did himself the credit of acting the part of a perfect gentleman and a candid debater, so that the debate, which lasted several hours, was a very profitable one. My opponent gave me the floor most of the time and thus afforded me opportunity to quote extensively from Masonic authorities and make out a clear and connected line of argument against the lodge, while his own admissions were sufficient of themselves to condemn the institution. The crowd grew larger continually and followed the debate with as much apparent interest as if it had been pre arranged.

Of course these two meetings have given the lodge a good shaking and awakened an endless amount of town talk on the subject. I have partially arranged with one of the pastors to return here and meet a select audience of his congregation to show up from Masonic authorities the idolatry of the lodge. A pastor of one of the large Congregational churches in New Haven, who professes ignorance, has consented to give me private audience on my return there. There is a remarkable interest in the subject, but a dread to take hold of it on the part of ministers and others. The course I am pursuing is partially disarming this fear and opening new avenues for this work of salvation.

E. D. BAILEY.

THE WORK OF THE N. C. A. IN THE SOUTH.

Before leaving for the Southern work Bro. Hinman reported the following receipts: Mrs. Doyan, $5; N. Martin, $10; John Harper $2 He also left this parting word for the *Cynosure* readers as he started, Monday, Sept. 26: "Unavoidable delays have prevented starting sooner. I go trusting that the same gracious Providence that guided and helped me during last winter will still be with me. It is my purpose to go to Tennessee, attend the Weslayan conference and then go to Mississippi, Louisiana and Alabama. There is work enough before me for many laborers. The fields are white unto the harvest, and I feel deeply the responsibility. I expect the aid and sympathy of Prof. P. S. Feemster of Pearlette, Kansas, whose birth and residence in the South will give him advantages over any Northern man. I ask the prayers of all who love our Lord that he will use and bless my poor endeavors to the honor of his holy name."

Bro. Hinman's first letter was written last Thursday from Medon, Tenn. He says:

"As we approached the south line of Kentucky I saw the first cotton fields, which grew more common as we went farther south. At Jackson, Tenn., I saw the first bales of new cotton. The crop is generally light and is now in the picking season. I was much amused with an old man who thought to prevent my circulating Anti-masonic tracts by telling me they were 'incendiary documents;' that they used to punish men for such work and might do it again. I told him that I was aware that they used to whip and hang people for daring to express their opinions, but I was glad they did not do it any more. He politely wished me to mind my business, which I assured him I would do, and that my business was to tell the people the truth about Freemasonry.

"Medon is a little village twenty-three miles from the Mississippi line. We reached here about six P. M. and I started to walk about four or five miles, but when the night came down got lost in the woods, and for an hour or more thought I must stay out through the night; but the loving Hand led me back into the road and I found a house about nine o'clock, without windows, but offering kind hospitality and warm Christian sympathy. Next day it rained heavily, but I walked four miles farther to the Shiloh Wesleyan church where I found a people living in the same primitive simplicity, but holding up the standard of a pure Gospel. There are no colored people in that neighborhood. They are all Southern anti-slavery and anti secret Christians. They tell of terrible trials endured during the war.

"I lectured last night in a private house to an interesting congregation. There were no secretists present except two or three grangers; but they claimed to be Anti-masons. I have appointments for Friday and Sabbath. H. H. HINMAN."

OUR NEW BOOK.

I. O. O F. ILLUSTRATED.

PRESS COMMENTS.

The publisher claims that the ritual of the order was changed on account of the extensive circulation of the original edition of this work issued in 1874, and this edition is intended to give the same publicity to the present arrangements under the belief that men will not pay to go through the ceremonies if they know what they are beforehand. This institution claims, it is said, nearly half a million members and an annual revenue of nearly four million dollars, but statistics are presented to show that the growth of the order has been stopped and its membership reduced, and hopes are expressed that this book will be useful "both in keeping men out of the lodge and in leading others, especially Christians, to see that Oddfellowship is a false religion and therefore utterly at variance with the religion of the Bible." The volume is profusely illustrated with wood cuts, giving the various signs and passwords of the different degrees, and 117 foot-note quotations are given from standard Oddfellow authors. Price, by mail, paper, 50 cents; cloth, $1.—*Montreal (Can) Daily Witness, Aug. 20, 1881.*

The book is written in President Blanchard's well known vigorous, convincing style, and should command the attention of all thoughtful men.—*The Signal, Chicago, Aug. 18, 1881.*

It seems to be full of information interesting to those conversant with such matters. It claims to be the Ritual of the Lodge and Encampment, with the Rebekah Degree. As we are not of the order, we can not speak as to the correctness of the work.—*Pacific Christian Messenger, Monmouth, Oregon, Sept. 16.*

Home Circle.

Seeking Rest.

O ye that fare amid these breathless places,
Spending your souls 'twixt factory and mart,
Ye whose quick eyes and pale and eager faces
Reveal the restless heart.

What are you seeking in your fever'd labor,
That knows no pause through all the crowded week,
Each for himself and no man for his neighbor,
What is it that ye seek?

O, some seek bread—no more—life's mere subsistence,
And some seek wealth and ease—the common quest;
And some seek fame, that hovers in the distance;
But all are seeking rest.

Our temples throb, our brains are turning, turning,
Would God that what we strain at were possessed;
God knows our souls are parch'd and black with yearning;
God knows we faint for rest."

He went his way, a haggard shape and dreary,
His hard face set toward the kindled west;
And, lo! a voice, "Come unto me, ye weary,
And I will give you rest."
—T. W. Parsons, in Christian at Work.

The Story of Rebecca.

In the old times, Col. Holly, of Middle Tennessee, was known as a kind master; but failing in his business his slaves had to be sold; then, hoping to retrieve his fortune, he removed to Arkansas, taking with him two little slave girls, one of whom was Rebecca, four and a half years old. Here she grew up in his family, and was married to a man who belonged to another master, and who hired his time, paying one-half his wages as a mechanic.

In Tennessee her mother was, of course, taken away to another family. Her father, who had not belonged to Col. Holly, had already been sold to the Red River country, where he soon after died.

Recently, at Little Rock, I was a guest for five days in the house of Rebecca. Her husband owned his home, together with two other places. Her only son and a son-in-law were teaching school, and she was mothering the two little girls of her deceased daughter. On the center-table was a large family Bible and a copy of Shakespeare, both rich in binding and illustration; and on the walls were some, not costly, but tasteful and suggestive pictures, one of which represented Abraham Lincoln, Charles Sumner and John Brown. Her deportment was that of a lady; her company enjoyable. She said she remembered well the time and the scene when she was taken from her mother. The screaming was yet ringing in her ears. She bore in mind the last words of her mother as she put a little red flannel shawl around her neck: "God bless my child! God bless my child!" She had in memory also her own crying and bursting of heart. So, too, was fresh in her mind, the weeping of nights in her new home, until, upon the imperative chiding of master and mistress, she was obliged to repress that relief of hidden sorrow.

Her young mistress, who was about the same age, upon growing up, was sent to the high school of the city, and she herself was kept at home, and not allowed even to learn to read the Bible, out of which she was to be judged at the last day. She did experience a keen sense of injustice and of murmurings, but all of that she was obliged to suppress.

But what had become of her mother? "After freedom, twenty-one and a half years since the parting, she came over to look up her daughter. But how shall there be an unmistakable recognition? Col. Holly and his wife have both passed away. Fortunately, a woman who came over with the family, still survived. She brought the mother to the home of Rebecca, and pointing to her said, "That is your daughter." Then such hugging, kissing, and shouting of joy and weeping, as is the sensation of the neighborhood. I am sure I never heard a daughter speak with more enthusiasm of love concerning her mother than did Mrs. Solomon. She thought she would have known her anyhow; and the mother half came to the same conclusion when with accuracy she depicted the scene of the parting.

And now she must go to visit the old family. Though the master and mistress are gone, in their place is left the daughter whom she had nursed upon her own breast, and who is now married to a Northern man. Old times and scenes and friends are talked over, but soon she gives vent to the pent-up sorrows of the mother's heart. With all the intensity of a great nature, she told of the grief of her separation from Rebecca. It was as though she had dropped blood from her heart; she went weeping and mourning everywhere. "I wept as I was making the bread, and them that eat the most of my bread eat the most of my heart." So David had said: "Thou feedest them with the bread of tears." The old colored people told her she must pray and the Lord would remove all that. In her prayer it seemed as though there were deep waters and high mountains between her and her child, and that the Lord would have to send men and remove the mountains, and make a way over the waters so that she could come to her child; and now he had done it all, and brought her to tell her story to the remnant of the old household. The young mistress, while her husband walks the floor in deep and mute emotion, herself bursts into tears, and as her only relief, declares: "My father was such a man that he never would have done that thing if he had not got broke." "Oh," said the sable matron, now rising up from the crushing of her womanhood, "I never thought anything about what caused it." As Rebecca came to freedom she tried to learn, but her work for bread and the clumsiness of her unused powers were so great, she desisted, and now her Bible is read to her by the children. —*Dr. J. E. Roy, in American Missionary.*

New England Life two Generations Ago.

Recently Mr. P. T. Barnum gave to his native village, Bethel, Conn., a bronze fountain costing $10,000. At the presentation Mr. Barnum described with rare felicity the manner of living to which he was born. He said:

"I can see as if but yesterday our hard-working mothers hatcheling their flax, carding their tow and wool, spinning, reeling and weaving it into fabrics for bedding and clothing for all the family of both sexes. The same good mothers did the knitting, darning, mending, washing, ironing, cooking, soap and candle making, picked the geese, milked the cows, made butter and cheese, and did many other things for the support of the family. We babies of 1810, when at home, were dressed in tow frocks, and the garments of our elders were not much superior, except on Sunday, when they wore their 'go-to-meeting clothes' of homespun and linsey-woolsey. Rain water was caught and used for washing, while that for drinking and cooking was drawn from wells with their 'old oaken buckets' and long poles and well-sweeps.

"The first water works ever built in Bethel were got up by my father and Capt. Noah Ferry for their own exclusive use about 1820, sixty years ago. I distinctly remember seeing the lead pipes made in Capt. Ferry's barn. The water was brought from the spring belonging to Esquire Benjamin Hoyt, on Hoyt's Hill.

"Fire was kept over night by banking up the brands in ashes in the fireplace, and if it went out, one neighbor would visit another about daylight the next morning with a pair of tongs to borrow a coal of fire to kindle with. Our candles were of tallow, home-made, usually with dark tow wicks. In summer nearly all retired to rest at early dark, without lighting a candle except upon extraordinary occasions. Home-made soft-soap was used for washing hands, faces, and everything else. Families in ordinary circumstances ate their meals on trenchers (wooden plates). As I grew older our family and others got an extravagant streak, discarded the trenchers, and rose to the dignity of pewter plates and leaden spoons. Tin peddlers, who traveled through the country with their wagons, supplied these and other luxuries. Our food consisted chiefly of boiled and baked beans, bean porridge, coarse rye bread, apple sauce, hasty pudding, eaten in milk, of which we all had plenty. The elder portion of the family ate meat twice a day, had plenty of vegetables, fish of their own catching, occasionally big clams, which were cheap in those days, and shad in their season—these were brought from Norwalk and Bridgeport by fish and clam peddlers. Uncle Caleb Morgan, of Wolfpits or Puppytown was our only butcher. He peddled his meat through Bethel once a week. It consisted mostly of veal, lamb, mutton, or fresh pork, seldom bringing more than one kind at a time. Probably he did not have beef more than once a month. Many families kept sheep, pigs and poultry, and one or more cows. They had plenty of plain, substantial food. Droves of hogs ran at large in the streets of Bethel.

"Our dinner several times each week consisted of 'pot luck,' which was corned beef, salt pork, and vegetables, all boiled together in the same big iron pot hanging from the crane, which was supplied with the iron hooks and trammels, and swung in and out of the huge fireplace. In the same pot with the salt pork, salt beef, potatoes, turnips, parsnips, beets, carrots, cabbage, and sometimes onions, was placed an Indian pudding, consisting of plain Indian meal mixed in water, pretty thick, salted and poured into a home-made brown linen bag, which was tied at the top.

"When dinner was ready the Indian pudding was first taken from the pot, slipped out of the bag, and eaten with molasses. Then followed the 'pot luck.' I confess I like to this day the old fashioned 'boiled dinner,' but doubt whether I should relish a sweetened dessert before my meat. Rows of sausages called 'links,' hung in the garret, were dried, and lasted all winter.

"There were but few wagons or carriages in Bethel when I was a boy. Our grists of grain were taken to the mill in bags, on horseback, and the women rode to church on Sundays, and around the country on week days on horseback, usually on a cushion called a pillion, fastened behind the saddle, the husband, father, brother, or lover riding in front on a saddle. The country doctor visited his patients on horseback, carrying his saddle bags, containing calomel, jalap, Epsom salts, lancets, and a 'turnkey,' those being the principal aids in relieving the sick. Nearly every person, sick or well, was bled every spring."

A WOMAN'S ADVICE is generally worth having; so, if you are in any trouble, tell your mother or your wife or your sister all about it. Be assured that light will flash upon your darkness. Women are too commonly judged verdant in all but purely womanish affairs. No philosophical students of the sex thus judge them. Their intuitions or insight are most subtle, and if they cannot see a cat in the meal there is no cat there. I advise a man to keep none of his affairs from his wife. Many a home has been saved and many a fortune retrieved by a

man's confidence in his wife. Woman is far more a seer and a prophet than a man if she be given a fair chance. As a general rule the wives confide the minutest of their plans and thoughts to their husbands. Why not reciprocate, if but for the pleasure of meeting confidence with confidence? The men who succeed best in life are those who make confidantes of their wives.—*Ex.*

Childrens' Corner.

Little Foxes.

Among my tender vines I spy
A little fox named—By-and-By.

Then set upon him, quick, I say,
The swift young hunter—Right away.

Around each tender vine I plant,
I find the little fox—I can't.

Then fast as ever hunter ran
Chase him with bold and brave—I can!

No use in trying—lags and whines
This fox, among my tender vines.

Then drive him low and drive him high,
With this good hunter named—I'll try!

Among the vines in my small lot
Creeps in the young fox—I forgot.

Then hunt him out and to his den
With—I will not forget again!

The little fox that, hidden there,
Among my vines is—I don't care!

Then let—I'm sorry—hunter true,
Chase him afar from vines and you.
—Exchange.

A Young Speculator.

A farmer asked a boy what he would work for him for, one year. The farmer was close at a bargain, and the boy knew it.

Says the boy, "I will work for you if you will give me one grain of corn for the first week, two grains for the second, four for the third, and double each week until the fifty weeks or year is out."

"Good," said the farmer.

The boy began work, and took one grain for the first week, two for the second, four for the third, eight for the fourth, sixteen for the fifth, thirty-two for the sixth.

"Hold on," said the farmer, "you are taking too many."

"Not at all," said the boy, "I am but carrying out the contract."

The farmer began to figure how many grains the boy would take in fifty-two weeks, and to his astonishment he found out that he would be entitled to 1,456,693,257,463,908 grains. He could never pay it, and agreed to give him fair wages if he would let him off from the contract. —*Selected.*

Every Day a Little.

Every day a little knowledge. One fact in a day. How small is one fact! Ten years pass by. Three thousand six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for.

Every day a little helpfulness. We live for the good of others, if our living is in any sense true living. It is not in great deeds of kindness only that the blessing is found. In little deeds of "kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the playground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible. One chapter a day. What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume in twenty-five years! —*Kind Words.*

The Sun's Power.

In an interesting and eloquent paper on "The Sun a Source of Power," just published in the *Scientific American*, Prof. Langley takes the following method of giving some idea of the work performed by the sun's heat on our earth' which receives only a small fraction of the enormous quantity sent out yearly from the center of our system. Assuming the area of Manhattan island to be twenty miles and the annual rainfall thirty inches, he shows by a simple calculation that this small portion of the earth received 1,393,920,000 cubic feet, or 38,781,600 tons, of rain in a year. "The amount of this," he says, "may be better appreciated by comparison. Thus, the Pyramid of Cheops contains less than 100 000,000 cubic feet and weighs less than 7,000,000 tons; and this water, then, in the form of ice, would many times replace the largest pyramid of Egypt. If we had to cart it away it would require 3,231,800 cars carrying twelve tons each to remove it, and these, at an average length of thirty feet to the car, would make six trains, each reaching in one continuous line of cars across the continent, so that the leading locomotive of each train would be at San Francisco before the rear had left New York." A day's rain-fall of one-tenth of an inch spread over the United States represents ten thousand millions of tons, and would take, the states, more than all the pumping engines which Philadelphia, Chicago, and other large cities depending more or less on steam for portable water, working day and night for a century, to put it back to the hight to which it was raised by the sun before it fell. It has been found by careful experiment that the effect of the heat of a vertical sun in the month of March, acting on a square foot of the earth's surface, after having lost a portion of its energy through absorption by our atmosphere, is equivalent to 0.131 horse-power; and other problems with equally startling results can be readily framed from this and other accessible data.

The Tobacco Curse.

WOMAN'S RIGHTS.

One day at school
I told the boys
'Twas wrong to chew tobacco;
A six-year-old,
Grown very bold,
Presumed to give his veto.
Says he, "I saw
A fellow chew
Because he had the toothache;
'Ta'nt never wrong
For any one
To chew that has the toothache."
The school agreed
With him; indeed,
His logic charmed the urchins.
Quite puzzled, I
Could scarce reply
At first to his assertions.
A happy thought,
However, brought
Relief from Greeley's namesake.
"Horace," I said,
"If a girl instead
Should chance to have the toothache,
And want to chew,
What should she do?"
Like older ones, by time unschocled,
He scratched his head,
And then he said,
"She'd orter have the tooth pulled."

A brother in Illinois, who was well acquainted with the field, stated publicly at a camp meeting, that he believed that there were 1,500 in that State who had been saved from the appetite for tobacco by direct spiritual and divine agency.—*Chris. Harvester.*

Smoking is an unnatural habit.
Smoking is a very selfish habit.
Smoking is a very wasting habit
Smoking is a very expensive habit.
Smoking is a very unhealthy habit.

Smoking is a very exhaustive habit.

Smoking is a thirst creating habit.

Smoking is a low, degrading habit.

Smoking is a very sottish looking habit.

Smoking is a nerve weakening habit.

In a word, smoking is wont to be a ruinous habit for this life and the life to come.—*Signal.*

The New York *Evening Post* mentions that "two young girls in Providence, R. I., have been sent to the Reform School for eight years for smoking cigars in the street." This seems a pretty long term of confinement for the offense of cigar smoking, but may prove of advantage to the girls thus sentenced, and a wholesome warning to other girls of cigar smoking proclivities. But if Rhode Island justice finds such discipline an advantage to girls who are given to smoking, would it not be well to try it also upon the boys, and not allow the girls wholly to monopolize its benefits? There are plenty of boys of younger and older growth who are in need of it.

The *Sunday School Times* says: —Of all the poor excuses for using tobacco, the most shameless is that of the man who says that he left it off once or twice, but his wife urged him to take it up again, because it made him "so nervous" to be without it; and the wife's added comment is, that her husband was "really so ill-natured without his tobacco that there was no living in the house with him." It is bad enough for a poor working woman to be compelled to give "soothing syrup" to her crying baby, so that she can have a quiet time at her washing or sewing; but when a husband is beyond all hope of decency unless his ill-nature is kept within bounds by his being half stupified by the fumes of tobacco, why—well, that tobacco fills its place a great deal better than that husband does his.

TOBACCO AND INSANITY.

A party of clergymen were discussing this subject, when the case of Rev. Mr. B. was mentioned, a graduate of Andover, of high standing, and for a time very successful. "He was made a raving maniac twenty years ago by the use of tobacco!" remarked one of the party Another gave his account of the man, whom he recalled vividly to mind "with his pale face, stained lips, repulsive breath and quivering hand." The abject slave of tobacco, he chewed negro-head tobacco, a match for any man who has not the iron nerves of an African goat or horse. He preached three years with unexamplad popularity and success. His health then failed, and no one knew the cause. A few months rolled away, and he utterly broke down, yet still no one knew the cause. In a few months more he became a maniac, relinquished his pulpit, and was as wild as the man found "cutting himself with stones among the tombs," and no one knew the cause. He was then taken to an asylum for the insane, and remained twenty years! He there breathed a fetid atmosphere, paced the floor of confined walls, stared upon the outside world through iron grates, cursed himself, cursed his wife and children, and in his wild ravings "dealt damnation round the land," thus day and night champing tobacco as a fretted horse champs his bit. He once was pacing his room as he had aforetime, year by year, when a change came over him. He stopped abruptly, and in a sort of soliloquy exclaimed, "Why am I here? What brought me here? What binds me here?" His soul bursting with indignation, he cried aloud, "Tobacco! Tocacco!" He then walked backward and forward; then bursting into tears, he cast the foul plug through the iron grates, and looking upward to God, he said, "O God, help, help! I will use no more."

Now, we believe in no miraculous cure in this case. Mr. B. dropped his tobacco, and the sad, dark eclipse fled from his beautiful mind, and it came out from the horrible storms and tempests of insanity clear as the sun and fair as the moon. He soon regained his health and vigor, and again preached the gospel of the blessed God, in the Presbyterian connection, and after ten years of arduous service, he died, revered and beloved, and passed, as we believe, into the better world.—*Prof. Thwing's "Facts About Tobacco."*

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

To the Freemen of Iowa.

It is evident that the reform work in Iowa is gaining strength and influence notwithstanding many of its friends unwittingly work against it by helping to elect its worst enemies to office. But in justice to this class we remark, that their action is not from sympathy with the party with which they affiliate, but from the consideration that one of two evils (Republican or Democratic rule) must be endured and they choose the former which they suppose to be the lesser.

That it is better to have the North in power than the South and the Republican than the Democratic party has long been unquestioned by a large majority in the North, but we think it time that another question can be considered with profit by good men of all parties—What have we to fear from either? We apprehend nothing serious as it is obvious that the South is a waning minority power while it is quite as evident that the Democratic party can never gain more than a partial ascendency.

But let us inquire what is the principal merit of the Republican party that has brought it into such general favor. We answer, its ability to defeat the Democratic party, and but little more, as is fully evinced from its chief supporters and its unwilling servants. It has never been a party of principle since the abolition element which first gave it character and success, faded out of it; and about the only exhibition of party zeal that we now see among its leaders is a race for the offices which a few have succeeded in monopolizing beyond a precedent in the history of this nation. This has led to the centralization of power and the enthronement of an aristocracy that is more imperious and antagonistic to American freedom than has ever before been tolerated in this country, while it has also inaugurated a "spoils system," that has already ripened into open assassination and is rapidly drifting toward revolution and anarchy. This same corrupt power has subverted justice to an extent that has destroyed faith in our courts and has granted the most extravagant favors to members of its sworn despotism.

But the question may be asked, Can we not endure such inequalities and abuses till the land is freed from the curse of intemperance which it is now faintly attempting? If we can we can endure them forever, for that is about as soon as the work would be accomplished.

Such a consummation will never be achieved till undertaken by a well-organized Prohibition party that can concentrate and hold all its forces for years on this especial work, and what reason have we to presume that the Republican party can ever fulfill those conditions? Manifestly none. An element in the party may agitate the temperance question, and, under favorable conditions, secure a temporary advantage in legislation, but the work will lack the quality of permanence and may be overthrown by an opposing force in the same party, to say nothing of its danger from without.

But temperance is not the issue that next demands attention. Other work must be done before it would have even a prospect of success. No important reform legislation can be secured till the reform element ascends to power and this can never be on any other condition than the overthrow of the Secret Empire.

Wendell Phillips has well said "This [secret societies] is the next great question that the nation must take up and decide," and "Every good citizen should make war on all secret societies and give himself no rest until they are forbidden by law and rooted out of existence." If this view is correct, which we fully believe, we shall have no embarrassment in determining our political action. The American party is the only one that meets the demand of the times and on its success depends the hope of the future.

It already has the hearty support of many of our best citizens and its accession to power will be an event of far greater importance than the Revolutionary struggle that gave us a national existence. It will free the country from a tyranny worse than that against which our forefathers rebelled and will open the way for any reform that the highest interests of humanity require. It will allow the utterance of honest convictions without placing our lives at the peril of secret assassination or mob violence, and will secure to merit its just reward. It will free religious devotion from the contaminations of the works of darkness and will liberate Gospel ministers from a sworn servitude to a Satanic majesty. And further, it will open the way for the more conscientious to unite with us in the affairs of state and will be an advanced step towards making one of the governments of earth that "of our Lord and of his Christ."

J. Hammond.

Elgin, Iowa, Sept. 23, '81.

Religious Intelligence.

—Gospel meetings are to be held in Chicago during this winter in expectation of a general revival of religion among the churches. The effort is largely the result of Mr. Moody's Northfield meeting, from which a number returned with new zeal for the salvation of men. Major Whittle is to conduct the meetings which will be continued all winter. Maj. Whittle will give a Bible reading every afternoon and preach Sunday evenings. It is also expected that some revival service will be held at Farwell Hall every evening, although this is not definitely decided on. It is the design, however, to carry the work into the churches more than was done during the Moody revival of 1876. Mr. George C. Case, who until recently led the singing at the Chicago Avenue church, and Mr. James McGranahan, who has been to Maj. Whittle what Mr. Sankey was Mr. Moody, will lead the music of the meetings.

—Pastor Fisch of Paris, who gave such a Christian and unequivocal testimony against the secret lodge worships during his visit to this country at the Evangelical Alliance meeting in New York, is dead. He was called home suddenly while on a brief visit to Switzerland, July 3, last.

—Ben. Hogan of New York city, formerly a faro dealer and pugilist, lately gave an account of his conversion to God at a meeting in Farwell Hall, and is continuing to labor with much success in the Pacific Garden Mission.

—A net loss of 413 members is reported among the New Hampshire Congregational churches for the last year, which is a higher ratio than in any other State or Territory in the Union.

—Prof. Edgren, who has had charge of the Scandinavian department of the Baptist Theological Seminary at Morgan Park, Ill., has resigned his professorship in that institution in order to carry on a similar work in Minneapolis. The Baptists of Chicago are very anxious to retain him. Prof. Edgren is a faithful expounder of the truth against the lodge worships.

—The Rev. George H. Pentecost, of the Tompkins Avenue Congregational church, Brooklyn, in concert with other leading clergymen in that city, has made arrangements to hold a Gospel meeting in the Academy of Music every Sunday afternoon at three o'clock, at which Mr. and Mrs. Stebbins will lead the singing, assisted by a large chorus. The first meeting will be held Sunday, October 2d. Mr. Pentecost will also conduct a Bible reading in the Second Presbyterian church, on Clinton street, every Saturday afternoon at four o'clock, the subject of each service being the Sunday school lesson of the following Sunday.

—Rev. J. W. Hott, editor of the *Telescope*, has determined to spend several months in European travel. He will visit Palestine and Egypt, and return about the first of next year.

—President Blanchard visited the Tonica church on Sabbath and served at the communion table.

—Prof. L. N. Stratton reached Wheaton safely on Friday last with his agreeable and intelligent family. On next Sabbath he will give an address in the College Chapel, inaugurating his important work of founding a school of theology. Some ten young men are ready to begin with him.

—Last Sabbath morning Prof. C. A. Blanchard preached with more than usual interest and power on prayer as offered for our late President. It will appear in the next *Cynosure*. Prof. Stratton preached an excellent discourse in the evening.

An Ex priest on Rome's Doings in New York.

Editor Cynosure:—When I left the church of Rome a year ago, in my letter of recantation to the Bishop of Montreal, where I was ordained a priest in 1866, I said to that bishop that during my ministry "I was more and more every day the witness of an unspeakable moral degradation and corruption in the lowest ranks of the clergy and of an unbearable impudence, avarice, insolence, gluttony, villainy and heartless tyranny among the bishops. One day I was overwhelmed and beside myself by the infamies, the acts of hypocrisy, the gross lies, the absolute want of Christian principles in priests whom I had at first thought respectable and among bishops whom I had been taught to consider the ambassadors of Christ. I thought it was my duty to write to the Pope and tell him what was going on in his church of Canada and the States." I was then in Chicago when I wrote this report to the Pope who dispatched the whole thing to the moon, as I was aware of the fact long time before, for the simple reason above mentioned, "heartless tyranny, insolence, impudence," etc.

One might think that I said too much on that occasion. Some may have said that I blackened them too

much, that I slandered too much these darling Romish pets. What I am going to say to-day is another proof or evidence that I was true in my statements, that I did not exaggerate at all; that it was only to perform a Christian duty that I unmasked them all before the whole well-thinking public. It has been so in the church of Rome since the fourth or fifth century and it is still so now all over the world, but especially in the State of New York, and it will be always so among these fighting apostles of Rome, till they come to Christ, the only bishop.

There are many troubles among the Catholics of New York and vicinity. Discords in St. Cecilia's parish; troubles in St. Anthony's parish; excitement in Bayonne; Catholic priests quarreling about beer at church picnics; fighting, war, disorders in St. Stanislaus's parish; and God knows what else among these priests and bishops who pretend that "out of Rome there is no salvation," because there is no harmony, no unity among the Protestants, as they used to say.

Mr. Editor, to-day I am going to say only a few words, if you allow me in your valuable review, about the troubles of St. Anthony's parish, and the public reader will judge for himself. I take my statements from newspapers of New York, especially the *Sun*, which will show us the light concerning the good faith of the Romish bishops and priests. I have no hard feelings against that class of people, I only pity them on account of their ignorance about the true religion. I quote then, from the *Sun*, the *Daily News* and the *Herald*, which are, to a certain extent, the organs of the bishops of Rome in that section of country.

"The attempt of the parishoners of St. Anthony's Roman Catholic church, in Greenpaint, to secure an accounting of the church's funds during the past eight years, promises to result in the excommunication of some of them if they persist in their effort. The pastor of St. Anthony's, Father Murphy, has notified his congregation that Bishop Laughlin has no sympathy at all with their movement, and was opposed to anything which breeds dissension in the church. The Bishop, he added, had authorized him to say also, that if the law committee, appointed by the parishoners, persisted in bringing the Bishop into the civil courts, then, as the head of the diocese, he would use the power vested in him by excommunicating members of the committee, withdrawing their pastor and closing up the church entirely. Some of the committee laughed at the threat, and declared that he could not excommunicate them, for they had violated no church law. A meeting of the parishioners will be held at an early date to determine what their future course shall be in the matter. In an interview yesterday with Mr. James I. Fitzgibbon, a member of the church, that gentleman said the Bishop's threat was all nonsense. The time had passed for Irishmen in this country to believe that if they were excommunicated they would not go to heaven, or to believe that only Catholics went to heaven. Such notions were old-fashioned and were believed only by bigoted Irishmen in Ireland, not by Irishmen in America."

Mr. Editor, the meeting referred to in the article above, has taken place since and decided to compel the Bishop with his priests by legal measures to give an account of $175,000 which have been collected in the parish of St. Anthony, Long Island. The 22d August last, the *Truth* of New York, another Catholic paper, was saying that "the priests throughout the entire country have been running into church building expenses beyond their means, and through that have been compelled to resort to almost any mode of getting money. They have largely entered into the traffic of books and articles of religion, thereby bursting up most of the Catholic booksellers in the country, and now rushing the sale of beer, whisky, brandy, etc., at church picnics. The bishops don't bother their heads about it but let it go on. Every Catholic bookseller in this (Brooklyn) diocese has been compelled to give up, the priests, monasteries, convents, all running the trade, using an undue influence over the religious sentiments of the people. Every thing is done to get money."

Mr. Editor, when in April, 1880, I was in Chicago, Mr. Graham, a bookseller of LaSalle street, told me before Jas. Devlin, another bookseller, who is doing business on 12th street, in the building adjoining the church of the Jesuits of Chicago, that the Rev. Mr. McMullen, Vicar General and Administrator of the Diocese, owed him $86 00 for books that the aforesaid Vicar General bought from him in the year 1870, which sum was not yet paid; and that the Rev. gentleman was not willing to pay, calling to his aid and conscience the theological principle "Proscription." What do you think of that? In a next issue, I will you something better.

P. A. SEGUIN, *Pastor.*

News of the Week.

—O. B. Potter, of New York, has addressed a letter to George William Curtis and E. B. Wheeler, of that city, suggesting the collection of a fund to be used for the purpose of collecting, editing, publishing and distributing the public utterances of President Garfield on the subject of civil-service reform, in connection with a brief sketch of the late President's life. Mr. Potter willl give $2000 for this kind of a monument.

—London was liberally draped in mourning Sept. 26, and in many other English cities business houses were closed during the funeral of President Garfield at Cleveland.

—The Catholic Bishop, Feehan, of this city, is about to build a dwelling 52 x 59 feet, costing $30,000, in a fashionable part of the city.

—Vennor, the weather prophet of Montreal, predicts strange weather for November.

—During last month four murder cases were tried in the Chicago court. One sentence was for death, two for imprisonment for life, and one for twenty years.

—Mayor Means, of Cincinnati, has forbidden the members of the police force of that city to take any active part in politics during his administration, and has directed such members of the force as belong to political associations to resign forthwith.

—The mayor of Port Huron, Mich., acknowledges cash receipts of $121,000, and states that no more clothing is needed, but seed and provisions are imperatively required.

—Bill Ryan, the Glendale train-robber, was convicted at Independence, Mo., after deliberation for twenty minutes by the jury, and sentenced to twenty-five years imprisonment.

—A ferry-boat plying between the isle of Hope and the Skidway islands, near Savannah, Ga., was wrecked, twelve colored persons being drowned.

—Railway lines and news dealers in New York are generally refusing mutilated silver coins. One news agency found its loss by clipped money to be $5 per day,

—A car load of dynamite exploded in the yards of the Rock Island road at Council Bluffs, last Tuesday. After the car took fire ample warning was given to the employes, who fled for their lives. Thirty freight cars were broken to pieces, and windows for a half-mile blown out. The explosion made a hole 20 to 30 feet deep and 150 feet in diameter. The freight-house, round-house, and repair-shops have disappeared, and the loss to the railway company will be over $100,000.

—On Thursday last a tornado, which seems to have originated in Nebraska, played considerable havoc in the towns of Madison and Stanton, Neb, demolishing several buildings and injuring many people, two, it is known, fatally. The tornado reached the region around Wautonia, Wis., and did considerable damage there. A tornado also visited the country around Oswego, Kendall county, Ill., and did considerable damage.

—The Catholic bishops of Ireland, in session at Maynooth College, adopted a resolution that the land act is of great benefit to tenants, for which the gratitude of the country is due to the government and all who helped carry the measure.

—A fire, which commenced Sept. 27 in the merchants' bazar of Moscow, destroyed twenty warehouses in spite of all efforts. It is estimated that 2,500,000 rubles' worth of property was destroyed.

—Four Nihilists belonging to the black section of the organization, and who have been imprisoned for eighteen months, have been indicted and will be tried in a few days. The trial will be in secret.

—The destruction caused by the earthquake in Abruzzi, Italy, far exceeds anything indicated by the first reports. Over one thousand houses are uninhabitable, and the remainder are more or less fissured. Four-fifths of the population are shelterless.

—A tornado swept over Quincy, Ill., and vicinity on Saturday, Sept. 24. The storm struck the little village of Camden, Schuyler Co., demolishing it almost in an instant. Camden is a place of about two hundred inhabitants, and there is scarcely a building left standing. The wife of Dr. Watts and his little daughter were killed, and several other people more or less injured. In Quincy four men were killed and twenty injured, several of whom are so badly hurt that it is thought they cannot recover.

An American cheese bore away the prize of a silver medal at the late great cattle and dairy show at Birmingham, England. The prize cheese was one of the largest ever made, weighing three-fourths of a ton. It came from Iowa.

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Sabbath School.

LESSON III.—Oct. 16.—THE BURNT-OFFERING.

SCRIPTURE.—Leviticus 1:1-14.

DAILY READINGS.—Monday, October 10, Lev. 1:1-14. Tues., Gen. 4:3-15. Wed., Gen. 8:1-22. Thurs., Gen. 22:1-19. Fri., Isa. 53:1-12. Sat., Mark 15:21-39. Sun. Heb. 10:1-23.

GOLDEN TEXT—Heb. 9:28.—So Christ was offered to bear the sins of many.

[From Lesson Helper Quarterly.]

BIBLE DOCTRINE.

It shall be perfect to be accepted. Lev. 22:21. We joy, in God through our Lord Jesus Christ, by whom we have now received the atonement. Rom. 5:11.

Christ offered himself without a spot to God. Heb. 9:14.

Christ was once offered to bear the sins of many. Heb 9:28.

Christ has given himself for us as an offering and a sacrifice to God for a sweet-smelling savour. Eph. 5:2.

His own self bare our sins in his own body on the tree. 1 Pet. 2:24.

BIBLE ADVICE.

Offer to the Lord an offering in righteousness. Mal. 3:3

Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. Rom. 12:1.

BIBLE WISH.

The Lord remember all thy offerings, and accept thy burnt sacrifice. Psa. 20:2.

Thre conditions met in the sacrificial quadrupeds: (1) they were clean according to the law; (2) they were commonly used as food, and being domesticated, (3) they formed a part of the home wealth of the sacrificers.—Cook. It was a first principle, that every sacrifice must be of such things as had belonged to the offerer. None other could represent him or take his place before God.—Edersheim. They were also the fittest representations both of Christ and of true Christians, as being gentle and harmless and patient and most useful to men. They were also so common that men might never want a sacrifice when needed, or God required it.—Poole. Freewill burnt-offerings were accepted by God on any solemn occasion (Num. 7; 1 Kings 8:64). But, except on such occasions, the nature, the extent, and the place of the sacrifice were expressly limited by God; so that, while all should be unblemished and pure, there should be no idea, as among the heathen, of buying his favor by costliness of sacrifice—Rev. Alfred Barry.

"To make atonement"—The original word signifies primarily to cover; not so much, however, in the sense of wrapping in a garment, as that of smearing or plastering, it being applied, Gen. 6:14, to the act of coating the ark with pitch. Its radical sense, therefore, is rather that of an adhesive than a loose covering. From this primary notion of covering, it came to be applied to the metaphorical usage of appeasing of anger, or to that act of an offending party by which he succeeds in procuring favor and forgiveness from the person or party offended.—Bush. To provide a covering whereby he may be hidden and sheltered from the anger of God for his sin.—Wordsworth. This was the great purport of the appointment. In hope of this the worshipper brought his offering; through it he sought pardon and reconciliation with God, and when he offered it rightly it became an atonement for him, not for any value of its own, but by virtue of that great sacrifice which it prefigured.—Bush.

The act of sprinkling the blood was, during every period of the Mosaic economy, exclusively the prerogative of the priesthood. It was in the effusion of blood, which is the life, that the virtue of the sacrifice consisted. It being always understood that life went to redeem life. It was calculated and probably designed to remind the offerer that he deserved to have his own blood shed for his sins, and alluded, moreover, to the pacifying and purifying of the blood of Jesus shed for us for the remission of sins.—Bush. They were by this rite most impressively taught that without the shedding of blood there was no remission of sins, and however some of them might have dim and darkened views upon this subject while the veil was upon their minds, we at least know the truth.—Bush.

"His inwards and his legs"—The legs and intestines may be supposed to be selected to mark outward and inward defilement—man's polluted nature needing to be washed in water. But why wash these in water, if they are to be burned? Because here is a sacrifice for others—"the just for the unjust"—Christ taking our places. Now, lest any thing should seem to indicate personal defilement in him, these portions are washed in water, and then presented. Christ's body and soul, all his person and all his acts, were holy. His walk was holy, and his inmost affections holy.—A. A. Bonar.

"Put his hand upon the head."—This meant transmission and delegation, and implied representation; so that it really pointed to the substitution of the sacrifice for the sacrificer. Hence it was always accompanied by confession of sin, and prayer. It was to be done "with one's whole force;" as it were, to lay one's whole weight upon the substitute.—Edersheim.

While the worshipper who presented the sin-offering represented the sinner as he first comes to Christ for pardon, the worshipper who presented the burnt-offering represented the Christian for whom the sin-offering has been presented and accepted, who already stands within the covenant, who needs to ever lay his hands afresh on the Victim of Calvary, confessing his sins: whose attitude, however, is also one of daily and perpetual dedication to the service of the divine Master (Rom. 12:1).—Johnson.

"Acceptable worship must be in accordance with Divine direction."—Many approach God with the feeling that he is so glad to have the attention of men, that he will welcome them under any circumstances. But he has made conditions for those who would offer acceptable worship. An obedient spirit is one condition. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." A reverent spirit is another. "Put thy shoes from off thy feet," he said to Moses, approaching the burning bush, "for the place whereon thou standest is holy ground." Faith is another. "He that cometh to God must believe that he is, and that he is a rewarder of them them diligently seek him." The whole history of his approach to men shows that he would teach them the right way to approach him. The people that had been so awe-stricken by the voice from out the burning mount, that they entreated that the word should not be spoken to them any more, would not venture to approach Jehovah unless they were called, nor in any other way than the appointed. God has a right to prescribe the methods by which he shall be worshiped; and it was a proof of his mercy that he entered into minute details. "See," said he, "that thou make all things according to the pattern showed thee in the mount."

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No. 3		1 27
Rejected		1 08
Winter	1 12	1 42
Corn—No. 2		74
Rejected		69
Oats—No. 2		45½
Rye—No. 2		1 11
Bran per ton	16 50	18 00
Flour—Winter	7 00	8 50
Spring	4 50	7 50
Hay—Timothy	13 50	17 50
Prairie	9 00	14 00
Lard per cwt		12 17
Mess pork per brl		18 90
Butter, medium to best	16	35
Cheese	8	13
Beans	2 00	3 00
Eggs		18
Potatoes, per bu	80	90
Seeds—Timothy	2 70	2 75
Clover	5 00	6 00
Flax		1 43
Broom corn	2¼	7¾
Hides—Green to dry flint	8	16
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	43
Unwashed	13	29
LIVE STOCK—Cattle extra	5 85	6 80
Good	5 00	5 60
Medium	3 75	4 75
Common	2 00	3 37
Hogs	5 50	7 80
Sheep	2 75	5 50

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Flour	$5 40	9 00
Wheat—Spring	1 00	1 48
Winter	1 37	1 56½
Corn	66	78
Oats	43	53½
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Notices.

N. C. A. Board.—A meeting of the Directors of the National Christian Association will be held at their office in the Carpenter building on Wednesday, Oct. 19th, at 10 A. M.

By order of the Chairman.

Connecticut.

The State Convention at Willimantic, in the Mission Hall Bank Building, beginning Tuesday evening, Oct. 25, and continuing till Thursday night. Prof. E. D. Bailey, Elder Barlow and Rev. J. P. Stoddard will be present.

California.

The friends of anti-secrecy in California are invited to meet in Woodland, Yolo Co., in convention, to organize a State Association opposed to secret societies, auxiliary to the National Christian Association. The meeting will open Nov. 10th at 2 P. M.; and will probably be held in the United Brethren church in Woodland. Rev. D. A. Richards of the Wesleyan Methodist church, our present lecturer, will deliver an address, and we expect to get other help. Now is the time for a grand rally in California, and we hope that the friends from the different parts of the State will attend. The trains from Sacramento and San Francisco arrive at a little after 12 o'clock, noon, at Woodland, and somebody will be at the station to meet those who will come that way. It would be well if those who intend to come would correspond with either the secretary, P. Beck, Grafton, Yolo county or with Otis Smith, C. Raddock, or U, P. Morrell, Woodland.

By order of the Executive Committee of the Yolo County Association.

P. Beck, Secretary.

Prof. W. O. Tobey has been engaged for the past three months in lecturing, organizing societies, and otherwise laboring to strengthen sentiment in favor of the anti-secret position of the United Brethren church. He expects, by the blessing of God, to continue in the work, and will visit any locality in the church where the brethren will prepare the way. His lectures are designed to show that the church is in danger, not only of surrendering to the lodge power, but also of division and ruin in consequence of the tendency to depart from the principles of the fathers of the church. He calls upon his brethren to aid him by their sympathies and their means, as he depends upon this work for his support. The object is to maintain the reform position of the United Brethren church by a systematic and consistent method of work, and thus save it from the clutches of the lodge and from internal division and decay. He also proposes to raise a fund from brethren who are interested in this movement by which to issue a paper and otherwise publish literature for the dissemination of light on the subject of anti secrecy, especially as it relates to the United Brethren church. Until otherwise directed, his friends will address him at Dayton, Ohio, No. 1334 West 3rd street.

Topics of the Time.

T. DeWitt Talmage, though sensational as a preacher, has said many good things, and among them the following endorsement of the opinions of the *Cynosure*, respecting the abolition of the pistol, is by no means his worst: "Another practical use of this great national calamity is that it has disgusted more than ever people with this free use of firearms. On the frontier, or if it is your business as an officer of the law to make the arrest of a desperado, you had better be armed, but it is high time that all respectable citizens snap in two their sword-canes and unload their deadly weapons. If you move in a respectable society in Brooklyn, or New York, or Washington, or London, you have no need of any more weapons than the two God gave you—two honest fists, and they are easily loaded. If you feel the need of having a pistol in your pocket you are a miserable coward. If you are afraid to go down the street unarmed you had better get your grandmother with her knitting needles to go with you. A pistol is the meanest and most infernal weapon ever invented. It is the weapon of a sneak. I would as soon carry a toad in my vest pocket."

Says the Constitution, Art. I., Sec. 9: No person holding any office of profit or trust under them [the U. S.] shall, without the consent of the Congress accept of any present, emolument, office or title, of any kind whatever, from any king, prince or foreign state." General Grant is now unpacking the numerous gifts made to him during his public career. Among these is a beautiful silver sideboard service sent him soon after he had become President and had sworn to maintain the above clause in the Constitution. Of course he, as Washington or the Adamses would have done, returned it, do you say? Not by any means. He just turned it over to his wife and is now bringing it forth to ornament his new home in New York.

During the week the nation was attending the funeral of the dead President, his most bitter enemy, Conkling, was hard at work in the Utica, N. Y., district to secure a delegation to the State Republican convention favorable to himself. He was outvoted and led a "bolt," or split the convention. The week before he stood before the polls in his ward in Utica, using his personal influence to get votes for himself as delegate. He succeeded in his own ward, but others went against him. Throughout the State the country delegations were largely against him, while the city representatives were in his favor. The State convention met in New York city last Wednesday, and party lines were as distinct as if it were a meeting of Republicans and Democrats. But the Garfield party representing the policy of the administration before and since the death of the late President, outnumbered the Conkling party by nearly a hundred votes, and carried every measure, but the reorganization of the corrupt party arrangement in New York city, where the ward politicians ostracize thousands of the best men of the party.

The call of the Washington pastors upon President Arthur last Friday, as related in our religious news, drew from him a humble and deferential reply, such as a few months since few would have expected. The Board of Managers of the National Temperance Society have also addressed the President asking in behalf of a large body of Christian men and women that in dispensing the official hospitality at the White House, and in his appointments to public office and his official communications to Congress concerning legislation involving the manufacture of intoxicating beverages, he will use his great opportunity to discourage all injurious social drinking usages, and to promote "the ultimate apprehension of the wasteful and destructive alcoholic liquor traffic." But in making these demands upon the chief magistrate, the churches and advocates of moral reform movements must not forget to back their words with substantial effort to aid him in carrying out their ideas. Pray for the President!

The Scotch and English farmers have been roused by the success of the Irish Land bill to demand in a formal manner that some privileges be also granted to them whereby their rights as renters shall be enlarged. That this is what the government expected and will be prepared to meet in due time might have been understood from the debates over the Irish bill. At a banquet to Gladstone last Friday night the Premier spoke thus upon the land reform: "Justice to Ireland is a sacred duty, but it can never be performed without equal justice to England and Scotland. The state of Ireland might not be a party question. Ireland is in a crisis, and on the working of the Land act may depend the greatest issues with regard to her prosperity. There are powerful agencies working which will yet influence her fate in spite of the action of certain persons. I do not believe there are laborers in any country that have made more progress than the Irish laborers." A correspondent who writes from an intimate knowledge of the wishes of the Irish farmers says that on the western side of the Shannon, the farmers are disposed to take advantage of the Land act to the utmost possible extent, and that no red herring trailed across their path by the Land League will divert them from their purpose.

King Kalakaua of the Sandwich Islands is a second time passing through the United States. A few years since when he visited us, the lodges from San Francisco to Portland were ablaze with light and illuminations on receiving the illustrious and royal brother. Oriental Lodge in this city made elaborate preparations and issued an elegant invitation to the special meeting at which the King was received. But a change has come over the spirit of their dreams, and now we do not hear that even an Entered Apprentice has cracked his knuckle at the dusky and regal representative of Freemasonry. Has Kalakaua seceded?

A Plain Talk with the Anti-Masonic Reformers.

BY REV. C C FOOTE.

Dear Friends:—For a long time I have been troubled and pained concerning the subject on which I am about to address you through the columns of the *Cynosure*. It follows me in the labors of the day and comes to me in the night watches. And so I come to you in my trouble. On the receipt of the *Missionary Herald*, the *Home Missionary* or the *American Missionary*, I do not lay them down until I look over the list of donations. This is my method of judging of the public interest in these missions.

And when I open the *Cynosure* there is nothing for which I look with such solicitude as for the reported receipts for the work in which we are engaged. It is concerning these receipts which I wish to address you. Do you take the weekly sum of them? Are they a subject of study with you? Do you read and talk about them in the family? Do you know what is the story they tell for the cause and for its friends? Do they afford you a subject for prayer? I have forgotten the number of subscribers for the *Cynosure* (I think 3,000 or 4,000). If now we distribute the weekly list of receipts among these thousands it will be found to be a beggarly affair indeed. I will state the case hypothetically as it lays in my mind. There are at a moderate estimate a hundred persons among these thousands whose annual income is $2,000 or so. Were each of them to give annually a tithe it would furnish to our work $20,000. Then there are at a very low estimate five hundred with an income of ten hundred dollars each, a tithe of which would be $50,000; and another five hundred with an income of $500 each, a tithe of which would be $25,000. Then there might be a thousand who could give one dollar per quarter, which would add $4,000. Add these and we have the round sum of $99,000. But all these donors are supposed to be supporters of other benevolent enterprises. Suppose then we diminish the sum one half which will leave for our work $48 500. To this may be added $1500 for "widows' mites," and for those who give much more than a tenth. And thus we have the nice sum of $50,000 a year for carrying on the work to which we have devoted our lives. With such a resource an impulse would be given to this work that would be felt from ocean to ocean. Could we arrive at exact facts in the case it would probably be found that we have placed our estimates far too low, as there are a score or two whose income is from $5,000 to $10,000, and not a small number whose income is $1500.

And now if we could persuade our friends that their principal contributions should be for this work, another $25,000 would be added to this work; and why should they not be? The reasons are many and weighty for making the anti-secrecy mission a specialty.

First, while the secretists are largely our enemies they are patrons of other enterprises.

Second, the vast majority of donations, a hundred to one, if not a thousand to one, pass into other channels of benevolence.

Third, the great mass of the people have as yet no active sympathy for our mission, hence they give nothing.

Fourth, this enhances our duty to enlighten them.

Fifth, it is doubtful if any other reform is of greater moment to the interests of society and the nation than ours. For instance, of what avail is education to the freedmen if they cannot be saved from the Christ-denying and blasphemous doings of Masonic hiding places? And what will prohibition do for temperance so long as the land swarms with rum and anti-rum Masons, sworn to stand by, protect and defend each other to the extent of their cable-tow, right or wrong.

Sixth, momentous as is the work to which we are called, and imperative as is the demand for its success, we are as yet but a handful to herald the way to final victory; and herein lies the duty of concentrating and consecrating all our means and forces to this one grand end.

Seventh, did not God anciently prohibit the price of a harlot or a dog to go into his treasury? Should not we then be coy of mingling our offerings with those who so grievously sin against God? For a quarter of a century the Abolitionists refused to cast their offerings into the coffers with slave-holders. Freemasons and their allies are both moral slaves and slave-holders. Shall not our testimony and rebuke be that we refuse to fraternize with them in their "dumb-dog" society? How can we give greater weight and consistency to our testimony than thus to have no fellowship with the "unfruitful works of darkness"?

The agents of the National Christian Association are not only seeking the overthrow of secretism, but they are missionaries and evangelists, temperance men and preachers of a pure Gospel and universal reformers. In confining our contributions to their support and to the work with which they are identified we are promoting "every good work." And this can be said of no other society of which I have knowledge. These, it seems to me, are reasons all sufficient for making the N. C. A. our first and chief support and care.

Detroit.

(To be continued.)

Professor Swing does not want so much Bible. He says: "There should be in the new versions eliminations of whole chapters and whole books, on the ground that they make the sacred volume too large to be printed in good type and still be portable. A small Bible always means that the type is almost microscopic. A popular Bible should be at once portable and of fair, clear type; and to make this possible a large part of the Old Testament should be omitted from the editions of the future."

A Conservative Man's View.

BY PROF E. D. BAILEY.

It helps us in our work to know the thoughts of those whom we hope to benefit. I spent a pleasant hour recently with a sturdy Scotch pastor of a Congregational Church, whose position towards reforms is a sample of many others. He has become thoroughly convinced of the evil nature and tendency of secret societies, and believes our indictment is not a whit too strong. He believes that Christians ought not to be in the lodges, and that in every case those who do join become unspiritual and weak in their professed Christian life. He thinks that an open attack by name is in the nature of a persecution and defeats its own object, hence he undermines the lodge, so far as his hearers are concerned, by a steady course of instruction in the principles involved. I asked this test question: "Is Masonry growing or dying under this kind of preaching?" He was confident that so far as his Masonic members were concerned they were one by one silently withdrawing from the lodge. From members of this brother's church I learned that he pursued the same course in regard to temperance. As I conversed with this brother, whose salary is $2000 per annum and whose position is one of great influence, I felt that he was a strong, pious and perfectly *safe* man, so far as the immediate fruits of his labor are concerned, and that he was a man whose candor and sincerity entitled his opinions to a respectful consideration, and I was the more disposed to reciprocate his courtesy, by reason of the fact that he favored a discussion of the subject at the coming conference of the churches, and gave me valuable suggestions looking to that end. My own reflections on his position however lead me to dissent from his method of work, although readily granting that he may, and doubtless is, doing good service in his way.

1. Under his theory, Masonry has increased to its present alarming power.

2. His ideas, closely adhered to, are wanting in candor, since he proposes to condemn subtley what he is unwilling openly to condemn.

3. While many will be able to make practical application of his preaching to the evils he is trying to condemn, others will fail in the application and be misled.

4. His method is unscriptural, since public offenders are required by the Gospel to be publicly rebuked, as a warning to others.

While, therefore, the methods of so-called conservative men may be worthy the study of reformers devoid of true wisdom, yet they are not safe precedents for watchmen on the walls of Zion to follow.

Healing Springs of Arkansas.

Five and a half weeks at Eureka Springs! Had what is implied in this statement been revealed beforehand probably we would not have gone thither, and yet it is doubtless well that the future was not known, as one of our party at least rejoices in improved health and strength. The intense heat that at first prevailed continued nearly the whole time.

We fear we shall have to eliminate the expression "Sacred, high, eternal noon," from the good old hymn, as an unsuitable description of heaven. Those who came from more southern climes may not have suffered as we did, and during all this heated term the workers in the numerous hotels and eating houses accomplished their daily tasks. The sound of the hammer and saw was heard on all sides, and houses in process of building were hurried on to completion. Often the narrow, sidelong, crooked streets were obstructed by large lumber wagons from the country, containing fruit and vegetables; and the desperate and sometimes fruitless efforts of the poor horses and mules to draw them up the mountain sides surely deserved the commiseration of all philanthropic hearts.

One of the peculiarities of this singular place is that there is no water to be had (this summer at least) excepting from the Springs, and what may be caught from the clouds—no streams of water, no brooks, no wells. We saw one cistern. The women may be seen washing clothes in the gulches near some of the springs, and water is sometimes carried from them in barrels. The dirty little rill that flows from the waste water of the Eureka basin, over which one can easily step, is the nearest approach to flowing water that we saw. In winter the outflow is much greater.

But the great question of interest is, Do the waters of the springs possess curative properties, or are they a humbug? Reports adverse to the efficacy of the waters (originating, it is said, in rival springs) have been diligently circulated, and also the report that the typhus fever was raging here and carrying off large numbers. One of the best physicians told us that there had been very little sickness considering the size of the place and the state of health of those who come to be cured. He had during the season fifteen cases of a mild type of fever, not typhus, and lost one. He thought he had had as many cases as any other one of the six physi-

cians. There is a much larger number who bear the title of doctor, but we give his estimate. He and another successful physician attribute the wonderful efficacy of the waters mainly to their great purity and the gases they contain. The amount of solid matter being only five grains to the gallon—almost as pure as distilled water. We do not have full confidence in that view, the effects in some cases seem too marvellous. Would not a better solution of the question be, that nature has compounded these waters on homeopathic principles, and that the size of the dose is not so important as the mode of compounding it? But leaving this for the doctors to settle, we will mention a few cases of cures that came under our own observation.

We had Jennie Cowan's story from her own lips. She had been cured of seven years' blindness. At the age of fourteen, after a severe attack of spinal meningitis, she became perfectly blind. Eminent oculists said they could do nothing for her—nature might. They called it paralysis of the optic nerve and lids of the eye. She came to the Springs in a most miserable state of health, which soon commenced to improve, and in three months she found one day that she could see a little out of one eye.

"How did you feel, Jennie," we asked, "when that took place?"

"My feelings were indescribable—words are inadequate to express them," she replied.

The house that contained the room we rented was a three-story one, lightly built of pine and perched upon the side of the mountain back of Harding's Spring. One morning while sitting with other ladies on the second portico of the house we observed a fine-looking old lady of seventy-six years coming briskly up with her cane first the inclined plane and then the flight of stairs that led to the first portico of our dwelling.

"O there is Mrs. G., of Texas!" exclaimed several voices at once. "Come down with us and get acquainted and hear her story."

So we went down. She had been afflicted for over a year with a chronic disease of the stomach; had the worst kind of dyspepsia, and was so rheumatic as to be almost helpless. Physicians had failed to help her; and, hearing of the Springs, she determined, in face of the decided opposition of her two sons, one of them a physician, to visit them. One of the sons, a farmer, who was almost as diseased as herself, finally consented to accompany her. This son was cured of dyspepsia soon after his arrival, and his partially paralyzed side was soon relieved. Coming into his mother's room one day and glancing toward the windows he all at once exclaimed, "I can see out of my blind eye. I can see a horse." The sight of this eye had been destroyed twenty-six years before by being struck with the branch of a tree, while riding on his plantation. He had been bathing his eyes for the benefit of his good one, which was rather weak, not expecting that the other would be restored. He was obliged to return before his mother, but could read the large headings on newspapers before he left. Mrs. G. was nearly cured of all her maladies, and seemed sprightly and happy.

The locations of the Dairy and Oil Springs, and also the Little Eureka are very romantic and picturesque. Were they easily accessible, they would be invaluable for the cool retreats they afford. Two very bad cases of cancer have been cured by using the Dairy Spring water. The subject of one of them, who appeared hale and hearty, told his story by request at the Invalids' meeting. He was in a miserable state of health before coming to the Springs, and had a cancer that had been cut out several times and grown out worse each time. He brought his grave clothes with him, expecting to die, and pitched his dwelling near the Dairy Spring. He had lost his wife previously. He would go daily to the spring and drink the waters because they cooled his fever, and bathe his cancer to cool the inflammation. His health began to improve, and after three months the cancer commenced sloughing off. For six months he has been a well man, nothing but a scar remaining of his cancer. On the other hand, a lady whose case was pronounced hopeless by the physicians when she came, was slowly declining and no hopes entertained of her recovery.

The Springs are still owned by the general government, and several members of Congress who have been there this season, promised to bring up the matter of protecting and improving them, for consideration in Congress. This ought to be done immediately, and all building above the springs prohibited, and sanitary regulations strictly enforced. The extreme porousness of the soil makes attention to these points of vital importance.

Our return ride to Seligman by coach was very delightful. The constant travel of the season had worn off many of the roughnesses, and the pleasant mountain air was refreshing. The hills on each side of the undulating valley, were very steep, with frequent croppings of rock, and covered in many places with dense foliage of so brilliant a green with openings of green sward, as to suggest internal, perennial fountains, especially as there had been little rain and the country beyond presented a parched and burnt appearance. Having been domiciled so long on a side-hill, where nearly all our steps were up or down, and no running water to be seen, a thrill of joy ran through us as the clear and swiftly-flowing waters of the Illinois flashed upon our vision at Beardstown. Our Creator has made all things well, and we thank him for majestic rivers and broad plains as well as for healing fountains.

H. W. P.

The Sermon.

PREVAILING PRAYER.

Preached by Prof. C. A. Blanchard in the College Chapel, Wheaton, Oct. 2nd.

"When ye make many prayers, I will not hear."—Isa. 1:15.

It has been frequently remarked in these last months that if there is any virtue in prayer the President will be spared to us. In fact, one of the most remarkable circumstances connected with this great affliction, is the universal cry which has gone up to God for the averting of the blow and the lengthening of our chief magistrate's days; along with this petition has gone the remark mentioned and many of like character. It has occurred to me that some young Christians might have their faith in prayer, and in God as the hearer and answerer of it, shaken by these late events; and I desire this morning to examine the Bible doctrine of answered prayer that we may know the truth. And first, notice that the text is addressed to those who were nominally

THE PEOPLE OF GOD.

It is not to heathen who were worshipping idols of wood or stone, the heavenly bodies, or earthly objects, that the Lord, by the Holy Spirit, sends this terrible message. It was a vision concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, and Hezekiah, kings of Judah.—Isa. 1:1. Not even, as you can see, was this word sent to Israel, the mixed inhabitants of Samaria, or that Galilee out of which they thought no good thing could come. It was to Judah and Jerusalem, the city of David, the site of the holy temple, the place which God had chosen to put his name there. It does not follow that God will hear your prayers because you are a professor of religion, not even if that religion is the true one, not even if you are full of zeal against false religions. The inhabitants of Judah worshipped the true God, and they were so angry with the Samaritans because they mingled the true and false that they called them "dogs," and refused to mingle with them even in worldly relations. The Jews have no dealings with the Samaritans.—John 4:9. Yet it was to these same people who held the truth in matters of worship that God said: "When you make many prayers, I will not hear you." The fact that churches have been filled with praying throngs throughout the English-speaking world, and that they have been offering one petition does not insure an answer. Nor does it afford any excuse for those who say: I don't believe prayer makes any difference or does any good. The person who speaks this, evidently neglects the Word of God, and is endeavoring to find his way through the world without taking as a guide the only one who knows the road and can lead aright.

SOME PRAYERS DON'T DO ANY GOOD.

"He that turneth away his ear from hearing the law, even his prayer shall be an abomination."—Prov. 28:9. It makes no difference, as we have already seen, whether those who turn away their ears from hearing the law make profession of the true religion or not. If they do, so much the worse for them; their prayer is abomination to God, and instead of being answered as they desire will provoke and bring down his judgments. If I regard iniquity in my heart, the Lord will not hear me (Ps. 66:18) says David, and this is universally true of men. The man who comes into God's presence with a request, and at the same time has some secret sin which, unwilling to confess and forsake, he hides in his heart or rolls like a sweet morsel under his tongue, is simply insulting the Most High. Such a person is in momentary danger of the damnation of hell. It matters not what that evil may be, dishonesty, impurity, untruthfulness, anger, ill-will, blasphemy, evil-speaking, railing, idleness, love of the world. Oh! my brother, if we have these things in our hearts, and regard them, God will not hear us; our prayer will be abomination; such a prayer will do no good. Your children will not be converted in answer to your prayers, the cause of Christ will not be advanced, the evils of the day will not be banished, the President's life will not be spared. So long as you keep that thing in your heart, when you offer many prayers God will not hear you with favor. Every breath you draw is a rebellion, and any moment may plunge you into hell. "Wash you, make you clean; put away the evil of your doing before God's eyes; cease to do evil; learn to do well.—Isa. 1:16, 17.

We must count out of this case all those prayers that are offered by men and women who are

LIVING IN SIN,

no matter what their professions may be, if they live in sin their prayers are not to be considered. God has declared that they are an offence to him, that he cannot endure them, that he will not answer them, no matter how many they may be. Think for a moment what a terrific reduction this one clear Scriptural statement will make in the number of prayers supposed to have been offered for the recovery of our fallen leader. It is not well for us to judge others, but it is well that we say to ourselves: What was the reason that God didn't answer my prayers for the recovery of this man who was sick? Was it because I have some hidden root of Upas in my heart? or for some other cause. Oh, God, try me, and search me, and show me my heart, and if there is in me some iniquity that keeps my prayers from thee, show it to me, and take it from me. If all who are thought to have been pleading for this life, will thus do, we shall find

that many come under this exception.

PRAYER MUST BE SINCERE,

that is, there must be an earnest desire for things that we ask. God does not like to hear men chatter out requests for things because it is the time when they usually pray, or because it is the present fashion, or for any like reason. He condemns people that draw near him with their mouth while their heart is far from him.—Isa. 29:13. He says that men with their mouths may show much love, while their hearts go after their covetousness.—Ezek. 33:31. Christ, in speaking of these persons, called them hypocrites, and said that their worship was vain. It is evident then that we must also remove from this case all those prayers which were merely formal. Men are gregarious, they are imitative, they love a crowd. One prayer in a time like this induces another to pray, and it is to be feared that many petitions have ascended to God, which were offered for the same reason that men wear a peculiar hat or women change the style of a dress, "because it is the fashion." It is wise for persons who have been engaged in prayer to stop and say, What did I ask for? Do I really desire that God should give it me? Do I attach any importance to it, or was it simply a request that I put in to fill a blank space, or because I thought it would be expected of me? Here again I fear will be found a place where many prayers stop on the road to heaven. We are required to serve God with sincerity—Joshua 24:14. He cannot be deceived, and will not be mocked. He knows whether we ask him for the joys of his salvation and the spread of his work, earnestly desiring it or not. And if we ask in a careless, thoughtless way, making our petition and then forgetting to look for a reply he treats our request as it should be treated, *i. e.*, he lets it alone. He says of it: When they offer many *such* prayers, I will not hear. If we examine ourselves faithfully in this matter we shall probably find that our words have often times been many when our real requests have been very few. We shall probably be convicted by the Holy Spirit of much sin in this matter. May God help us in prayer, to say what we mean and mean what we say.

WITHOUT FAITH, IT IS IMPOSSIBLE

to please God, and prayers which do not please him are not answered. He is very compassionate, and allows for our infirmities, by greatly honoring a small faith. Faith, like a grain of mustard seed, can overturn mountains or pluck up sycamore trees by the roots, but faithless prayers are not acceptable to God. Believing that God can do a thing, is not believing that he will do it. Believing that he can do it and that he will do it, *if it is best*, is not believing that he will do it. All men who admit the existence of a God admit that he can do every thing and any thing he pleases. They also hold that he will do what is best, but both these convictions do not lead them to believe in his doing any particular thing until its character is determined. It is not enough that the thing which we ask seems necessary to us. Often God has disappointed us and we have seen in the end that his way was best, that what we feared was what we needed. Hence the mere fact that we greatly desire any thing, or that it seems greatly desirable is not enough to give us a faith that it will be done. Faith involves two things, the character and the promises of an individual. If we know a man as a liar, and that he has promised to do certain things, we do not expect him to do them. He may or may not. If at the time he thinks it will pay, he performs; if otherwise, he does not, and we never depend upon the promise of such a man. If on the other hand, we know a man to be upright and truthful, we rely confidently upon his pledges and look for their fulfillment. So in regard to any particular prayer to our Creator; it will avail nothing without faith, and faith involves a belief that God will keep his word and that he has promised directly or indirectly the thing I ask. I have faith in you, but this does not make me believe that you will give me a dollar unless you have promised to do so.

CONSIDER NOW THE CASE IN HAND.

Multitudes of people have been asking for the recovery of the late President of the United States. A number of them, we do not know how many, have been persons who were not regarding iniquity in their hearts, and who sincerely and earnestly desired the thing they asked. It is necessary also that this prayer be made in faith, that is, with a fixed and steady confidence that God will do it. How now can this faith be obtained? Not from the direct promises of God. He has nowhere said, "If James Abram Garfield is shot, and prayer is made for his recovery I will answer it, and raise him up." There is no such promise in the Bible. Nor is there any general promise that God will spare the life of every sick person for whom prayer is made. We are told that "the *prayer of faith* shall save the sick."—James 5:14. But this is not a foundation for faith that in any particular instance God will heal a sick man.

If then there be no general or particular promise for the recovery of the sick, the question arises, whether it is possible to have faith for their restoration. I answer that it is, and that there are cases in which persons have exercised this faith, both in ancient and modern times. In such cases it is true, as in the salvation of the soul, that we are saved by grace, through faith, and that this faith is not of ourselves, because faith is the gift of God.—Eph. 2:8. All faith is his gift but there is a faith communicated as it were mediately (by his Word) and another faith communicated directly by his Spirit. The process is something like this: A friend is sick. I believe in God. I know that he can heal. I know that he will if it is best. I know that he has told me in all things to make request to him for that which I desire; and I begin to pray. Now it will be possible for me to pray earnestly and to rise from my knees believing only what I did when I began to make my supplications. I may go from my closet feeling sure that God will do what is best, that he will restore my friend if it shall be for his own well-being, and I may rest content in this general knowledge or belief without any real confidence that my friend is to healed. This is not the prayer of faith that saves the sick. The sick may recover when such petitions are made for them, but it shall not be because of these requests. This is not effectual prayer, it is not prevailing prayer.

On the other hand, a person beginning with the same knowledge mentioned above, while engaged in prayer has a divine illumination come upon him; his mouth is filled with arguments; he has a holy boldness; he wrestles as did Jacob, and says to God, "I will not let thee go except thou bless me." In a word God has poured upon him a spirit of grace and supplication.—Zech. 12:10. After this prayer the Christian may believe that the sick will recover, or that any thing else will be done, not because there is a promise in the Word of God, but because God has indicated his purpose by the prayer that he has sent. Now many persons make the mistake of supposing that every time a petition is put up to God for an object which is greatly desired, the prayer of faith is offered, and if the thing is not in some manner secured, they feel disappointed. They, perhaps, say that God has not fulfilled his promise to answer. They forget that God has not promised to answer any prayer but the prayer of faith, and that if they have not had faith with their prayer it does not comply with the conditions, and cannot claim a reply.

HAS NO ONE OFFERED THIS FAITH-PRAYER

for our late President? I feel warranted by Scripture in saying that no one has thus prayed. "The prayer of faith shall save the sick, and the Lord shall raise him up."—James 5:15. "All things, whatsoever ye shall ask in prayer believing, ye shall receive."—Mat. 21:22. "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."—Mark 11:24. These words, and others of like import, seem to me to teach positively that if in any one case a prayer of faith had ascended for the life of our fallen leader, he would have been spared. Hence while we may believe that many persons who do not regard iniquity in their hearts have offered sincere prayers for this life, it seems to me that we are required by the Word of God to believe and teach that no prayer of faith has been made. Christians wanted him to recover, and hoped he might, and asked the Lord to restore, but they did not believe that God would raise him to life.

THERE IS AN OBJECTION

which will probably occur to some minds here, and I will consider it at this time. It may be said: You say that God does not hear prayer unless it is offered in faith, but that no man can have faith, at least in the case before us, except as a direct gift from God. Now why could not God do the thing desired directly instead of first giving the faith and then answering the prayer? I answer that I suppose he could. He might have arranged things differently in many respects. He might have supplied the wants of men as parents do those of infants, without waiting for any request or labor. He has, however, ordained that men shall labor snd pray. I do not set forth the above statement because it seems to me the best plan, but because it is the one which I find in the Word of God. A second objection, less theoretical and more dangerous to the soul of the young Christian is one that may be stated thus: You say that I cannot offer the prayer of faith, unless I receive the faith from God; now I have no faith, therefore I will not pray. The answer is, that God never bestows this faith upon persons who stand in this position, and he has frequently given it to those who are humble and prayerful. When Paul began to pray that the thorn in his flesh might be removed, he didn't know whether it was God's will that it should be taken away or not. So also of Abraham's prayer for Sodom; of Moses that he might go into the promised land; and of Jacob for defence against his brother Esau. In all these cases men began as they ought, to ask for things that they earnestly desired, and while they were asking God indicated to them his will, and they submitted to it cheerfully, and so will we if we are his.

CHARACTERISTICS OF PREVAILING PRAYER.

Prevailing prayer is never offered until the heart is humble and broken. Pride goes before destruction and a haughty spirit precedes a fall. The Lord Jesus thanked God that he heard him at the grave of Lazarus, and said he knew that he heard him always, but he was meek and lowly in heart. The Syrophenician woman consented to be called a dog and asked only for the crumbs, before Christ said to her, "O, woman great is thy faith. The centurion who came asking for the healing of his servant said, "Lord I am not

worthy that thou should come under my roof, neither counted I myself worthy to come to thee." David confessed that he was unworthy of the least of God's mercies, and so in every case where men have prevailed with God they have come humbly. God delights in the lowly; he makes his home with the broken-hearted. "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."—Isa. 66:2. O brethren, when we are proud and self-conceited we deceive none but ourselves. We rob none as we do ourselves. We deprive ourselves of the favor of God, the love of our fellow-men, the respect of our own hearts. It is better to be lowly for our own comfort, and it is the only way to have communion with God, to offer effectual prayer.

Along with this humility will go perfect submission. Every prayer will end as did that of Jesus in the garden: "Not my will but thine be done." When we are truly broken-hearted we are truly submissive. We recognize the truth that God is under no obligation to do as we ask. We confess that his favors already bestowed are far beyond our desert, and we have no claim on his further notice or attention. When the son who had wasted his substance was willing to be a hired servant, when he was willing to be anything and do anything if only he might be received into his father's house, the father said, "Bring forth the best robe and put it on him." God may and sometimes does answer prayers that are offered in a spirit of insubordination, but at such times he gives men "a king in his anger and takes him away in his wrath." The rule is, however, that petitions must be offered in humble submission to the will of God to reach him at all. If you pray for the salvation of your child without realizing that it is a blessing that you do not merit, and that God might justly deny you, your prayer will not be a prevailing one.

Still again, effectual prayer is persevering. It is not always long continued, though it frequently is, but it always holds on until an answer is received. Daniel prayed until the angel touched him. Daniel 9:21. The leper prayed until Christ said, "I will, be thou clean." Mat. 8:3. Abraham prayed until God said, I will spare the city for the sake of ten. Gen. 18:32. The parable of the unjust judge was spoken to teach men always to pray and not to faint. Luke 18:1. The Lord Jesus prayed all night. Moses seems to have continued in prayer forty days (Deut. 9:18,19), and there are many other instances in which effectual prayer has been long continued. Of course there is no virtue in mere length, mere multiplication of words; but there is virtue in the spirit of confidence and love that keeps offering a petition. A fact that goes along with this one just named is that often great physical exhaustion attends prevailing prayer. Jacob prayed until the angel touched his thigh and put it out of joint. Our Lord prayed until he sweat great drops of blood. Men in modern times have prayed until they bled violently at the nose, and in cold rooms in the winter until they were covered with sweat. These are simply indications of great stress of mind affecting the body, except the instance first named which was no doubt miraculous. Compare now these Scriptural characteristics of effectual prayer with the cold, hurried, insincere petitions which we have many times offered, and we shall clearly understand the reason why we see no answers. God says of all such approaches, "When they offer many prayers I will not hear." For this reason the sick are not healed, the children of God do not grow in grace, the sinners are not converted, the world is not saved.

GOD ALWAYS ANSWERS PRAYER

when it is brought in the appointed way. If we begin by putting away all sin, continue to ask only for what God has promised, directly or indirectly to bestow, if then we cry to God: Lord, increase our faith; Lord, I believe, help thou mine unbelief, we shall receive a faith for all those things that God wishes us to have, that will be the substance of things hoped for and the evidence of things not seen. This prayer of faith will be an effectual, prevailing prayer that will earn for every one who offers it the title Israel, a prince of God. May our Heavenly Father help us to bring him such prayers for Jesus' sake.

The Puritans on Human Inventions in Religion.

The preparation of many Sabbath school publishers for such seasons as "Christmas," "Easter," etc., makes all the more necessary the testimony of the godly Englishmen of the seventeenth century against such abuses in religion. In Neal's "History of the Puritans," page 248, is quoted the following from Bradshaw's defense of their doctrines:

1. "The Puritans hold and maintain the absolute perfection of the Holy Scriptures, both as to faith and worship; and that whatsoever is enjoined as a part of Divine service that cannot be warranted by said Scriptures, is unlawful.

2. "That all inventions of men, especially such as have been abused to idolatry, are to be excluded out of the exercises of religion.

3. "That all outward means instituted to express and set forth the inward worship of God are parts of Divine worship, and ought, therefore, evidently to be prescribed by the Word of God.

4. "To institute and ordain any mystical rites or ceremonies of religion, and to mingle the same with the Divine rites and ceremonies of God's ordinance is gross superstition."

Correspondence.

A Ruffian Freemason Attacks a Camp Meeting.

HUNTSVILLE, Ill., Oct. 5, '81.

EDITOR CYNOSURE:—This vicinity was the scene of a tragic affair about a week since. The Vanguard Holiness Band, C. W. Sherman and W. T. Ellis, leaders, came to Shiloh in this (Schuyler) county, by invitation of several leading citizens, to hold a camp meeting. This band believe in "bruising the serpent's head" wherever he shows it, and consequently there is an occasional rural earthquake on their line of march. They have a suit to be tried again at Monmouth, Ill., January next, that has run through four terms of court in the effort of Masonic conspiracy to defeat the ends of justice in arrest of rowdies who mobbed their camp meeting at Burnside, Ill.. a year since.

"Zeb" Alphin, a prominent Mason in this neighborhood, swore the Band should not put up their tabernacle in this locality, and after the first service, the tents being unguarded, came and cut the tabernacle down and dragged it with a team through the woods to the road. His brother, Henry Alphin, put it up again and drew back the lumber; when "Zeb" appeared on the scene with shotgun in one hand and ax in the other, and, swearing that if he was stopped he would shoot two and cut the rest down with his ax, he proceeded to chop down the tabernacle and dragged it off again. Three warrants were issued for his arrrest. The parties who arrested him found the states attorney in the lodge room drilling recruits to be initiated at night. This is the way the official conservators of the public peace put in their time to a considerable extent in some places. That may explain why public worship of God is disturbed with impunity and the rioters screened from justice in our courts.

Let men of influence and all true citizens, as well as those who believe in freedom of conscience and speech as against drunken, blasphemous, Masonic, shotgun violence, mark the progress of this trial, which is set for Monday next at Rushville, Ill., county seat of Schuyler county; having been delayed one week because the lawyers wanted to attend a Masonic conclave in Chicago. Our civil liberties are endangered and this country rocks upon the crater of a volcano, that nurses the smouldering fires of anarchy and disruption. O.

Mormonism.

Our late lamented President had determined to enforce the laws of the United States against Mormonism, that disgraceful excresence upon our country and our Christianity. Will Arthur take up the work?

Mormonism has some resemblance to Masonry, or *vice versa*. For example, in Alexander Campbell's periodical, the *Millennial Harbinger*, dated Dec., 1842, are the following, among other extracts, from "Mormonism exposed:"

"Sampson Avard, on behalf of the State, deposed: That about four months since a band called the Daughters of Zion, since called the Danite band, was formed * * * to drive from the county of Caldwell all those who dissented from the Mormon church, in which they succeeded admirably * * * I consider Joseph Smith, jun., the prime mover and organizer of this band. (Hiram Smith and Sidney Rigdon were associated with Smith.) * * * Those who revealed the secrets of the society should be put to death.

The covenant taken by all the Danite band was as follows, to-wit: They declared, holding up their right hand, In the name of Jesus Christ, the Son of God, I do solemnly obligate myself EVER TO CONCEAL, AND NEVER TO REVEAL the secret purposes of this society, called the Daughters of Zion. Should I ever do the same I hold my life as the forfeit."

Our readers know the origin of this oath to be the Masonic lodge; and Mormonism, by its Danites, verily committed murders and used the property of its victims, as abundantly proven by abundant testimony forty years ago, and how many victims have suffered since then? Is Guiteau a Mormon, as T. DeWitt Talmage intimates?

SENEX.

Pray for the President.

"A nation on its knees," wrote one during President Garfield's sickness. What a sublime spectacle! But now that the great object of the nation's solicitude has entered an eternal state, and is beyond the care and anxiety of the people, let them not cease praying, but as individuals and a nation humble themselves in the sight of that God who is of infinite purity, as well as infinite in knowledge, and who does not look upon sin with any allowance.

Now that Gen. Garfield has entered into his rest, and is followed by one whose moral qualities of mind the people do not and cannot trust as they did his predecessor, is there not more of a call for prayer than when Garfield lived? We cannot put confidence in man, and in whom can we confide but in God alone?

During a terrible fire in the city of London, an Irish woman was heard loudly lamenting the loss of her crucifix. "And," said she, "now I have nothing to trust in but the great God in heaven;" and she needed nothing else. Nor does this nation; and if Garfield's death is the means of bringing Christians to *trust in God alone* to aid our nation in its hour of trial, as well as at all times, it will be one of the greatest of blessings. The voice of God to the nation at this hour, is, "Put not your trust in princes." And again, "It is better to trust in God than to put confidence in man." Every Christian, young and old, has a duty to do at this hour; will you do it?

M. P. N.

Our Mail.

Bro. E. S. Livington, Reynoldsburg, Ohio, writes:

"I have been told that I would lose my influence by talking against secret societies. But I read in God's word that he who seeks to save his life shall lose it, so I will not try to save my influence by holding my tongue in the cause of reform."

The devil has a mortgage on "influence" saved at the expense of God's truth, if, indeed, there is any such influence. It is a grave question whether a man does not lose much more influence from his cowardice than he gains by conformity in any such case. The world is a sharp judge and generally gives just about what credit is due to the men who forswear their honest convictions. Bro. L.'s text is just to the point.

Father Isaac Preston, Lockport, Ill.:

"I think the Cynosure grows better, and hope it will continue to proclaim the whole truth. I have opposed and exposed Masonry in my own way and according to my own ability for fifty-five years, and am under the ban of the church of which I am a member for my opposition to this venerable old 'Handmaiden of Religion.' But my work is almost done, though I propose to pursue the 'even tenor of my way' while I have strength and intellect to do it."

Rev. D. B. Turney writes to have his Cynosure changed to Bird Station, Lawrence Co., Ill., and adds:

"In our Anti-masonic warfare we will need grace, grit and greenbacks. My own experience testifies to the fact that honest firmness in advocating Anti-masonry and every other right cause, while it may meet with persecution, will never meet with defeat. We are on God's side of this great question, and final victory is certain."

Bro. Turney is laboring in the Methodist Protestant connection, and is President of the South Illinois annual conference of that denomination.

Elder Isaac Jackson, Harrison, Maine, sends for the Cynosure and tracts and writes:

"The Oddfellows are filling the country on every hand. Something must be done in Maine, or the whole country is gone over to the enemy."

"Similia similibus curantur," or "the hair of the dog cures its bite," is true in this matter, though not in others. A good dose of Revised Oddfellowship Illustrated will, with God's blessing, effect a certain cure.

Chas. T. Paget, Smithdale, Ill., writes:

"I have been fully satisfied [with regard to Masonry] ever since I saw the abuse Bro. Ronayne received of the Masons and jacks at the hall in the city of Streator about two years ago. I there told them they could make more Anti-masons in an hour than Ronayne could in a week. While that great man was exposing their deception I saw them throw eggs at him. I then took a decided stand against Masonry, * * * and I say to all Christians, 'Come up to the help of the Lord against the mighty.'"

Rev. E. D. Taylor, Greenville, Ala., writes that at Mobile last February, he accidentally [providentially? Ed.] met with Bro. Hinman and invited him to visit Greenville. For want of time he could not come, but sent the Cynosure instead. Bro. Taylor esteems the paper very highly and lends it around among the friends. If not removed by his conference to some other field of labor he writes that his church will be ready for Bro. Hinman at any time. We hope that Bro. Taylor wil continue the good work which he has begun.

R. N. Chapman, Gilroy, Santa Clara Co., Cal., writes:

"I have sent the papers after reading, together with some tracts, to acquaintances and familiar names in various parts of the United States. I like these reform papers, and like to see real reforms progressing. Reforms move slowly, but as long as they move there is hope."

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electo ral colleges, and a direct vote for Presi dent and Vice-president of the United States.

The American Party to the Front.

NO. II.

If we come to the front to any purpose it must be with a platform, an organization, National and State, with candidates, and with our means,—with true patriotism, undying love for our principles and an unshaken faith in God. As to our candidates, I, for one, am not in favor of going outside of our own ranks, the ranks of our workers, for them. We have the men among us, who have borne the heat and burden of the day, and who for the cause have not loved their lives unto the death, who would honor the highest offices in the nation, if called to fill them. I have no disposition to cast my vote for any man who is not with us and wholly with us for the cause's sake, irrespective of the honors or exaltation it may bring him. As our cause grows, as I believe it will, it will attract to it both good and bad, as have all parties before it. Let us give our votes to men we know—who are with us and of us because they love our principles, and have not been ashamed to avow them when it cost them something to do so; and who have done the cause grand service, when there was none other to do so bravely or so well. As a candidate for the Presidency, and as our candidate, until elected, I nominate

PROF. CHAS. A. BLANCHARD,

of Wheaton, Ill., our first National Agent and Lecturer, who went forth ere his gristle was hardened into bone, and fought with a sublime gallantry some of the grandest battles which have characterized our campaigns, and whose work will not be forgotten by this generation, either by friend or foe. It is no disparagement to the other workers, gallant and true, to say he is the peer of the best, and surpassed by none. As a man, a Christian, a scholar, a gentleman, with all the growing possibilities of the statesman or the ruler, with a grand physique, to house a grand, free, unshackled manhood, I offer him to our reformers as our standard-bearer in the coming contest with the demon of the lodge for the control of our government.

As for the second position on our ticket, the Vice-presidency, we have men among us, good men and true, unspotted men, from whom to choose, among whom I will name

CORNELIUS A. QUICK,

of Michigan, Hon. Samuel Plumb, of Illinois, Donald Kirkpatrick, of New York, John A. Conant, of Connecticut, and others I might name, either of whom I would be glad to vote for with Prof. B. at the head.

I am in earnest about this, and beg a second to my motion, which I hope, with due discrimination as to the second office, will be carried at our next National meeting. If any body can suggest a better ticket give them a chance to do so, but in the name of all that is good and right, let us rally to our principles, and around the men who have done and suffered for them when doing and suffering was needed, and but few were found ready and willing. More anon. Barlow.

Genuine Republicans in Iowa.

Burlington, Iowa, Oct. 3, 1881.

Editors Cynosure:—The prohibitionists of Des Moines county, Iowa, have held two meetings. The first on Sept. 26th, at which time they resolved to write to the three candidates for the Legislature, on the Republican (?) ticket asking them to define their position on the proposed prohibitory constitutional amendment; and to state positively whether, if elected, they would vote for its submission to a vote of the people. Also informing them that if they did not answer by a given time it would be understood that they refused to vote for the submission if elected. No answers were returned. At the second meeting on last Saturday, the propriety of nominating a ticket of legislative candidates who would stand squarely on the Republican State platform and vote for submission of the question to the people was discussed. It was decided not to nominate; but strong resolutions were adopted denouncing the action of the so-called Republican county convention, declaring that as it had virtually repudiated the Repulican State platform, Republicans were not bound to support its nominees. Also that as the candidates for the Legislature had all refused to vote for submission if elected, they could not, and would not, vote for them. They also resolved that the resolutions be published in all the county papers.

There are prohibition clubs in most of the townships of the county, and as they are pledged by their constitutions and also by these resoltions not to vote for these so-called Republian candidates for the Legislature, the probabilities are that they will be defeated, as they certainly ought. The time has come when political demagogues will find that the people will not work in old party lines, unless said parties represent live and active principles.

Yours for Prohibition,

Soldier.

I. O. O. F. ILLUSTRATED.

PRESS COMMENTS.

"Revised Oddfellowship Illustrated" has been laid on our table. As a notice that comes with it contains some good prefatory remarks as well as a description of the book we give it, in part, instead of an original notice.

"The sophistical maxim that 'whatever is is right,' finds too ready an acceptance with many people. Because a fact, a custom or an institution exists and has existed, because it is interwoven with the social fabric to perhaps a great degree, and because men and women of intelligence and probity have countenanced it until it has a passport to good society, so to speak, men take it for granted that the thing, whatever it is, is as it should be. But as no length of existence can alter moral character, it is perfectly certain that no existing thing of human origin can rightfully claim freedom from scrutiny on account of its previous immunities. No matter with how many wrappings it may endeavor to protect itself; no matter if some good men and women have endorsed it; the very fact that it is, or may be, only human is both reason and authority all-sufficient for the most searching investigation. And in this day, when speech and investigation rightly recognize no control but that of their Maker, every institution should expect such scrutiny, and abide by its final results. It is with views similar to these that the publisher has lately issued an important work, entitled Revised Oddfellowship Illustrated." —*Texas Baptist Herald, Houston, Texas, Sept. 22, 1881.*

"However our readers may view the subject treated of, in fairness it must be said that the work before us evinces ability and contains food for serious and profitable thought, while setting forth views of his own on some points which are at least forcibly novel, and which if true have a vital bearing on the future of society in America and the world. The book is written in a style which is earnest but not harsh; and in these days when investigation acknowledges no rightful restraints except those imposed by its Maker,

no institution should shrink from scrutiny, nor any man from investigating that to which his attention is so forcibly challenged.—*Christian Worker, New Vienna, O., Sept. 14, 1881.*

Who Shall be Saved?

There are, morally considered, but two classes, "the children of God, and the children of the devil." We would not say "the saved and the lost," unless qualifiedly as referring to those who shall eventually "fall asleep in Christ;" and to those who shall "die in their sins." The Apostle Paul, speaking of his and his fellow laborers' triumph in Christ says, "who maketh manifest the savior of his knowledge by them in every place to be a sweet savor of Christ unto God in them that are saved, and in them that perish," or, "*being saved* and them that are perishing." (See New Version).—2 Cor. 2 : 14, 15. And Jesus said, "He that endureth to the end, shall be saved."—Matt. 10 : 22. Yes, saved eternally, if you prefer, provided they "stand fast in the liberty wherewith Christ hath made them free, and be not again entangled with the yoke of bondage and fallen from grace," (Gal. 5 : 1 : 4.) and give diligence to make their calling and election sure, they shall never fall, (2 Pet. 1 : 9, 10, 11) but be "saved eternally;" for Christ is able also to save them to the uttermost that come unto God by him;" (Heb. 7 : 25.) for, if we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."—1 Jno. 1 : 9.

W. P.

Will the Lodge Accept this Offer?

There are three facts in reference to the Masonic controversy which set thoughtful men to thinking: First, a very large number of Christian people, excluding very many who have been members of the order, are convinced that the obligations of Masonry are contrary to the Christian religion; second, that the friends and advocates of the order steadily refuse to meet those who criticize it, in fair and open discussion, enjoining "silence" as a Masonic chief jewel; and, third, that, from the days of Moragn down to the latest outrage, they have, in a multitude of instances, sought by violent means to prevent discussion. The mob two years ago in Boston, where under the shadow of Bunker Hill and Faneuil Hall, the right of peaceable assembly and free speech was tramped upon as shamefully as ever in Boston in the palmy days of the slave power,is one in a long catalogue of similar occurrences, and this mere brutal outrage at Kellerton is another. The facts are known of all men who care to be informed in the matter; the only possible conclusion from them is one unfavorable to Masonry. Our columns are open to any candid and intelligent friend of the order who desires to controvert either the allegations or the inference we draw from them.—*Christian Statesman.*

Home and Farm.

The Best Savings Bank.—A saving woman at the head of a family is the very best savings-bank established. The idea of saving is a pleasant one; and if the women imbibed it at once, they would cultivate it and adhere to it; and thus, when they are not aware of it, they would be laying the foundation of a competent security in a stormy time and shelter in a rainy. The best way to comprehend it is to keep an account of all current expenses. Whether five hundred dollars or five thousand dollars are expended annually, there is a chance to save something if the effort is made. Let the housewife take the idea, act upon it, and she will save something where before she thought it impossible. This is a duty, yet not a sordid avarice, but a mere obligation that rests upon women as well as men.—*Ex.*

Tartaric Acid in Diphtheria.—The topical use of tartaric acid in diphtheria has been successfully resorted to by M. Vidal, who, in one of the foreign medical journals, remarks upon the necessity of thus making use of topical agents against the false membrane, as it has a great tendency to spread by a sort of auto-inoculation, comparable to what occurs in certain cutaneous affections. His formula is ten parts, by weight, of tartaric acid, fifteen of glycerine, and twenty-five of mint water. The acid acts upon the false membrane, converting it into a gelatinous mass, and favors its expulsion.—*Scientific American.*

Oatmeal Gems.—Mix a cup and a half of oatmeal, half a cup of corn meal, and a cup of flour, with two cups of sour milk; add a tablespoonful of shortening, two of sugar, a teaspoonful of salt and a teaspoonful of soda dissolved in a tablespoonful of boiling water. Heat the muffin tins and bake in a hot oven.—*Prairie Farmer.*

How to Tell a Good Potato.—Take a sound potato, and paying no attention to its outward appearance, divide it into two pieces with your knife and examine the exposed surfaces. If there is so much water or "juice," that seemingly a slight pressure would cause it to fall off in drops, you may be sure it will be "soggy" after it is boiled. These are the requisite qualities for a good potato, which must appear when cut in two: For color, a yellowish white; if it is a deep yellow the potato will not cook well; there must be a considerable amount of moisture, though not too much; rub the two pieces together, and a white froth will appear around the edges and upon the two surfaces; this signifies the presence of starch, and the more starch, and consequently froth, the better the potato, while the less there is the poorer it will cook. the strength of the starchy element can be tested by releasing the hold upon one piece of the potato, and if it still clings to the other, this in itself is a very good sign. These are the experiments generally made by experts, and they are ordinarly willing to buy on the strength of their turning out well, though these tests are by no means infallible.

The Corn Crib.—The average corn crib is not what it ought to be, either in size or security from vermin. Much of the labor of the year may go for nothing, save to feed a swarm of mice, if precaution is not taken to keep these little pests from the corn crib. At this season, when the crib is usually empty, means should be taken to clear it of mice, and then, if possible, cut off their access to the grain that is soon to be harvested. If there are any repairs to be made in the roof, siding, or floor, they should be made now, that all may be snug in the corn house, when snugness is of the utmost importance.—*Am. Agriculturist.*

In plowing or teaming on the road in hot weather, always rest the horses on an eminence, where they may receive the cool breeze, and where one minute will be worth two in a warm valley.

The National Christian Association.

221 W. Madison St., Chicago.

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Vice-President—A. D. Freeman, Downer's Grove, Ill.

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President of the National Convention—A. M. Milligan, Pittsburgh.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 13, 1881.

"COME UP TO THE COLORS."

At the battle of Alma in the Crimean war when a command was forced by an overwhelming charge to yield its position a young ensign stood his ground bearing aloft his ceuntry's flag. As the waves of war rolled backward leaving the gallant youth standing alone like a rock in the breakers, his commander shouted to him, "Bring back the colors!" But above the din af battle from the boy came back the cry, "Bring the men up to the colors!"

Brethren of the reform, the Lord has given a banner to them that fear him that it may be displayed because of the truth. Ps. 60:4. Around this standard of the Word of God let every man be found rooted and grounded in the days of Emanuel's war.

GARFIELD IN COLLEGE.—When a student in Williams College our late President was identified with the Delta Upsilon society opposed to the secret Greek letter fraternities. The lodge is desperate to fasten its taint upon him and we conceive it the duty of every Christian man to refute their wicked purpose by publishing the proofs of his disregard of the lodge and practical abandonment of it. Washington Gladden says in the *Independent* of his course in college against secret orders: "Garfield was no doubt something of a politician in college. He began while there to practice the art of controlling men, and his hand was felt in shaping the college politics, the issues of which were sometimes hotly contested; but his classmate, Col. Knox, bears witness that his management was always straightforward and honorable. He was connected with the anti-secret confederation, and under his leadership this society took a stronger position in the college than it has ever held at any other period."

SOWING TO THE FLESH AND PITCHING TOWARD SODOM.

We have looked over the fall conference records of the United Brethren conferences in the last two numbers of the *Telescope*. We observe but one conference (North Michigan) which has a single resolution against the lodge; or rather mild "sympathy" with that "clause of our Discipline prohibiting members of secret orders joining our church;" while full, explicit and practical resolutions against tobacco, intemperance, etc., appear in the records of every conference, and one resolves against the reform association organized to spread light on the dark orders.

Paul explains "making a fair show" in or "sowing to the flesh" of those Judaizing teachers who constrained the Galatian Christians to be circumcised; in short, who taught salvation by the cast-off ceremonies of a dead dispensation; ceremonies versus Christ. (Gal. 6:12.) And he assures them that those who thus sow to the flesh shall REAP CORRUPTION. These flesh-mongers, like the mass of clerical lodge-men, claimed to be Christians, but they supplemented the living atonement by "dead works," and taught a salvation by ceremonies, Christ & Co.

Now a superficial glance at Masonic manuals shows that lodgery is largely made up of precisely those old cast-off Jewish ritualistic contrivances. Their temple, pillars, altars, priesthood, corn and oil sacrifices, etc., are all sloughed from Judaism. If therefore "sowing to the flesh" is possible or practiced at this day Freemasonry and its litter are such sowing, and a harvest of corruption is all that can possibly follow from it.

Now we respectfully appeal to the bishops, presiding elders and class-leaders of the Brethren church, and above all to the conductors of the *Telescope* and printing house, are you willing to see the church, which has loved and trusted you, become a mass of corruption?

Paul was a travelling bishop. How sternly does he rebuke the "foolish" Judaizing Galatians. He tells them that Christ is become of none effectt o them: and when they mingled pagan rites with Jewish, he tells them plainly that they "fellowship devils." When have the United Brethren bishops done the like?

And we appeal to the members of these conferences who have long loved and labored for the churches where they have found Christ. Behold the charred and blackened remains of the Galatian and Asiatic churches, where Christ and Apostles walked and talked and bled. Do you not see that human ceremonies, first blended with, then supplanting those once glorious churches, have landed them where they now are? And do you not see that your church leaders are *pitching toward* the Sodom of the lodge? O, beloved brethren, be ye warned in time. Choose now while you may between Canaan and Sodom; poverty and purity, or church funds and fire and brimstone. Else when your beloved ship Zion is water-logged and crippled, and sinking in an ocean of corruption, you mourn at the last, saying, "*how have we hated instruction and our soul despised reproof.*"

—The Connecticut brethren invite the friends throughout New England to meet with them at Willimantic on the 25th inst., to advise together for enlarged effort throughout the Eastern States, and to appoint an executive committee for New England if best. The prospects for the Willimantic Convention are very good.

CONKLING FROM A KNIGHT TEMPLAR VIEW.

Now that the late Senator from New York is completely beaten in the political field of his own State, and his political principles repudiated a brief notice of his character as a public man may suggest valuable lessons.

The most exhaustive review of the public career of Mr. Conkling yet published appears in the *International Review* for October by F. W. Whitridge of New York. The writer says that Conkling has been in the Senate for fourteen years during a period of great opportunities; he served on the most important committees of that body, has been one of the leaders of the dominant party, and enjoyed the prestige of a great reputation.

"The great opportunities which he has had," continues Mr. Whitridge, "he has not improved. He is not the author of a single one of the important measures of his time. He has not identified himself with any of those measures either in debate or any other way, and none of them became laws through his influence. If, as his friends say, he possesses great abilities, he has not used them; and he has left nothing upon record which will serve as evidence to his children that they existed. Except his connection with the third term movement he has done nothing that will attract the attention of posterity. His name is written with water upon a sheet of sand; but upon the permanent records of his time he has left no mark which will justify his career, his reputation, or the popular estimate of his talents."

This is the summary: "It appears that as a statesman he has not dealt with the great questions of statecraft; that as a lawyer his legal services have not been sought in great legal causes; that as an orator he has only once or twice reached the level of Tom Corwin or Colonel Ingersoll; that while his party leadership was least disputed, his party steadily lost ground; and that he has not written or published anything upon any subject. It may, of course, be true, in spite of his record that Mr. Conkling is a great man, and that he does, as his friends say, possess great abilities. If so, he is unique; because, except the fact of success, his career does not offer, as do the careers of other great men, any of the evidences of greatness."

Dr. J. G. Holland in Scribner's Monthly for August, under the title "Bossism," characterizes "political leaders" as men of power and foresight who unite with acknowledged ability the representation of the ideas and principles of their party, as Gladstone, Webster, Seward, Sumner, Weed, Lincoln, Silas Wright and Horace Greeley, men who united eminent political sagacity with freedom from lodge association. The difference between a true political leader and a "boss" he illustrates by comparing the above names with that of William M. Tweed, and continues: "Mr. Cokling, though less gross and less corrupt in his methods [than Tweed] has been never a political leader, but always essentially a "boss." He has never deserved any higher or better name than this, and his reputation as a man of great political power is as unreal a thing as ever existed in the realms of myth and moonshine. He has never been a man of ideas. He has shown a good deal of skill in manipulating the machinery of politics, in managing appointments to office, in working up the details of a campaign; but he has never led the people in political ideas or taught them anything. By force of a strong will and an aggressive self-conceit, he has managed to make a good many time-serving people afraid of him, and to keep up his power with them, but he is not, and never was, anything better or bigger than a political boss.

If the judgment of the above writers is correct, and few will carelessly dispute men of their reputation, the question immediately rises, What was the secret of Conkling's power? It may in considerable part be explained by this incident: A week ago on the train between Chicago and Wheaton, a gentleman reading the *Chicago Evening Journal* remarked, with a knowing look, to the writer, "The *Journal* is the best paper printed," and immediately clinched his opinion by reading aloud the following from the editorial column:

"President Blanchard, of Wheaton College, who is a monomaniac on the subject of secret societies, declared in an address at Wheaton, last week, that the only bad blot in the record of General Garfield's life is the fact that he was a Freemason. That was also George Washington's one great wickedness, in Mr. Blanchard's opinion."

The reader, who was a rank Mason, must have been surprised at the sequel, but his commendation of a paper managed by Freemasons explains why Conkling received the homage of so many political partisans, since he is backed and lauded by fifty thousand Knight Templar Freemasons, with whose stilted and lordly, yet farcical and clannish character, so thoroughly un-American, his public acts and deportment so well agree.

President Arthur was visited by the ex-Senator on Saturday last, and was closeted with him for hours. Though the influence of the latter may be great on the present administration, yet it is not generally believed that the great antagonist of Hayes and Garfield will be returned to public life by appointment to office.

—We had the pleasure of greeting Rev. G. F. Albrecht of Crete, Neb., on his way to the United Brethren conference at Cincinnati; also Bro. J. A. Richards from Ft. Scott, Kansas, and Elder Rathbun and family on their way to Bath, N.

Y., where they expect to spend the winter among friends. Bro. Rathbun is yet unable to undertake lecture work, but hopes to do so after a longer period of rest. He will as soon as possible be glad to assist the brethren in New York and other Eastern States. We also endorse the report of conference committee in respect to the acknowledgment of moneys received by him. The committee's respect to the *Cynosure* sounds somewhat ex parte after the note of last week in which we explained matters.

—Bro. T. K. Bufkin writes that it is reported to him by an Oddfellow that the order which he represented had surrendered their charter, and the Masons "were sitting up with the corpse" of their lodge. Bro. Bufkin begins to reap where he has sown with labor and prayer.

—A note from Secretary Stoddard says that Bro. Starry was with him at Mulberry, Mo., and accompanied him to Olathe and the Kansas State Convention.

—Prof. Bailey writes of a prospective public debate at Derby, Conn., and a pleasant visit to Canaan in the same State. He urges with Bro. Conant that New England friends attend the Connecticut State Meeting, Oct. 25th, at Willimantic.

Funds for Elder Rathbun.

Report of committee appointed by the Iowa Annual Conference of the Wesleyan Methodists to ascertain the amount of donations received by D. P. Rathbun since his late affliction.

Whereas: It has been reported that our afflicted and beloved brother, D. P. Rathbun, has not reported all donations coming from his friends, and that the *Christian Cynosure* has published that the Wesleyan church at College Springs, Iowa, has raised him $500.

We, your committee, after due investigation, submit the following facts:

1st. We find all monies received reported in the *Wesleyan* and *Cynosure.*

2d. That the Wesleyan church at College Springs has not, as a church, raised any money for the purpose reported; but that the citizens of said place and vicinity did raise and pay to D. P. Rathbun $137, to liquidate his indebtedness on his house at Clarence, and that we find no authority for the extravagent statement referred to in the *Cynosure.*

3d. That the report in the *Wesleyan* of $200 appropriated by the Missionary Board included all donations sent D. P. Rathbun through that office.

4th. That we consider these statements, with many others relating to his financial condition, wholly unfounded and creating an influence derogatory to the cause of truth.

S. Smith, Chairman Committee.
J. Hammond. Sec.

The Morgan Monument.

THE NATIONAL ANNIVERSARY AND THE DEDICATION.

Boston, Oct. 1, 1881.

Editor Cynosure:—I hope the next National Convention will be held in Batavia, next September, and that the monument to Wm. Morgan may be dedicated on the fifty-sixth anniversary of the day he was kidnapped, or the one on which he was murdered; and when it is erected over his earthly remains may his spirit, through the power of God, befels to the most remote corner of the earth. It seems to me, if there is any one thing more than another that is sapping the very life-blood out of our churches, it is *Freemasonry.* The ministers in our pulpits attack every sin but that, and leave our young men to go into the snare without even a warning. Not only are our preachers silent on the subject, but some even sanction it. Where *professed* ministers of the Gospel so far forget their duty to their Lord and Saviour, Jesus Christ, I would advise them to read the 19th chapter of the Acts of the Apostles, as I think they say of a truth, "Our craft is in danger, by the shrines of Diana we live." I thank God that after a lapse of half a century, he has put it into the hearts of men, yes, and *women*, too, to raise a monument to one who dared to speak the truth; it calls to mind the beautiful words of the poet:

Though seed lie buried long in dust,
It shan't deceive our hope;
The precious grain can never be lost,
For grace insures the crop.

I hope the material will be as lasting as time and as enduring as the principle for which he suffered martyrdom.

M. E. R. Jones.

GOOD RECOMMENDATION FOR BRONZE

W. P. Merry writes: "I purchased one of the white bronze monuments several years ago, and to-day I believe the corners to be the strongest part of it. We have in the vicinity a number of the monuments purchased by men of culture, some of them quite expensive. I have examined them inside and out and know them to be perfectly solid. They are fused or welded. So perfect is the joint that when cut in two through the angles (which I have seen done) you will fail to discover the seam. They are much more beautiful in design having raised block letters so much more easily read and will attract far more attention and not be so easily damaged. Should you decide to get white bronze you may put me down for $5."

Before this question is decided we are glad to hear every one's opinion. Let us pray that even in all the particulars about time, material, inscription, etc., the committee may know and do the will of God, and then let us cheerfully acquiesce in their decision.

RECEIPTS FOR WEEK ENDING OCT. 9.

Jno. Spohn, Geo. Shellhammer, Harlan Shellhammer, 10c. each.
J. A. Lewis, $2.00.
Peter Shellhammer, 3c.
Susie Shellhammer, 1c.
J. A. Foord, 50c.
Wm. McKessick, 25c.
Total, $3.09. Grand total, $670.40.

Reform News.

The Indiana State Convention.

Dear Cynosure:—I hasten to give a brief statement of our annual meeting, which was held, not at New London, but at Pleasant Hill, three miles distant, having been shut out of Honey Creek Friends meeting house. This is the first Friends house in the State that has been closed against me or our annual meeting. It is justice, however, to say that this was not by the consent of the solid and pious majority of the society, but by a small, illiterate faction of jack-masonry, that has fastened its claws upon and throtled the church, led by a puffy specimen of real Masonry and doubtful piety. I hope and believe that Henry Creek society now have a better insight of the relations of Masonry to the church than ever before.

We went peaceably to Pleasant Hill church, and a pleasanter hill we have never been upon. For the people of that neighborhood every stranger who went away from the meeting carries praise. The Hansons and McCoys, and the noble young folks will long be remembered.

The first evening of the meeting was occupied by the State lecturer and Thos. Lowe in a general talk on the subject. The next day was used in business and lectures, and next day the convention adjourned to unite with the Friends in their mid-week religious services. It was a glorious meeting, and left an impress in that community for the cause of Christ.

The afternoon was spent mainly in listening to Bro. Stoddard explain the power and forces of Masonry. It was a master-piece of work. I have never before witnessed such a unanimous interest in any of our meetings from first to last. Thos. Lowe on the first evening fixed his name in the hearts of his hearers. and maintained that confidence and love to the last minute.

The farewells were said with a sigh, and I hear many expressions of praise for every delegate from a distance. Seventy-eight enrolled themselves as delegates in harmony with the cause. The financial success deserves great thankfulness; $105 was promptly subscribed. Eld. I. W. Lowman is a host on finances, his spirituality a power wherever he goes. His excellent little wife, too, cheered us by her presence. I take pleasure in praising the appearance of all those who came from a distance, and their deportment and help financially, morally and socially, and the neighborhood for its genuine co-operation and hospitality. May the Lord keep every one.

The officers elected were: Eld. I. W. Lowman, president; Benj. Ulsh, treasurer; Wm. Small, recording secretary; S. L. Cook, lecturer and corresponding secretary. The above, with Elijah Hansen added, form the executive committee.

S. L. Cook.

From the Southern Field.

Bethel, McNary Co., Tenn.
Oct 3, '81.

Dear Bro K,—I have just crossed the country from the New Orleans and Ohio R. R. to the Mobile and Ohio R. R., about twenty-five miles. The journey was on mule back, and very fatiguing, as my satchel and package of books, with myself, made a heavy and uncomfortable load. The country consists of high oak ridges, on the tops of which the roads wind in all directions. The soil is light, but well adapted to cotton and tobacco, until exhausted. The population is sparse, and habits of the people exceedingly primitive. A log cabin with a single room, stick chimney, open cracks, and no means for light except what comes down the great fire place or in at the open door. This is the rule. Occasionally there is a house of hewed logs, with two or three rooms, and perhaps a window. The houses of worship, which are sufficiently numerous, are in the same style, utterly unfit for use in cold weather, always rude and comfortless. I did not see a school-house in the whole twenty-five miles. The schools are kept mostly in the church buildings. There is no legal provision for building school houses by public tax.

There are every few colored people in this region, and the majority of the whites were in favor of the Union during the rebellion. Some of them fled to the North, and most of them lost nearly all their property at that time. Once a month is as often as they have worship in the churches, and there but few Sunday-schools. More newspapers are taken than in Mississippi, but very few as compared with the North.

I preached twice and lectured twice at the Shiloh Wesleyan church to attentive congregations. I found some of the people strongly convinced of the evil of secretism, and that anti-slavery and Anti-masonry had gone hand in hand. We stayed over night with a man who was a rebel and is a Mason. To-day he has gone to the county seat to get released from the bond of a brother Mason, who is a defaulter for ten thousand dollars. One of his neighbors, who was a Union man and a Mason, and holden on the same bond, told us that he was disgusted with Masonry.

I am stopping with the Rev. F. M. Cude, of the Wesleyan church, and hope to do something here for the Lord and his people. Bro. Cude has recently closed a protracted meeting at Liberty Wesleyan church which resulted in the hopeful conversions of a considerable number, and the addition of nineteen to the Wesleyan church in that place. The Wesleyan annual conference meets there Nov. 9th. I hope to attend. Another series of meetings is being conducted by a Wesleyan minister a few miles from here, and I go to-day to attend. The weather is still as warm as July.

H. H. Hinman.

Home Circle.

Commit thy Way to God.

Commit thy way to God,
The weight which makes thee faint;
Worlds are to him no load,
To him breathe thy complaint.
He who for winds and clouds
Maketh a pathway free,
Through wastes, or hostile crowds,
Can make a way for thee.

Hope, then, though woes be doubled,
Hope, and be undismayed;
Let not thy heart be troubled,
Nor let it be afraid.
This prison where thou art,
Thy God will break it soon,
And flood with light thy heart,
In his own blessed noon.

Up! up! the the day is breaking,
Say to thy cares, good night!
Thy troubles from thee shaking,
Like dreams in day's fresh light.
Thou wearest not the crown,
Nor the best course can tell;
God sitteth on the throne,
And guideth all things well.

—Selected.

Bread upon the Waters.

A TRUE STORY

Henry Stevens bade his wife goodbye and stepped out from his beautiful home into the cold November air.

He had a long, cold walk before him and stepped briskly along, nodding pleasantly as he met an occasional acquaintance. To be sure, he need not have walked, the street-cars would have carried him to the very door of his place of business, but, on this particular morning, he chose to walk.

The shortest path led through some of the alleys and by-paths of the great Hub, and as he picked his way through the muddiest and dirtiest of these he came upon a little ragged girl upon a doorstep, crying bitterly. The great, kind heart of the man swelled with pity, and he said kindly, "What is the matter, little girl?"

At this the child cried harder than ever, and it was some time before she was calm enough to explain that her father had sent her to buy whiskey, but she had lost the five cents given her, and was sure papa would whip her when he found it out, for it was all the money he had.

Mr. Stevens tried to comfort her, and joined with her in a search for the money, but the search was all in vain, and, as the tears started afresh, bade her lead the way that he might go home with her and see her father.

A moment's walk brought them to the most miserable place that was ever dignified by the name of home. A bare, cold room, devoid of furniture, save a broken-down stove, a dilapidated table, one or two chairs, and a poor apology for a bed in one corner.

A man, who must have been fine-looking before strong drink made its ravages upon him, was walking up and down the room talking fiercely to his wife who sat weeping by the stove. He turned eagerly as the door opened, but the look on his face turned to one of surprise as he beheld his daughter accompanied by a strange gentleman. At first, their would-be friend was at a loss what to say, but he finally found words to explain the circumstances under which he met the little girl, and heard her story, and how he had called to see if he could be of some service to the family.

His unobstrusive sympathy won the hearts of his new-found acquaintances, and by means of a few kindly questions, he succeeded in winning their whole story from them, and learned that their name was Howard, that they had been prosperous and happy until the husband and father fell into the clutches of the demon—rum. Mr. Howard was a silver-plater by trade, and a superior workman who, when sober, could command high wages, but, by degrees, he had reached his present position, and now he had had no work for three months, except a week's job upon the interior of an establishment where he had been accustomed to get liquor—his work going to pay the bill he owed there.

This last fact put a thought into Mr. Stevens' head, and he immediately resolved upon a plan of action. First, he inquired the address of the liquor dealer, then turning to Gracie, his little *protege*, he said: "Get your hat and come with me, dear." The child obeyed, wonderingly. He led her directly to the saloon mentioned by Mr. Howard, and approaching the proprietor, related the circumstances connected with the impoverished family, and concluded by demanding the seven dollars Mr. Howard had earned there. Of course, the man refused to give the money, whereupon Mr. Stevens pointed to the child's bare feet and torn garments, the rum seller's work, assured him that if the money was not forthcoming he would be complained of to the proper authorities without delay. At this the face of the dealer of poison blanched, and, thoroughly frightened, he handed out the seven dollars.

His object accomplished, Mr. Stevens was not long in taking Gracie to a shoe store, and having her fitted with a pair of shoes; and thence proceeding to a grocer's, he purchased tea, sugar, bread and meat, which he carried, with the remainder of the money, to the Howards. After their hunger was appeased, a long and serious talk took place between the two men, which resulted in the signing of the pledge by Mr. Howard, when, with a hearty clasp of the hand, Mr. Stevens left them to go to the head of the firm where Mr. Howard was formerly employed, and induce him to reinstate him in his old place.

That night, after Mr. Stevens had returned to his home, and had his tea, he said to his wife: "I think, Lavinia, that I will go to bed early, for I am very tired, and have a bad headache."

And the good man went to bed, not to raise from it for several weeks. He was brought down to death's very door, but after many days the fever spent itself and left him pale and weak.

It was two months from the day of the episode above mentioned before he was able to leave the house. His determination to seek out the family in which he had become so deeply interested, was interfered with by pressing business cares, until one morning, as he descended from the street-car, he felt some one touch his arm. Turning, he saw by his side a neatly dressed little girl, who, looking up with a bright smile, said: "Don't you know me, sir!"

"Really," answered the gentleman, "I don't remember ever seeing you before."

"Why, you surely haven't forgotten little Gracie Howard whose papa signed your pledge three months ago!"

"Is it possible!" exclaimed Mr. Stevens, with glad surprise.

"Yes, sir," returned Gracie, "and papa hasn't drank a drop since that day, but has worked at his trade all the time, and we have a nice home, and mamma never cries now. Here comes mamma; she wants to speak to you."

At this, a happy-looking woman came hurrying up, and seizing Mr. Stevens by the hand, broke into exclamations in which joy at seeing him and gratidude for past kindness were mingled.

"And do come to our home and see how happy you have made us by saving my husband."

As it was but a short distance, Mr. Stevens consented to go home with them. He found them pleasantly situated in a bright, sunshiny little tenement of three rooms. Such a neat little kitchen as they led him into—the floor as white as soap and sand could make it, with one or two gay rugs laid down, the stove nicely polished, a few pictures on the neatly papered walls, the open cupboard door revealing some smooth white china and polished tins. Mrs. Howard had just been frying doughnuts, and the great puffy brown things were piled up in a dish on the table. Mr. Stevens declared that those doughnuts were irresistible to a hungry man like himself, so he helped himself, and as he ate he listened to a full account of his friend's good fortune dating from the day of his call. At the end of the hour he left them after giving a promsse to dine with them at no distant day.

* * * * * *

A year has passed away since Mr. Howard signed the pledge, and Mr. and Mrs. Stevens are helping to celebrate the event by taking tea with the Howards.

Mrs. Howard was a little *high toned*, and thought she was making a great sacrifice in accepting an invitation from a family, who, because they had been in the depths, must be low and ill-bred. Imagine the aristocratic little lady's surprise as they stopped before a pretty white cottage in the suburbs of the city, to be met at the door by a sweet-faced, lady-like woman, in a neatly fitting brown cashmere, set off by snowy collar and cuffs, and dainty muslin apron, to be shown into the prettiest little parlor and introduced to a gentlemanly looking fellow and a little golden-haired fairy in blue, whom they called Gracie.

Such a happy family as the Howards were in their new home, with plenty of warm clothing and wholesome food, the head of the family a temperance man in the confidence of his employers, his salary for the coming year raised to twelve hundred dollars! Such a contrast to their circumstances one year ago! And now let us leave them around the well-spread tea-table, with the query—Does it pay to do temperance work?—*Our Union.*

Woman's Noblest Function.

These noble words should be taught to all the marriageable young women in America, and the world indeed. They are from the pen of Frances Power Cobbe, who, while she is a strong advocate of woman's activity in public service, has not been carried away by the craze that would enter upon a crusade against nature. There are higher claims upon womanhood, and those are here clearly pointed out and cogently urged:

When it comes to the question of married women, during the years wherein they frequently become mothers, devoting themselves to any considerable extent either to earning money for their families or performing gratuitous out-door public service, I must say my opinion is different. So *immense* are the claims on a mother, physical claims on her bodily and brain vigor, and moral claims on her heart and thoughts, that she cannot, I believe, meet them all, and find any large margin beyond for other cares and work. She serves the community in the very best and highest way it is possible to do, by giving to it healthy children, whose physical strength has not been defrauded, and to whose moral and mental nature she can give the whole of her thoughts. This is her *Function*, public and private, at once—the *Profession* which she has adopted. No higher can be found; and in my judgment it is misfortune to all concerned when a woman, under such circumstances, is either driven by poverty or lured by any generous ambition to add to that great "Profession of Matron" any other systematic work, either as a bread winner to the family, or as a philanthropist or politican. Of course all this ceases when a woman's family is complete and her children are grown up and no longer need her devotion. She may then enter or return to public life with

the immeasurable gain of rich experience of a mother's heart. But, as I have said, till her children no longer need her, I look upon it as a mistake and a calamity if a mother undertake any other great work to interfere with the one which would be enough to absorb the largest and noblest woman's nature ever created.—*Methodist Protestant.*

Replying to an objection that it is needless to pledge women and young girls against the use of tobacco in any form, Dr. Barnett considers that the influence of women against tobacco-smoking is probably the "stone" of the future which will shatter and break the filthy idol; and thinks that the solemn engagement not to make use of intoxicants nor tobacco in any form, should invariably be signed by both boys and girls. He adds: The best forms of pledge include this clause in some form, and "will induce others to do the same"—*i. e.*, to take the pledge against strong drink and tobacco. Thus every girl and young woman who signs, promises to use her influence against the use of tobacco.

No man ever served God by doing things to-morrow; if we honor Christ and are blest, it is by the things which we do to-day. Whatever you do for Christ throw your whole soul into it.

Do you think that your pen, or the pen of any other man, can unChristianize the mass of our citizens? Or have you hopes of corrupting a few of them to assist you in so bad a cause?—*Samuel Adams' Letter to Thomas Paine.*

The greatest events of an age are its best thoughts. It is the nature of thought to find its way into action.—*Bovee.*

Childrens' Corner.

Mysteries of a Lump of Coal.

For years no one had supposed that a lump of soft coal dug from its mine or bed in the earth, possessed any other purpose than that of fuel. It was next found that it would afford a gas which was combustible. Chemical analysis proved it to be made of hydrogen. In process of time mechanical and chemical ingenuity devised a mode of manufacturing this gas, and applying it to the lighting of building and cities on a large scale. In doing this, other products of distillation were developed, until, step by step, the following ingredients are extracted from it; an excellent oil to supply light-houses, equal to the best sperm oil, at lower cost; benzole, a light sort of etherial fluid which evaporates easily, and combined with vapor or moist air, is used for the purpose of portable gas lamps; so-called naptha,a heavy fluid used to dissolve gutta percha and India rubber; an excellent oil for lubricating purposes; asphaltum, which is a black, solid substance, used in making varnishes, covering roofs, and covering over vaults; parafine, a white crystalline substance, resembling white wax, which can be made into beautiful wax candles. It melts at a temperature of 110 degrees, and affords an excellent light. All these substances are now made from soft coal.—*Selected.*

Thoughts on Going to Sleep

Thou makest darkness, and it is night. (Psa. 104:20.)

The day is Thine, the night also is Thine. (Psa. 74:16)

The darkness hideth not from Thee; but the night shineth as the day; the darkness and the light are both alike to Thee. (Psa. 139:12.)

He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. (Psa. 121:3,4)

When thou liest down thou shalt not be afraid; yea, thou shalt lie down, and thy sleep shall be sweet. (Prov. 3:24)

I will both lay me down in peace, and sleep; for thou, Lord, only, makest me dwell in safety. (Psa. 4:18.)

He giveth His beloved sleep. (Psa. 127:2.)

At evening time it shall be light. (Zech. 14:7.)

And there shall be no night there. (Rev. 21:25)

Practical Demonstration of the Catechism.—Not long ago a bright little girl in the Sunday school of St. Luke, M———n, New Jersey, who was in the Calvary Catechism class, taught by Miss S——, and evidently had reached the bottom facts of the lesson—the creation of man out of the dust of the earth—came running home to her mother, overfull of confidence in the Scripture theory and her own reflective conclusions, and exclaimed:

"Oh, mother, I know it is all true what the catechism said about Adam's being made out of the dust of the earth—I know it is!"

"Why?"

"Because I saw Aunt Emma whip Gracie, and I saw the dust fly out of her. I know it is so."

Little Gracie had been playing with ashes.—*Harper's Magazine.*

Three year old Carrie one washing day upset a tub full of water insecurely placed in a chair. She fell with it, rolling over and over away before the flood. On getting her feet and her breath, she cried out in alarm, at the possible extent of the calamity, "Mamma, will we all have to go to another house to live?"

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, Oct. 13.—These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God.—1 Jno. 5:13.

Friday, Oct. 14.—By grace ye are saved, though faith; and that not of yourselves: it is the gift of God.—Eph. 2:8.

Saturday, Oct. 15—Let your moderation be known unto all men. The Lord is at hand.—Phil. 4:5.

Sabbath, Oct. 16—So Christ was once offered to bear the sins of many.—Heb. 9:28.

Monday, Oct. 17.—The Lord will perfect that which concerneth me. Thy mercy, O Lord, endureth forever.—Psa. 138:8.

Tuesday, Oct. 18.—God is able to make all abound toward you; that ye, always having all sufficiency in all things, may abound to every good work.—2 Cor. 9:8.

Wednesday, Oct. 19.—He that soweth sparingly, shall reap also sparingly; and he which soweth bountifully, shall reap also bountifully.—2 Cor. 9:6.

Temperance Notes and Sayings.

Kentucky is said to have 58,000,000 gallons of whisky in store, very nearly four-fifths the annual production of the country. This mass of spirits represents $150,000,000 locked up in a general speculation which the short crops this fall may make profitable.

Secretary Blaine said to a reporter: "I never earned the gout. I never drank a glass of spirits in my life, yet I must endure the agonies of the gout because my jolly old British ancestors denied themselves nothing."

Mr. Hoyle has prepared statistics which show that during the ten years ending 1879 the people of Ireland spent on an average each year over $65,000,000 for intoxicating liquors, which is $11,500,000 in excess of the rental of the land. The statistician says: "It will need no superior intellect to see that, if a reduction of the rent burden would prove so highly beneficial, even greater benefits would result from the abolition of the drink burden."

Ex-Gov. Sprague, of Rhode Island, has spent a fortune of twelve million dollars in twenty years. He has "sown to the wind," he is "reaping the whirlwind." Once an acknowledged leader of social and political life, now a poor, degraded, base sensualist, who can stoop to attempt to dishonor the name of the mother of his children, because she could no longer endure his drunken brutality. He has perfect "personal liberty."—*Signal.*

The funeral procession for President Garfield in this city cost $2,000, that which attended the remains of President Lincoln cost $13,000. An investigation into the reasons of the difference shows how freely liquors were used at public expense sixteen years ago. In January, 1865, the Common Council paid Gage & Drake, for forty-eight bottles of wine, $216; same date, twelve bottles of whisky, $30; total, $246; May, 1865, paid Gage & Drake, ale, whisky, and wine account, $66; wine account for Congressional committee, $199; wine, whisky, and extras in Supervisors' room, $24; wine and whisky, $16; wine account, $11 50; bottle of whisky (small) $2; bottle of wine (small) $3 50; wine, $12 50; more wine, $14; still more wine, $25; total, $619 50.

Joseph Cook, in a sermon in the Metropolitan Tabernacle, London, said: The Church of England Temperance Society is organized on a double basis. It says it puts no social distinction between the abstainer and the merely temperance man. But what does it do when it organizes a rescue section? I am informed that the Church of England Temperance Society, when it calls men to go into the slums and reach the degraded, acts on the principle that we cannot well smite with vigor that with which we fraternize; only total abstainers are put into the rescue section of the Church of England Temperance Society. I claim that every teacher in a Sunday school, every legislator, every judge, every father, every mother, every man and woman, or child, who has named the name of Christ, should belong to the rescue section of society.

Wise Sayings—"Anacharsis the Scythian, said: 'Wine bringeth forth three grapes, the first of pleasure, the second of drunkenness, and the third of sorrow.'"

"Demosthenes, the great orator of Greece, said that 'to drink well is a property meet for a sponge, but not for a man.'"

"Seneca, a grand Roman philosopher, taught that to suppose 'it possible for a man to take much wine and retain a right frame of mind is as bad as to argue that he may take poison and not die, or the juice of black poppy and not sleep.'"

"Saint Augustine, speaking of the bad effects of wine drinking, declares it to be 'the mother of all mischief, the root of crimes, the spring of vices, the whirlwind of the brain, the overthrow of the sense, the tempest of the tongue, the ruin of the body, the wreck of chastity, a loss of time, a voluntary rage, a shameful weakness, the shame of life, the stain of honesty, and the plague and corruption of the soul.'"

"Pliny the younger, a great writer of natural and general history, relates that king Antiochus having forced his minions at a banquet to take an excess of wine, they killed him; from which story he drew this moral: That if we tempt others into error, the consequences will fall back on ourselves."—*Temperance Banner.*

The Secret Empire.

The Odd-fellows of this city have an association organized for the purpose of celebrating the 100th birthday of Thomas Widley, who has the dishonorable credit of introducing the order into this country. At their second meeting only a few were present, and the managers made up the deficiency by collecting a fee of $1 00 all around.

—It costs a Royal Arch Mason $40 00 to be made a Knight Templar Mason in this State. Some of the country commandries charmed with with so much money as this would bring into their coffers, have turned proselytes to such a degree as to deserve public rebuke from the "Grand Commander."

—Of all the Masonic deceivers Rob Morris, of Kentucky, is the strangest. The story of his visit to the supposed tomb of Hiram, King of Tyre, was told by Bro. Turney last week. He might have added an interesting paragraph from page 118 of Morris's book, which reads: "Bro. Capt. Charles Warren, so long in charge of the Jerusalem explorations, makes a note of Hiram's tomb, under date July, 1869, as follows: 'We passed out of our way to visit Hiram's tomb, as I was anxious to see if there were any mason's marks on the stone [i. e. of workmen]. I could only see two—one is a Christian cross of the Byzantine type, at the western end; it appears to be ancient. The other consists of a square and compass very recently cut.' As I saw nothing of this 'Christian cross,' I fancy it must have been put there since May, 1868." We doubt if there can be found, outside of Masonry, anything to equal this transaction for cool and conscienceless duplicity. The first "bitters" agent in Palestine will daub some advertising devices upon the stones which will be more honorable if not so ancient.

—The Freemason Grand Lodge of this State met in Chicago last week. There are few items of interest reported in the public press. Among these is the appropriation $1,000 for the Freemasons burned out in eastern Michigan, from a balance of $26,600 cash in the Treasury. We presume there is but one Mason in the burned district, and the Grand Lodge intended to do generously by him. The official report acknowledges a decrease in membership of 252, the total membership being 33,072.

—The national meeting of the Odd-Fellows Order, called by them "Sovereign Grand Lodge," was held last month in Cincinnati. The columns of the papers were given up to more important matters during the funeral week while the meeting was held and we have seen little of its work. One change was made requiring all the business of the Odd-Fellow Lodges to be done in the third degree. They thus become more nearly allied to the Freemasons, and it will soon be said among them, as by the latter, that no man is an Odd-Fellow until he has taken this third degree. The object of this measure is to keep what they have caught—to have an argument to hold before disappointed and disgusted initiates, of greater benefits, light and knowledge higher up.

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. Also the "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches of that State.

Congregational churches: 1st of Oberin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

—The Holland Congregations of the Reformed Church are maintaining a gallant fight against the lodge in Michigan. The fourth church in Grand Rapids has severed its relation from the general body, because of its fellowship with the lodge. More will be said on this matter next week.

—The Illinois Wesleyan Conference left two churches to be supplied from the Theological Seminary at Wheaton, and appointed Bro. C. F. Hawley as general evangelist. There are a score of places in northeastern Illinois which will ere long be sending to Bro. Stratton for a pulpit supply if the purposes with which the school is opened are carried out? The people are longing for an earnest ministry filled with the Holy Ghost, in whom the Gospel is like fire shut up in their bones.

—Rev J. W. Bain delivered a discourse in Hamilton, Ohio, on "Garfield's Greatness," which has been published by the citizens.

—Xenia United Presbyterian Theological Seminary has opened with twenty six students in attendance.

—The Michigan United Brethren conference, keep an uninterrupted good record by a resolution in favor of maintaining the discipline of the church against lodgery.

—Prof. Louis Bookwalter, whose name will long be cherished at Westfield College, is now in charge of Edward's Academy, Greenville, Tenn., whither he transferred his labors, on account of failing health. He writes to the *Telescope* that the change is beneficial, and strength is slowly returning.

—Prof. Stratton's inaugural at the opening of the theological school in Wheaton, was postponed last Sabbath. He however, preached in the College Chapel. The Wesleyan house is undergoing repairs, and the Church will meanwhile unite in worship with the congregation in the Chapel.

—The faculty of Yale College has voted unanimously to adopt the new revised version of the New Testament.

—Bro. C. W. Higgins writes that an Indepenent Catholic church movement has begun in a new quarter. "Rev. McFall, who has been assisting Rev. J. A. O'Connor, has commenced to labor in the northern part of New York city, commonly called Harlem. The first service was exceedinly interesting, and we hope he may, by the power of God, be the means of doing a great work against the powers of darkness, and cause the light of the Word to shine upon the souls of those whose minds have been darkened by the night of Romanism."

—Canon Campello, whom we lately noticed as having abjured the Catholic church, has been made director of the Protestant schools in Rome. He has been followed into the ranks of Protestanism by Canon Suszyriski, of Mogilno, who has been active among the Old Catholics for many years. For some time previous to his adoption of Protestantism he had been privately preparing himself for active duties in the ministry, and is now engaged in that capacity.

—The case of Dr. Thomas was before the Rock River M. E. Conference last week, and was managed by his counsel in the same dilatory, quibbling, hypocritical way as in the investigation in this city. Instead of meeting the case frankly, they attempt to drag down to his level every prominent man of the church, living or dead. Mr. Bierbower, one of them, argues thus: "At least three bishops can be turned out as heterodox on the same rulings; and at least two of the official editors, one of the general secretaries, the principals of the three theological seminaries, and a large number of the other most prominent ministers in the church, as all of these hold substantially the same views as Dr. Thomas regarding the inspiration of the Bible, the Atonement, or future punishment. Bishop Foster is squarely heretical on the doctrine of the resurrection of the body, which he denies—even the resurrection of Christ. Bishop Hurst, I understand, is heretical on eternal punishment and inspiration, and Bishop Merrill is heretical on the Atonement, as is Bishop Foss, who holds the same views as Dr. Thomas, as near as I can make out. Dr. Warren is quite as liberal as he is on inspiration, and Dr. Vincent, I have been told on good authority, is a Universalist." If true, these charges will prove a bad state of affairs. It will not, however, exhonorate Mr. Thomas if the above and more even is true.

President Arthur and the Pastors.

On Friday afternoon the pastors of the different churches of Washington, accompanied by the Maryland Lutheran Synod then in session in that city, calledon President Arthur at his residence. Dr. Chester, pastor of the Metropolitan Presbyterian church had been designated to speak for the visitors and, read the following address:

MR. PRESIDENT:—As pastors of the churches of this city, we desire to express to you our appreciation of the important position to which in the providence of God you have been called, our sympathy with you in every effort to promote the moral integrity of our institutions, and our confidence in your intention to do whatever will best subserve the interest of the whole country. As a company of religious men, we rejoice that your first official act was the appointment of a day of humiliation and prayer; since we recogize in this your own appreciation of our dependence as people on God's blessing, and the necessity of keeping his commandments. As pastors of the churches in the capital we tender you our prayers, our sympathy, and, in the line of vocation, our earnest support. In the meeting of pastors held after your inauguration there was earnestly invoked God's blessing on yourself and your administration, and we now unite in prayer that you may rule over us in the fear of the Lord, and may be the honored instrument in his hands of of a great blessing to the whole nation."

To this President Arthur responded substantially as follows:

"I am glad to meet you, gentlemen, yet it is with deep sorrow under the circumstances which have so sadly devolved momentous duties upon me. In the performance of these duties as chief magis-

trate of a God-fearing and religious people, I appreciate my dependence upon their moral support and approval under the divine blessing and guidance. I thank you cordially for the assurance of your support, and for your kind support, expressions of sympathy and confidence."

At the conclusion of President Arthur's response the visitors were individually introduced to and shook hands with the President. The party then retired, evidently much pleased with the interview.

The French Catholic Mission.

The celebration of the Yorktown Centennial next week calls especial attention to the relations of the American churches to the French Catholics in this country and their obligations to aid them in the true Christian life as revealed in the Word of God. The French under Rochambeau and LaFayette shared with Washington in the glory of the surrender of Cornwallis, and the repsentatives of the French government will be the honored guests of our nation during this celebration.

In this connection it is well to remember the French Catholic Mission at 106 Bleecker street, New York. An interesting incident in this mission occurred the other Sabbath, and is thus related in the New York *Witness:*

"The congregation of the French Baptist Mission under the charge of Pastor Seguin, was addressed on Sunday afternoon by the Rev. Dr. MacArthur, pastor of the Calvary Baptist church in this city. After the opening exercises Dr. MacArthur presented, in both French and English, the necessity that exists of providing for the spiritual needs of the French population of this city. Dr. MacArthur said substantially that we are indebted to those whose countrymen as a nation gave us sympathy and support in our struggle for civil liberty an hundred years ago. Shall we not make an earnest effort to give them the truth that makes men free indeed, and makes its receivers free men in Christ Jesus our Lord? To extend to the French residents in this city the knowledge of pure evangelical religion, and to win them to its reception, the French Mission has been organized. Brother Seguin, upon whom devolves the responsibility of teaching his countrymen the way of life, has the sympathy and prayers of God's children in this city.

"Mr. Leo Wirtz, a new accession to the Mission, related his experience. 'For Jesus and through Jesus,' he said, has now become his motto. Mr. Wirtz was at one time a sub deacon in the church of Rome. His wife sang very impressively a beautiful Gospel hymn in her native tongue.

"A young convert who was baptized the previous Sunday gave Christian testimony.

"A young lady convert who expects to be immersed next Sunday was present. Well brought up and carefully educated she has been disowned by the parents who so cherished her early life, because she is about to profess her faith in Christ. This is the form of toleration of which the church of Rome boasts."

News of the Week.

—A project for a "Garfield Memorial Hospital," at Washington, to be erected if possible on the ground where the late President was shot, meets with much favor.

—It is stated on pretty good authority that Dr. Boynton, at the request of Mrs. Garfield, has consented to withhold from the public the statement of the autopsy which he had prepared. Mrs. Garfield says she is convinced that the President's wound was mortal, and she does not desire to have the controversy about the treatment continued.

—The fund for Mrs. Garfield reached $336,000 last week, and that for the late President's mother about $15,000.

—There was a net reduction in the cost of the star route and steamboat naval service during the month of September, of $63,478.

—It is stated that a Hartford (Conn.) publishing house has urged Secretary Blaine to write a biography of Gen. Garfield. Mr. Blaine, it is understood, at first consented, and stipulated that the profits of the should go to Miss Mollie Garfield. The publishing house, however, wanted Mr. Blaine to complete the work in to short time consisted with his engagements, and he refused to undertake it.

Tuesday last, 125 mail-pouches filled with internal-revenue stamps were sent out from the Internal Revenue Bureau at Washington. The shipment was the largest ever known in the history of the bureau. There were in the pouches 18,000,000 stamps, whose face value was $2 394,000. Most of these were for the tobacco trade.

—The White House will not be in good order until about the middle of winter. It is understood that the President will continue at Senator Jones' residence till the end of the called session, when it is probable he will take up his residence in the cottage attached to the Soldiers' Home, where President Lincoln resided during the War.

—Proceedings against Guiteau were begun last week on the charge of murder. Mr. Scoville, his brother-in-law, will defend him on the plea of insanity.

—The town elections which took place in Connecticut Oct. 3 resulted favorably to the Republicans as a general rule.

—There was a rather severe frost throughout Virginia Wednesday night last which did great damage, especially to the tobacco crop. It is estimated that fully one-half of the standing crop was destroyed, and in some counties the condition was even worse. One farmer is reported to have lost 80,000 plants, while the joint loss of two others is sixty barnfulls.

—Gov. Hoyt, of Pennsylvania, has notified the State Insurance Commissioner that he will not issue any more letters patent to mutual-assessment insurance companies. This will cut off the lodge insurance business with the rest.

—An oil train on the Erie road, consisting of fifty cars, took fire at the crossing of the Delaware River, near Port Jervis, N. Y. Fifteen cars were cut loose and drawn back by an engine. As each of the burning cars exploded flames shot into the the air and fragments of tanks were blown thousands of yards.

—The Chirracahua Apaches have taken to the warpath and committed several murders between Camp Thomas and Camp Grant, Arizona. Col. Sanford, in command of three companies, went in pursuit. An irregular fight took place, which lasted four hours. Six soldiers were wounded and one sergeant killed The Indians were driven into the hills, and their loss is believed to be heavy.

—The Boer government has sent a telegram to the British government complaining that the terms of the recent convention are contrary to the spirit of former treaties with Great Britain, and asking for a modification of the clauses. The London *Times* of the 6th says: "If the convention with the Boers should not be ratified by the 9th of November, the British garrisons in the Transvaal would again be nominally in a state of siege, and communication between them and the rest of the country be suspended, if not on the initiative of the Boers, at all events on that of the British. Sooner or later Gen. Wood, after sending another ultimatum, must advance to release the British posts, but, on a deliberate choice, the Boers will surely not be for war when they may, without risk, enjoy an honorable peace."

—Secretary Blaine has received a communication from our Minister at Paris on the condition of the French crops. Mr. Morton says that the yield will probably exceed that of 1879, but will fall short of last year's yield.

—The manager of the Panama Canal Company has arrived at New York and reports that work on the canal is progressing favorably and rapidly. There are now 1,200 men at work, and it is expected that 8,000 will be at work by December. The sum of $250,000 has been already expended on the work, and drafts for $500,000 more are in the hands of the bankers.

—The little German city of Klingberg, in lower Franconia, not only imposes no municipal tax, but every voter receives an annual dividend from the city treasury of a sum ranging from $22 50 to $25. The city recently celebrated the Sedan anniversary by giving every citizen 50 cents, with 50 cents extra to every soldier of the war with France.

—Some of the secular press of St. Louis are vociferous against the secret sessions of the Police Board. This is right. But why do they not raise war against all secret conclaves? Why wink at the diabolical machinations of Freemasonry, and other oath-bound secret societies, which plot murder, if not treason, in their nocturnal councils, and the only reason for whose existence is the advantage and exaltation of the few at the expense of the masses.—*Gath Rimmon.*

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MARKET REPORTS.

Chicago, Oct. 10, 1881.

GRAIN—Wheat—No. 2		1 34
No. 3		1 20
Rejected		1 00
Winter	1 05	1 35
Corn—No. 2		63¼
Rejected		61
Oats—No. 2		45¾
Rye—No. 2		1 08
Bran per ton		15 50
Flour—Winter	7 00	8 50
Spring	4 50	7 50
Hay—Timothy	13 50	17 50
Prairie	9 00	14 00
Lard per cwt		11 80
Mess pork per brl		17 80
Butter, medium to best	16	35
Cheese	8	13
Beans	2 00	3 00
Eggs		18
Potatoes, per bu	80	90
Seeds—Timothy	2 55	2 65
Clover	5 35	5 65
Flax		1 49
Broom corn	2¼	7½
Hides—Green to dry flint	8	16
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	13	29
LIVE STOCK—Cattle extra	6 00	6 90
Good	5 40	5 75
Medium	4 00	5 00
Common	2 00	3 50
Hogs	4 50	6 90
Sheep	3 00	5 00

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Flour	$5 00	9 75
Wheat—Spring	1 31	1 39
Winter	1 16	1 53
Corn	65	78
Oats	45	58
Lard		12 10
Mess pork		19 75
Butter	12	36
Cheese	8	12
Eggs		24
Wool	16	42

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Sabbath School.

LESSON IV.—Oct. 23.—THE PEACE OFFERING.
SCRIPTURE.—Leviticus 7:11-18.

[From Pilgrim Commentary.]

INTRODUCTION.

The present lesson contains directions for the presentation of the vegetable part of the peace-offering only: the directions for the bloody part of the sacrifice are given in chap. 3:1-17. On comparing that passage with chap. 1, it is found that the same classes of victims were employed in the peace-offering as in the burnt-offering, with one exception. Bullocks might be offered from the herd, or sheep or goats from the flock, but not turtle-doves or pigeons. The mode of offering the sacrifice was also the same, up to a certain point. The worshipper presented the victim at the door of the tabernacle, and then led it to the north side of the altar of burnt-offering, and laid his hand upon its head, thereby constituting it his substitute. The victim was then killed; and its blood was caught in basins by the priests, and dashed all over the altar. The animal was then skinned, and cut into pieces, and cleaned. But here the difference began. In the burnt-offering the whole of the animal was burnt on the altar, the priest retaining the hide only as his perquisite. But, in the case of the peace-offering, only the suet, or fatty substances about the intestines, together with the fat tail when the victim was a sheep, were consumed on the altar. Of the remainder of the carcass, the breast and the right shoulder were given to the priest as his perquisites, the shoulder being solemnly lifted or heaved up and down once toward the Tabernacle, in token of its being consecrated, and hence being called "the heave shoulder," and the breast being solemnly waved from side to side several times, for the same purpose, and hence being called the "wave breast." The hide remained in the possession of the worshipper apparently. The rest of the flesh was eaten by the worshipper and his friends, and all whom he might invite to join him in the sacrificial feast, under the conditions imposed in vers. 15-18 of this lesson.

NOTES.

"For a thanksgiving." In this verse and ver. 16 the three kinds of peace-offering are mentioned: namely, the offering of thanksgiving for a particular favor, such as recovery from sickness, safe return from a journey, etc., commonly called the "thank-offering;" the offering of thanksgiving in fulfillment of a vow to make such an offering; and the offering of thanksgiving from a general spirit of gratitude, without any special occasion. The thank-offering is first spoken of, and then (vers. 16-18) the differences between this and the other kinds of peace-offering are pointed out. It is to this thank-offering that the writer of the Hebrews alludes (Heb. 13:15).

"Unleavened," etc. Four kinds of bread are here required: unleavened cakes mingled with oil, which were made of a mixture of flour, or rather meal, that is, unbolted flour, and olive-oil, and baked in an oven (chap. 2:4); unleavened wafers annointed with oil, which were thin cakes, made of unbolted flour, baked in an oven, and covered with olive-oil after baking (chap. 2:4); cakes mingled with oil, of fine flour, fried, which were like the first mentioned cakes, except that these were made of bolted flour, and were cooked in a shallow earthen pan over the fire, after the manner of the Bedouins at the present day; and common leavened bread. The three kinds first mentioned were required to be made without leaven; for one of each was to be offered on the altar; and no leaven was admitted to the altar, because it was regarded as the emblem of evil (1 Cor. 5:8). The leavened bread constituted a distinct part of the offering, and was not brought to the altar.

"An heave offering." Any part of any offering which after the consecration of the offering was to be retained for the use of the priests, while the remainder of the offering was returned to the worshipper presenting it, was taken from the rest in a solemn manner, either by lifting it up once toward the Tabernacle, which was called heaving it, or by moving it from side to side slowly several times, which was called waving it.

"Shall be eaten the same day." There may have been several reasons for this provision. In the hot climate of the East meat soon becomes tainted; and it is therefore usually eaten the same day that it is killed, and is not kept long. There would be an obvious impropriety in allowing food which had been consecrated to Jehovah to become putrefied. It has been suggested also that this provision guarded against a disposition which might have existed to preserve the sacrificial meat by artificial processes, and keep it, or peddle it through the country as "holy meat." But probably the chief reason for this provision was, that thus was secured the immediate and liberal distribution of the food among the poor, who were usually called in to help consume these sacrificial feasts.

"Shall bear his iniquity." That is, shall bear his guilt, and the punishment of his iniquity. The punishment and the reason for it are stated more distinctly in chap. 19:8. The expression, "cut off from among his people," means excommunication from the privileges of the covenant and connection with the people of God; not necessarily death, except when that penalty is expressly added.

LESSONS.

Special mercies call for special expressions of thanksgiving.—Those who have received mercies from the hand of the Lord, and who have the means, should make some return to him as represented by the institution of religion, and by his poor.—Joy ought never to be selfish (Luke 15:6, 9, 10, 28, 24). To give to the poor is to lend to the Lord (Prov. 19:17).—We ought to praise God continually for his benefits (Heb. 13: 15).—Words and songs of praise are not enough.—Obedience is of more importance than sacrifices or thanksgivings (1 Sam. 15:22).—We should be ware of mockery in the worship and service of God.

WAVES OF SAND.—Among the many important facts that were brought out by the United States survey of the great lakes and the Mississippi river, is the action of sand-waves in the Mississippi, at Helena, which in water from thirteen to thirty feet deep are moving down the river at an average rate of eighteen feet a day. These sand-waves have an average length, measuring from crest to crest, of about 330 feet, an extreme length of about 500 feet, and an average height of about five feet and an extreme height of about eight feet from valley to crest. The existence of sand-waves of such large dimension, and moving with such velocity, does not seem to have been observed before on the Lower Mississippi.

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Notices.

N. E. Pennsylvania.

The annual meeting of the N. E. Pa., Christian Association, opposed to the lodge, will occur on the 28th, 29th and 30th of October, commencing on the evening of the 28th, at 7 o'clock, at Decker school-house in Lathrop township. The place of meeting is some three miles from Nicholson, which is on the D. L. & W. R. R. Able speakers are expected and a good meeting anticipated. At this meeting we expect to take measures to inaugurate a campaign for degree work with Ronayne or some other master workman to lead us. Let brethren and sisters of N. E. Pa. turn out to this meeting, and let us ask God to attend it by his saving power, and we shall see his glory there. In behalf of the N. E. Pa. Christian Association.

Nathan Callender, Cor. Sec.

Connecticut.

The State Convention at Willimantic, in the Mission Hall Bank Building, beginning Tuesday evening, Oct. 25, and continuing till Thursday night. Prof. E. D. Bailey, Elder Barlow and Rev. J. P. Stoddard will be present.

California.

The friends of anti-secrecy in California are invited to meet in Woodland, Yolo Co., in convention, to organize a State Association opposed to secret societies, auxiliary to the National Christian Association. The meeting will open Nov. 10th at 2 P. M.; and will probably be held in the United Brethren church in Woodland. Rev. D. A. Richards of the Wesleyan Methodist church, our present lecturer, will deliver an address, and we expect to get other help. Now is the time for a grand rally in California, and we hope that the friends from the different parts of the State will attend. The trains from Sacramento and San Francisco arrive at a little after 12 o'clock, noon, at Woodland, and somebody will be at the station to meet those who will come that way. It would be well if those who intend to come would correspond with either the secretary, P. Beck, Grafton, Yolo county, or with Otis Smith, C. Raddock, or U. P. Morrell, Woodland.

By order of the Executive Committee of the Yolo County Association.

P. Beck, Secretary.

Topics of the Time.

While the centennial celebration at Yorktown this week promised, as it was opening, a general local failure, there are, beyond the limits of the old embankments thrown up a hundred years ago, some hopeful features. The religious ceremonies of a Romish mass and a sermon by Bishop Keane of Richmond, before a few hundred listeners took place on last Sabbath. Dr. John Hall whom the managers wished to represent the Protestants of America is in Europe. To this inauspicious beginning is added a threatened water famine, clouds of dust, and small hotel accommodations. The representations of the press have kept the crowds away so that there are barely scores on the ground where thousands were expected. The President, Cabinet, Senate and foreign delegations from France and Germany will be foremost among the notables, though, in their own estimation, the Freemasons who expect to perform their heathenism at the corner-stone ceremony will be greatest and grandest. The British foreign delegation at Washington had been purposely uninvited through motives of delicacy, but Secretary Blaine was delighted to receive last week assurances from them of their desire to participate. Thus the nations engaged on both sides one hundred years ago are now harmoniously celebrating that victory of popular government over tyranny. This feature will cover many lesser failures.

The special meeting of the Senate last week furnished a remarkable example of the power of party spirit to overcome all motives of honor and respect. The death of Burnside and the rage of Conkling had taken three members from the Republican side, but their successors were in the lobby waiting to be sworn in. With them the Republicans were a majority, without them, not. The Senate must choose a president *pro tem.*, who by the Constitution is the successor of President Arthur. The Democrats, with a politician's greed more hoggish than miserly, refused to admit the new members, but elected Bayard, of Delaware, to preside. Next day they were a minority and on Wednesday David Davis of Illinois, displaced Bayard. This grab at the Presidential succession will make no friends for the party leaders of Democracy. Senator Davis is a Republican, occupying an independent position, as all Senators should. The selection is creditable to the good sense and judgment of his colleagues.

The lodge is attempting to force its way into Purdue University, Lafayette, Ind., as it once did into Wheaton College. With the majority of our higher institutions, this has a rule forbidding its students to belong to any secret society. A young member of one of the Greek letter fraternities applied for admission, and, being refused, has brought suit against the president to force his way in. The unanimous decision of all the Illinois courts, sustaining Wheaton College in a suit involving the same questions, brought on by the master of a Masonic lodge, will be a valuable precedent.

The hostile Apache Indians have escaped across the convenient border of Mexico from U. S. regulars and the volunteers of Arizona. The San Francisco and Arizona papers claim that the outbreak was needless and is wholly due to an Indian agent Tiffany and General Wilcox, who commands the department. Their avarice precipitated the trouble, it is claimed, with a view to speculation and profit. This is a grave charge and should be cleared up. The situation of the government at Washington was an opportunity for such treachery but that need not long delay a careful investigation, and, if need be, severe punishment of these men.

The most important news from Europe is that Gladstone has determined to suppress the insurrectionist secret Land League of Ireland. Parnell and Dillon, its chiefs, are in jail, and in another week every leading spirit in the society may be on his way to trial for interfering with the operation of law. Such a measure has the look of severity; it is severe for the League, but a mercy to Ireland. Three years ago Parnell was fighting the Beaconsfield government in Parliament for land reform. The most he asked then was that Irish farmers might have the same privileges as the English. Now Gladstone gives them much more. But Parnell is a chronic agitator and makes money by it beside. It is his profession as it were. If he ceases to attack the government, or allows the Irish to have any benefit from the new law, the prosperity and peace that will ensue will put far off the day of Irish secession. First cousin to the Nihilists, he is dissatisfied with any condition in which men find themselves peaceful and happy. If an Irish parliament should set to-morrow, he would have another scheme to foment the public mind and keep up a quarrel. Hence the mercy of laying a heavy hand upon him, and putting him at carpenter work in Kilmainham jail. He has too long been of no use to his fellow men. Dublin and Cork are fearfully agitated, but the best classes of Ireland and all parties in England, heartily approve the suppression of the League, as the only way to give Ireland any benefit of the measures which have been carried with so great labor.

Camp Nelson, Kentucky, is already, through the industry and good management of Elder Browne and his wife, becoming a place of interest and of influence in that part of the State. Read what the *Central Courier*, of Nicholasville, Jessamine county, of Sept. 29, says of a teacher's institute held at Camp Nelson:

"We regretted our inability to attend the Teacher's Institute at Camp Nelson, on Friday last, especially when we were told by one who was present what a successful meeting was had. He informs us that too much praise could not be lavished upon Mr. and Mrs. Browne for the excellent manner in which they train the colored children of the Camp Nelson school, and the efficiency which they manifested in all their studies. Our informant's words were—'It is equal to the best schools in our county.' There were several colored teachers present, as well as a number of white ones, among whom he noticed Thomas Deboe, Jos. Deboe, Olley Easley and B. F. Evens, all of whom contributed to the interest of the assembly by taking part in the Institute. All came away highly delighted and greatly benefitted by the meeting. Mr. and Mrs. Browne's hospitality was also highly spoken of and greatly appreciated by all present. Another institute gathering soon was desired by all present."

A Plain Talk with Anti-masonic Reformers.—II.

BY REV. C. C. FOOTE.

Dear Friends:—I doubt not you have given my former article a thoughtful study. Will you now weigh the following reasons for a new departure in the matter of giving for carrying forward the great work so clearly inaugurated of God, and in which we are engaged for the suppression of the secret oath-bound institutions of the land.

First, some may think if they pay for the *Cynosure* they are doing a work of charity and doing all they ought to do. But this is a great mistake. The good the paper brings weekly to our homes is worth double the cost. Hence if that is all we do we can put in no just claim for doing a work of charity for the cause. Scores of readers are ever and anon saying they would not be deprived of the paper for twice its cost. If you can say that, then you are a debtor for value received to that amount. And that is the amount of the claim against you waiting payment. Will you cancel that debt first? It will pay in part if you can so enlist the interest of others in the *Cynosure* as to induce them to subscribe for it.

Second, you are known as an enemy to these secret fraternities and are seeking their downfall. You have espoused the cause of this reform. That makes it yours and identifies you with it. Now do not be displeased if I am very plain with you. If you withhold your pecuniary support and give but a moiety of what you should give, or what it costs you in sacrifice or self-denial, may not the world pronounce your profession only a pretence; and even worse? You know very well that the fields are white for the harvest and the work languishes for the aid which you withhold when it it is in your power to give. And yet you give not! How can you, what right have you to call yourself a friend of a reform for the success of which you give nothing? Dear friends, let us put away such glaring inconsistencies at once and forever.

Third, run your eye along that long list of lecturers whose names appear in the *Cynosure* every week; fifty lacking two. And the number could be doubled in a month could they but receive a living support; most of them workmen that need not to be ashamed. Now these men, could they all be put into the field, would make this nation quake! Who of all these are now in the harness? Probably not a dozen from Maine to California. And these living on half rations. Some are quite starved out; others have turned to other vocations. Now if we would fill up the sum of the figures specified in my previous article, most or all of these men could be put into the field at once.

Fourth, allow me to inquire, have you as yet practiced any self-denial or made any sacrifice for the overthrow of this great evil in the land? It is to be feared that most will be compelled to say not. Then let me assure you that you do yourself a great and lasting wrong. The Bible teaches clearly that the amount of good to be meted out to us in the world to come will be enlarged or diminished according as we have enlarged or diminished our self-denial for the cause of Christ. "He that soweth sparingly shall reap sparingly, and he that soweth bountifully shall reap also bountifully." "God loveth a cheerful giver," (2 Cor. 9:6). "Let this mind be in you which was also in Christ Jesus." "For you know the grace of our Lord Jesus Christ, who though rich, yet for your sake became poor." The amount of doing or not doing drive their consequences all along the eternal cycles of our future. But stupendous as is the motive for good doing, there is another immeasurably greater, viz., His love, "Who being in the form of God.... made himself of no reputation, and took upon himself the form of a servant....and became obedient unto death, even the death of the cross." It was this that constrained Paul to endure the loss of all things, and Moses to esteem the reproach of Christ greater treasures than the riches of Egypt.

Let me call to your remembrance the sacrifices made by the abolitionists in the days that tried men's souls. Men wore threadbare and overworn garments into the next year, and women compelled out-of-fashion dresses to carry them through another year, and children would for a season deprive themselves of the luxury of butter and eggs, that money might be obtained for carrying forward the object near their hearts. Soda fountains and ice cream establishments found few patrons among those self-denying reformers. The Anti-slavery conventions realized hundreds and sometimes thousands of dollars, from pockets that knew not from whence they were to be replenished. And time was given as freely as money.

It has been a source of profound admiration and delight to me nearly fifty years, to see how surely and wonderfully Providence has honored and repaid such faith that worked such deeds of love. And all these are examples for our imitation.

Fifth, I appeal to you now as the Lord's stewards. What is a Christian steward? One who has renounced all claim to all ownership, and all property rights; who holds himself and all earthly possessions as devoted to Christ's interest and pleasure. All belong to Christ by a three-fold claim of creation, preservation, and redemption. This is the Bible idea of a Christian steward. Of course he does not live for himself, for he owns nothing, possesses nothing but what belongs to his divine Master, whose he is and for whom he lives.

We have seen that Christ has no more important work for his servants than the overthrow of these secret idolatries of Masonry and kindred evils. He has pronounced his anathema upon them as rivals and enemies of the Gospel, as snares fatal to the soul entrapped by them, and as among the most effectual barriers to the achievements of the Gospel. Here there is not only a legitimate opportunity for investing the money God has placed in our hands as his stewards, but an opportunity that bids fair to secure the richest returns. This opportunity, if neglected, will be disastrous to a greater degree than we shall be willing to stand responsible for. But if we consider this opportunity in the light of a privilege, we shall seize upon it with joyous alacrity that we may be co-workers for the supplanting of error by the triumph of truth. No man will ever regret doing too much or sacrificing too much for Christ. If the ancient Hebrews denuded themselves of their ornaments and precious treasures for the glory of the sanctuary, how much more should we for a greater good.

My imagination is betimes borne away on swift pinions to the great future, and I behold a great company of men and women who have borne the heat and burden, the reproach and suffering of reformatory toil now clothed in ineffable beauty and enraptured with immortal joys, burning with ravishing love to Him who counted them worthy to do and to suffer for his sake. It is at such times that I catch the inspiration of Paul and cry out, "Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

The Christian Ministry and Secretism.

At the meeting of the Congregational Association at Garfield, Kas., September 27, 1881, a committee on constitution reported. Rev. Paul S. Feemster was a member of that committee and presented the following as a minority report, which was tabled, though not a member of the Association is connected with a secret order, and all but one professed opposition to them.

MINORITY REPORT.

The minority of your committee on Constitution, beg leave to present the following report supplementary to the majority report:

Ministers belonging to any of the worldly associations generally known as secret societies will be expected to sever such connection before they can be admitted as members of this Association.

You will please to notice that the report does not propose to reject a minister simply because he has at some time joined one or more of the societies in question. It proposes to reject him only in case he refuses to sever such connection at the request of this Association.

In presenting this report, I beg your careful attention to reasons which lead me to favor its adoption.

In receiving or rejecting a minister the question to be decided, and the only question, is this, Can we or can we not endorse the applicant as a proper man to occupy our pulpits. If we decline to receive him, we do not thereby say that he is not a Christian man. We do not say that he is not fit to be a member of a church. We simply decline to endorse him as a minister.

The question before us then is this, Can we endorse a man as suitable to occupy our pulpits, who had not only joined one or more of the societies in question, but who refuses to sever such connection at our request?

We will no doubt all agree that there are some secret societies so bad that we ought not to endorse a minister who holds active connection with them. Some propose to inflict the death penalty on their unruly members, those, for instance, who reveal their secrets. But who has endowed these associations with the right to shed blood? Not even the state would dare to take life for so trifling an offence; and the voluntary association that would sit with open doors and propose thus to trifle with human life would be trampled under foot in popular fury; and never would we endorse its members as ministers of the Gospel of Christ.

Yet such, except the open doors, are the Ku-Klux-Klans of the South with all their aliases and in all their ever changing forms. Such are the Molly McGuires of Pennsylvania, with all the "bread or blood" fraternities, communistic, Nihilistic and socialistic, which have made Europe tremble and have undermined American society. And it is a well known fact that even the ancient order of Free and Accepted Masons swears its members to secrecy under pain of death. Surely this Association will not endorse a man as a minister of the Gospel one who persists in active connection with any society which proposes to stain its hands with human blood.

Some of these societies are distinctly anti-Christian in their religious teaching and practice. The Nihilists are generally conceded to be atheistic. The Mormon society need only to be mentioned to be classified. The Jesuits, though making a somewhat intense profession of the Christian name have become the supporting power of "the mother of harlots." And here again we must mention the popular order of Freemasonry. And in charging this order with being anti-Christian in religion, I lift no veil, I pry into no hidden mystery; I simply accept as true what all their published authorities teach. I present but a few quotations out of many which might just as easily be given.

The *Advocate* of New York, kept standing at the head of its Masonic department during the term of its

natural life, that Masonry teaches the only universal religion, and for this statement it lived and died unre buked by the lodge. If we ask in what sense this claim of universality is made for the Masonic religion, Webb's Masonic Monitor rises to explain. Under article "Religion," we read: "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system, that the Christian, the Jew and the Mohammedan, in all their numberless sects and divisions, may and do harmonious1 ycombine with the Buddhist, the Parsee, the Confucian and the worshipper of deity in every form." This is high Masonic authority and it is plain.

The Masonic religion is not universal in the sense that all men actually do join in it, but because it endeavors to adapt itself to all by leaving out everything about which men differ. As men differ in their views of Christ, Christ is cast out that his enemies may come in.

The *Masonic Keystone* of June 29, 1859, tells us boldly that to pray in the lodge in the name of Christ violates the plainest principles of Masonry, and that this question had long been settled by enlightened Masonic opinions. On this point all the best Masonic authorities agree. Surely he who kneels at Christ's altar in public and at a Christless altar in secret is not a fit man to preach Christ unto the people.

Thus far our way seems clear, but we have not covered the ground. Why put all secret societies under ban because some are proven to be bad?

The answer is easy. There are certain evils inherent in the system itself and which belong of necessity to every secret society. For instance,

SECRETISM FOSTERS DISTRUST.

It is impossible to divest ourselves of the feeling that "he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." And the more care to conceal, the more we feel that that which loves darkness so well must be something which cannot bear the light. Is it wise to suffer among the ministry this foster mother of distrust? More than this

SECRETISM IS THE GREAT TEACHER OF DECEPTION.

Men are but too prone to promote their own interests by secret arts and by taking sly advantages. We drink in deception almost with our mother's milk. Culture in guile may be easy, but it is the last thing on earth which men need. What shall we do then with a system which always and everywhere makes it the first great duty of its members to conceal the truth? To this they are always bound by the most solemn obligations and any failure to do this is visited with the heaviest penalties at command. A Mason may violate every command in the Decalogue and be committed as a faithful brother to the lodge above, but woe betide him who tells the truth, the whole truth, and nothing but the truth of the order.

Having human nature it is next thing to impossible even for a minister to join these societies and find as he does all the machinery of sly craft furnished to his hand and resist the temptation to use it. Surely if we were ready to banish secretism from among us because it promoted distrust we will drive it out with blows when we find that it is the prince of teachers in all that is untrue.

But the crowning indictment of secretism as it is to-day and as it always has been is its development of

SPURIOUS WORSHIP.

In these dens and hiding places surrounded with pomp and shrouded in mystery false worship has ever found a fruitful soil. The eighth chapter of Ezekiel tells us what the ancients of the house of Israel did in the dark, every man in the chambers of his imagry.

Egyptian idolatry was cultivated and flourished as a secret society. The Eleusinian and Ephesian mysteries were the central fires of paganism. Mormonism would be shorn of its seven locks if the mysteries of the endowment house were taken away. And Rome itself would no longer be "Mystery, Babylon the Great," if deprived of the support of Jesuitism and kindred forces. And even the least objectionable of these orders seem to be held as with the grip of fate under two fatal necessities. They must relieve the tedium of aimless gatherings with religious forms, and those forms must be shorn of every thing which might be offensive to any one of their heterogeneous membership. Only let these two motives have full control and the result must always be a Christless religion, for the OFFENCE of the cross has by no means ceased.

In conclusion let me say that secretism is a vast system, and however unlike the different orders may be they stand on the same general platform and must stand or fall together. And though some of these orders may seem harmless or even praiseworthy, I cannot forget that all downward roads have their beginning amid fountains and flowers, and beguile the unwary with flattering promises. We would scarcely endorse a minister who takes his morning dram, not because the dram would necessarily ruin him but because he has thus placed himself and his influence on the drunkard's downward road. Just so I cannot endorse the minister who persistently clings to any of these orders, because they are all but different stations on the same dark and dangerous road. Good Templarism may be the first station but Nihilism is the last.

LETTER FROM SOUTH AFRICA.

SECRET SOCIETIES.

The books and tracts sent to me by the National Christian Association as a present, are gradually distributed in South Africa, and as I believe, not without success.

A minister, being a Good Templar, read the book written by Mr. Doesburg, and thereby became convinced that Masonry is an anti-Christian institution. I am told he denounced the order in the presence of several ministers. He will likely leave the order of Good Templars with which he is yet connected, an institution, as it seems, originated by the Masons to promote their own cause.

It appears to me that in no way does Satan show himself so much as an angel of light as in Good Templerism. It is no doubt a good thing to abstain from intoxicating drink, but it is a very bad thing to promote thereby even more the cause of the devil than by drunkenness itself. Many ministers have already come into possession of antimasonic matter, which fact may result in much good, because very few of the ministers in this country have subjected themselves to the cable-tow and bondage of the devil, as is so often the case with the so-called servants of Christ in America. They, as a rule, rejoice yet in that liberty which becomes any reasonable being.

I don't understand how any minister can be so bold as to preach the Gospel and at the same time speak well of the lodge. Some time ago I read in the *Cynosure* that a certain minister who professed to be sanctified, and to be kept sanctified, while he upheld the Masonic institution, of which he was a member. This was said in a sneering way, as I think it deserves. Such a case of entire sanctification seems almost as strange to me as that Satan should claim entire sanctification.

MISSIONARY TOUR.

A short time ago I received invitations to preach in several congregations of the Dutch Reformed church, which I accepted. All these churches but one have ministers. Why then this call extended to me? Because they want me to preach especially on the high spiritual life, or entire sanctification, as it sometimes is called. By the grace of God I experienced this kind of sanctification about a year ago, and now it is my greatest desire to be a means in God's hand of making this glorious life known to the children of God in general. Occasionally I had preached on this topic, which resulted in calling me to this work. There are many Christians who are longing for entire sanctification, but they are generally quite ignorant of the way in which it can be obtained. There are many Christians who seem to think that a Christian has to be sanctified entirely, or partly at least by his own exertions, while it can only take place by entire consecration to, and faith in Christ. I remember very well the disappointments I met with in regard to sanctification in former days, and how difficult it was to me to obtain it by simple trust in Christ, which has made me patient and careful in teaching others.

Worcester was my first place, about a hundred miles distant from Cape Town. I commenced on Sunday, preaching then twice, and holding several meetings during the week. Great blessings attended my labors at this place. The audience numbered about five or six hundred, Many testified that they had obtained much additional light regarding sanctification, and confessed that they had sought sanctification in a wrong way. It makes me rejoice to hear Christians say that their minds have been enlightened as to the manner of sanctification, because this is the first step to its obtainment. Some heartily thanked the Lord in public that he had sent me to them to cause them to understand this doctrine better than before.

GOUDINI AND THE HOT SPRINGS.

Goudini is a few miles away from Worcester. Here, I am staying at present, with a farmer, who possesses 12,000 acres, 200 cows, and 3,000 sheep and goats. There are many in South Africa who own even more land than this man, but it is mostly unfit for agriculture.

To-day they brought me to two places where I saw boiling springs. At one place, very hot, nearly boiling water proceeded out of the earth, which caused a continual stream of more than a foot square. Neither the quantity nor the temperature of this stream ever increased or decreased. This water, they say, is very beneficial for the cure of wounds. They also use it for other purposes, for instance, when the neighbors kill a pig they cast it into the water, near the fountain, and after that it is easily cleaned. Near the spot where the water arises I could not endure to keep my hand ten seconds in it. In several places near this main spring more or less hot water proceeded from the ground, At another place I saw a similar spring not as large, yet not less useful than the first.

This hot spring was discovered about sixty years ago. A stone bath has been built in connection with it. The temperature of this spring water at the time it enters the bath is just hot enough for the purpose, and as it is always the same this is the most regular hot bath one ever can enjoy. In summer as many as a hundred are bathing there, sometimes every day, who are staying for a month or longer. At such time each has his turn at the appointed moment, commencing at 3 A. M. and closing at 9 P. M. By this means people are cured of various diseases, especially of rheumatic pains and neuralgia. The healing quality of this water seems somewhat to serve the purpose of the angel spoken of in John 5:4, and

the impotent man might here also lose the opportunity of getting a chance. They say this hot bath has already proved a blessing to thousands. Is not this a kind and wonderful providence of God, in causing hot water to proceed out of the earth, especially for the cure of diseases which are so prevalent here. Medicine may have a bad effect on the constitution, but this water has no such effect when used at the proper season.

THE CLEANSING OF THE HOLY SPIRIT.

The thought struck me that a comparison might be drawn between sanctification by faith and this hot spring and the benefits it produces. "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst let him come unto me and drink. He that believeth in me as the Scripture sayeth, out of his belly shall flow living water. But this spake he of the Spirit, which they that believe in him shall receive." John, 7:37—39.

This river of living water flowing through the believer by means of faith in Christ, removes our various spiritual desires which have remained after regeneration. The children of God are so apt to apply remedies of their own invention, but they meet in this way with repeated disappointments. Happy they are when they finally resort to this continually flowing, living water, for a cure is effected as soon as they open their heart by faith. Ailments which they had pronounced incurable are cured in this way immediately; it is true by faith there must take place a continual application of this living water of the Spirit; because sin is not taken out, or the evil nature removed, but continually kept down and cleansed by the blood of Christ, administered by the Spirit to the soul of the individual believer. Many a sufferer in South Aftrica has been cured by means of this hot spring, who could not have been cured otherwise, so many a child of God has found the river of living water effectual for the entire sanctification of his soul, which he had since long sought in vain elsewhere.

Last Sunday I preached in Goudini, which, as I heard proved a great blessing to many. An old Christian lady waited for me at the door, and said, "The Lord has opened and filled my heart under your preaching. I never before have had such an experience; if I only could keep it now." I told her the Saviour, who had given it to her would also keep it for her, if she only would trust him to do so. If the ministers of Christ could condescend to serve merely in the hand of the Lord as that vein in Goudini, through which continually flows the curative water, they would be of greater use to thirsting souls, which would often be filled to the brim, while they often remain empty, through the mistake of the preacher trying and imagining to be able to cause the living water to pour down into the souls of his hearers; whereas, he is nothing but an empty pipe, disconnected from Christ through his unbelief. The reservoir is the earth far below, the contents of which are conducted through the channel to the bathing place outside for the cure of many patients; so would also our spiritual patient secure living waters for bathing, cleansing, and healing purposes if we could endure being similarly inactive as a producing cause in regard to the bestowal of spiritual blessings.

Then again may the fault be detected in many of our hearers. The preacher is ready to be used by the Spirit merely as a conducting pipe, so that the healing waters are all the while flowing through him, but they by unbelief and indifference neglect to adjust the bathing apartment in the way required, whereby the living water is all the time flowing alongside of them, and thus is of no use to them. Whenever each member of the church of Christ acts his proper part, then great spiritual blessings will be enjoyed. In order to obtain entire sanctification, for which Paul prayed and many Christians possess, Christ must be acknowledged as the meritorious source, the Holy Spirit as the imparter of what we possess in Christ, faith as the only means on our side by which the Spirit causes the sanctifying grace to blow into our souls. May the Lord give us grace to understand this glorious doctrine experimentally.

WM. HAZENBURG.

Cape Town, Aug. 30.

THE MORGAN MONUMENT.

RECEIPTS FOR WEEK ENDING OCT. 15.

M. Stalker, T. J. Bradley, 50c. each.

A. Stalker, Joshua Brink, J. H. Carpenter, $1.00 each.

Jno. Wright, a Friend, 25c. each.

Thos. Kingsnorth, $1.25.

James G. Laughlin, $2,00.

Total, $7.75. Grand total, $678.15.

DONATIONS TO N. C. A.

J. Rutty $1.40 for Southern work.

Wm. Kessick 25c. for prosecuting the Kellerton mob.

G. Donald Mackintosh sends $40 for the work of the N. C. A.

Geo. Richey, in remitting $50 to the Pub. House Fund, says: "I hope that this money will work for Christ when my work on earth is done."

Geo. B. Hopkins sends $25 for that part of the N. C. A. work which needs it most.

Mrs. L. C. Foster $8 for some needy worker in the field.

James G. Laughlin, one of the veteran reformers of Iowa, sends $5 to the N. C. A. and $6 to Wheaton College.

W. I. PHILLIPS,
Treas. N. C. A.

A single county in Texas, in one year spends $3,000 for the support of the Gospel, $100,000 for tobacco, and $300,000 for whisky.—*Sel.*

Reform News.

WATCHFIRES ON NEW ENGLAND HILLS.

HARTFORD, Ct., Oct. 7, 1881.

A letter from Bro. Gilbert of Derby informs me that one Mr. Donally, with whom I debated on the streets, is ready to discuss Freemasonry with me in the city hall of that city. This is joyful news, if only my Masonic friend's courage does not fail him before the arrangements are completed. Nothing could be more agreeable to me than to secure the hearing which this will certainly bring for the good cause, already so thoroughly advertised and discussed in that vicinity.

At Canaan Bro. Mackey, pastor of the M. E. church, showed so much of the Christian spirit that he deserves public mention. This good brother will yet be heard from in his denomination, or all signs will fail. I cannot particularize about the work in Canaan, only to say that a lecture and sermon there were well received and that a considerable number of persons have their eyes open to the evils of secret societies. In building the M. E. church the right of an inscription on the stained windows was sold at $50 each, and one of the inscriptions is a square and compass. Good Dr. Belding bought one window and inscribed the words: "*The Great Master spoke nothing in secret.*" This was too much for the lodge and they first daubed his inscription over with paint and afterwards chemically removed the whole inscription, leaving it blank. True to its character, the lodge thus takes possession of the church and then suppresses the testimony for Christ.

A former pastor of this church was paid $30 to deliver a Masonic lecture. In the lecture he said the church was the right hand of God and the lodge his left hand! This must be a case in which the right hand knoweth not what the left hand doeth. A friend suggests that in the judgment it will probably be found that the lodge is on God's left hand—with the goats. Brother M. Humphrey and his good wife showed me much kindness; the Lord reward them.

Brother Reed, of Simsbury, invited in some of the neighbors the evening I spent there, and we had a very profitable "parlor meeting." This good brother keeps his heart warm toward the Lord and maintains an even Christian testimony.

In this letter I have fallen into a way of mentioning the names of friends, and where shall I stop? Bro. Philip Bacon of Weatogue, as might be expected, showed me no little kindness and aided me much, as did also Mrs. Eno. Then there is Mr. Tuttle and others of Bristol; Mr. Hinman, of Southington, Mrs. Dunning, of New Haven, Mr. Tuttle of Meriden, and many others,—they deserve a place on the roll of honor. I staid last night at New Britain with Mr. and Mrs. Tuller, where I felt the need of just such rest and comfort as they know so well how to furnish. These homes of the faithful are where we take on fuel for another conflict.

I am to preach in Hartford on the Sabbath and then push forward to other places.

I hope friends in other parts of the State are laying their plans to be at the State Convention. We have encouragement enough to inspire hope for this convention that it will be one of great profit. It has been thought best to hold a consultation at this meeting concerning the New England work, and accordingly Bro. Conant is corresponding with some of the friends from other States to have them attend. It will be impossible to write to all the friends abroad, but let all feel themselves hereby invited to come.

E. D. BAILEY.

THE SOUTHERN SKIRMISH LINE.

DEAR BRO. K.—There are seventeen Wesleyan churches in the Tennessee Conference. They were organized just after the war, out of the Union element that had suffered for steadfast loyalty. They were, and are, mostly all white people. A few colored churches were organized and remain. There were not many colored people in this region, and want of ministerial force has prevented the spread of these churches among the freed people, who mainly live on the richer lands and larger plantations. The question at issue was that of opposition to slavery and loyalty to the National Government. These poor people suffered much for their principles during the war, and have been inflexibly true. On the question of caste they are far in advance of most other Southern Christians, but have never wholly conquered their prejudices, since they have separate white and colored churches; both colored and white prefering it to be so. The secrecy question has scarcely been discussed. Some books and tracts have been distributed, and the *Wesleyan* has given its clear and powerful testimony, but no lectures or sermons on this subject have been given. The position of the church was accepted, for very few of these people belonged to the secret orders, but it was accepted in a timid and unbelieving spirit. I am told that when Bro. Wardner was here he desired to lecture on the subject of the secret orders, but was urged not to do so lest the offence of the cross should be too great.

The people here have received me with great hospitality and personal kindness. They wish me success but are fearful of opening fire on the enemy. They do not love the secret orders, but are unduly afraid of the lodge. Perhaps a few have been ensnared by the grange and spoiled

but their houses have been open, the meetings well-attended, and the impression excellent.

I visited Plunk's chapel, near McNary station, and preached twice on the 4th and 5th inst, I then gave notice that I would lecture on on the evening of the 6th. The attendance was not large but excellent attention was given. A Mason of good abilities, but of disreputable character replied, denying absolutely all that had been said. Next morning I started to leave the neighborhood and was overtaken by a messenger of this Mason, who wanted to buy "Freemasonry Illustrated," and have me come back and lecture again. He promised to "norate it" thoroughly.

I went back and last night found a full house, but some of the Wesleyan brethren were frightened and so stayed away. They begged me not to go to the meeting as they feared violence. The whole matter did look suspicious, especially as this Mason was known to be armed. But I did not fear and spoke with much liberty for nearly two hours, showing how a man is made a Mason, and offering five dollars if any one would make an affidavit that he was not made a Mason in the way described. The man Norton replied, denying everything that was said, but declining to be sworn. He told us that all good men were Masons, and that the Almighty was a Mason, and Grand Master of the Grand Lodge.

A Mason by the name of Cochran, who was an M. E. preacher but joined the Wesleyans, agreeing to give up his Masonry, and was afterwards expelled for immorality, gave his assent to his infidel brother, and showed that he, too, plead for Baal. It is such men who have done more to bring dishonor on Wesleyans than all else, Other Masons were present but silent. There was good order, and I distributed a good number of tracts, and felt that we had established our skirmish line very close to the enemies' camp.

Yours in Christ,

H. H. HINMAN.

HOLDING THE FORTS IN KENTUCKY.

CAMP NELSON, Jessamine Co.,
Oct. 11, A. D. 1881.

DEAR CYNOSURE:—"Howdy?" If any of your readers to whom this important inquiry is addressed wait for an interpretation, tell them it's Southern for "How do you do." To "Howdy," our colored neighbors would likely reply, "I's tolerable;" Well, friends, Mrs. B. and I are "tolerable;" we're *tolerated* at least. To express ourselves still further in sable vernacular, we might add that "our blood and brains are in good circulation," a phrase often used in public prayer by some of our church members, to express their sense of gratitude for continued health.

We find here a beautiful country. Camp Nelson is in the edge of the "Blue Grass Region," famed for its fertility. There was an important camp here in war-time, named after Gen. Nelson. The village contains about 250 people, all colored, except the white teachers. By "all colored" I don't mean that each of the inhabitants is entirely colored, that is, entirely black, for the fact is that they are of all shades from

"The tawny gold of Afric's mine,"

to the color of "black diamond." Some of the people are quite intelligent and upright, but many are unable to read, and lying, stealing, and licentiousness are far from uncom-

Continued on 9th page.

Correspondence.

THE THOMAS CASE DECIDED.

THE ROCK RIVER M. E. CONFERENCE IS DONE WITH THE DISTURBER OF ITS CHURCHES.

EDITOR CYNOSURE:—On arriving at Sycamore the writer found his way to the church in which the examination was about to begin by the special committee on the Thomas case. One of the first points observed was a table just in front of the Moderator, on which has been placed a large stack of late numbers of the *Alliance*. As the members of the conference, and even those of the special committee, each helped himself to a copy and returned to his seat to peruse this unsanctified sheet in the garb of an angel of light, the the words of the Savior returned with unusual force, "Ye compass sea and land to make a proselyte, and when ye have him, etc."

In making up the committee to hear the case, twenty-four names were presented to Dr. Thomas, from which he could select fifteen; of these twenty-four he retained but eight, and substituted seven others, of these seven the bishop rejected four, and placed instead four others, leaving Dr. Thomas eleven and the church four. Thus the trial began, and was well under way when its course was arrested by the claim that only a limited opportunity had been given to challenge the committee. The court was then adjourned, and all returned to conference to perfect arrangements. Here several more members were removed and others substituted, until the power of challenge was exhausted and Dr. Thomas declared himself satisfied. That such exceedingly fair proceedings should have resulted in a vote so unfavorable to Dr. Thomas is certainly somewhat remarkable, and in no way flattering to the audacious and bombastic expression: "I have not a shadow of doubt that it will yet be the theology of the world."

The affidavits and testimony of the preliminary trial having been produced, Dr. Thomas was called to the stand, and in one way or another evaded an acknowledgment of, and in some cases particularly denied the substance of the personal testimony. Concerning the inspiration of the Scriptures he affirmed that the most he could have said would have been that "No thoroughly informed man could believe that the whole Bible, as we have it, was verbally inspired or critically infallible." Mr. Hatfield, in referring to these evasions, reminded Dr. Thomas and the conference of a proceeding on the floor of the conference one year previous, on which occasion the doubter had, jeeringly, said of Jonah, "He guessed it was not of much consequence whether the whale swallowed Jonah, or Jonah swallowed the whale." "How," said Hatfield, "does this compare with the words of the Saviour in his allusion to his own death and resurrection," Mat. 12:40. Also the reference of the Apostle James, to Job, (James 5:11) "Ye have heard of the patience of Job." Dr. Thomas states further, and a wonderful statement it was, "that he never denied that the Scriptures contained the words of God." Also in his address the following invaluable tribute to Christianity: "I have affirmed, and now affirm again, my settled belief in the immortality of the soul;" and the following: "I have declared to you, and to the world, and now declare again my unquestioning belief in the living God, and in the divinity of Christ." Whether, however, by the word "divinity" was meant deity, as usual, was slyly dodged.

The atonement was the central point of the controversy. In his address, Dr. Thomas labored strenuously, but seemingly with little effect, to show that his idea implied a sacrifice for sin. That his views on this subject are bold Unitarianism must be apparent to all, but that he is willing to stand the consequences of being thus labelled, is not so apparent. True, he stated first, that his was the "Moral or paternal view," then he said further on, "I hold to the doctrine of a vicarious atonement; but I hold it in that form that is called moral or paternal, or in other words, I hold to the governmental view with the penal idea left out." On this last point Mr. Miller reminded the speaker of a blunder, for supposing a governmental theory, "with the penal idea left out;" "as," said he "it was never in." Whatever distinction there may be, however, between this govermental theory, and the Unitarian or "moral influence" theory, it is quite clear, that either from a lack of discernment, or from a tendency to duplicity, Dr. Thomas unwittingly slides from one theory to the other. Of his statement to the conference at Mt. Carroll, the Chicago *Tribune* of Oct. 20, 1878, has the following, "on the subject of religion, I hold substantially to what is known as the moral influence theory." The *Tribune* adds, "This is so heterodox that for all the conference desired to know, Dr. Thomas might have stopped with it. The moral influence theory is only a modified form of Unitarianism; the theory that Christ suffered to regenerate society through the influence of his example."

In addition to this, there was another whose memory was fresh with a statement made by the defendant in a Sunday school class; and now that the storm has blown over it may be given for what it is worth. On Sunday, May 4th, 1879, lesson "the suffering Saviour," in the course of the lesson Dr. Thomas dropped into the class, of which the writer was a member. The class, becoming somewhat embarrassed the visitor was asked for his view, whereupon was given the following, "I believe in what is known as the moral influence theory; that is, that the sufferings and death of Christ are of value, not because of any virtue in these acts of themselves, but from their influence in creating in men sympathy, whereby they would be drawn to consideration and an acceptance of Christ's teachings."

As in the preliminay trial the defense again dared assume for John Wesley looseness of doctrine and a favoring of liberalism. Reaching this point Mr. Hatfield, in rolling up evidence to the contrary, became fairly irresistible and overpowering. In this connection we may advert briefly to the power of this much abused and press-ridden men. His effort on this occasion was simple and grand, and, with a few exceptions, certainly one of the most overwhelming demonstrations to which it was ever any man's fortune to listen. In fact, unless we were greatly mistaken in our view of the sense of the audience at the close of Dr. Thomas' sentimental address, of two hours length, and that of Mr. Miller, in which he clouded the case for two hours and fifteen minutes more; had the case gone to the committee at this time we have little doubt Dr. Thomas would have marched away in triumph. When Hatfield came on the floor and, remembering that he had said on a previous day he did not want to be confined to two hours, the defense and a number of sympathizers had much the appearance of one in the face of an approaching tornado. The fact is, it was not simply a demonstration of human power, but, as said a leading member of the conference, God himself was behind it, working in it, and through it, making the effort simply irresistible. Some idea of Mr. Hatfield's respect for Unitarianism may be had from his characterizing it as, "An emasculated Christianity, and a bastard religion." The tenets of Universalism he handled with equal severity and unvarnished clearness; and the writer could but hope that the effort might have occurred earlier, whereby the conference might, perchance, have seen the degrading and contemptible unworthiness of its act of assigning two of its members to debase themselves and their entire body by standing that Sunday in a Universalist temple, thus virtually sanctioning a change of pulpits. Shame, we say, at this dastardly act of Methodism, especially in an organized capacity. There are many more points of interest, but we must close.

J. C. SCHOENBERGER.

The Power of God to Save.

LODI, Mich.

Reader, do you ever study the case when you see men chained down by the appetite for strong drink and tobacco, perhaps trying to free themselves in their own strength, and as often discouraged? Some will say: How foolish for them to continue in such a practice when they know the result! What seems so hard, so nearly impossible to accomplish, can be done so easily if they only will accept the way, that is, by yielding themselves into the hands of God. We have One to "save us from our sins," and the moment he who is bound down is willing to pay the price he can be made free; yes, praise God, FREE. We read, "Whom the Son makes free is free indeed!" Every one that has been saved by the power of God from the appetite for strong drink or tobacco, they are willing to give God the glory.

I used tobacco over twenty-five years, and professed religion most of the time. I had tried in my own strength many times to leave it off, and was getting quite an appetite for beer and strong cider; but when the Lord let the light shine into my heart, and I saw it was wrong, a sin, I gave myself all to the Lord, made a complete consecration, and was saved and made free from cider and beer, and from Masonry too, thank God. I have been free most six years. I expect to go clear through and be saved in Heaven.

WM. RICHARDSON.

Desecration of Garfield's Memory.

DRESDEN, O., Oct. 3, '81.

EDITORS CYNOSURE:—On last Friday evening we formed a National Reform meeting for the purpose of hearing discussions on the great reforms of the day.

We hope to secure during the winter some lecturer on anti-secrecy. as well as other subjects.

The need of such lectures may be seen from the following *fact:*

The people of Dresden and vicinity in common with their fellow citizens thought to show their esteem of our lamented President by observing Monday, Sept 26th, according to the proclrmation of President Arthur. But alas! the "hand-maid of religion" (?) got the upper-hand of her sister (?) Christianity, and spoiled the people's calculation.

Freemasonry ruled the day!

Here was the order of exercises and of the procession (for a day of *fasting and humiliation*):

1.—Brass band, leading—music.

2.—*Clergy*, (but in the procession a minus quantity.)

3.—*Masonic* fraternity. (How *charitable* to let preachers go ahead!)

4.—Workingmen.

5.—Union School.

6.—*Citizens*, (little fry.)

Thus they marched to the M. E. Church, where an address in memory of the late President was to have been delivered by Rev. Lehman, of the Presbyterian Church.

Bro. Lehman was in the church ready to deliver his address, when, lo! in came the commanding officer of the Handmaid, gave the sign, and up jumps the "obedients," and with the people left Bro. Lehman with about two dozen hearers in the church. Bro. Lehman took his hat and walked home. The Masons and a big crowd went to the crmetery, and what took place was anything else than becoming the day. One present said: "It was a big Fourth of July celebration."

I have not seen Bro. Lehman, whom I esteem and respect, since the affair, as he left town a few days after, but I am sure he was mortified. How long will sensible people submit to be outraged and disgraced? The *Cynosure* is right in saying that Freemasons like vultures, pounce upon the lifeless remains of the late President. And are they not pouncing upon the people, the living? Let the American people break up their nest, destroy their eggs, shoot their young, and the old may eventually die oft.

Yours respectfully,

W. S. FULTON.

The Lynching at Bloomington.

BLOOMINGTON, Ill., Oct. 8, 1881.

EDITOR CYNOSURE:—I propose to write you in regard to the fearful public homicide which has happened in our midst, thinking an account from a near witness to the tragedy may be of interest. I am the more bold to say what I do, knowing the fearless character of your paper, and wish to premise what I say with the fact that our papers here are not open to communications of the character I wish to make.

It is a notorious fact that our poor, lodge-ridden courts here, as elsewhere, have been screening and turning loose criminals in this county in a rather reckless way. Murderer after murderer is running at large on the usual plea of insanity or self-defence, and all adopting the lodge plan of long, endless litigation, until the people are tired out, and the matter is dropped from sheer exhaustion.

At length a man by the name of Devine is convicted of the murder of one Goodfellow, and the community rejoice in the hope that at last a murderer is to expiate his crime. But, alas, for their hopes, Devine, if not a lodgite, seems to enjoy all the immunities so peculiar to the secret brotherhood. His case was taken to the Superior Court, and his attorney, by an act which was forgery in spirit if not in letter, secured a remanding of the case back for a new trial. This proceeding produced a great deal of indignation; the people seeing another long litigation and liberated criminal in prospect. Strange, indeed, that no one noticed the ear-marks of the lodge in the criminal act of this attorney.

This will give some idea of the state here up to the evening of last Saturday, Oct. 1st. The secret empire were doubtless fearful of notalways being able to pacify the popular mind and (fortunately or not for them) an opportunity came to gratify the popular cry for vengeance, and it was too eagerly embraced.

A young man by the name Pierce, a subject of epileptic fits, a born criminal, one who had never let an opportunity slip of doing wrong, a list of whose senseless deviltry would be too long to mention, stole a horse and buggy here in mid-day standing on the street. He drove it to his old haunts at Jacksonville, was apprehended and brought back for trial. This semi-lunatic miscreant, prompted by the legion within, managed to kill his keeper. The sickening details of the raising of the mob and their hellish work has been fully spread before the world. The man was a human beast, a viper, a tiger; no more responsible and a not more fit subject for punishment than the other.

Another thing we may know, he had not the mystic signs (perhaps his bodily infirmity prevented his joining the lodge). He begged for five minutes to speak and was denied. This is regretted by some now as it is rumored he might have exposed a complicity of Devine in his crime. He appealed to the sheriff, who answered that he was not in his hands. The mob appeared on the scene with battering-rams, sledges and ropes; attacked the very cell where he was; had a tree selected and accomplished their work rapidly. In the meantime Devine was secreted in the upper part of the building. Why not Pierce also? His cell-mate was taken out, why not Pierce too? His crime was not more revolting than Devine's, then why was the latter hurried off to Peoria jail lest the populace seize another murderer. The only solution is on the ground of private obligation to the man himself.

The writer mingled in the crowd afterward, and was cognizant of the secret empire. "Mum's the word." "He come out and hung himself." "I don't know nobody here," etc.

But the crowning act which shows the discipline of the lodge in absolving men from their oaths is the action of the coroner's jury and witnesses. Among the latter were the sheriff and his assistants, city officers and citizens. They all failed to recognize one single individual. Keen-eyed officials who can recognize a criminal through a stone wall here, could not see any one in particular. Who will wonder at such outrages as that at Kellerton when men are drilled in the lodge school for just such work as this. We do not say that this was the work of any specific lodge, but we do say, and the facts fully bear us out, that the training of the lodge is alone capable of preparing men for such work.

The main reason which seems to have weight with the crowd on the street, why there should be no prosecution of the murderers, is their numbers. They are stated to be from two to five thousand. This division of responsibility smacks of the time of Morgan and can be duly referred to Prov. 11:21, "Though hand join in hand," etc.

We have said nothing of the active participants in the horrid deed. They were, doubtless of the outbreaking, criminal class who are to be found everywhere. They are well described in Romans 3:15, "Their feet are swift to shed blood." We have no more censure for them than for their guilty victim. It is for the so-called respectable citizen who sanctions such things we wish to enter our condemnation. ANON.

Our Mail.

Wm. D. Johnson, Lexington, Illinois, writes:

"The Cynosure comes regularly. I am better pleased with it than with any or all others published, and as soon as read they are given to others, where I think they do good. I do thank the Lord that there are a few who dare come out and boldly denounce Masonry and its evils. Bro. Ronayne's lectures delivered here last May are beginning to show good results. Several young men have told me voluntarily that they had intended to join the Masons, honestly supposing that it would be for the better, but on hearing Mr. Roynane (to use their own expression) it 'knocked all the Masonry out of them.' * * * The murder of Morgan made made an Anti-mason of me. I long since ceased to vote for Masons for any office, and will not knowingly go to hear any man preach who is a Mason—much less help to support such a man."

Mrs. Eleanor Cook, Albion, Ind., mother of Dr. S. L. Cook, writes:

"I believe there were thousands of Antimasons who voted the Republican ticket for fear the Democrats would gain the day; but God don't see as a man sees—he has his time set to accomplish his designs, and he does it right. Let us now put on the whole armor of Jesus and work. God is on our side."

Respecting the next National Convention, Bro. C. T. Collins of Windsor, Ct., writes:

"I am strongly in favor of holding the next National Convention in New York city, if it is practicable."

Cyrus Smith, Grant, Iowa, argues clearly that history is repeating itself in our day, as the mobbing and threats and slanders which follow those who testify against the evils of lodgery, is like that which was endured by those who labored for the downfall of slavery:

"The spirit of Masonry, like the spirit of slavery, is everywhere except in Christ, the light of the world, and in the true church, the woman that shall bruise the serpent's head. My prayer to God for the United Brethren church is that she may make a good record in the present age as she did in former days in casting out the slavery devil. May God in his infinite mercy raise up men like Edwards, and may we sing with our hearts that old Holy Ghost hymn, 'A Charge to Keep I have,' and may we honor God in serving the present age in casting out the Masonic devil from the church and state."

Elder Woodruff Post of East Wilson, N. Y., has himself borne meekly for years the same kind of starvation process of which he writes below:

"Another of our most intelligent and leading preachers who has dared to preach against the "divine institution," is being made to feel the tender mercies of despotic Masonry. For several years his annual removal and changes towards smaller appointments have been the order of the day. A man of first class abil-

ity set down to unsuitable charges. This is the way the clan operates. The power is with them and they use it. Masonic D.D.'s may use our pulpits to serve the devil in eulogising Masonry and Oddfellowship, but woe be to the man who attempts to show even in the most Christian-like and logical manner that "secretism" is from beneath, and woe also to editors who have soul, courage, and brains enough to thunder against the God of Masons."

WORDS OF LIFE FOR EVERY DAY.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, Oct. 20.—To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne.—Rev. 3:21.

Friday, Oct. 21.—There is no God beside me; a just God and a Saviour; there is none beside me.—Isa. 45:21.

Saturday, Oct. 22.—Look unto me and be ye saved, all the ends of the earth: for I am God, and there is none else.—Isa. 45:22.

Sabbath, Oct. 23.—Offer unto God thanksgiving: and pay thy vows unto the Most High.—Psa. 50:14.

Monday, Oct. 24.—Behold I come as a thief. Blessed is he that watcheth and keepeth his garments, lest he walk naked, and they see his shame.—Rev. 16:15.

Tuesday, Oct. 25.—Now the very God of Peace sanctify you wholly; and I pray God your whole spirit be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.—1 Thess. 5:23, 24.

Wednesday, Oct. 26.—I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think but to think soberly, according as God has dealt to every man the measure of faith. —Rom. 12:3.

—The model for the statue of Luther to be erected in his birthplace, Eisleben, is now completed. It is to be finished by his four hundredth birthday, 1883. The great Reformer is represented with bold and energetic features. With his right hand he is crushing the papal bull and is just ready to cast it from him. It is the moment when he is hurling it into the fire. His left hand holds a Bible, which is supported partly by his arm and partly by his breast. The whole appearance is decided and emphatic, and the model is said in every way to be a success. Three relief pictures portray him in important moments of his life: the first, his disputation with Dr. Eck, the second representing him in the Wartburg translating the Bible, the third shows him enjoying the pleasures of home life within his family circle.

IMPORTANT TO TRAVELERS.

SPECIAL INDUCEMENTS are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

Home and Farm.

Ex-Gov. Seymour said recently that "the spirit of gambling is the greatest evil a farmer has to contend with. Take hops, for instance. That is an extreme case. More men have been ruined by holding their hops for higher prices, when they could have sold for 30 cents a pound than have been hurt by selling in season when the market ruled at 10 cents per pound. So with wheat. Farmers are always holding out for higher prices. This peculiarity seems to be confined to the native or American farmers, and that is the reason why they are put at a disadvantage when they have to compete with German and other foreign born farmers, who sell whenever they can realize a fair profit. Not until the American farmer rids himself of this gambling mania can he compete on terms of equality with his neighbors abroad."

It is now thought to be safely established that apples of good quality may safely be fed, to some cows, even as freely as a bushel or more a day. Many farmers, basing statements on their own experience, affirm that apples are worth more, in years when very abundant, for feeding to stock than for cider—even twice as much, some say, who have fed many hundred bushels. Fed with corn, they are said to be worth half as much as the corn. The general opinion as to their value is more moderate and reasonable. There is no well established difference between the feeding value of sweet and sour apples, although there is some prejudice in favor of the former. It is not based on any careful comparative test.

Nuts intended for planting should not be allowed to become dry, if it is desired to have them sprout the season they are planted. Immediately upon falling from the trees they must be inserted in soil, covering but slightly with light, friable earth or sand, and early the next spring the young plants will appear. In the case of walnuts it will be well to hull them before placing under ground. Owing to the difficulty experienced in transplanting all kinds of bearing trees, the seeds should be placed where the trees are desired to remain. Nuts intended for planting may be preserved over winter in slightly moist sand placed in a cool cellar, and of course set in the open ground as soon as germination begins, which will be very early.

Mr. Curtiss, in his pamphlet on wheat culture, favors early cutting except for seed. He mentions several important advantages, and several minor ones, to be secured by cutting wheat when it is passing from the milk to the dough state—viz.: It largely prevents injury by rust, as rust ceases to affect the grain as soon as cut. It gives more and heavier grain. It gives more and better flour to the bushel, as all the time the grain stands, after the dough state, it makes bran at the expense of starch and flour. It causes less waste by shelling and scattering, while harvesting and handling. And, last, the straw is tougher and softer to handle.

A commission was appointed in Belgium lately to test the comparative merits of skimming milk after standing, following the ordinary method, in porcelain pans, or in specially constructed pans immersed in a receptacle containing running water or susceptible of receiving ice. The same quantity of milk, thirty quarts, was placed in the pans, and allowed to throw up the cream during twenty-four hours; the pans were then skimmed and the cream churned. There was invariably 11 per cent. more butter, and of superior quality, obtained from the milk artificially cooled than that treated in the ordinary way.

LAYING OUT FIELDS BY MEASURE.

Few farmers know the size of their fields or how many acres they contain. A field of the writer's, before it came into his possession, had been plowed and reaped by contract for fifteen acres. On measuring it, it was found to have but twelve acres. It is desirable, in fact, indispensable for good work, that a farmer should know how many acres each field contains, for otherwise he cannot apportion seed or manure for it, nor can he tell how much time it should require to be plowed. A measuring cord should be part of the furniture of every farm. To make one, procure sixty seven feet of strong rope, one inch around; make a loop or fasten a ring or bar at each end, and make these precisely sixty-six feet apart. This is four rods. Then tie a piece of red rag in the center. One acre of ground will be a piece four of the cords (chains) long and two and one-half wide, equal to sixteen by ten rods, making one hundred and sixty square rods, or one acre. The advantage of the ring or loop is that one person can measure alone by driving a stake in the ground to hold the rope while he stretches it out. The rope should be soaked in tar and dried, which will prevent it from shrinking when wet.—*Rural New Yorker.*

The National Christian Association.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 20, 1881.

The Rendings of Satan.

A letter from our good brother Doesburg of Holland, Michigan, which we had designed to notice, has been mislaid. We have since noticed in the *Christian Intelligencer*, Oct. 5th inst., which is the organ of the Reformed (Dutch) church, the following statement of the sufferings of those churches from the rendings of the lodge. We quote the statement in full:

"The Western Churches and Masonry.—No official reports of the course of events among the Western churches, in consequence of the action of the General Synod, have been sent to us. We have received some information from private sources. The chief facts which have come to us are these: The Classis of Holland did not vote in favor of secession, but after a protracted discussion of various propositions, appointed a Peace Committee, to endeavor to allay any irritation that may exist, to remove antagonism and to find a platform on which all can stand. The larger part of the 4th Church of Grand Rapids, Mich., has seceded and carried the pastor along with it. The pastor has been suspended, for "open schism," by the Classis of Grand River. Both parties in the church claim the property, and have appealed to the civil court. What may be regarded as a test case is, therefore, in process of legal settlement. The decision will have a great deal of influence. In some of the churches a considerable number of families declare that they will secede if the Synod does not make a declaration against Freemason similar to those against dancing and intemperance. A number of congregations are much agitated, and many hearts are filled with anxiety."

When Christ cast out a "dumb and deaf spirit" from the lunatic son (Mark 9:26) we read, "The spirit cried and rent him sore and came out of him." This rending was symbolical and significant. Satan always rends a body before he leaves it. "The world, the flesh and the devil" enter churches quietly and subvert them without any rendings. So the papacy entered the first Christian churches, and changed them from "little independent republics" (see Mosheim) into a centralized spiritual despotism; and substituted priestly ceremonies for the atonement of Christ. And the popedom boasts its quiet unity. Slavery, which John Wesley pronounced the "sum of all villainies;" and Freemasonry, which he called "a banter on the human race;" have entered and controlled the Methodist Episcopal church, changing and subverting its original spirit so that its press and pulpit are as *dumb* as the lunatic youth cured by Christ; and the great and mighty change came over it as still as night-fall. But when, in 1845, Christ began by his spirit to cast out slavery, that church for a time "wallowed foaming." And Presbyterians, Baptists, and Methodists were all "rent sore" by the demons which ruled slavery.

Some fourteen years ago I attended a minister's meeting in the chapel of the Old South Church, Boston. Thirty or forty ministers were present. I read to the meeting a paper signed by the Andover Faculty, requesting the Boston Tract Society to issue a tract to dissuade church members from joining secret lodges. All but one of the clergymen present seemed to approve of it. Dr. G. W. Blagden, pastor of the Old South, and Nehemiah Adams of Essex street, known as "South-side Adams" from his opposition to Abolitionism, both spoke warmly in favor of the tract; and Dr. Blagden said, "I was saying to a brother the other day that unless Freemasonry could be kept out of our churches, as soon as the lodges get strong enough they will split our churches."

This prophecy is now being fulfilled. It is affecting, this news from the staid and well-taught Reformed churches of Michigan. The larger part of one church has seceded. The Holland classis or synod is held together by a peace committee, which is set to the impossible task of "finding a platform on which all can stand!" As if the lodge and its friends would stand on any platform except that on which the poor boy stood while possessed of a "dumb and deaf spirit." The lodge will not tolerate discussion, or a minister who favors it. He must be dumb and deaf. The only alternative for these churches in trouble is to tolerate the dark and damning religions and see their sons and brothers sworn and swindled into them, or separate the secret worships from their fellowship. There is no *peace*, there can be none, between the religion which worships Christ and lodges which exclude him. The only terms proposed by Satan are submission or death. This Christ knew when he rejected his worship and chose crucifixion rather than submission.

The effrontery and impudence of the champions of "the unfruitful works of darkness" is amazing. They enter a church, as that of the United Brethren, put their Christless worships on a level with the worship of Christ, which is equivalent to destroying Christ's worship; and then they say "Come, brethren, let us have peace!" "We won't disturb your worship of Christ if you will not object to our worshiping the devil. Aaron, Jeroboam and Satan were willing Jehovah should be worshiped if Satan might be also. They knew as Paul knew that a church which "fellowships the unfruitful works of darkness" will soon, as the "churches of Asia" did, cease to be a church of Christ. If you once put lies on a level with the truth, you declare there is no truth; for there is no truth which is on a level with lies. Some church members join lodges for the sake of the world and its glory, and demand to be unmolested in their double connection. That is equivalent to a demand for the complete ultimate surrender of the Christian religion. For there is not, nor can there be a Christianity which is on a level with lodge religion in the estimation of its professors. The lodge will rule and destroy it.

It is as if thieves and burglars come into a house and rob it of its treasures, and then propose to take up their abode in that house; and if the inmates object, throw on the objectors the blame for the trouble. Mr. Lincoln might as easily have "saved the Union with slavery," which was destroying the Union, as these brethren can "find a platform" on which the friends of Christ, and the friends of the lodge, which is anti-Christ, can stand together. All hope of ultimately getting rid of the lodge on such terms is visionary and delusive. The church which allows Masons in its communion has a bargain, expressed or implied, to be silent ("dumb and deaf") on the subject of Masonry. And all that devils ever ask of Christ's followers for themselves or their worships, is to be *let alone*. Better be rent at once. For the rending of Satan is a sign that Satan is being cast out.

—The National Convention will be one of the topics before the N. C. A. Board meeting this week.

—Bro. Laird, treasurer of the Iowa State Association, has received from J. Jennings, Volga City, $1 50; and from "A friend," Pleasant Plain, $1 00, for the State work.

—There is some agitation of the time and place of the next State Convention for Illinois. Some of the friends are looking toward Galesburg. What say the brethren there?

—Bro. Thos. Lowe passed through Chicago on his way from Indiana to Wisconsin Monday. He expressed himself as highly grateful to the Indiana friends for their kindness while with them and hopeful that his work among them would not be in vain.

—Let no one omit Elder Browne's letter; and as you read determine what you should do to help him, and let no delay prevent your good resolution. Ladies' sewing societies can also do good work by sending donations of books and clothing for distribution. Such donations should be made to "Camp Nelson Academy care of J. F. Browne," and if by freight should be marked "Nicholasville, Ky."

—Secretary Stoddard met with a few of the anti-secrecy friends in Olathe, Kansas, on the evening of the 8th inst., and after carefully considering the matter it was voted to recommend the postponement of the State meeting until more systematic and thorough preparations have been completed. We expect to hear from Pres. Milligan soon in the matter.

—The *Young Reformer* which has been published monthly at Chambersburg, Pa., is to be enlarged and rechristened *United Brethren Reformer;* but will not be issued oftener than at present until the 1,000 subscribers are pledged in accordance with the call from Prof. W. O. Tobey. It will then be a fine, 8 page weekly at $1.50 per year. There are more than 1,000 readers of the *Cynosure* who could help on this good work by sending their names as subscribers to P. Nicklas, Chambersburg, Pa.

—Our political department holds over this week; but we must report from Iowa a vote of fourteen American ballots at Wayne, Henry county, a gain of nine since last election. At Burlington the saloonists, who presumed to run the Republican party, had the satisfaction of finding themselves defeated by men of conscience who cared more for principle than for mere party name.

—On his way home from conference at Elgin, Ill., Bro. Edward Mathews, of Michigan, called at the *Cynosure* office. His engagement to visit the Free Methodist churches in this State is noticed elsewhere. He begins at St. Charles, Ill., on the 29th of this month, and expects to spend the entire month of November in Illinois, but has not engagements for that time. Friends in any part of the State who wish lectures will please write him at Spring Arbor, Mich., or at this office or of the *Free Methodist* of this city, if more convenient.

—The expectations of the Connecticut friends are daily increasing for the success of their State meeting at Willimantic next week as from one quarter and another come encouraging news. Among the able speakers expected to take part in the deliberations of the meeting are Rev. J. P. Stoddard, General Agent and Secretary of the N. C. A.; Prof. E. D. Bailey, late of Wheaton College; Mrs. E. S. Crumb, Forestville, Ct., Mrs. C. S. Whitney, of Hartford; Revs. F. B. Dickinson, McCracken and Mackey. Invitations have been extended to, and favorable responses are hoped for from Rev. M. S. McCord of Providence, R. I., and Rev. David McFall, of Boston, while Elder Barlow is already on the ground.

Books and Magazines.

"Pioneer Life in the West," is the title of a neatly printed and bound volume by Dr. James B. Walker, author of "The Philosophy of the Plan of Salvation," a book which will carry the author's name down until the English language shall cease to be spoken and read.

The present is an unpretentious story of pioneer life in the forests near Pittsburgh, then Fort Pitt, while Indians still inhabited those forests, and infested the new "clearings" and cabins which marked the advancing line of civilization. The writer saw those forests turned into fields, and cities with their smoking furnaces, ringing hammers, paved

streets, smooth sidewalks, stones and stately mansions, displace the forts of frontier troops, and wigwam villages of the savage. Every such contribution to early Western pioneer history, especially from such pens as that of Dr. Walker, will one day be sought for by Americans, and there are multitudes now living whose memories will be moistened with tears by these mementoes of times and scenes in which their parents once moved and mingled, and by stories which they first heard while leaning on their mothers laps. The book, which has above 300 pages, is enriched by an appendix of "Thoughts and Incidents" interspersed withgolden apothgems of philosophy and religion; and the body of the work traverses the times, and sketches the persons included in the early anti-slavery agitations of the country, on which the shadows of past events already begin to settle, but which should be kept fresh by all lovers of American principles and institutions. Published by Sumner & Co., Chicago, 1881.

"Ingersoll Unmasked" is the title of a work soon to be issued by Mr. Clark Braden, of which the first and second chapters are before us. While we doubt the necessity and the expediency of making so much of the modern prophet of unbelief, yet these opening chapters are full of interesting matter, and throw light on Ingersoll's early life and training which helps to explain his subsequent abhorrent career. The book when complete will contain Ingersoll's seventeen lectures each thoroughly reviewed.

The *Illustrated Scientific News* for October is a superior number in interest and illustration. The electric exposition at Paris, and the phenomena of Hypnotism, or as we more familiarly term it, mesmerism, are subjects of very interesting papers. Munn & Co., New York.

Vick's Monthly is beautiful with October tints. "Preparations for another year," "Exterior of the House," and "The Chinese Primrose" are opening articles. James Vick, Rochester, N. Y.

The *Fruit Recorder* for the month, introduces to us the Russian mulberry, introduced by the Russian Mennonites in 1875. There are several valuable articles on pruning and growing grape vines and preserving their fruit, and the pages are full of valuable notes on fruit and garden culture. A. M. Purdy, Palmyra, N. Y.

—The Anti-Monopoly State Committee of New York met at Albany Wednesday to devise ways and means to secure the election to the Legislature of only such persons as are opposed to monopolies and to granting corporations undue privileges and advantages.

Continued from 5th page.

mon; and yet this is reputed as being the *best colored community in Kentucky!* Such a sad legacy has slavery left to the blacks of the South!

We are trying to raise the standard of morals, and inculcate true religion, and thus make ready a people prepared for the Lord. We see some tokens of succees. There are two groceries here kept by church members, and both have been selling goods on Lord's day. Both have lately stopped doing this. On an outside wall of one of these groceries I've had the privilege of chalking in large letters: "POSITIVELY NO GOODS SOLD ON LORD'S DAY," and I've painted a like sign for the other grocery. The barbers here have also quit business on the Lord's day. Awhile ago I arrested a man believed to have caused the death of a step-daughter about ten years old, by long continued criminal intercourse. I didn't like to serve as sheriff, but it seemed a duty. Lately I've been asked if I'd serve as justice of the peace! But I hope to be able to teach the people to respect and love the law, rather than to fear it, and in a higher sense, to live "not under law but under grace." Our prayer meeting, "the pulse of the church," shows signs of improvement, and there are other indications of a drawing near to God.

I preach in Lewis county on the first Lord's day of each month, and in Bracken county on the third, the rest of the time here. These churches in Lewis and Bracken counties, like the church here, are only churches of Jesus Christ, claiming simply to belong to "the Bride, the Lamb's wife," and knowing no other name than that of the Bridegroom. Bro. Hinman's testimony against the lodge, which he gave these churches, did much good, and "still there's more to follow," both of the testimony, and we hope of the good results.

Financially the field here is very needy. All the churches I serve are weak in money matters. Then my traveling expenses will be $150 a year or thereabouts. We are living in a house which has not an inch of plaster, and which needs repair very much. Mrs. Browne is just recovering from a bilious attack, and never has good health. If winter finds us with our house not repaired and plastered, we shall suffer much. What are God's stewards doing with his property? It seems to me that in the South is one of the best opportunities I've ever seen to do work and invest money for God. The field is both great and white. A great change is now coming over the people: *now is the time to strike for God.* Don't forget or neglect this, friends. If we only had more workers, and means to help them keep at work. How much we need both workers and money! "Where are the reapers?" Come over and help us, or if you can't come yourself send a hand.

In the war for God and Truth, your brother, J. F. BROWNE.

RETROSPECT OF THE SECRETARY'S MISSOURI TRIP.

Leaving Chicago on the 3d inst., for Kansas City and the United Presbyterian Synod at Mulberry, Mo., the monotony of the journey was relieved by a conversation with a Royal Arch Mason from New York city. He seemed quite intelligent upon general topics, and had very decided views upon political questions, but when approached upon the question of Masonry he manifested more zeal than knowledge. He asked if I was a Mason; to which I replied: "I hope to convince you that I am familiar with the order before we get through." I made some allusion to the exposes of Freemasonry, which were characterized as the work of impostors, etc., when I called his attention to the conspirators in the Master's degree who repented, confessed and were pardoned, while the three who kept their oath were executed, and asked if Masonry did not furnish us a warrant for breaking a wicked oath. He replied, "It is not said that the conspirators took an oath." This is the last dodge I have met on this question. I then called his attention to Herod's oath, and finally stated to him that I was not and never had been connected with any secret society. He seemed incredulous; but when I opened my valise and produced a copy of "Freemasonry Illustrated," he yielded the point. He was a member and teacher in a church and Sabbath school in New York, and an active participant in lodge work with Jews. He could hardly believe that Christ's name was purposely excluded from lodge worship, and when I showed him from Mackey's Ritualist and Webb's Monitor how they mutilate the Word of God, he said, "When I go back to New York I will use the name of Christ in prayer in the lodge and write you the result." We parted at Kansas City and I shall wait with interest to learn the result of his experiment with his Jewish brethren in the lodge.

From Kansas City I went by rail to La Cygne and fell in with a number of U. P. brethren on their way to Synod. We were met at the station by friends and the company of twenty-two conveyed in five lumber wagons to Mulberry, a distance of fifteen miles across the country. Ample provisions were in readiness, and a large audience gathered in the evening and listened to the opening sermon by a brother deserving honorable mention, but whose name has escaped me. The following day was occupied largely with routine business and miscellaneous discussions, the secrecy question coming in for its full share. The evening was given up to remarks by myself and the working of the first degree of Freemasonry by Bro. S. E. Starry. The house was well filled, attention marked and order excellent. I think a good and lasting impression was made which will be a blessing to a number of congregations that were represented by pastors and elders in Synod.

The second day was occupied much as the first with the business of Synod and incidental discussions, except the time occupied in reading a paper on the duties of ruling elders by Rev. Nelson of Leavenworth, which was ordered printed. The evening was given up to the work of the third degree by Bro. Starry and remarks by myself, which kept the audience until ten o'clock, when the meeting adjourned and wagons were in waiting at the door to carry us to comfortable homes or to the depot fifteen miles away. Part chose the latter and reached La Cygne about two A. M., after a delightful moonlight ride through a fertile and rapidly developing region of country.

The U. P. Synod of Southern Kansas is loyal to the rule of their church on secret societies, and almost, if not entirely, without exception, the ministers are outspoken and decided in their course. This western field is one of the most promising of which I have any knowledge, and I hope more may be done to assist the pioneer brethren, whose houses of worship and homes are open to receive the faithful messenger and true witness against the lodge.

From La Cygne we went to Olathe, preaching twice on Sabbath and holding a meeting for conference with friends of which I shall have more to report in due time.

J. P. STODDARD.

PREPARATION IN MICHIGAN.

ALLEGAN, Oct. 15, 1881.

Michigan friends, please give attention one moment. Several weeks ago a notice was published in the *Cynosure*, asking our friends to make suggestions at once as to the time and place of our next State meeting. Bro. Wicker has sent an invitation to come to Holly. I have not received so much as a penny postal from any one else in the State on that subject. He also suggested the last of the present month as the time, but arrangements could not be completed in so short a time. It seems to me that the question of time and place should be settled at least three or four months before hand so as to give plenty of time to work up a good meeting.

I would propose that we have our meeting in April and those who have a place in mind write me at once stating what they will do towards working it up.

In the meantime Bro. J. R. Cadwell of Lansing, a seceding Royal Arch Mason, and M. E. minister, is anxious to labor wherever the way may open; and Bro. Taft in the western, and Bro. Elliott in the eastern part of the State, will doubtless respond to calls for degree work as they may be able.

Let all who are interested in our work write to me at once.

W. H. Ross,

Home Circle.

THE ONE CHURCH.

"One hope of our calling."

Through the night of doubt and sorrow
Onward goes the the pilgrim band,
Singing songs of expectation,
Marching to the Promised Land.

Clear before us through the darkness
Gleams and burns the guiding Light;
Brother claps the hand of brother,
Stepping fearless through the night.

One the Light of God's own Presence
O'er His ransomed people shed,
Chasing far the gloom and terror,
Brightening all the path we tread;

One the object of our journey,
One the faith that never tires,
One the earnest looking forward,
One the hope our God inspires:

One the strain that lips of thousands
Lift as from the heart of one;
One the conflict, one the peril,
One the march in God begun:

One the gladness of rejoicing
On the far eternal shore,
Where the One Almighty Father
Reigns in love for evermore.

Onward therefore, pilgrim brothers,
Onward with the Cross our aid!
Bear its shame, and fight its battle
Till we rest beneath its shade.

Soon shall come the great awaking,
Soon the rending of the tomb;
Then the scattering of all shadows,
And the end of toil and gloom.

—Sabine Baring-Gould.

THE GREAT PHYSICIAN.

BY EDNAH SHAW.

And his name, through faith in his name, hath made this man strong whom you see and know." Acts. 3:16. When the Jews saw the man who had been lame from his birth, walking and praising God they were filled with great amazement. In these days human nature proves itself the same.

There are persons who have been sick for years; whom no medical skill has been able to reach with complete healing. When such persons trust the power of Christ alone —when "through faith in his name" they are made strong, astonishment and shall I say, unbelief fills many hearts. A short time since it was my privilege to visit a lady who has been confined to a couch of pain most of the time for eight years. I had heard that she had abandoned the use of medicine and was trusting God alone for recovery. As I entered the room she came toward me walking as well as any one. It was a welcome sight and one I had never expected to look upon. She does not claim to be entirely healed as yet, though better than she has been for eight years, and she said, "Tell your friend *I shall be well.*" She told me it was a long time before she could believe the blessing of health could be for her. Eminent physicians decided that medicine could do her no good, and it required quite an effort to turn away from self and look to Christ with unswerving faith. Her life of trust for the past few months has led her into heights of experience never realized before, and yet with deep humility she says she has just begun to learn. Her desire and aim in life now is to work for God and souls. Her greatest trial at present comes from the unbelief of friends. Some speak of her healing in terms almost blasphemous. But God knows how ignorant the world is of his healing power on account of the unbelief of many of his children, and he is plenteous in mercy or he would cast us all away for our great lack of faith. One friend asks if this is not a miracle. Surely it is if Christ worked miracles when on earth. The conditions are the same. Ask, believe, receive. Never did Jesus turn away from any request for healing, nor will he now if we really trust his promises and not our own feelings The human instrumentality employed in this remarkable case has been prayer only. Dr. Cullis, of Boston, sent word at what time he would pray for her recovery, and other friends have prayed. To God be *all* the glory.—*The Christian.*

WITHOUT COVETOUSNESS.

Much of the covetousness of the human heart arises from a feeling of uncertainty regarding the future, and a lack of confidence in the providence and protection of the Lord. There are men who could trust the Lord for to-day, but who can not trust him for to-morrow, or for the days or years to come. Their present needs are supplied, but the uncertainties of the future are unprovided for. They may become old, or poor, or needy, and they must lay up every thing they can against such a contingency. Multitudes of them never live to be rich or to be poor, but they have all the worry and anxiety which the certainty of old age and poverty could entail upon them.

The remedy for this carking, anxious care is *faith in God.* It is certain that God it able to provide for his children. It is not certain that any one else can do this. There is no form of investment which is absolutely secure. There is no man who lives who can make provision for the future beyond the possibility of failure. Every thing on earth is uncertain, and while reasonable prudence and foresight is to be commended rather than blamed, yet special anxiety for the future is both sinful and unavailing. We know not what shall be on the morrow. No man that lives can tell the future either of ourselves or our possessions. We may weary ourselves with toil, and vex ourselves with care, and find at the end that we have labored in vain, and spent our strength for naught.

To Christians who are beset with such anxieties, how appropriate the instructions of the apostle: "Let your conversation," or *conduct*, "be without covetousness. And be content with such things as you have, for he hath said, *I will never leave thee nor forsake thee.* So that we may boldly say, The Lord is my helper, and I will not fear what man can do unto me." With this confidence our weary souls may have rest. If God is for us, who can be against us? If he is with us, what matters it who may forsake us? Why need we burden ourselves with fruitless toils and unavailing cares, when God the great and mighty one, has promised never to leave us, never to forsake us? Why need we vex our souls with covetous desires, when we can boldly say, "The Lord is my helper?" Why need we be filled with distrustful and distressing thoughts, when the great God bends above us in infinite love and mercy and promises to be with us even to the end? Surely with such present and future provisions, we may cast all our care upon him, give to the winds our fears, and press onward to finish the work that is appointed to us, and to win the rest that remaineth for the people of God.—*The Christian.*

FEMALE SOCIETY.—What is it that makes all those men who associate habitually with women superior to those who do not? What makes that woman who is accustomed to, and at ease in, the society of men, superior to her sex in general? Solely because they are in the habit of free, graceful, continued conversation with the other sex. Women in this way lose their frivolity, their faculties awaken, their delicacies and peculiarities unfold all their beauty and captivation in the spirit of intellectual rivalry. And the men lose their pedantic, rude, declamatory, or sullen manner. The coin of the understanding and the heart changes continually. Their asperities are rubbed off, their better materials polished and brightened, and their richness, like gold, is wrought into finer workmanship by the fingers of women than it ever could be by those of men. The iron and steel of their characters are hidden like the character and armor of a giant, by studs and knots of gold and precious stones, when they are not wanted in actual warfare.—*Sel.*

Demas hath forsaken me, having loved this present world. Had Paul lived in the present, he would, no doubt, have had the same complaint to make. It is a sorrowful thing to see one who has been active and earnest fall away. The present world is as strong in its fascination as when it took Demas away from fellowship with Paul in Christian work. He does not give any of the details. There is a pathos in the simple announcement that such was the case. How many have been drawn away for the same reason. They would possibly not admit it, and would seek to justify themselves with some other reason, but there can be no such justification in the sight of Him who knows the human heart. The first steps in spiritual declension are not often taken hastily. There is the gradual giving up until it is discovered there is no heart for that which formerly engaged the energies of soul and body. Then there is the ready excuse—the quieting of conscience, and possibly a deceiving of every one but God. "The back-slider in heart shall be filled with his ways." It is an affection of the heart. The man who says, I have no time, could more truly say, I have no heart for such service.—*Watchman.*

Childrens' Corner.

THE BIG BOOTS.

The ruins of that old country school-house yet remain, a deformity by the roadside.

It had brick walls, and these are not entirely gone. A portion of the chimney, too, is still to be seen, while old foundation stones, and bits of lath, and broken layers of mortar, make the place desolate and forbidding. The wet, spongy farmlot in the rear is no handsomer, nor the rude highway more attractive, than was the case forty years ago.

It would seem as if country school-houses, like country graveyards, were once begrudged the room required for them, and hence, pushed into the most uninviting places.

Even now, in sleep, I sometimes dream of my school days there, and of the little boy with the big boots —the sorrowful little boy, whom none of us knew enough to make happy. Boys are not really more cruel than men, but their well of kindness lies deep, and they leap over it and run around it, without knowing how clear and sparkling its waters would be if drawn up.

I was a lad of eleven the first and only winter of my attendance there. I am now more than fifty, and in the review that single winter seems as long to me as a dozen years. The incidents of youth have a consistency like that of pure gold, and the mind afterwards beats them out so that they cover a very broad surface.

There was one little fellow about my own age, whom on the first day of school I remarked as having a thoughtful and somewhat troubled face, and to be poorly dressed.

It was a cold day in November, and at recess some of the boys put on their overcoats. One of them, who had a very handsome garment of the kind, on taking it down from its nail in the entry, observed beside it an old faded coat belonging to some one else. This he rudely grasped, and with a jeering, cruel air and derisive whoop, exclaimed;

"What rag is this?"

At the same time he threw it across the small entry and out upon the stone step.

Another kicked it as it fell, while a third caught it up and ran with it, as if it were a kite or a banner. Presently, however, it was dropped,

and as the boys became somewhat scattered, I saw the little fellow of the reflective face hastily pick up the despised article and return it to the place where it hung. As he turned away his countenance was flushed, and he drew the back of his hand across his somewhat handsome eyes.

It was his coat, this was plain, and all my enjoyment of the recess was spoiled, for I thought how he must feel to be jeered at and insulted for what he could not help, and what had no doubt caused him much anxiety and mortification, even before any one had made it a subject of ridicule.

He did not put on the coat at that time, though he had worn it in the morning, but when the day was over, and all the children were making ready for home, as the bitter wind whistled past the door, he once more buttoned it around him, and I was glad to find that nothing was said, although some of the boys looked curiously at his threadbare attire, as if wondering how he could wear such clothes on the very first day of school. But I now observed that he had ill-fitting boots, much too large for his feet; and although the coat escaped attack for the time the boots did not.

"Boots! boots! what is the price of old leather?"

"Who wants to take a sail in a mud-scow?" were some of the unfeeling ejaculations that he was compelled to hear, as he started out upon the road with the others, who, after the manner of rude schoolboys, sauntered or ran along pushing each other into ditches, or throwing pebbles at gate-posts and trees.

The following day was still colder, and the boy came wrapped in his poor overcoat; but this had now ceased to attract particular attention; the big boots, which really made a remarkable appearance upon feet so small, becoming the butt instead.

They made a louder sound on the school-house floor than the boots of any other boy; and the sensitive heart of young Master Robert Brown (for this was the lad's name) told him so. There were enough others to tell him so, too. O, the cruelty of those sarcastic smiles and impudent glances!

One evening I told my parents of the boy with the big boots, who came from the other end of the district; and my mother replied that Robert Brown must be the son of that Mr. Brown who lived at the turn of the road, two miles off; and who by intemperance, kept his whole family in misery.

Mrs. Brown, my mother said, was an excellent woman and was always mending and fixing up her children's clothing; trying, in her careful, anxious way, to make something of nothing, and often, too, succeeding surprisingly well.

Robert, she added, had an elder brother, who had gone to sea, and perhaps the boots might be a pair which he had left at home. The family had lately lost a little girl, Robert's sister, and were in affliction every way, and she hoped that I would never show by word or look that I noticed the clumsy boots or the threadbare coat.

And now I remember hearing Robert say to himself, sobbingly, one day when the big boys had treated him ill,

"O, little Mamie! little Mamie! I am glad you cannot know of it!"

One day not long after the commencement of the school, two of the committee called upon some business with the teacher, and at recess some of the boys maliciously remarked that they had observed these officials smiling at Robert's big boots, as he stood in his class or shuffled along the floor.

This was not true, but it had its effect. The idea that grown up men could regard him with derision for his patched jacket and his poor, clumsy boots, seemed to impress him with a feeling more forlorn than aught else had done.

How many leaden thoughts fell on his young heart! He recalled his father, a drunkard, his mother so careful, so sorrowful, so worn with work, so tender of himself, his little sister, asleep under the new mound, where his own and his mother's hands placed every week, ivy, mosses, and circlets of the pretty creeping jenny—for it was all they could do, and then in the midst of all how inexpressibly dreadful to his mind seemed the taunts which poverty brought upon him. The coat upon which his mother had sewed at night hoping it might answer; the boots she had dreaded to ask him to wear, the coarse dinner that the boys had made fun of at noon, as he took it from his pail, the thought of these things made him feel more bitter than ever, and suddenly at that recess he was missed from among his school-fellows.

I found him stretched at full length on the damp ground, out of sight of his tormentors, and when I knelt by his side, and put my arm tenderly around him, his sobs were violent. He cried long and bitterly—all the more for this sympathy so precious, so unexpected.

Presently a number of school-boy faces peered over the fence that had hidden us from the common view, but after a moment's watching, they slunk away in shame.

I soon perceived that my schoolmates were talking earnestly among themselves, and saw also that some of the faces I had thought so cruel wore a look of repentance and sorrow.

The teacher's bell sounded, and we all thronged into school—Robert Brown the last. How sad he looked. The master asked no questions, but he must previously have observed something of the condition of things, for when school was over at night, he put his arm around Robert's neck and asked him to remain for a few moments. Robert held me by the hand, and asked that I might remain also.

Then, when we were alone, he told, at the master's request, the story of his troubles. How simply and how frankly he spoke, and what unstudied pathos there was in his words! The schoolmaster's eyes were full of tears, and in answering the poor little boy his voice became choked, and more than once he left a sentence unfinished. As to myself, I could not help weeping outright.

The next day Robert was absent. He had taken cold during the few minutes in which he lay on the wet ground, and as the weather was now stormy, his mother had not ventured to send him.

His absence afforded the master an opportunity of talking with the other pupils in a way which he could hardly have done had the little boy with the big boots been present.

My schoolfellows had already begun to think—begun to put themselves in Robert's place, and imagine how they would feel if their mothers, who so loved them, were poor and careworn, and sat up at night, trying to make old things answer for their dear boys, hoping that the other boys would not notice the difference, or at least would not speak of it—to consider how it would be if, when they came to school, all this anxiety and toil and love were mocked by unfeeling voices, and all the dear things of home were insulted through a senseless derision by those who had the good fortune to possess parents who could buy them new coats, new mittens, and new boots. There is almost everything in thinking, and at last the boys thought.

Master Tanner spoke kindly to them on the subject. Though he could be stern at times, there was now not one atom of severity in his tones.

His heart had no room for anger, but as he spoke he became eloquent. It was a soft, winning kind of eloquence, and the most thoughtless boy in school was affected to tears.

Whether or not Robert's mother knew what had transpired I cannot tell, but the succeeding day he came again, wearing the same coat and boots as before. But the boys saw them only to feel a heartache, and a new-born sympathy for the poor little fellow who would not have worn them if he could have helped it. The tide of impulse had turned.

Nothing was overdone, but there was kindness of act and tone, and the big boys showed that they were doing what they could, in a gentle, unobtrusive way, to make Robert forget that they had ever treated him ill.—*Evangelist.*

Temperance Notes.

The temperance movement seems to be making a real impression on the consumption of alcoholic drinks in England. In the *Times*, Mr. Hoyle has shown that the consumption of beer, wine and spirits during the year 1880 has diminished by nearly £6,000,000 from what it was in 1879, and of this nearly the whole has been saved in beer alone. On the other hand, the consumption of British spirits has rather increased, though the consumption of foreign spirits has diminished more than the former has increased.

Mr. Bookwalter, who was defeated last Tuesday as candidate for governor of Ohio, well deserved the failure if the following from the Cincinnati *Commercial*, written by a reputable merchant of Shawnee, is true: "Mr. Bookwalter was here as you saw stated in the newspaper. I saw him, was introduced to him, and was ashamed of him. Respectable men in the Democratic party here were disposed to hang their heads in shame at the way he acted, and are free to say so. I saw him going around with some of the most drunken loafers about Shawnee, taking them into saloons and treating them, and when asked what he would take himself his reply was: "I will take some straight Democratic whisky." He was full when I talked to him—not swaggeringly drunk, but on the verge of it. A common remark was: "Why, he's full," and the general verdict of outsiders was that the Democratic party ought to blanket him and keep him in the house until after the election is over."

A young man named Charles Van Iderstein received word and money from his mother in New Jersey, to come home, and accordingly made arrangements to start next morning. That night he and four others hired a buggy for a ride. They were intoxicated, and the horses became unmanagable and started to run away. Van Iderstein's foot caught in the step and the horses dragged him about four blocks, and ran into the stable, the young man's head striking the doorpost with such force as to fracture his skull. He died in a few hours, and his dead body was sent to his mother on the very morning he expected to start in health and vigorous life.

On the night of September 19th, 1806, in the hospital ward of a London work-house, might have been seen the helpless, speechless form of a man who had been picked up in the streets. As this dying man was unknown an advertisement was inserted in the morning paper, stating that he was a tall gentleman, about forty-five years of age, in blue coat and dark pants, with a gold watch in his pocket, a note-book, written chiefly in Greek and Latin, and an algebraic calculation. He was soon identified as Prof. Porson, regarded by the universities as the finest classical scholar of the age. He was taken to his home and died in the prime of life, another victim of intoxicating drink. "Yea, many strong men have been slain by her!"

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. Also the "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches of that State.

Congregational churches: 1st of Oberin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

Religious Intelligence.

—Dr. David A. Wallace of Wooster, Ohio, is recovering from a severe sickness.

—The next General Assembly of the United Presbyterian church meets at Monmouth, Ill., May 24th next.

—The United Presbyterian presbytery of Vermont discussed the duty of the church to secret societies.

—The Illinois Free Methodist conference met at Elgin last week. Some of the brethren having become aroused to the terrible evil of the lodge worships (we learn in part through the addresses of Prof. Blanchard, lately,) presented the subject so forcibly that the conference voted to request Prof. Blanchard and Bro. Edward Matthews to visit the different districts and lecture on this subject, instructing all the people in the necessity and methods of combatting this evil.

—The Illinois United Presbyterian Synod met this year, Oct. 4, at Elmira, Stark county, a neighborhood largely settled by Scotch families, and where the Sabbath services used for a long time to be conducted in the original Gaelic. The Turnbulls, Scotts, Murchisons and Olivers of that colony have reared many sturdy men for the farms and pulpits of that region.

—The West Nebraska conference of United Brethren are hearty in their approval of the effort to save the denomination from the lodge grip. They have effected a conference organization to co-operate with Prof. Davis and Tobey and other brethren at Dayton and elsewhere in accomplishing this desirable end.

—The Genesee Free Methodist Conference says in its report on reform questions:

"Of the evils about us which we should labor to abolish, (not reform) we mention the following: Intemperance, in all its forms; licentiousness, a crying evil of our times; oath-bound secretism, with all its brood of evil things; and a worldly-conformed religion, deceiving a multitude of souls."

—The Susquehanna Conference of the same denomination gives to the world this thorough and faithful testimony:

"The unholy character of the various secret oath-bound associations of the day is easily known by their fruits. They occasion divisions in those churches which receive members of secret societies into their communions. The secret temperance societies divide the temperance workers into parties, thereby making them less effective. Fenianism, Nihilism, Freemasonry, Molly Maguireism, etc., produce crime, insult law, and aim at the destruction of good government and free institutions, promoting their infernal work by red-handed assassination and murder. Their oaths are extra-judicial and profane. These secret institutions are selfish despotisms, which enslave the consciences of their victims.

"We regard Freemasonry with its peculiar god, its altars, temples, priests, Christless prayers, abominable sacraments, blasphemous titles, and its half-heathen funerals, as a false religion, a mockery of God's religion, and one of the greatest foes of the kingdom of Christ. We believe that these secret oaths and grips, uniting saints and sinners, Christians and heathens, Jews and Mohammedans into one common brotherhood, are entirely unnecessary for a good man, and they can only make a bad man worse; therefore,

"*Resolved* 1. That we will faithfully warn the people against all oath-bound associations.

"2. That whereas these secret associations receive their chief moral support from ministers and church-members, that it is the sense of this conference that no intelligent person can at the same time be a good Christian and a good Mason, and that the ministerial watchman who cannot or will not see and warn the people against this foe of Christ, is a blind guide unworthy of his office."

Lodgery in the New Durham Quarterly Meeting.

[Continued.]

DOVER, N. H., Sept. 5, 1881.

REV. S. C. KIMBALL, New Market, N. H.

Dear Bro.:—Your communication was read to the minister's conference at Walnut Grove, Aug. 17, 1881, and it was voted, unanimously, that it is the sense of this conference that Bro. Kimball has not complied with the requirements of the conference. Voted, unanimously, that Bro. Kimball answer us by a letter to the clerk, whether or not he will cause to be published immediately, what was required by vote of conference, May 26, 1881.

E. W. RICKER,
Clerk of New Durham Minister's Conference.

REPLY.

NEW MARKET, N. H., Sept. 5, 1881.

To the Ministers' Conference of the New Durham Quarterly Meeting:—A letter from the clerk communicated your action of August 17 to me to-day. I have "reason to doubt the honesty and Christian integrity of some of the brethren of the New Durham Quarterly Meeting" and therefore I cannot comply with your request without lying. I believe the New Durham Quarterly Meeting is under the dominion of the secret lodge producing a reign of terror, so that honest men of average courage dare not express their opinions, unless agreeable to the lodge, for fear of insult, abuse, slander and temporal ruin. Penitent, oath-bound and conscience-bound men are in still greater fear. My offence consists in confessing my lodge sins and forsaking them, in endeavoring humbly and prayerfully to lead others to a similar repentance and open confession, and in maintaining my Christian freedom as a minister of the Gospel to rebuke sin though practiced and defended by the would-be leaders in the church. That I have committed no moral offense is proved by your own unanimous vote of May 26, 1881, that you would be satisfied if I would publish in the *Cynosure* and the *Witness* a statement that I had no reason to doubt the honesty and Christian integrity of the brethren of the New Durham Quarterly Meeting. I do "doubt the honesty and Christian integrity" of Masons and Oddfellows who preach Christ in the pulpit, and deny him in the secret lodge. I do "doubt the honesty and Christian integrity" of ministers outside the lodge who know and acknowledge in private, the evils of lodgism, and yet for a morsel of bread and the praise of men stifle their convictions, or feign to be friendly to the lodge.

I have resided for more than a year outside the bounds of the New Durham Quarterly Meeting; have removed my church-membership from it, and shall attend no more of its sessions except as a missionary. I hereby resign my membership in your body. I shall never cease to labor and pray for the repentance and reformation of the Masons and Odd-fellows of your body who are defiantly trampling underfoot the higher law of the Freewill Baptist denomination, and the plain precepts of the Bible. With love to all and a conscience void of offence, I remain, your servant in Christ,

S. C. KIMBALL.

Iowa Yearly Meeting of Friends.

This meeting was held at Oskaloosa, 9th month, 7th to 13th inclusive. A devotional meeting was held in the morning, the business meeting commenced at 2 o'clock, P. M. Among those who were with us from other yearly meeting were Stephen Breed, from Illinois; Elizabeth M. Comstock and daughter, the world-wide distinguished workers among the freedmen or refugees of Kansas; also Asa C. and Emeline Tuttle, the well-known Modoc Indian missionaries, who gave an interesting account of their labor.

The London General Epistle was of unusual interest, refering to the great work in both family and church, and referred briefly to the great work among Friends in Ireland in the temperance reform. Correspondence from other yearly meetings was received from New England and New York. Baltimore Epistle spoke especially of too many professors of religion filling themselves with husks and being entangled with the things of the world. Indiana Epistle spoke of the great blessings proceeding from our home and missionary work, both in this and foreign lands, especially the labor in Mexico. North Carolina says, "*Sleep not*, lest the enemy come in and sow tares." Another epistle says, "The true church on earth must ever be a separate people, and be faithful in their convictions of duty. Dublin Epistle spoke of their labor in discouraging the liquor and opium traffic, and desires that our epistolary correspondence never to be broken. Canada and Western gave exhortations to more earnestness in foreign missionary work. Ohio and Kansas tell of the unity and oneness of purpose to know and do the will of God in the divers works of his children.

After these epistles of brotherly love and unity were read a committee was appointed to prepare a returning epistle to each of the yearly meetings in correspondence with us. Samuel Richie, of Indiana, was present on behalf of the heirs of Whites' Iowa Manual Labor Institute.

At 8:30 o'clock each morning during the yearly meeting, devotional meetings were held which resulted in the conversion and strengthening of many souls, hundreds professing sanctification. The business meetings commenced at 10 A. M. and 1:30 P. M. each day.

On the second day the representatives reported the name of Barclay Hinchman for clerk this year, and Philemon Jones and Wm. P. Smith, assistants. Then Urius Bowles, of Missouri, a teacher among the freedmen, talked to us awhile, saying that twelve years ago he commenced work among them under discouraging circumstances. Now he has comfortable quarters at Sedalia, with four rooms in use, and an enrollment of 342, with primary and high school departments, and from four to six weeks Normal school each year. Several colored teachers have gone out to teach in seven or eight counties throughout the State. Religious as well as literary education is taught by all.

William Taylor bequeaths $500 and Thomas Wells $1,000 to Iowa Yearly Meeting, for which trustees were appointed. Then the state of the society was considered. By reports we find 1,592 families, and 1,001 parts of families, in this yearly meeting; number of males, 4,436; females, 4,449; total membership. 8,885. Received by request, 192; by birth, 141; certificate, 201. Decrease by disownment, 72; Death, 113; removed, 129; 4 have been in military drill; 4 guilty of judicial swearing; 1 used intoxicating drinks; 1 dealt in lotteries. I am grieved to say that not quite 1,000 families are in the daily habit of family devotions. Number of males using tobacco, 495; females, 96; number who sell tobacco, 26; new meetings established, 5; ministers recorded during year, 6; number of ministers in yearly meeting, 143.

On the third day men and women met in joint session, and granted a certificate to Evi Sharpless, to visit, in the love of the Gospel, the West India Islands, and hold meetings on his way going and returning. The church bid him God-speed in his great undertaking, and assured him that our prayers should follow him. An interesting account of Eliza Watson's labors on the Eastern Continent, in London, Norway, Sweden, Denmark and France was given. She thinks there is a better opening for religious work in that country than ever before. The sum of $202.05 was then mode up for E. M. Comstock and others, for use among refugees in Kansas. Temperance meeting was held at 7 o'clock Many faithful workers were present and earnest prayers offered for further progress in the great work. Many thousand pages of temperance tracts distributed, and 249 temperance meetings held. The great need of the prohibitory law was feelingly spoken of, and it was recommended that we put on the fighting garments and be ready. E. C. Cuyler says, "Vote for none but temperance men, let them be in what party they may." He says with him the Republican lash has lost its cracker.

Our Sabbath school convention met at 2 o'clock, 7th day; the statistics show a decided increase in numbers and interest. It was decided that superintendents should visit each class in the school and see their needs and how each class should be taught to most interest it, and that temperance lessons should be often taught in every school. Teach all as the Lord taught Aaron and his sons. "Where you know there is an evil coming, and you put it not away, ye shall be punished."

Decided that the semi-annual S. S. Conference meet at New Providence, Iowa, 12th month, 17th day, 1881.

T. K. Bufkin.

The Methodist Ecumenical Council in City Road Chapel, London, last month, fills a large space in the current evangelical papers of that city. The *Methodist Recorder* (for a copy of which we are indebted to the the thoughtful kindness of Rev. John Boyes of Louth, whose instructive articles we have the pleasure of printing frequently) devotes a large space to the dalily report. In its editorial we find the following comments:

"The Conference has sat during twelve days. . . . There have been forty-two distinct and separate topics, though more or less associated, which have been included in the official programme, to the elucidation of each of which twenty minutes have been accorded for the essay, ten minutes for the invited address, and five minutes for each speaker—one hour only being appropriated to each question. Half the number would have had a better chance of being discussed in that thorough and exhaustive manner which alone impresses a question on the public mind so as permanently to affect opinion and practice. For the members of the Conference themselves would be the first to admit that its proceedings were not intended merely for the edification of its members, but were meant to influence the Methodist world; and it is uncertain how far that result could be attained by the brief and cursory debates on the multitudinous questions that have been presented to us. . . . We may now take it for granted that this first Pan-Methodist Conference will not be the last, that with all imperfections and shortcomings and mistakes it has been so assured a success that it will certainly be repeated, and probably will be for a time to come an established institution." The *American Wesleyan* in an item on some of the side scenes of the Ecumenical has a sharp and well-deserved rebuke for some of the American members: "It is a burning shame, that while some of our American delegates to the Ecumenical Conference, justly charged the English Methodists with being behind the Americans in their sentiments on the temperance question, that the American Methodists laid themselves open to a withering retort from the British press on the tobacco question. Some of our doctors of divinity have gone over there, puffing their cigars in the face of the cause and the Christ they were elected to represent. A head enveloped in tobacco smudge, is a fine representative of Methodism, or any other decent ism. A mouth that is transformed into a miniature smoke-house is not clean enough to legitimately arraign the vile habit of beer guzzling, as filthy and degrading as that may be, without laying itself liable to fearful return thrusts."

News of the Week.

—The United States Senate met in special session on Monday of last week. Owing to the resignation of Conkling and Platt and the death of Gen. Burnside the Democrats had two majority until the new members were sworn in. They misused the temporary advantage by electing Bayard of Delaware, president *pro tem.* but next day the new members changed the political balance, Bayard was deposed and David Davis of Illinois, elected to the important position. The Senate adjourned to attend the Yorktown celebration and will soon finish its work

—Secretary Windom has resigned positively. No successor has been named. It is believed that most of the Cabinet will soon follow him.

—Guiteau was arrainged for trial last Friday. His brother-in-law, Geo. Scoville, appears in his defense. A postponement was made at his urgent request till Nov. 7th.

—The fund for Mrs. Garfield reached nearly $358,000, and was closed up Saturday.

—Dr. J. G. Holland, the poet, author and editor died suddenly last Wednesday morning. He was apparently in perfect health the day before and spent the day at the office of the *Century*. He awoke at 5 A M., a few moments later he began breathing heavily, and before any one could be summoned he was dead.

—The formal reception of the French and German guests of the nation invited to the Yorktown Centennial took place Friday at the Capital, and was a brilliant affair. Large numbers had arrived at Yorktown last week. The celebration, which it was intended should last a week, will be confined to three days, Tuesday, Wednesday, and Thursday.

—Capt. McCrea, of the flagship Tennessee, and Chief of Admiral Wyman's staff, went on board the Dispatch at Yorktown Friday, and as he advanced to speak to Admiral Wyman he fell to the floor and died in a few minutes. He had been a sufferer from heart-disease.

—The Distillers' and Liquor-Dealers' Association met in this city Wednesday. The attendance was quite large. Mayor Harrison delivered a speech of welcome in his usual disgraceful style.

—Washington Butcher's Sons, long established wholesale dealers in provisions, having had quarters in Philadelphia, with a branch house in Chicago, have suspended The liabilities are placed at $1,000,000. The firm was caught in the recent Chicago wheat corner.

—Prof King's mammoth balloon ascended from this city on Thursday afternoon.

—The Michigan relief fund of New York city last week amounted to $96,984.

—Gen. John B. Sanborn has introduced resolutions into the Minnesota Senate looking toward the submission to the people of the United States of a constitutional amendment regulating appointments and removal from office, and making good behavior and competency grounds for retention in office.

—A large mill in Philadelphia, was destroyed by fire Wednesday night. There were thirty-nine persons in the building when the fire broke out. Some of them escaped by jumping, others escaped through the doors. Twenty persons were killed or injured.

—Last Monday night a train near Table Rock, Pawnee county, Neb., broke loose and started on a downgrade. It overtook a flat car on which were forty-five laborers. Three of the laborers were killed. The others escaped by jumping.

—The Hungarian government has decided to maintain the prohibition against the importation of American pork.

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LESSON V.—Oct. 30.—NADAB AND ABIHU.

SCRIPTURE.—Leviticus 10:1–11. (B. C. 1490.) Memory Verse, 3.

GOLDEN TEXT—"For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy."—Lev. 11:44.

DAILY READINGS—Ex. 40:9–16. Num. 6:1–12. Ps. 15. Ps. 24. Rom. 6:1–23. Rom. 8:1–14. 1 Cor. 6:9–20.

[From the U. P. Bible Teacher.]

1. "Nadab and Abihu are first mentioned in the genealogies, (Ex. 6:23; Num. 26:60,) and are supposed to have been the oldest sons of Aaron."—Keil. They had been selected for an honorable service with Moses, Aaron and the seventy Elders, (Ex. 24:9.) They were evidently men of mark among their brethren. They had been, with their father and two brothers, consecrated to the priesthood and had a right to enter the holy place, bear censers and burn incense.

2. Their offence was (1) using, instead of the sacred fire from off the brazen altar, "strange fire," i. e., ordinary fire. Strange because not the accustomed fire for the service. (2) Doing what was forbidden. "Which the Lord did not command," is equivalent to "What the Lord had forbidden," by a figure (Meiosis) illustrated in Ps. 78:50; Prov. 12:3; 17, 21, "where under a negative form of expression, a contrary affirmative is emphatically implied."—Bush. Although given earlier, this command is recorded in Lev. 16:12, and alluded to in Rev. 8:5.

V. 2. "There went out fire from the Lord and devoured them. Occurring as this event did, just as an organized system of worship was being established upon the earth, was it not designed to shine as a beacon light of warning for all future ages? A similar warning was given against deceitful and hollow-professions as the new dispensation was being set up, by the deaths of Ananias and Sapphira. Shall we say that God is less zealous for the purity of his worship, or less displeased with hypocrisy or false pretensions than he was when these solemn events occurred? Nay, he is the same yesterday, to-day and forever By each of these events he is still speaking to us reminding us that he is a God of holiness and truth. In this solemn event behold both the goodness and severity of God; severity in the soreness of the judgment itself, goodness in that he uses royal means for the destruction of an evil at its first manifestation. How many have been saved from the broad road of disobedience by this warning no one can compute. Let us be prompt to slay the first uprising of sin in the heart, before it paralyses our wills, pollutes the affections and leads us captive at its will.

V. 3. "I will be sanctified in them that come nigh me." And this should be by an implicit obedience to his will. Worshippers in this age need to learn again the lesson that the great question is not, What is most agreeable to my own tastes and desires, or what will best please the popular ear and fancy, but, What is most agreeable to God the object of all true worship. In all religious exercises we worship the one whom we are most desirous to please. Judging by this test is there not much self-worship or a bowing at the shrine of the goddess of popularity in our Christian sanctuaries? The very essence of true worship is the spirit of obedience to the will of God. How can this spirit exist if it does not manifest itself by worshipping God as he himself has appointed? And Aaron held his peace. He realized that this was the work of the Lord. He knew that it was a holy and righteous act, and while his heart was bleeding because of his bereavement, he acquiesced in the Divine will. Will not the realization that the events which come upon are the orderings of God's enable us to endure more submissively missively when they are of a trying nature? A mute little girl being asked why she had been born deaf and dumb, wrote upon her slate the answer, "Even so, Father, for so it seemed in thy sight." Should not that satisfy our hearts in every time of bereavement or sorrow? We cannot see why it is sent upon us; but we are assured that it seemed good in his sight. And if soseemed to him, and if he sent it upon us because it seemed good, was it not really, truly good? For his judgment never errs, he makes no mistakes; when a matter seems good in his sight it is good indeed.

V. 9. Do not drink wine or strong drink. The use of intoxicating drinks in every way unfit a person for the true worship of God. It works defilement and pollution in his body which is the temple of the Holy Ghost; it dethrones the reason which God established in the citadel of the brain; it depraves the affections; it destroys all true spiritual appetite; it debases the whole man; should we not therefore have the most conscientious convictions against its use in any degree? Such convictions are necessary to enable one to stand in the hour of sore temptation.

—"New Mexico and Arizona," says a Socorro, New Mexico, correspondent of the St. Louis Globe-Democrat, "will never amount to much in the great economies of the republic and the world except as mining grounds; but if a tithe, if even a hundredth part, of their outcropping promise is fulfilled, they are destined to be—and that ere long—two of the wealthiest States in the Union or upon the globe. If but a thousandth fraction of the expectations of their miners and prospectors is ever realized, their people will be the fattest pursed race of bonanza kings on this or any other continent. Almost every mountain cavern and yawning chasm bears upon its adamantine doors the seal which stamps it as a treasure house. Ore crops out wherever a foaming torrent cuts the mountain range, and the sandy bed of every 'arrova' glitters with atoms of precious metal. No experienced miner has ever set foot within this real of mineralogical wonders without exclaiming, as I have a hundred times, 'I never before saw anything like it.'"

—A curiosity in the Gulf of Mexico has been discovered. It is a harbor in the open gulf, fifteen miles from land. A kind of oil is thrown up by the processes of nature, and rests upon the surface of the water in a thick scum. The effect of the oil is so great that even in the severest storms the sea in this peculiar harbor is comparatively smooth. This is so well known that when a storm approaches small vessels run for this "oil pond," as it is called, and ride out the gale in safety.

—The new State Capitol edifice of New York, at Albany, is rapidly approaching completion. The new quarters of the executive department have been furnished, and will be occupied next week, and the Legislature next winter will meet in its new halls. It is one of the most palatial public buildings in this country, and will have cost, when finished, about $18,000,000. For that money it ought to be a very great building.

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And gather in the grain,
The Master calls for reapers
And shall he call in vain."

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By Mail.

J P Stoddard, S P Holt, F B Arnold, W C Bouton, J B Hayes, A Stalker, J M Crane, R S Clifford, S Hubbell, E Podlich, M Ferrin, J P Pollock, R W Chapman, S L Dailey, J Shipman, F C Cook, J E Andrews Jr, C F Barnes, J K Glassford, F S Phoenix, M F Bunham, W R Martin, N C Reed, E F Baker, F Biberstein, E L Davis, C Wright, W D Dennis, Geo B Files, J W Livesay, H Hanken H D Upton, E Cook, S M Anderson, O Palmer, P Baldwin.

Publishing Aid Fund.

Thos Kingsworth $2.

Donation to Tract Fund.

Thos Kingsworth $1.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Oct. 15, 1881: A N Allen, F M Allen, J Birmer, J Brink, E D Bailey, H H Blakely, G Brokaw, M R Britten, P Baldwin, R W Chapman, J H Carpenter, J O Doesburg, Mrs L C Foster, A Forlow, C C Foote, H A Fischer, D H Gilfillan, A C Hall, S Hubbell, G Harvey, R N Kelley, W L Leister, Mrs J Livesay, I Mettler, J N Norris, W Orpin, Mrs M J Perry, St Clair Ross, H Ramsey, A Stalker, J Shambaugh, J L Snavely, S E Starry, J E Verkler, W Wing, S M Woodruff.

A pulpit, silent on temperance, discredits itself as much as a pulpit silent on dishonesty.—*Rev. Joseph Cook.*

MARKET REPORTS.

CHICAGO, Oct. 17, 1881.

GRAIN—Wheat—No. 2	1 34½	1 35⅛
No. 3		1 21
Rejected		1 04
Winter	1 35	1 45
Corn—No. 2		60⅝
Rejected		58
Oats—No. 2	44	45
Rye—No. 2		1 06
Bran per ton		15 50
Flour—Winter	7 00	8 25
Spring	4 00	7 50
Hay—Timothy	13 50	17 50
Prairie	9 00	14 00
Lard per cwt		11 75
Mess pork per brl		17 20
Butter, medium to best	16	35
Cheese	8	13⅛
Beans	2 00	3 00
Eggs		22
Potatoes, per bu	80	90
Seeds—Timothy	2 55	2 65
Clover	5 25	5 65
Flax		1 49
Broom corn	2¼	7⅛
Hides—Green to dry flint	6¼	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	13	29
LIVE STOCK—Cattle extra	6 25	7 00
Good	5 60	6 00
Medium	4 25	5 25
Common	2 00	3 75
Hogs	4 00	7 25
Sheep	3 00	5 00

New York Market.

Flour	$4 80	9 50
Wheat—Spring	1 20	1 40
Winter	1 24	1 58
Corn	66	71⅛
Oats	45	55
Lard		12 10
Mess pork		18 87
Butter	12	26
Cheese	8	12
Eggs		24
Wool	16	48

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Notices.

Rev. E. Mathews of Spring Arbor, Mich., is expecting to lecture during the month of November in Illinois. For convenience he may be addressed at the Cynosure office by all who wish his services. Send for him.

N E. Pennsylvania.

The annual meeting of the N. E. Pa., Christian Association, opposed to the lodge, will occur on the 28th, 29th and 30th of October, commencing on the evening of the 28th, at 7 o'clock, at Decker school-house in Lathrop township. The place of meeting is some three miles from Nicholson, which is on the D. L. & W. R. R. Able speakers are expected and a good meeting anticipated. At this meeting we expect to take measures to inaugurate a campaign for degree work with Ronayne or some other master workman to lead us. Let brethren and sisters of N. E. Pa. turn out to this meeting, and let us ask God to attend it by his saving power, and we shall see his glory there. In behalf of the N. E. Pa. Christian Association.

Nathan Callender, Cor. Sec.

California.

The friends of anti-secrecy in California are invited to meet in Woodland, Yolo Co., in convention, to organize a State Association opposed to secret societies, auxiliary to the National Christian Association. The meeting will open Nov. 10th at 2 P. M.; and will probably be held in the United Brethren church in Woodland. Rev. D. A. Richards of the Wesleyan Methodist church, our present lecturer, will deliver an address, and we expect to get other help. Now is the time for a grand rally in California, and we hope that the friends from the different parts of the State will attend. The trains from Sacramento and San Francisco arrive at a little after 12 o'clock, noon, at Woodland, and somebody will be at the station to meet those who will come that way. It would be well if those who intend to come would correspond with either the secretary, P. Beck, Grafton, Yolo county, or with Otis Smith, C. Raddock, or U. P. Morrell, Woodland.

By order of the Executive Committee of the Yolo County Association.

P. Beck, Secretary.

Prof. W. O. Tobey has been engaged for the past three months in lecturing, organizing societies, and otherwise laboring to strengthen sentiment in favor of the anti-secret position of the United Brethren church. He expects, by the blessing of God, to continue in the work, and will visit any locality in the church where the brethren will prepare the way. His lectures are designed to show that the church is in danger, not only of surrendering to the lodge power, but also of division and ruin in consequence of the tendency to depart from the principles of the fathers of the church. He calls upon his brethren to aid him by their sympathies and their means, as he depends upon this work for his support. The object is to maintain the reform position of the United Brethren church by a systematic and consistent method of work, and thus save it from the clutches of the lodge and from internal division and decay. He also proposes to raise a fund from brethren who are interested in this movement by which to issue a paper and otherwise publish literature for the dissemination of light on the subject of anti-secrecy, especially as it relates to the United Brethren church. Until otherwise directed, his friends will address him at Dayton, Ohio, No. 1334 West 3rd street.

Now for the Cynosure.

The prospects of our reform work are improving in almost every quarter. The State conventions show an increased devotion in their supporters; the happy and forcible appeals to sustain lecturers and scatter literature are meeting a generous response; and from every quarter we learn that the principles of the movement are permeating the masses, and opposition to the lodge is by no means so singular as a few years ago. But with all this, the *Cynosure*, the faithful agent of the Associations and churches and all their co-laborers, is working and bumping about in too shallow water. Ten thousand subscribers would float our good ship bravely. Keep the flood gates up, brethren and friends, until the tide comes full and strong into our channel. Ten thousand subscribers is high water mark for us. Let the river boom!

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Timothy Hudson, Ligonier, Ind., gives for Southern work, $50.00.

D. Hyde, Oxford, Kansas, for D. P. Rathbun, $1 00.

T. Kingsnorth, Battle Creek, Mich., for Rev. E. Matthews, $10 00.

Philo Carpenter, Esq., Chicago, remembers the needy workers in the field with $50.00.

A Friend, Monroe, Wis., for Southern work, $2 00.

C. G. Miller, Chambersburg, Pa., for Southern work, $1 00.

From R. Faurot, Jackson, Miss., $6 00.

From H. W. Clark, Elkhorn, Wis., $1.21.

Mrs. Sally Gilkey, Westfield, Ill., adds another to her former generous gift to this Association, $200.

W. I. Phillips, *Treasurer.*

N. C. A. Board Meeting.

On Wednesday the Directors met in the office of the Association at the call of Mr. Carpenter, the chairman. There were present Messrs. Carpenter, McDill, Hagerty, Cook, Freeman and Kellogg. Elder Austin and Secretary Stoddard were also present as advisory members.

Bro. Stoddard reported the arrangement under which Prof. Bailey went to New England and Bro. Hinman to the South. The resignation of Prof. Bailey as member of the Board, dated Sept. 2, was accepted and the name of M. R. Britten substituted. A rebate of one per cent. was allowed on the interest of a loan made several years ago at 9 per cent. The rebate is on the year ending June 10, 1880. To an application for the return of a Publishing fund note without payment the Board replied that as trustees of that fund they had no right to diminish it, since important business transactions depended upon it.

A letter from Prof. Paul S. Feemster was read, giving his views of undertaking the Southern work. The matter was referred to a committee, and it is hoped that satisfactory arrangements can be made, since Prof. Feemster's early training will be valuable in this field, and the support he asks is very moderate.

Philo Carpenter, D. P. Baker, A. T. McDill and H. L. Kellogg were made tract committee for the year, and matter for four new tracts put in their hands to be immediately published. For copying the records of the past National Conventions $5 00 was allowed.

The subject of National Convention was discussed and it was determined that, since there was a desire to hold such a meeting next year in Batavia, when the Morgan monument will be completed, it seemed best to hold one this year at the earliest moment in the West; and, if arrangements can be made, to meet in Galesburg, Ill.

Secretary Blaine thinks that the Yorktown Centennial caused him to endure "all the horrors and discomforts of war, without any of the glory," and with him agree many who fled back to Washington last Thursday afternoon. The Congressional appropriation for the celebration has been largely overdrawn, and it is a question who must shoulder the deficit, since it was difficult to secure the money at first, and the most positive assurances had to be given that not another dollar would be required before a grant was obtained. It is proper to suggest to the Commission, that, since they were so careful in providing comfortable quarters and great honors for the Freemasons, that they draw on the treasuries of the thirteen Grand Lodges represented and thus make up the deficit.

The special session of the Senate will adjourn before the close of the week and the direction of President Arthur's course will ere then begin to be marked out. He had not last week sent in a nomination for Windom's successor as Secretary of the Treasury. The most confident guess that can be made is that ex-Governor Morgan of New York has been offered and will accept the position, but along with this is the suggestion that he will remain but a little while and then make room for the repudiated Conkling. About the other members of the Cabinet there is nothing known. Mr. Arthur keeps his own counsel as few or none of the Presidents have before him.

The struggle in Ireland is reaching the critical and final point. The government has determined to suppress the Land League and has issued a proclamation forbidding its meetings. They must, if held hereafter, be secret and revolutionary. The supporters of the League have taken up the cry of "*No Rent*," began by Parnell, and their success means of course rebellion—an issue for which they are unprepared in every sense, and whose result would bring the guilt of murder upon the enraged men who foment it. Parnell had sworn to support the laws as member of Parliament; his personal resistance might have been endured, but when he would fire with his own rashness a million ignorant and suffering men, the government would have been craven not to suppress him. American sympathy as expressed in recent mass meetings is largely misplaced and deceptive; the wildest denouncer of Gladstone would be a mad landlord if his tenants should practice Parnell's doctrine.

A Word to Ministers.

BY PROF. S. C. KIMBALL.

As watchmen on the walls of Zion, great responsibility rests on us. Every Christian is a living epistle known and read of all men, but this is true of the minister in a most emphatic sense. A church may do much good while having among its members many unworthy persons, but if the pastor be foolish, immoral or unconverted, hope faints in the mind of every true Christian. It is folly in a minister to seek pleasure in the company of the profane, to frequent the society of bad women with no missionary motives, to tell low stories and jest with the ungodly, to act like a fop or be puffed up with apparent success. It is immoral to contract debts with no probable means to pay them. It is only a polite way of stealing, and makes infidels of those whom you swindle. It is immoral to drink cider or other strong drink with the drunken, for many weak men will stumble over your example to ruin. It is immoral to act a standing lie as making or trying to make people believe to be false what you know to be true as Masons do. It is immoral to swear, for Christ has said: "*Swear not at all.*" It is immoral to promise to conceal what is hid from you as it may involve sin and you have no right thus to jeopardize a good conscience. It is immoral to receive pay for preaching the Gospel and then conceal the most important truths from your hearers for fear of offending them. It is immoral to slander a man for no other reason than that which made Cain hate Abel.

It may startle you to read that a Protestant minister may still be an unconverted person. Whitefield found many unconverted ministers and his bold preaching struck some under conviction and led them to repentance. Surely those ministers who murder are unconverted men. So are those who like Rev. Freemason Winslow steal and then go into business in a foreign land under an assumed name. So are those who like Stephen Burroughs preach powerful Yearly Meeting sermons and then suddenly commit the grossest sins. So are those who make light of holiness as an impossible attainment. So most often are those who find preaching a burden instead of a joy, for a spurious motive has led them to invade the sacred calling. So are those who teach that men may be saved in sin or as they express it in theological language "justified, but not sanctified." It is blasphemy to say that the blood of Christ saves men who persist in sin. There are many less tangible signs that now as in Whitefield's day there are unconverted ministers. These men yoke up with the world in secret and in public. They smoke and drink, carouse and gamble, and sometimes even in their very churches. They profess to venerate the Bible but trample underfoot its cardinal teachings.

Dear brother in the ministry, if you are still in the gall of bitterness and bonds of iniquity, may the divine Spirit lead you to repentance and a real Christian life.—*Christian Witness.*

A Plain Talk with Anti-masonic Reformers—III.

BY REV. C C. FOOTE.

Dear Friends:—Sixth. Contrast for a moment your condition with the brethren in the lecture field. We have seen in the recent history of one and in the experience of others that they are almost constantly exposed to and threatened with violence and death by mobs of assassins; that they are worn down by overwork whereby they are growing prematurely old. In most cases their remuneration is but a precious pittance. I have been in the families of some of these brethren. They often occupy very limited quarters, with few comforts and fewer of the luxuries of a pleasant home. The entire household is planned and conducted on a scale of simplicity and economy necessitated by the poverty of an inadequate income. And while the husbands and fathers of these households are toiling in the heat of summer and in the cold of winter, buffeting the night storms and waylaid by foes, their tasks are not made lighter, nor their lives sweeter by the remembrance of homes where there is "but a handful of meal in the barrel and a little oil in the cruse."

Now in contrast with all this think of our pleasant homes and surroundings. Most of us are rejoicing in possessions more than heart could wish. Our tables smile with the multiplied offerings of garden and orchard and field and dairy, and the thriving present bids us be without solicitude for the future. We are sheltered from the storms by day and no foe makes us afraid by night. I know by my own history how freely and gladly you lavish all these good things on these traveling brothers when they are with you, but my plea is for their families, and for those who would be in the field but for this sad inequality. O if you would only recognize the family relation, the sacred oneness between those who go forth "bearing precious seed weeping," and those who "gather into barns," there would be a wide-spread repetition of the history narrated in Romans 15: 26, 27: "For it hath been the good pleasure of Macedonia and Achaia to make certain contribution for the poor among the saints that are at Jerusalem. Yea, it hath been their good pleasure; and their debtors they are. For if the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister t them in carnal things." (Revised version.) Here is both duty and privilege calling us to the exercise of large benevolence toward the needy. And what an inspiration glows in those enticing words of our Lord, "It is more blessed to give than to receive." "There is that giveth and yet increaseth; and there is that withholdeth more than is meet and it tendeth to poverty."

Seventh. The final motive I bring to your consideration is wide as the nation and weighty as its existence. God is a jealous God and his glory he will not give to another. During the ages of papal domination over the nations of Europe, God kept this continent hid as a precious treasure until a people could be prepared to inhabit it who would establish a worship that should honor his Son as they honor the Father. This continent and these United States belong to Christ, and Providence up to this time has been controlling events in his interest in spite of our sins. And now Masonry, "six hundred thousand strong," is marshaling its cohorts against the "Lord and against his Anointed." His Gospel they repudiate and him they reject. Here therefore is a Masonic war for supremacy over the Son of God. The war of slavery on God was through the bondman; but the Masonic assault upon Christ is without a medium. And so sure as God in his wrath desolated the South with fire and flame so surely will he punish this nation if this Masonic outrage against Christ is not put down. Inactivity in such a strife is a sin against Christ and a crime against posterity. Let us not forget that the price of liberty is not only sleepless vigilance, but ceaseless activity as well.

Eighth. In closing these papers may I be permitted to suggest to those who appreciate the importance of the subject we have been considering, the propriety and utility of adopting a systematic method of contributing to its support. Having satisfied ourselves fully that this anti-secret reform is of God and therefore both approved and required by him; and having satisfied ourselves of its great importance, let us deliberate carefully how much we can and ought to give. And then let us pledge ourselves to ourselves and to our families, (that they may sympathize and co-operate in these pledges) and to God, that we will give so much, (specifying the amount) at the beginning of each month in the year. But if any cannot do this monthly, let them do it quarterly.

By adopting this method we shall be joyfully surprised at the amount of the year's offerings. And the monthly offerings will be quite likely to yield the largest results. Let no one decline this method on account of the smallness of the offering. The divine requirement is "according to what a man hath."

Detroit.

The Best Anti masonic Book.

BY PASTOR ISAAC HYATT.

The success of any desirable reform is dependent very much on the character and study of its literature. One of the most potent agencies in propagating the doctrines and methods of Methodism in its early history was the writings of John Wesley, which nearly every preacher carried in his saddle bags and urged the people to buy and read, as he rode from station to station on his circuit. Among the many books written upon almost every necessary reform it is wise to secure the best.

The majority of American readers would be surprised to learn the number of books that have been written showing the unrighteous character and wicked claims of Freemasonry. These books have been kept in a corner, not on account of their inferiority, but on account of fear of Masonic persecution. Verily the saints are guilty for neglecting to let their light so shine before men as to enable them to see the iniquity of Masonry and save them from its entangling snare.

But which is the best one, and where can it be found? I seem to hear you ask. Don't be surprised when I tell you it can be found in almost any book store and its title is as familiar to you as the most endearing word that falls upon your ear. *It is the Bible.* Oh how precious is this Anti-masonic book! I pray you get it at once. Read it carefully with a prayerful heart. If you get its meaning you will learn that it is impossible to institute a Masonic lodge without disobeying its teachings. And now they are instituted and Masons are made, you will see that every Mason ought to renounce his allegiance to the order with penitent confession before God and man. For in this blessed book the great Teacher says, "Swear not at all." Mat. 5:34. If the interpretation given to these words by the Quakers is correct, certainly, no one can be a Mason. For all admit to become one a great deal of swearing must be done. If Christ only forbids profanity and unlawful swearing still the door of every Masonic lodge is closed to every law-abiding citizen and obedient disciple of Jesus. For all who know anything about it admit that no one can become a Mason without taking extra-judicial oaths, that have no legal force in our civil courts. And in the opinion of many of our most devout and scholarly teachers in moral ethics these oaths are vain and blasphemous in the highest degree.

All through this blessed book we are taught if we have done anything wrong we are to turn from it with such confession as the nature of our transgression requires. In some places it is very specific in teaching us our duty to confess the wrong doing of taking wicked oaths that are very similar to the Masonic ob-

ligation. Lev. 5:4, 5. Its precepts requiring us to have no fellowship with unfruitful works, that have to be done under the cover of secrecy, are very positive indeed.

Moreover it commands us to expose and reprove all who do such things. Eph. 5:11. It is a very comforting and encouraging book to all who are called to stand alone in doing right.

In some respects it is different from almost all other Anti-masonic books. Its reproofs are wonderfully oiled with love. If your eyes are anointed with eye-salve you clearly see that its author has no ill-will toward you. And it teaches us to have the same feeling. It seems to breathe it into us. It tells us very often to be charitable toward those who differ from us in their opinions. It sets before us, as in a mirror, the great reward we shall receive if we meet all unkindness with kindness, all wrong with right, all malice with love. Its sentiments are beautiful. It is the best Anti-masonic book.

Dale, N. Y.

The Spot in the Life.

The following striking illustration appears in the synodical sermon by Rev. A. D. Crow of Baltimore in the Reformed Presbyterian Synod last May. Ye who profess the faith that makes the Lord Jesus Christ, the King of glory, your Elder Brother, while yet in lodge fellowship, mark this!

If the members of the church indulge any filthy habits, or associate with the ungodly, or fellowship with those against whom they testify, or forsake their principles altogether, they not only violate their covenant with God, but they turn their whole influence into darkness over the lives of those they might have saved. The worldling sees most quickly the dark shadows of Christian life, and he he will follow them to perdition. A lighthouse on a southern coast got one of its panes of glass broken in a storm. To keep the wind from putting out the light, the keeper put a piece of tin in its place. The tin cast a dark shadow away out over the waves, which widened as it lengthened until it covered many miles. A vessel coming in from sea entered the shadow and was dashed to pieces on the rocks. So if there are any dark spots on our lives, those whom the light of our influence should have guided to the haven, will walk in the darkness of the shadow until they perish, and we will be responsible for their doom.

—A tender conscience is like the apple of a man's eye—the least dust that gathers into it affects it. There is no surer and better way to know whether our consciences are dead and stupid, than to observe what impression small sins make upon them.

The Sermon.

PREACHED IN THE COLLEGE CHAPEL, WHEATON, BY PROF. C. A BLANCHARD, SABBATH EVENING, OCT. 9.

The voice of him that crieth in the wilderness Prepare ye the way of the Lord, make straight in the desert a highway for our God.—Isa. 40: 3, 4, 5.

In the chapter from which the text is taken the Holy Spirit suggests truths which are adapted to comfort the people of God, when undergoing his chastisements. "Comfort ye, comfort ye my people," is the beginning, and, "They that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles; they shall run and not be weary; they shall walk and not faint," is the close. The considerations which are mentioned to comfort God's people are various. In the eighth verse we find the unchanging word of the Lord: "The word of our God shall stand forever." This is a word of terror to those who do not love God, but it is a word of great comfort to those whom he calls "my people." If this word stands until every jot and tittle is fulfilled, it will stand until every unrepentant sinner is banished from the presence of God and until every repentant sinner is justified, sanctified and glorified.

It is sad to the Christian to think that any one will refuse to repent and turn to the loving Father who waits to receive all who will come. In an East London garret, on a heap of straw, racked with consumption, starving for bread, and covered with vermin, an object of pity, but still more an object of loathing, a young man lay dying. Over him bent a city missionary who told him the story of the Cross. Little by little he took in the truth that Jesus Christ came into the world to seek and to save such as he. Tears chased one another down his wasted cheeks as the joy of pardon came into his heart, and the light of hope illumined his deep-set eyes. After a little he said to the missionary, "Now if father would only forgive me I should be perfectly happy."

"Where does he live," said the man of God, "I will go and ask him to do so."

"No, no," said the young man, "he would resent it. He has disinherited me, and stricken my name out of the family record, and forbidden the servants to speak of me. You have been good to me and I don't want your feelings injured."

The missionary insisted, and at last the young man gave his father's address. It was a stately house in the west of London, and it was a stately man who came forward to greet the messenger from that death bed. The missionary said: "I have come with a message from your son Joseph."

The man drew back haughtily and said, "You are mistaken, sir, I have no son."

"Oh, no, sir," was the reply, "I am not mistaken. You have a son, but you will not have one long, and I came to tell you that he wants you to forgive him before he dies. I will see that he is decently buried, but he wants your forgiveness."

Tears sprang to the eyes of that proud man and he replied, "Forgive him! Yes, I *will* forgive him. I didn't know that he wanted to be *forgiven*. Take me to him quick."

They went together to that tenement house and toiled up the five pair of filthy, creaking stairs. The missionary opened the door and the father cried, "O God! is my boy here?" He hastened to the corner where the dying one lay, and said, "O my boy, my Joseph! I forgive you freely and wholly. I will take you home."

"No," said the young man, "I am nearly through now, and I can go so happy now that I am forgiven." It was as he said, for in a few moments with his father's arms about him and his head resting on that father's breast he passed away.

Now the point is this, that father had been wanting to forgive that son a long time before the son wanted to be forgiven and just as soon as he did want forgiveness and let the father know that he wanted it, he received it. The great and blessed Lord God Almighty deals thus with men, and while the Christian is sorry that any will reject this love, refuse this pardon, he is none the less glad that he has received it, and that the word of our God is to stand forever. My friends, if one of you all go down to death eternal, you will go down because you refuse the love that would carry you up to the courts of heaven.

ANOTHER COMFORTING THOUGHT

in this cluster of precious ones, is that God is strong. To be weak is to be miserable, and first or last men find that they are weak. Here we are told that God has measured the waters in the hollow of his hand, that he has weighed the mountains in scales and the hills in a balance. This is a word of consolation to the weary and weak, to the women who have washed, and baked, and swept and tended children until it seemed that they must stop for lack of strength to go on. It also belongs to men who toil on the farm, in the mine, behind the counter, at the desk, or any where else until brain and brawn are worn out. It belongs also to those who battle with temptation until the heart in weariness and faintness cries out: How long, O Lord, how long must the warfare between the flesh and spirit last? It quiets the spirit and rests the mind to remember at such times that, "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not neither is weary. Isa. 40:28. That though "our lives through various scenes are drawn and vexed with trifling cares," his "everlasting thought moves on his undisturbed affairs." Let us this evening stop a moment in the busy whirl of life, cease from all struggle, and conflict, and care, to rest on the truth that God is strong and wise and loving; that we have committed our all to him, and that neither earth nor hell can in any way injure us so long as we put our trust in him. Spurgeon lately, in preaching about faith, said that the word that best expressed the idea was recumbency, lying down on the promises of God, as the skilled swimmer, when weary with battling with the waves, throws himself on his back and floats without moving hand or foot.

Along with this thought of God's great power is the one of the twenty-eighth verse, that God never gets weary. Men, even those who have great force of body or mind, get worn out. There comes at last a strain which they cannot endure and under which they break down. It is a sad hour to a man who has had great strength, when he realizes for the first time that his strength is broken; that he must

"Husband out life's taper to its close,
And keep the flame from wasting by repose."

So it also brings a sharp pang to our hearts when we first comprehend the fact that those strong ones upon whom we have been accustomed to lean for consultation and support are at best broken reeds, and that it is vain and foolish to put confidence in man, even in the good and wise and strong man. But it is a glorious thought that the everlasting God never gets worn out; is never weary of the cries of his children; is never sleepy, or poor, or tired, but is always restful, powerful and ready. But we are lingering in these first thoughts, let us pass on to the text. We have first a voice crying

IN THE WILDERNESS.

This world is a wilderness in the midst of which Christianity has made little clearings here and there while the greater portion is still inhabited by the wild beasts of sin. This is an age of Bibles and missions when steam and lightning have turned tract distributors, but it is said that two-thirds of all the men who live in the earth have never yet even heard the name of Jesus while multitudes who have heard it over and over again, still refuse to come to that precious fountain that has been opened for sin and uncleanness. The voice is yet crying in the wilderness. In this house there are persons whose hearts are a wilderness. The tangled maze of pride and selfishness still furnishes abundant cover for Satan, who like a lion roars, or like a serpent glides from point to point, seeking to maintain his dismal empire.

The voice cries in this wilderness of sin and consequent sorrow, "*Prepare the way of the Lord*," and this indicates that the Lord is coming. Men sometimes make arrangements to take a journey, but changed circumstances make changed plans. Often times men have built houses, but before they were completed death, business or pleasure have called the owners away and the walls have stood tenantless until mold and

decay have claimed them for their native dust. So oftimes men have graded the way for some railroad that never was built, or laid out a town that had none save a paper existence. It is not so with God. His plans do not change. He is not surprised or puzzled by any events which take place from the beginning to the end of time. He is the same yesterday, to-day, and forever. Choosing the Jews, he has maintained that choice in spite of their own wanderings and the hatred of all nations. Promising the Messiah in due time he came. Predicting the return of his people from their Babylonish captivity, when the time appointed arrived he fulfilled his word, and now having sent heradls to proclaim his advent and bid men prepare his way, he will certainly come, as of old, "in due time." You may neglect his warning and leave his way unprepared, but he will surely be here: at an hour when you least expect him he will come.

HOW CAN WE PREPARE HIS WAY?

The text indicates as a first step the filling up of valleys, "every valley shall be exalted." This means, I suppose, that those who are downcast and overborne shall be uplifted by faith and courage. As we have already seen a good part of this chapter is devoted to this very thing. The proclamation of those truths which are adapted to inspire, encourage and uplift. The fact is, that men are prone to dwell in the valley. Not the valley of humiliation but the valley of unbelief. These valleys are very different, one from the other. The valley of humiliation is surrounded by hills that slope away on every side so that though it is low, the blessed sunshine falls on it all day long, and "many plants, especially the one called Hearts-ease, flourish there." The vale of Unbelief is shut in by sharp, precipitous rocks. It is exceeding narrow, so that the sun scarce shines upon it all the year long. Over it hang continually wintry clouds; the deadly nightshade is almost its only bush, and ravens croak on every tree. Now men are inclined to dwell in this narrow, cold, unfruitful, disagreeable valley, and a large part of God's Word is devoted to the work of getting men through the passes repentance and faith over into the low-lying, well-watered, beautiful, blessed vale of humility.

Perhaps there may have come in here to-day, some person whose sky is all dark. His health is poor or his wife is sick, or his child is dead, or his house is mortgaged, or his crops are poor, or his temptations are strong, or sins are heavy, or something else is the trouble, and the result is that he is all despondent and sad, he doubts the goodness of God and is ready to cry out with those infidels that troubled old David, "Who will show us any good?" Now, my brother, that is a doleful place you are in, come up out of it. Get down on your knees and beg God to forgive you for feeling so faithless and unbelieving when there are all around you so many blessings that you don't deserve. And knowing how certain you will be to creep down into that same dark hole unless it is filled up, cast into it all the filthy rags of your own righteousness, all the clumsy, noisy boots of your gospel of contention, ("being shod with the preparation of the gospel of peace") and thus make it impossible to get into such dreary surroundings again. Every valley shall be exalted, your Lord is coming. Don't let him find you sinning against his love, patience and compassion by abiding in such a place as that.

EVERY MOUNTAIN SHALL BE MADE LOW.

Some of you did not come here from the valley. You came from the hill-tops of pride and vanity. You are perfectly contented with yourselves. You have a very lively sense of the shortcomings of ministers, or elders, or deacons, or other Christians. You thank God that you are not like them. You have spent quite a portion of this holy day in thinking about the little mistakes, meannesses or sins of your fellow men. You did worse than that, you have spent some time in talking to others about them; thus distributing the poison of your uncharitable and wicked disposition. How would you have felt if the Lord had come through the door while you were doing that? How quickly you would have dropped from those heights of self-righteousness from which you were calmly surveying the imperfections of your fellows into the depths of self-loathing. I bring you word in the name of the Lord that he will soon be here. Prepare his way by making those mountains low. Let rivers of water run down your eyes, because you have not kept God's law. Pray for faith for if you have faith only like a grain of mustard seed, and say to this mountain of pride, be thou removed hence to that gulf of doubt, it will obey you. In this way the leveling of the mountains may help in exalting the valleys. I do not know which are worse, these high or these low places. Every one that is proud in heart is an abomination to the Lord. Prov. 16:5. And the fearful and unbelieving are cast out of the kingdom with abominable, murderers, whoremongers, sorcerers, idolaters and all liars. Rev. 21:8. Of these two evils choose neither. The redeemed of the Lord are to walk on a highway, in which there shall be no lion nor any ravenous beast like doubt or pride. We sometimes pray God to come over the mountains of our iniquity, and in searching for his lost sheep he does this, but he does not expect to continue doing so. He wants the mountains taken away. He cries to us at this time Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted and every mountain shall be made low.

CROOKED PLACES MUST ALSO

be made straight in order that the way may be properly prepared. Crooked words, not real wicked, outrageous words, but those that are crooked. No lying clear and open, not a slander that the law would reach and condemn, not profane swearing in all its bald deformity, not obscene and infamous language, but the white lie, the tittle tattle gossip, the byword that says I would swear if I dared, or the story that has a flavor of indecency, these crooked places must be made straight. Hold your tongue until it is time to speak; a word unspoken is a sword in your own hand, a crooked word spoken is a sword in the hand of an enemy. Pray God to guard your lips. "If any man offend not in *word* the same is a perfect man and able also to bridle the whole body." *Crooked* transactions, not those that are openly and confessedly fraudulent, but those that are a little crooked, where the representations are just a little aside from the truth, where the unfair advantage is so slight that it seems hardly worth mentioning. Crooked things must be made straight. Idleness in a minister, an overcharge from a physician, pleading a bad cause by a lawyer, putting the large on top and the small below in the farmer's load,—the great God don't come to us with any thing but a scourge of small cords while these crooked things are not straightened. Let your yea be yea, and your nay be nay; whatever is more than these comes of evil. Provide things honest in the sight of all men. Do you want to know what is the great hindrance to the sanctification of the church? It is doubt and pride, distrust and self-righteouness. Do you want to know what is the hindrance to the conversion of sinners? It is crookedness. There is no charm like it for putting a sinner to sleep. A sinner will think of, tell of, and gloat over the crookedness of a Christian while he is sinking into hell. Prepare the way for God to come to that sinner. Let the crooked be made straight. An infidel once said to an old Christian: "Well,——, you know all about religion, tell us the road to heaven." The old man replied: "Turn square around and go right ahead." Take away the stone that keeps him in his cave. You must also make

THE ROUGH PLACES PLAIN,

and smooth if you wish to prepare the way of the Lord. There are frequently persons who pride themselves on speaking their own minds fully. By this they mean to say that they are in the habit of saying true things in an ill-mannered way. Somteimes ministers do this, and when their rough places have produced their natural effect and alienated men from the house and cause of Christ, they charge it over to inate depravity of the human heart. Paul so far as possible without sin, became all things to all men, that by all means he might save some. He endeavored to please all men to their edification. Christ conformed to all the innocent social and religious customs of his day. The Saviour wants a church without spots or wrinkles; wrinkles are rough places that he wants smoothed out. Many persons seem to think that if they have no crooked places, if they straighten them all out they may have as many rough places as they please. This is an error which grows out of the fact that men are almost all one sided and incomplete, that a fully developed symmetrical nature is so rare. And in this Scripture we have an indication of the authorship of the Infinite One. He does not cease this direction respecting the preparation of the way for his coming until he has indicated in brief strong lines the great hindrances that stand in the way. Valleys, mountains, crooked things and rough places these are what must be gotten out of the road before the Lord comes. I think there will be some one saying: Well, this is

A HOPELESS TASK;

it will never be done. So it would indeed be a hopeless task if men alone were agents, but the whole course of this Scripture is to show that God is himself interested in this matter and will not abandon it until it is done. He plants his love in our hearts and increases it day by day. Love increases our faith, humbles our pride, straightens our words and deeds, makes our words tender and our tones low. Love has spanned the great gulf between earth and heaven, and is bridging the chasms that sin has opened between man and man. This is not a hopelesss task. We can do all things, even this thing, through Christ who strengthens us. The Gospel is not a failure; it may be foolishness to the Greek and a stumbling block to the Jew, but to all that believe it is the power of God. Let us take from this lesson the warning and comfort that God intends, and while we rejoice that he is coming to rule here in this world, that every enemy is to be put under his feet, let us each one do his part to prepare the way. If men must, or will, go down to death eternal, let us see to it that we are clear of their blood. Let us exalt the valleys, bring low the mountains, straighten out what is crooked, and make the rough places plain, then the glory of the Lord will be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it.

The Morgan Monument.

RECEIPTS FOR WEEK ENDING OCT 22.

Jno. H. Wolf, 10 cents.
Solomon Garrison, 5 cents.
M. Plummer, 50 cents.
Anna Paley, $1.00.
Mrs. A. A. Baker, $2.15.
H. D. Whitcomb, $1.00.
Total, $4.80. Grand total, $682.95.

The Morgan Murder.

A REMARKABLE CONFESSION BY ONE WHO TOOK PART.

(NEVER BEFORE PUBLISHED.)

EDITOR CYNOSURE:—Having reflected much on the subject of writing out the revelation made by one who confessed to me his complicity in that horrid affair, the murder of Morgan, I have come to the conclusion that I would do so, and commit it to you, and leave it entirely to your discretion about giving it to the public through the medium of the *Cynosure*. I have hesitated of late, as I have seen confessions, said to have been made by those engaged in that diabolical act. They do not agree in all things, nor with that which I am about to relate; but I think the apparent discrepancies may be accounted for, as the persons engaged in the act were, according to the following relation made to me, entirely unknown to each other, and had no communication with each other before the murder, and immediately separated to their homes. They probably relate the circumstances as they appeared to them, at the time, and the lapse of time intervening might make some difference in their statements.

As near as my memory serves me, some thirty-three years ago, in the course of my labors in the ministry, I held a meeting in Monroe county, Michigan, and organized a church. Among the converts in that meeting was an old man (at that time seventy years old) who appeared deeply affected and interested; and well do I remember seeing the tears roll down his aged face as he told of his sinful life, and the hope that he was now permitted to entertain, that his sins were forgiven and that he was reconciled to God through Christ Jesus our Lord. In short, he professed to be converted, and expressed his desire to be baptized and to unite with the church. With many others at the same time, I baptized him and received him into the fold of Christ, and have no reason to think but that he lived the rest of his days a devout Christian life.

Some time after he came to my house, and in the course of conversation gave me to understand that he wished to make some communication to me privately. We walked out into a cornfield and sat down. He then said, "Brother, I want to tell you a secret, but I want you to give me your solemn promise not to reveal it while I live."

I laid my hand upon his knee and said, "Brother, keep your secret; I don't want it. While you keep it yourself it is safe."

"But," said he, "I want to tell you and to ask your advice."

I replied, "That alters the question. If you wish to tell me and think my advice necessary, I am ready to give you the assurance you require."

"But," said he, "I want to ask you a question first. Do you think that a man can be a Christian and a Mason?"

After a moment's hesitation I replied, "I cannot answer for others, but I could not."

He then said, "I thought you would say so. Now I have been a Mason since I was twenty-one. For many years I have not been among them at all, and don't know whether they know anything about me now. You have heard of the Morgan murder?"

I replied that I had.

He then said, "The secret I wish to tell you is this: I was one of the six that was detailed from as many different lodges to assassinate Morgan. There was great excitement among the Masons. A special meeting of our lodge was called; a man was to be selected for some especial duty. We knew not what it was for, but supposed it in some way to relate to Morgan, as he had been abducted. I happened to be the one selected. I received my instructions from the officers of our lodge: I was told to repair to an old fort (Niagara) on such a night, at such an hour without fail; I would meet there five other men; that we were not in any way to recognize or speak to one another; that a man would come out from the fort, give us the signs, etc., so that we would know it was all right; that we were to follow him and obey him implicitly. I went, for it was as much as my life was worth to refuse; and sure enough there were six of us looking at one another; not a word passed. We had not to wait long, till a man came out of the fort. He walked straight to us; gave us the passwords and signs, and told us to follow him. We did so; he led us into a magazine, and there we found Morgan—and oh! brother, if ever you saw a miserable looking being he was the one. They had his tongue cut out then, and he looked more like a dead man than a living one. The man who had taken charge of us directed us what to do. There were chains provided like log chains; we wound the chains around Morgan, beginning at his hips, till we reached his arms, fastening them so that they could not come loose. Then the officer told us to take Morgan up and follow him. We did so; he led us to the bank of the river where we found a boat with a plank laid across the gunwales, one end tied down with a heavy cord. The officer then caused us to draw lots to see who was to cut that string [and here the old man's face brightened as he said it], I was always glad that it did not fall to my lot to cut that string. We placed Morgan on the other end of the plank that extended over the water; then we rowed out until we got to the middle of the river when we were told to hold on. The officer then gave the word to the man who had the knife in his hand; he cut the cord, and Morgan went to the bottom. We rowed to the land and immediately separated. There was great excitement on both sides of the river. They had the river dragged, but the body was not recovered. Now, brother, until lately I have thought that this was all right; it was the fate Morgan brought on himself by his own oath. He had published a book and revealed the secrets of the order, and met his fate. But since I have experienced religion I think it is all wrong and am satisfied that a man cannot be a Christian and be a Mason. Now, brother, I want your advice. What shall I do about it?"

After a moment's reflection, I answered, "Brother, do nothing. Do nothing. Let the secret die with you. Let no one else know of this, as you would render yourself liable to process of law, or death by the hands of the Masons. I have heard you tell with tears streaming down your cheeks that God had pardoned your sins, and when he pardons he does not do it by halves, and when he justifies, who is he that condemneth? 'It is Christ that died, yea, rather, that is risen again,' and he is risen for our justification."

The old gentleman took my advice, as I never heard any more about it from him. This with other things convinced me that Masonry is the devil.

B.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electo ral colleges, and a direct vote for Presi dent and Vice-president of the United States.

Beer Bummer Republicanism Repudiated.

BURLINGTON, Iowa, Oct. 13, '81.

The election is over; but the Republican grandees of this (Des Moines) county are not so full of laugh now, as when in county convention they repudiated the State platform. The Democrats have elected the Senator and both Representatives, and also the entire county ticket, with one single exception.

We hope that those Republicans who think they were born to manage, and who go for policy instead of principle have learned a lesson.

Our statement in the *Cynosure* of Sept. 15th, that "there are a great many Republicans who will refuse to vote for men who dare not avow their principles, or for men who are so weak as to confess that they have none," has proved true. Let future Republican conventions "take due notice and govern themselves accordingly." Yours, SOLDIER.

Arbitration and War.

One of the planks of our American platform is that arbitration should be the substitute for war. I think too little attention has been paid to this subject, and I desire to present a few thoughts on the lawfulness of war taken from Wayland's Elements of Moral Science, p. 441:

"1st. The individual has by the law of God, no right to return evil for evil, but is bound to conduct toward every other individual of whatever nation soever upon the principle of charity.

"2d. The individual has no right to authorize society to do anything contrary to the law of God. That is to say, men connected in societies are under the same moral law as individuals. What is forbidden to the one is forbidden also to the other.

"3d. Hence we must conclude that an injury is to be treated in the same manner; that is, we are under obligation to forgive the offending party, and to strive to make him both better and happier. (Rom. 12: 19-21.)

"4th. Hence all wars are contrary to the revealed will of God, and that the individual has no right to commit to society nor society to commit to government the power to declare war.

"Such seems to me to be the will of our Creator, and hence that to all arguments brought in favor of war it would be sufficient answer that God has forbidden it, and that no consequences can possibly be conceived to arise from *keeping* his law so terrible as those which must arise from *violating* it. God commands us to love every man, alien or citizen, as ourselves; and the act neither of society or government can render it our duty to violate this command.

"The miseries of war are acknowledged. Its expense begins to be estimated. Its effects on the intellectual, physical and moral condition of a nation are deplored. It is granted to be the most calamitous remedy for evils and the most fearful scourge that can be inflicted on the human race. If it is not necessary it must be intensely wicked.

Continued on 9th page.

Correspondence.

"Falling away" from the Truth.

It would not be acceptable to the ears of Roman Catholics if they were accused of apostasy, and from our standpoint they decidedly are.

We are told in the Word of God of the trying time which shall come, when there shall be a "falling away" from the church—an apostatizing prevail. But if there is an apostasy or falling away, it must be from the church of God, and not from any form of religion contrary to the Word. It could not be said of the worshipers of Brahma that they had departed from the faith, for they never had any faith. Nor could it be said of any of the religions of any country that is not Christian.

In 2 Thess. 2:3 we find in the original *apostasia*, translated in King James' version "a falling away" and in the new version "the falling away." The latter is more specific, referring more pointedly to the time in question.

In 1 Tim. 4:1, we find *apostasontai* translated "shall depart from," and in the new version it is translated "shall fall away from." Both words are from *apo*, from, and *histami*, to cause to stand, and this "causing to stand from," or "falling away" is also expressed forcibly by the word apostasy, and which is so similar to the Greek word referred to.

But could the Romanists think for one moment that the word *apostasia*--apostasy--was their watchword, and written on their church doors, printed in golden letters over their altars, and stamped on every image which they kneel before.

There are many who are afraid to admit what they think is right, while there are others who have looked at the compass and have found that they are a total wreck on some distant rock; and those who are saved from the old ship are saved by life boats sent by a friend in need.

But what can the world think of the opposition which the Romish church has to the Word, whether in the public schools or in the family circle. When Paul preached at Rome he did not conceal the Word, but urged the study of it. Are they not then an apostate church? They conceal, to a certain extent the Word, and construe it to meet the demands of their selfish desires.

Again, there are a few ex-priests who have taken the Scriptures only as their rule of faith, and the result is, the Romish church would kill them if they were not afraid of the law, or of losing popularity among the people, judging from the past history of the church and its present assertions.

Rev. James O'Connor is stopped by a mob, and is compelled to ask the aid of the civil authority, which evidently stood nearer to God and his Word, than the Romish church, which calls all apostates but themselves.

Still may we be glad there are some who will still cling to the teachings of the apostle Paul, the founder of the church at Rome; and according to his teachings, the present Romish church has apostatized, and fallen from the true Christian standard. Yes, apostasy is the corner-stone on which the Romish church is built. But if every priest would give the simple Word of God to their parishioners, there would soon be no popish ceremonies existing in a nominal Christian church, and this would be a true test of apostasy, whether in the Romish or the Protestant churches.

C. W. Higgins

Don't Agitate.

The following is a copy of a resolution offered at the last annual conference of the church of the United Brethren in Christ for Colorado:

"Whereas, Worldly amusements, and worldly associations, especially oath-bound secret clans are incompatible with the Word of God and are not congenial with the faith and doctrine of this church,

"Resolved, Therefore, that we record ourselves as standing by the faith and doctrine of our church in opposition to these worldly institutions"

A wise-acre arose (who was transferring from Des Moines to Colorado Conference, name, Roberts,) and made a speech (as he was wont to do) and professad a great deal of fealty and fidelity to this church, but moved to amend by striking out the resolution and insert, "We take the General Conference ground"—"Don't Agitate." Well he has gone over the range since, somewhere on the western slope of the Rocky Mountains—left the United Brethren, and was perhaps crossing the Rubicon when he offered this last amendment. With all his fealty he is gone, and one of the getters up of this resolution helped vote down his own document, as he is wont to be on the other side. This element has nearly ruined this Conference, as decrease will show. I believe it was Finney who said, "Agitate, Agitate, Agitate," but this church now has a doctrine that won't bear agitation from General Conference. Will they not agitate intemperance, polygamy, Sabbath desecrations and the glaring sins of the day? Heaven pity us!

Denver Solid Rock.

Our Mail.

Miss Mary E. Tynan, Sunnyside, D. T., writes:

"Secret societies hold full sway out here. The walls of our house needed papering over: I could not buy wall-paper, and so concluded to use some of the old Cynosures. I did so, and a few days after a man who came in told me that 'I insulted every man who entered my house by putting that paper on the wall.' I told him that if they were afraid of taking the paper in their hands I would save them the trouble of holding it, and would paste it up for them to read. And they do read it."

From R. B. Smith, Aurora, Ill., writes a good word for the Cynosure, as follows:

"I have taken the Cynosure many years and love it dearly for its Christian spirit and its solid unanswerable arguments against the devil's right hand agent, the lodge."

Friend T. K. Buf kin, Lynnville, Iowa, writes this bit for the Oddfellows, we suppose:

"An Oddfellow told me some time ago that the Oddfellows here had surrendered their charter and that the Masons were setting up with the corpse—which we hope will soon be buried, or it may smell as bad as Hiram Abiff's after it had been buried fourteen days on Mt. Moriah 'in a grave six feet perpendicular, due east and west.'"

Geo. McElheny, Darlington, Pa., writes:

"Rejoicing in the growing interest of Sabbath and anti-rum reform in the land, we pray that the anti-secrecy movement may have the regard and support which it fairly demands. Surely no one who comprehends the silent, veiled, incessant workings of secret organizations can consistently permit the claims of other reforms to so engage his attention and energies as to cast into the shade the cause so long and faithfully advocated by the Cynosure. Friends of the cause, remember, 'What thy hand findeth to do, do it with all thy might.'"

I. N. Brown, M. D., Laurel, O., writes:

"The leaven is working here, and I find quite a number wishing for more light."

Mr. Brown has been using tracts, and sends with the letter for twenty-four different kinds more to continue the work. It is no wonder that men around Laurel are wanting "more light." They have had enough to make their darkness visible, and the desire for more is a natural consequence. Let others take a hint from this example.

Mrs. A. Merrill, Woodland, Cal., sends a note from the sunset State:

"Bro. D. A. Richards is doing what he can to scatter light by way of lecturing and preaching against secrecy—so much so that Californians do not feel disposed to help him financially, and last week he lost his horse, also. We are doing what we can for him, but we are few and poor. I wish he might be kept in the work, for I think his lectures are just what are needed here. . . . Pray that the Lord will give us courage to stand for the truth."

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.
H. H. Hinman, Wheaton, Ill., N. C. A Agent in the South.
E. D. Bailey, Willimantic, Conn., Agent for the N. C. A. in New England.

Degree Workers.—(Seceders.)
D. P. Rathbun, Bath, N. Y.
S. E. Starry, " "
Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.
H. S. Taft, Eastmanville, Mich.

State Lecturers.
California, D. A. Richards, Woodland,
Indiana, S. L. Cook of Albion.
Missouri, M. N. Butler of Albany.
New Hampshire, L. D. Bryant of New Market.
Wisconsin, Thos. Lowe, Baraboo.
Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, Jackson, Miss.
J. L. Barlow, Willimantic, Conn.
J. P. Richards, Belmont, Wis.
A. H. Springstein, Pontiac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, 194 Adelphi St., Brooklyn, N. Y.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Roxabell, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 805 H St., N. E. Washington, D. C.
Joel H. Austin, Lima, Ind.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
D. B. Turney, Benton, Ill.
J. F. Browne, Camp Nelson, Ky.

Liberty in France.

Liberty is widening and strengthening in our laws. Our soldiers are relieved from compulsory attendance on religious services. Protestant officials are no longer obliged to attend mass on public occasions. Religious books, whether sold or given, are no longer the object of prohibitive laws. A simple declaration is all that is needed in order to hold a public meeting or deliver a lecture. Public schools may be taught by Protestants as well as by Roman Catholics, and perfect freedom for all in respect to burial-grounds has been voted by three hundred and forty-eight against one hundred and fifty. Surely all these steps forward, legally and quietly taken and secured, point to a most favorable time for the spread of the Gospel.—*Evangelical Christendom.*

—The *Pacific* relates a beautiful incident connected with the raising of a fund for the Congregational Theological Seminary in San Francisco. A modest and beautiful young lady called at the house of the agent, to whom she was an entire stranger. She left a little package which she said would explain itself. Upon opening it, there was found a very valuable coral necklace, and a card on which was written, "To be sold for the Theological Seminary. Original cost, $50." There was no signature.

—President Jackson when he left the White House retired a poor man to his farm in Tennessee. In his old age, it is related, he became a convert to Christianity and was duly elected an elder of the church with which he had united. On taking his seat he observed with pride that he valued his new office more highly than any political honor which had been conferred upon him. He knew then what he had not known before: that it is possible for one who experiences sudden vicissitudes of fortune to live contented and die happy; that there is no happiness without the love of Christ, and no contentment save in the consciousness of having performed one's duty.

—Richard Baxter said a good thing when he said of some who lived in his day, that they had a "wheelbarrow religion"—they "went when they were shoved."

When God would educate a man he compels him to learn bitter lessons. He sends him to school to the necessities rather than to the graces, that, by knowing all sufferings, he may know also the eternal consolation.

If men are to be fools, it were better that they were fools in little matters than in great. Dullness, turned up with temerity, is a livery all the worse for its facings; and the most tremendous of all things is a magnanimous dunce.

Home and Farm.

Onions.

Apart from its flavor the onion possesses medicinal virtues of a marked character. When eaten in moderation it stimulates the circulatory system and the secretions, and the consequent increase of the saliva and the gastric juice promotes digestion. The large red variety is an excellent diuretic, and two or three small white onions are recommended by Buckland to be eaten raw as a remedy for insomnia. They are slightly tonic, and to a certain degree nutritious. Since cooking deprives them of some of their volatile oil, and a little parsley dipped in vinegar and eaten after them partly overcomes the odor they impart to the breath, surely their virtues may plead for their more frequent use, especially as an adjunct to other articles of food. Mild and sweet in their native Orient, they are smaller and more pungent as they are transplanted to colder regions. The onions of Valencia and Bermuda surpass our own in sweetness and succulence, but we have many excellent sorts, which bear local names, given in accordance with their size, flavor and season.

The yellow onion is mild in flavor and an excellent keeper. A rather large, light-red onion, streaked with green is juicy and sweet, but, because less solid than some other sorts, does not keep so well; a dark-red variety, large and strongly flavored, keeps well, and is remarkable for its diuretic properties. The small, white pickling onions are true silverskins, sown late in the spring in rather poor soil in order to dwarf them; the mature silverskin or large white onion is one of the best varieties now in favor. The small silverskins make the nicest pickles when they have been cooked for five minutes in salted boiling water, and then thrown into cold water for half an hour, while the vinegar to be used with them is being scalded with spices; they are strained from the water when quite cold, placed in glass or earthen jars, and covered with the scalding vinegar; after remaining for twenty-four hours the vinegar is again scalded and poured again upon the onions, when the jar containing them is tightly closed from the air. A soup made from onions is regarded by the French as an excellent restorative in debility of the digestive organs. It is made by frying golden brown half-a-dozen sliced onions in sufficient butter to prevent burning, with a teaspoonful of sugar, two quarts of clear soup are next added to the onions, together with a bouquet of sweet herbs and a palatable seasoning of salt and pepper; these ingredients are allowed to simmer gently together for about a quarter of an hour while some slices of bread are being toasted and placed in the soup tureen; the bouquet of herbs is then removed, and the broth and onions poured upon the bread, when the soup is served hot.

Two other preparations of onions may be mentioned as excellent. One of onions and eggs is made by peeling and cutting Valencia onions in slices about a quarter of an inch thick, seasoning them with salt and pepper, frying them until tender, without burning, in butter; they are then transferred to a hot dish with a skimmer, a lemon is squeezed over them, and half a dozen poached eggs are laid upon them. A German dish of onions and cheese is made by placing half-inch slices of large onions in a buttered baking dish, seasoning them with pepper and salt, and cooking them just tender in a hot oven. They are then arranged on a dish without breaking; a little grated cheese, preferably Parmesan, is dusted over them, and the dish is returned to the oven long enough to slightly melt the cheese, when it is ready to serve.—*Juliet Carson.*

Cheap Food and Good Food.

Dr. Dio Lewis says:

To make the best bread that can be made of wheat, obtain good wheat and grind it without bolting; mix it with cold water until it is as thick as can be well beaten with a spoon; after it is thoroughly beaten down, put it into a large iron pan composed of many little ones, which must be first made hot; put it then quickly into a hot oven and bake it as rapidly as possible.

Indian corn makes excellent nourishment. It contains a large amount of oil, has remarkable fattening qualities, and is likewise remarkable as a heat producer.

Rice keeps its consumers fat, but it lacks the elements which feed the muscles and brain.

Potatoes, both Irish and sweet, are very poor for brain and muscle.

Of meats the best for heat and fat are pork, mutton, lamb, beef and veal; for muscle, brains and nerve, beef, veal, mutton, lamb and pork.

In cold weather fat meat, butter and the like will keep the body warm; and in warm weather, milk, eggs, bread, and summer vegetables will keep it cool.

There is no difficulty in a poor man's having meat for his family every day. Take, for example what is called a shank of beef. The very best can be bought for a fraction of what the dearest parts cost. A single pound cooked in a stew with dry bits of bread will make a meal for an entire family.

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, Oct. 27.—God resisteth the proud, but giveth grace to the humble.—James 4:6.

Friday, Oct. 28.—God is my salvation and my glory: the rock of my strength, and my refuge, is in God.—Ps. 62:2.

Saturday, Oct. 29.—Trust in him at all times; ye people, pour out your heart before him: God is a refuge for us.—Ps. 62:8.

Sabbath, Oct. 30.—Ye shall be holy; for I *am* holy.—Lev. 11:14.

Monday, Oct. 31.—Ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's.—1 Cor. 6:20.

Tuesday, Nov. 1.—Now once in the end of the world hath he appeared, to put away sin by the sacrifice of himself.—Heb. 9:26.

Wednesday, Nov. 2.—He that keepeth his commandments, dwelleth in him, and he in him, and hereby we know that he abideth in us, by the spirit which he has given us.—1 John 3:24.

—A broker in New York is buying up Confederate bonds, paying $2 50 per 1,000. He is buying for others whose names he does not disclose and has accumulated millions of the stuff.

—The elections in Ohio resulted in the choice of Foster, Republican, by over 24 000. The Prohibition vote was about 12,000. In Iowa a small vote was polled but the Republican plurality was 40,000.

—Great destitution prevails among the working people on the north coast of Labrador and on the Island of Anticosti. Many families have had no flour for six weeks, and have been living on herrings and potatoes. Low fevers prevail in consequence, and many deaths have occurred.

—The Paris *Bourse* publishes a letter from Gen. Sir Garnet Wolseley in which he says he earnestly trusts the channel project may never be carried out, as he feels that its construction will be a lasting source of danger to England.

The National Christian Association.

221 W. Madison St., Chicago.

President—L. N. Stratton, Syracuse, N. Y.

Vice-President—A. D. Freeman, Downer's Grove, Ill.

Rec. Sec'y—John D. Nutting, Chicago.

Cor. Sec'y and Gen. Agent—J. P. Stoddard.

Treasurer—W. I. Phillips.

Directors—Philo Carpenter, J. Blanchard, Samuel Plumb, C. R. Hagerty, E. D. Bailey, A. D. Freeman, D. P. Baker, A. T. McDill, H. L. Kellogg, E. A. Cook, John Gardner.

President of the National Convention—A. M. Milligan, Pittsburgh.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, OCT. 27, 1881.

New and Important Helps.

Ex-Bishop Milton Wright has issued the first number of the *Reform Leaflet* from his present residence in Richmond, Indiana. We shall copy most or all of the contents of the *Leaflet* into the columns of the *Cynosure*. The *Leaflet* is issued quarterly at 10 cents a year. If you send a dollar ten copies will be sent to friends named by yourself, or he will send them for you to names selected by himself.

We think it a pity that Bishop Wright could not have gone in with the *United Brethren Reformer*, and lent his strength to that very important movement. But it has ever been the fate of reformers to follow their individual, independent convictions, and so weaken themselves by division. The results of such division are not, however, all evil. In the endless diversity of human taste and intelligence, two reform movements will always draw more over from the side of the enemy than one; and as reformers dissent from each other and so weaken and humble each other, Christ, to whom it belongs, gets the glory of the reformation, and no flesh can glory in his presence.

When Abolitionism began to split and divide, the religious worldlings, who were "as much opposed to slavery as you are," raised the cry, "Abolitionism is going down." "The Abolitionists are fighting among among themselves." "No," said Joshua Leavitt; "the river of reform has only filled its banks, and is overflowing into new channels." So will it be again.

This dividing up and contending among reformers, is, however, grievous. Bishop Wright ought to have been re-elected. He is a most estimable gentleman and Christian, and writes with great ability and force. There were reformers enough to have elected him by a powerful majority but for the influence of evil men and mistaken counsels. His movement and that represented by Prof. Tobey and Dr. Davis will ultimately become one. When the eye is single and the watchmen shall see eye to eye; then the Lord will turn the captivity of Zion.

Speak the Truth: Fear not.

A few years ago when Rev. D. P. Barker was pastor of the Congregational church in College Springs, Iowa, the Oddfellow lodge was so powerful and confident of popular favor that they made a personal and violent attack upon him for expressing in a Fourth of July address the desire that all secret societies should be abolished. Bro. Barker's friends rallied to his help and there was imminent danger for a time that between them and the Oddfellow crowd there would be a pitched battle. Later, while Bro. Phillips was pastor, the Oddfellows built a fine, large hall, and the order promised itself many and prosperous years. But now the fine hall has become an attachment to Amity College, a strongly Anti-masonic institution, and the few Oddfellows who have so little regard for their character as to remain members have carried the corpse of the lodge to Bradyville, seven miles away, where they still meet for an occasional wake but yet under the name of College Springs Lodge.

Prominent members of the order at the time of the assault on Bro. Barker had their eyes opened to the iniquity of the system, and have since renounced it, accepting Christ as their only way of salvation, and are nobly sustaining our reform. Thus in its "pitch of pride" and power the lodge began its plunge to ruin, through the honest, outspoken testimony of one humble man of God as the immediate agent.

The same declension and overthrow of the lodge has followed at Wheaton and other places, but only where the truth has been spoken fearlessly in the name of Christ.

"Show thou thy light. If conscience gleam,
Set not the bushel down,
The smallest spark may send his beam
O'er hamlet, tower and town."

The Morgan Confession.

The remarkable confession which appears in another part of this number is not printed without some inquiry into its authenticity and genuine character. So far as we have learned there is good evidence in respect to both. The names both of the writer of the article and of the aged man who made the confession, though known to the editors, are withheld for the present for good reasons. It is enough to say that the name of the latter is not one of the five mentioned by John Whitney in his confession to Hon. Thurlow Weed, namely: Whitney, Garside, Chubbock, Col. King and Richard Howard. Whitney mentions but these five, the present confession says there were six; Valance says he had two companions. Whitney only gives the names. If they were chosen as stated in the present confession it is improbable that the names of all should be familiar to any one of them, nor is it at all unlikely in the awful and suppressed excitement of the hour and in the night, that each one could be sure whether there were five or six engaged. Their thoughts would be too deeply occupied with their horrible business to carefully note details and fix them so securely in the memory that there might not occur discrepancies twenty years later.

The statement in the present case that the tongue of the unfortunate man was cut out before the drowning seems to be an improbability. An excited imagination united with a keen recollection of the Master Mason's oath would readily account for what may have been only a supposition.

The main facts of the case, however, are corroborated by this confession—that Morgan was put to death, and not, as the lodge reluctantly confesses, by a few foolish and irresponsible Masons, but by an official order for which Freemasonry as a body is responsible.

Yorktown.

The centennial celebration of the surrender of Cornwallis, the last victory gained by Washington and his French allies which decided the Revolutionary war, is over. The press reports put the entire proceedings in a murky shadow of petty quarrels between the foreign visitors, execrations of the soldiers that they were compelled by superior orders to wait on the Freemasons, execrations of the barkeepers at their losses, clouds of dust, and plenty of discomfort. "Everything was out of joint and everybody was mad," was one comment. This is the picture without the bright spots which were not wanting.

The original programme was for a month of festivity, dancing, parading, feasting, with a hybrid religious service on the Sabbath, and a Masonic heathen cermony as the central point of interest. This was to begin on October 6th, the anniversary of the day when Washington began his first parallel within 600 yards of Cornwallis' works. The tedious performance was to drag along until the 21st. The actual celebration began Tuesday afternoon and closed on Thursday. The President's brief address, the military review and the honors paid to the British flag at the close of the ceremonies were among the few redeeming features of the celebration.

The whole proceedings took hue from their Masonic center-piece, and the programme in its conception and execution partook little of that American spirit which it presumed to commemorate. Says one correspondent: "The failure of the affair is no surprise, but the temerity of the projectors of the scheme is worthy of admiration. The audacity of the thing was incomparable, and as planned and carried out was the most stupendous confidence game ever played on the dear guileless public."

In 1781 when Lieut-Col. Tilghman, one of Washington's aids, reached Philadelphia on fleet steeds at midnight, Oct. 23d, and the patrolmen, as they caught the word from his nervous lips, cried out the night-hours to the waking city with the thrilling words added, "and Cornwallis is taken," the people turned their joyful and streaming eyes to God in devout thanksgiving. Congress marched in procession next day to the Dutch Lutheran church to "return thanks to Almighty God," and the 13th of December was proclaimed as a day of thanksgiving and prayer for this signal mark of Divine favor. How inconsistent in the presence of our fathers' devotion to arrange for such a celebration as we beheld last week!

The Masonic performance on this occasion we will reprint from the *Tribune* dispatch. U. S. Senator J. W. Johnston of Virginia, was chairman of the Congressional Commission in charge of the nation's share of the proceedings. He closed his brief address on Tuesday with the following Masonic peroration and falsehood:

"And now, as an appropriate opening of our celebration, the corner-stone of the monument will be laid with all grand and solemn ceremonies befitting so grand an occasion, by the order of Ancient, Free, and Accepted Masons, of which Washington himself was the chief member."

Then reads the report: "Workmen under the direction of the Grand Master of Virginia then laid the corner stone according to 'the ancient and honorable rite.' The chair occupied by the Grand Master on this occasion was one which Lord Bottetourt, when the loyal Governor of the Old Dominion, presented the Grand Lodge of Virginia, and in which George Washington sat when Grand Master of the Virginia Masons. The sash and apron worn by Grand-Master Peyton S. Coles, of Virginia, were worked by Mrs. Lafayette, and presented to Washington in 1784 at Mt. Vernon. Afterward, in 1812 they were given to Washington Lodge, of Alexandria, Va., by Major Lawrence Lewis. The gavel was made from a portion of the quarter-deck of the United States frigate Lawrence, the flagship of Commodore Perry at the battle and victory of Lake Erie, Sept. 10, 1813, and was presented to the Masonic Veterans' Association by a venerable brother of the Rev. Marshall B. Smith, June 2, 1880. Judge B. R. Welford of Virginia, Masonic orator, then made an eloquent address, at the conclusion of which the ceremonies ended. Immediately afterward President Arthur and party left for the steamer Dispatch."

Doubtless Mr. Arthur was glad to get away from such a scene. Secretary Blaine and the foreign delegations were not present, through a fortunate blunder of some of the managers. The guests of the nation were spared the spectacle of our disgrace. The lodge in attempting to exalt itself at the expense of Washington did not hesitate to falsify history and discredit his own words in regard to his relation to the order.

The press has already spoken in protest against this affair of the lodge; we are glad to add from the *Evening News* of Detroit, a journal having a daily circulation of 44,000, the following scathing rebuke:

"What mechanical or other facilities for laying corner-stones o public monuments does the order o Freemasons enjoy which other societies do not possess? Or what con

stitutional connection with government, national, state or municipal, have these fanciful gentlemen, that they come forward on every occasion of the sort to monopolize the ceremony? What national significance was there in their performance of their function at Yorktown? In the abstract, perhaps, corner-stones, of whatsoever kind, are as well laid with their mummery as with any other mummery, and indeed would be as well laid without any mummery at all by the mechanic and his helper who do the real work. But why should one organization have the monopoly of the business? Is Freemasonry the established religion of the United States? Or are the secrets of it, the real esoteric and mysterious abracadabra of American politics? Who or what do they represent? Certainly not the whole people; for a majority of the people are not Masons, and millions of the people, whose rights and opinions are as sacred as those of their fellow-citizens, look upon their organization with disfavor. Why don't the others have a chance to air their good clothes and their perfunctory ceremonies now and then in a country where all persons, all sects, and all societies and orders are supposed to be free and equal before the law. We haven't the slightest doubt but the Grand High Hoki Poki of the Knights of Pythias, or the Supreme Right Worthy High Monkimonk of the Noble Order of Red Men, or the Supreme and Right Valiant and Noble Grand Eminent Commander of the Knights of Honor, could handle a trowel on such an occasion with as much mechanical skill, ceremonial unction, and bravery of ribbons and feathers and aprons and gewgaws as the Supreme Right Worthy Grand Eminent What-ye-call-'em of the Free and Accepted Masons. Give 'em all a chance."

—The address of Pastor P. A. Seguin of the French Protestant Mission of New York is No. 465 Second Ave., New York city, instead of 190 Bleecker street, as we before noticed. The latter address is only the hall where his services are held. We shall next week print a letter of recantation of another reformed priest sent us by Pastor Seguin. The news of this work on another page is very encouraging. With the blessing of God on their labors Bishop McNamara ank his coworker will far remove from our country the dismal apprehension of Romish supremacy.

—Bro. Hinman reached Columbus, Miss., and the home of Bro. Tapley in the old Feemster neighborhood, on the 14th inst. On the next Sabbath he rode sixteen miles on mule back and preached at Pleasant Ridge, and spoke in Brownlee's Chapel in the evening. With Bro. Tapley he is now making a trip in northwestern Alabama which will consume about two weeks. He then hopes to go to Mobile and New Orleans. He found at Columbus that there was much destitution through the loss of the corn crop, and had to diet on corn bread and molasses. Bro. Tapley shares in this poverty of the country. Both himself and wife are now somewhat relieved of family cares and can give more time to the Gospel reform work. Let the generosity of the friends at the North help them "in basket and store" so that they may be able to labor freely.

—The programme of the Connecticut State meeting this week is an excellent one. Mrs. E S. Crumb of Forestville, Conn., Elder Barlow and Secretary Stoddard speak on the first evening. During Wednesday there are discussions on the duty of churches towards the lodge led by F. B. Dickinson, pastor of the Baptist church in Ansonia, and on the relation of the orders to temperance and benevolent work led by Prof. Bailey. On Thursday come discussions on political action, on the New England work and addresses by Revs. Knouse of Deep River, Mackey of Canaan and Barlow of Willimantic. Addresses on the two evenings are by Mrs. C. S. Whitney of Hartford, and brethren Stoddard, Barlow and Bailey. Such a programme is worth the attention of as large and intelligent a gathering as ever assembled in the "Land of Steady Habits."

Continued from 5th page.

If it be not in the highest degree useful it ought to be universally abolished."

To this let me add that all war as practiced by all nations involves the commission of the following specific violations of the moral law by every soldier:

1st. He is forsworn. He takes the oath to obey his commanding officer without any reservation of the rights of conscience or private judgment. His will is merged in the will of another.

2d. Strategy is the soul of war; and strategy is but another name for falsehood and fraud practiced upon our enemies. Each soldier is a party to such sin.

Can it ever be necessary that Christian men and Christian nations should thus violate the law of God? No. Wars do not protect nations.

Those nations that have the greatest armaments suffer most from the calamities of war. Those nations which have no means of defense from hostile attack have suffered the least. This is true of Europe for the last one hundred years.

Political changes do as surely come by peaceful as by violent methods and when they do come are far more beneficent in their results.

Arbitration is simpler, easier, safer, infinitely cheaper and better than war. The cost of the Geneva arbitration, including the $15,000,000 paid the United States, was less than it would have cost either nation to wage war for a single month, and the treaty was stained with no blood. The war of the Rebellion cost the nation six times the market price of every slave, and it brought moral debasement upon the people which is scarcely less deplorable than the curse of slavery that it removed. To say that slavery could not have been abolished and the nation preserved by peaceful means is to say that the Gospel is a failure and that God does not rule among the inhabitants of the earth.

In view of the untold evils of war let us continually labor and pray that wars may cease; that there be peace on earth and good will to men.

H. H. Hinman.

Reform News.

The Southern Skirmish Line.

Caledonia, Miss., Oct. 15, '81.

Dear Bro. K.—I left Bethel Springs, Tenn., and my Wesleyan brethren on the 13th, and was soon out of the hills and woods and on the broad prairies of northern Mississippi. The country for 100 miles South of Corinth, Miss., is naturally very fine, consisting of fertile, undulating prairie, with occasional groves. There are some thriving villages and occasionally a fine old mansion, but for the most part the country is thinly peopled and badly cultivated. The corn crop seems to be almost entirely destroyed by drouth. This will involve much suffering through all this region. The cotton crop is light, but is being gathered early and in excellent order. The cotton crop of the South for last year was more than six millions of bales. This year there may be five millions, which will sell for as much in the aggregate as last year.

I reached Columbus at 8:30 P. M., and after a night's rest got passage to this place with an intelligent freedman from Alabama who had come in with his cotton and got money enough to make his last payment on his farm. He thought he would send one of his boys to Wheaton.

I found Bro. Tapley and family in usual health. They are working with some success and many discouragements. We have arranged to make a two weeks' trip to the upper counties of Alabama, where we hope to develop much interest in our reform. It is a region of poor white people who were loyal during the war. This class are generally opposed to secretism. Though generally ignorant and often immoral, they are a hopeful people. I just learn that the Colored Baptist Association here has passed resolutions against secret societies.

Yours in Christ,

H. H. Hinman.

Waymarks of the New England Agent.

Derby, Ct., Oct. 10, 1881.

Editor Cynosure:—We have had the pleasure of a visit from Bro. Bailey. I have seen in your paper considerable of Bro. Bailey's labors but when I come to see him, I was agreeably surprised. He is a workman that we need not be ashamed of. He is the right man in the right place. His visit here has greatly stirred up the lodges and Masonry is a subject of general conversation; it is being investigated by the people and his course is doing much good.

Bro. Bailey's communication in your paper of Oct. 6, has made quite a stir among the fraternity and they are trying to make him out a liar, as they do the *Cynosure*, which is all their stock in trade. Liar, billingsgate and mobs are their principal argument. I tell them I don't know of a paper that takes a more advanced stand in religion, morals and reform than that same paper. So after reading Bro. Bailey's letter of Oct. 6th, they asked me if I told him it was Freemasonry that burned my factory. I told them no; it was the rum question. So I explained how the mistake was made. I was telling Bro. B. about the conflicts I had with Freemasonry and also told him about my factory being burned, and he understood all under the head of Freemasonry. I would like you to note the correction. It was a rumseller that hired a poor miserable fellow to fire my buildings, for which he went to the State's prison and died, but the rumseller escaped. I would just say here that the devil never done me a better job as was fully demonstrated.

When Bro. B. was here he challenged the champion of the lodge to a public discussion, but he refused; but after Bro. B. left he was ready to meet him at any time or place. I wrote to Bro. B. and he accepted the challenge. The Mason is very bold in asserting his willingness to meet him, but we can't get him to make out any programme. He says he will do it when he gets ready. Bro. B. so completely used him up when here he dare not make the attempt.

I wish to give you an incident that occurred in Fenner, Madison county, N. Y., not long since of which a Rev. F. W. Tooke, a Methodist minister was hero. It took place at the tea table with a large number present. I inquired of him how the secret organizations flourished in that part of the country. I drew him out and found he was a Freemason, and asked him if eh knew what was going on in the western part of the country and whether Freemasonry was not on the wane.

He said no; that Freemasonry could not be overthrown; that Adam was a Freemason and that Jesus Christ was a Freemason.

By that time I got worked up. I then quoted what Christ said, "I spake openly," etc.; but he would not believe there was such a passage in the Bible. I think if I ever talked plainly to a man I did to him upon the wickedness and blasphemy of Freemasonry, and the manner that ministers were made Masons. I think I had the sympathy of all at the table. One lady who had a husband, a Freemason, came out very strong against the system.

Now what can we expect of the M. E church when more than one half of its ministers are linked in with such abominations and made decoy ducks for the order, and all *gratis*.

Last Sabbath evening I distributed tracts in every slip in the church when there was a large congregation. What can they do about it? W will see. I. J. Gilbert.

Home Circle.

The Time is Short.

I sometimes feel the thread of life is slender,
And soon with me the labor will be wrought;
Then grows my heart to other hearts more tender,—
The time is short.

A shepherd's tent of reeds and flowers decaying,
That night winds soon will crumble into naught;
So seems my life, for some rude blast decaying,—
The time is short.

Up, up, my soul, the long-spent time redeeming;
Sow thou the seeds of better deed and thought;
Light other lamps, while yet thy light is beaming,—
The time is short.

The time is short. Then be thy heart a brother's
To every heart that needs thy help in aught;
Soon thou must need the sympathy of others,—
The time is short.

If thou hast friends, give them thy best endeavor,
Thy warmest impulse and thy purest thought;
Keeping in mind, in word and action ever,
The time is short.

Up, up, my soul, ere yet the shadow falleth;
Some good return in latter seasons wrought;
Forget thyself, when duty's angel calleth,—
The time is short.

By all the lapses thou hast been forgiven,
By all the lessons prayer to thee hath taught,
To others teach the sympathies of Heaven,—
The time is short.
—Author of "Steps Heavenward."

"I Press On."

When I read about the martyrs, I feel ashamed. How very few men and women are in dead earnest like Paul! I love to look at Paul, and never do it without thinking that perhaps it would take about a thousand Christians now-a-days to make one like Paul. Did Paul compromise when he received those forty stripes save one? "Those Jews have beat you five times now, Paul. What are you going to do?" "Do! do you think these light afflictions, which are but for a moment, move me? I'm pressing forward to the prize; these stripes don't hinder." Then they stoned him with those cruel stones until they thought he was dead. "Don't you think, Paul, you'd better go down into Arabia awhile until this opposition has blown over?" "No; I must press forward." "Yes; but it is costing you so much—that cruel scourging. Don't you think you'd better be careful? You know it makes the Jews mad to tell them about Jesus, the One they crucified. What are you going to do?" "Do! I press forward."

Satan got his match when he got Paul. In Phillippi he and Silas were cast into prison. He thought he had a call to go down there; in a strange land and in a prison they sung praises, and the prison doors flew open. I am afraid Mr. Sankey would not sing praises as he now does in Paul's dungeon. He is among false brethren. We hear no complaining about stripes, and no looking back. He did not have ministers sitting on the platform behind him to back him up. There was no despondency. He takes his pen and writes, "Light affliction—it is but for a moment." He takes his pen again and writes that last epistle. I love to read it: "I have fought a good fight; I have finished my course. Henceforth there is laid up for me a crown of righteousness." Talk about Cæsar, Napoleon—that little tent-maker was greater than they all, and had a crown they never had. He is on his way to execution—no, on his way to glory; and I hear him say, "To-day I shall see the King in his beauty." Nero may have the head; but you can see him in the chariot of God sweeping through the gates into that light which no man hath seen. His blessed work is not finished yet. It lives in this book, and will live until like Paul, we gaze upon Him who is the light thereof.—*D. L Moody.*

Satan's two Suits of Clothes.

Satan perceived that it would be convenient and advantageous for him to have two suits of clothes. A suit of flaming, impurpled, and blackish red was his raiment since he instigated the rebellion in heaven; this he wears at home. He transformed himself when he tempted the first Adam, and succeeded in casting him down. The second Adam knew him, when he required him to obey his command and worship him instead of the true God. The second Adam would die, rather than eat bread made out of a stone by the command of Satan.

It was in his flaming, bloody, black-red garb that Satan appeared among the persecutors, both pagan and popish, lighting up the funeral fires of the martyrs. But he soon found it necessary to have a suit of white, descriptive of his cunning and hypocrisy; and he ordered white garments for his servants also, to wear upon certain occasions, when from home upon his expeditions. He met with receptions in his white robe, angel-like, in many places where he would not have been received at all in his suit of flaming red-black, in which he took the lead at pastimes, Sabbath plays, in taverns and horse-races. But in his white robe he had an early admittance into many a cathedral, and he appointed some of his servants to offices there.

He also, in his white suit found his way into the houses of evangelical dissenters, though they profess to have a book which exhibits his devices. He forced many to assume a profession, like tares of the field; and some also of his best beloved servants, who were utterly destitute of the love of Christ and fear of God, he raised into the pulpit, while they were living in secret sins; but they all had a white robe, as white as the sepulchres of the Pharisees, covering all these things. Satan held these up to deceive before the eye of God, and all the terrors of eternity. To sustain them from fainting, he administered unto them his potion from the pitcher of presumption; and hardened their consciences with the hot iron of hypocrisy, heated in the fire of hell. He taught them to persecute religion in the garb of an angel.

Let us not give room to the devil in his white raiment! When he attempts to destroy the character of a brother, he assumes his white robe and not his murdering garment, pretending to vindicate the glory of God and the cause of justice, asserting that the cause of religion must be cleared; while all this time envy rankles in his heart, notwithstanding his fair pretences, as when the Jews delivered Jesus to be crucified. It was his white garment that Satan wore in the court of Caiaphas, when he charged the true God with blasphemy. This garb also his servant Judas wore, when he displayed such zeal and sympathy for the poor, in the case of the ointment at Bethany. Let us ask grace, that we may be able to recognize the devil in his white garment, as well as in his black-red garb. He is not so easily distinguished in his borrowed white as in his own proper suit. Let us cleanse out hypocrisy.—*Christmas Evans.*

Did Not Know it was in the Bible.

A well-to-do deacon in Connecticut was one morning accosted by his pastor, who said, "Poor Widow Green's wood is out. Can you not take her a cord?" "Well," answered the deacon, "I have the wood and I have the team; but who is to pay me for it?" The pastor, somewhat vexed, replied, "I will pay you for it, on the condition that you read the first three verses of Ps. 12 before you go to bed to-night." The deacon consented, delivered the wood, and at night opened the Word of God and read the passage: "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing; thou wilt make his bed in his sickness." A few days after the pastor met him again. "How much do I owe you, deacon, for that cord of wood?" "O!" said the now enlightened man, "do not speak of payment; I did not know those promises were in the Bible. I would not take money for supplying the old widow's wants."—*Sel.*

Lincoln's Address.

"My friends, no one, not in my position, can appreciate the sadness I feel at parting. To this people I owe all I am. Here I have lived more than a quarter of a century; here my children were born, and here one of them lies buried. I know not how soon I shall see you again. A duty devolves upon me, which is, perhaps, greater than that which has devolved upon any other man, since the days of Washington. He never would have succeeded except for the aid of Divine Providence, upon which he, at all times relied. I feel that I can not succeed without the same divine aid which sustained him; and on the same Almighty Being I place my reliance for support; and I hope you, my friends, will all pray that I may receive that divine assistance, without which I cannot succeed, but with which success is certain. Again I bid you an affectionate farewell."

"When I left home, to take the chair of state," he once said to a friend, while his eyes filled with tears, "I requested my country to pray for me. I was not then a Christian. When my son died—the severest trial of my life—I was not a Christian. But, when I went to Gettysburg, and looked upon the graves of our dead heroes, who had fallen in defense of their country, I then and there consecrated myself to Christ."

Time Servers.

The trimming, hesitating policy of many, reminds us of Luther's words to Erasmus: "You desire to walk upon eggs without crushing them, and among glasses without breaking them!" This is a difficult game to play at, and one which is more suitable for a clown at a theater than a servant of Christ. When you are attempting a compromise, you have to look around you and move cautiously as a tight-rope dancer, for fear of offending on one side or the other. A little too much this way or that, and over you go. A cat on hot cinders is not in an enviable position. No true-hearted man will ever bear such wretched constraint for any length of time, or indeed at all. Think of being able to go no further than the afore-mentioned, timorous, time-serving Erasmus, who said, "I will not be unfaithful to the cause of Christ; at least so far as the age will permit me." Out upon such cowardice; life is too dear when bought at such a price.—*Spurgeon.*

—A Georgia paper points a moral by the following statement of the resources of its State: "Gold is found in thirty-six counties in this State, silver in three, copper in thirteen, iron in forty-three, diamonds in twenty-six, and whisky in all of them; and the last gets away with all the rest."

—Let us remember that we can not fairly throw ourselves upon God's fatherly care unless we also do our best to do his will. To be able to feel this freedom, we should be of the number of those to whom he has pledged himself that all things shall work together for good; and that class is the class of those who "love God." To throw ourselves upon him is an act of love, and it is a hypocritical act unless it is connected with a sincere resolution to obey him.—*Canon Mozley.*

Secret Prayer.

Oh, sweet and healing is secret prayer, when the heart oppressed with a burden which none but God must know, and none but God can remove, retires with him apart and lays down the load at his feet, and pours all anxieties into his pitying bosom, where no eye but his can see, and no ear but his can hear! There we may use postures, expressions, pleadings, that might not be suitable in the presence of others. There we may lay open those hidden wants and solicitudes, which we may not reveal to our dearest friend. Cyprian has very beautifully described the benefit and delight which he found in retired prayer and meditation: "That no profane listener may hinder my musings, and no domestic clamor drown them, I withdraw to a recess in the neighboring solitude, where the creeping tendrils of the young vines form a shady arbor. Behold! there I obtain a feeling of truth which learning could not give, and drink in, from the quick impartings of divine grace, stores of heavenly thought which long years of study could never supply."—*Selected.*

—Why is it that while the poor are required to toil and sacrifice, and to deny, very often, themselves not only the conveniences, but even the necessaries of life, to sustain Christ's cause, the rich are permitted without question to expend in luxuries, extravagant living, in pampering to pride and ambition, even in those things which are hurtful and of bad example, in making a vain show in fashion and folly, a thousand times more than they bestow on the things which go to make up Christ's kingdom on earth? —*Dr. Hodge.*

Childrens' Corner.

Keep Nothing from Mother.

They sat at the spinning together,
And they spun the fine white thread;
One face was old and the other young—
A golden and silver head.

At times the young voice broke in song
That was wonderfully sweet,
And the mother's heart beat deep and calm,
For her joy was most complete.

There was many a holy lesson,
Inwoven with silent prayer,
Taught to her gentle, listening child
As they two sat spinning there.

"And of all that I speak, my darling,
From my older head and heart,
God giveth me one last thing to say,
And with it thou shalt not part:

"Thou wilt listen to many voices,
And ah, woe that this must be!—
The voice of praise, and the voice of love,
And the voice of flattery.

"But listen to me, my little one,
There's one thing that thou shalt fear;
Let never a word to my love be said
Which her mother may not hear.

"No matter how true, my little one,
The words may seem to thee,
They are not fit for my child to hear
If they cannot be told to me.

"If thou'lt ever keep thy young heart pure,
And thy mother's heart from fear,
Bring all that is said to thee by day
At night to thy mother's ear."

And thus they sat spinning together,
And an angel bent to see
The mother and child whose happy life
Went on so lovingly.

And a record was made by his golden pen,
And on this page he said,
That the mother who counseled her child so well
Need never to feel afraid;

For God would keep the heart of the child
Who, with tender love and fear,
Should kneel at the mother's side at night
With lips to her mother's ear.

—Selected.

King and Martyr.

More than a thousand years ago England was conquered by the Saxons, who divided the country into portions, each ruled by its own king. The Danes, who lived on the other side of the German ocean, were fond of making incursions into England, and on one of these occasions they attacked the kingdom of Norfolk and Suffolk, which was then governed by a Christian king, Edmund. Edmund was a brave man and loved his country, but was very young, only twenty-eight, and besides was no great general, and his army was small and quite unable to resist the more powerful Danes. On they came, and soon made themselves masters of the kingdom, and Edmund himself was taken prisoner and brought before the Danish king, Hinguar, on the 20th of November, about one thousand years ago. Now Hinguar hated the Christians, and so anxious was he to destroy the Christian religion that the old Edmund his life should be spared and his kingdom restored to himself if only he would deny Christ, hoping by this means to root out Christianity from that part of the country. But King Edmund steadfastly refused, saying, "How can I do this wickedness and sin against the Lord?"

Then Hinguar became very angry, and ordered him to be tied to a tree and scourged, and finally to be shot to death with arrows. In a wood in Suffolk was an old tree, said to be the tree to which King Edmund had been bound. Some years ago this old tree was blown down by a high wind, and when it was sawn up they found in it an arrow, over which the wood and bark had grown. At St. Edmundsbury, in Suffolk, is a beautiful church, one of the largest in England, which was built over the place where King Edmund was buried.—*Interior.*

Hours and Minutes.—Why is our hour divided into sixty minutes? Why not divide our time as we do our money, by tens, counting ten, or fifty, or one hundred minutes to the hour? This question was asked by an intelligent boy a few days since, and the answer given him may both interest and instruct other young people. The answer is this: We have sixty divisions on the dials of our clocks and watches, because the old Greek astronomer, Hipparchus, who lived in the second century before Christ, accepted the Babylonian system of reckoning time, that system being sexigesimal. The Babylonians were acquainted with the decimal system, but for common and practical purposes they counted by *sossi* and *sari*, the *sossoi* representing sixty, and the *saros* sixty times sixty, 3,600. From Hipparchus, that mode of reckoning found its way into the works of Ptolemy, about 120 A. D., and thence was carried down the stream of science and civilization, and found its way to the dial plates of our clocks and watches.

—Two boys, Marcus Fry and Patrick Kairns, each had an arm broken while playing at school, in Franklin, on Thursday of last week. These cases were the result of carelessness and tusseling. It is a great wonder far more limbs of small boys are not broken by the coarse and culpably rough handling of older and stronger ones, on school grounds. It is all well for them to have play and fun, but their sports should be controlled by common sense and kind and tender regard for each other. It is dear sport for the boy that is maimed or crippled for life by the rude behavior of companions. One of the most dangerous sports is for a lot of boys to pile onto another whose little limbs must either break or sustain the unusual and unnatural weight of those who make him "the under dog' in a fall or fight.—*Sandy Lake News.*

—Little Lucy fell and hurt her knee badly, which her mother, when she went to bed in the dark, tried to bandage. Soon the little one was heard calling: "Mamma," said she, "this bandage is not in the right place. I fell down higher up."

A very rich man said: "I worked like a slave till I was forty to make my fortune, and I've been watching it like a detective ever since, for my lodging, food and clothes."

Temperance Reading.

LAW POINTS.

A Winfield, Kansas, brewer writes: "I have invested over $10,000 in my brewery, and I do not believe I could get $500 for it now, on account of the prohibition law."

The great Pennsylvania railroad corporation, operating some two or three thousand miles of railroad, refuses to employ men who use intoxicating drinks.

The criminals of New York city cost the city about $6,000,000 a year, yet the larger part of this cost, as well as untold suffering, blight and wreck, would be prevented if the sale of all intoxicants was prohibited.

The Pennsylvania Legislature has enacted a law making $500 fine and ninety days imprisonment the penalty for any saloon keeper who allows his customers to play pool, cards, or any other game for drinks.

The Mississippi State Prohibition Convention met in Jackson recently with two hundred delegates from thirty counties present. It was resolved to ask the next Legislature to submit to the people an amendment to the constitution prohibiting the liquor traffic.

The great question of the closing of public houses in England on the Sabbath is everywhere discussed in a friendly spirit, and will, probably, before long meet with a favorable solution. The friends of temperance and public morality, irrespective of class or party, are making up their minds to support the measure.

The Michigan Senate has passed an amendment to the present liquor tax law which does away altogether with the $65 license for the sale of malt liquors alone, and substitutes a tax of $300 to all retail dealers of spirituous or malt liquors. They also raised the wholesale tax to $500 except where the annual sales were less than fifteen hundred barrels; then the tax is to be $300.

The Chicago, St. Paul and Minneapolis R R. stipulate in their deeds conveying village property along the line of the Northern Wisconsin road that "no strong, spirituous, malt, ardent or intoxicating liquors shall ever be sold, manufactured, trafficked in, given away, or otherwise disposed of as a beverage," on pain of annulling the instrument and reverting the property thus used, contrary to the terms of conveyance, to the original owners.

An examination of the new criminal code of Indiana develops the fact that the "11 o'clock liquor law" has been incorporated by the commissioners with additional penalties, the effect of which will be to close all saloons in the State from 11 P M. to 5 A M. A provision made null and void all city ordinances against public offenses covered by State enactments and prosecutions under the State law, in preference to city ordinance, is imperative. The penalty for the first plain drunk is an ordinary fine, but a second offense carries a heavy penalty, and the third adds imprisonment and disfranchisement in the discretion of the court. Imprisonment and disfranchisement also applies to saloon keepers who persist in selling to intoxicated persons, and a minor who misrepresents his age can be fined from fifty to one hundred dollars.

A prohibitory law is simply the government or country saying, "We have hitherto exercised the sole right of drunkard making, we refuse now either to exercise it ourselves, or to hand it over to others." Will it not make a sober generation if the Legislature or the community, were to come to this conclusion? Who doubts it? The facilities for drinking will always widen the amount of drunkenness. Have these facilities backed up with as great respectability as possible, and you may truly say that the maximum of drunkenness will ensue.—*Signal.*

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. Also the "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches of that State.

Congregational churches: 1st of Oberin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

West Preston Baptist church, Wayne Co., Pa.

NOTICE.—A meeting of the Associated churches in Christ has been called to be held on Saturday, Nov. 5th, at 10 o'clock A. M, at the Ridgeway Academy, Lowndes county, Miss. All churches which testify against the heathenizing lodge systems are requested to participate by letter or delegate.

—Rev. C. C. Foote of Detroit, has accepted an invitation from the Independent church of Streator, Ill., to preach for them. He intends starting for this new work on Friday.

—The Theological School organized by the Wesleyan Education Society has begun its work at Wheaton with a class of fine young men. A convenient suit of rooms has been provided in the west hall of the College, and the beginning of a library will soon be made. The inaugural service, which was postponed two weeks since will soon take place.

—Prof. L. N. Stratton preached in the College Chapel on Sabbath day to the Wesleyan and College churches. Prof. C. A. Blanchard filled Bro. C. W. Hiatt's appointments with the Tonica church.

—The body that seceded from the Independent church in Streator, Ill., in order that they might form a Congregational church and receive the Christ-rejecting and blaspheming lodges into religious fellowship, has been duly fostered by the denominational authorities of this city; but when admission to the Fox River Congregational Association was asked lately, and some questioning was had as to the facts in the case, the application *was refused* by a strong vote. They then knocked at the door of the Central Association and were received Oct. 13th.

—The Canada Lutheran Synod, at its last meeting, took a decided position against secret societies, and declared them to be unchristian, contrary to the Word of God, and injurious to the church. The people are warned against the influence of such organizations and the pastors admonished that it is their duty to instruct and warn those intrusted to their care.

—St. Alban's the first and most prominent of the Ritualistic churches of New York city, has proved to be a failure. The building has been sold to the church of the Epiphany, an extremely Low-church. A number of changes have been made. The high altar has disappeared and the parapherlia of ritualism laid aside.

—It is said that a larger per cent. of the Cherokee Indians are professing Christians, and members of some evangelical church than almost any average community of the same number any where in the United States.

—The American Board of Commissioners for Foreign Missions met in St. Louis last week.

—It has been reported that the Marengo, Ill., Independent church was lately received into Elgin Association. It will be remembered that this church came originally away from the Methodist Episcopal body because of its unwillingness to fellowship lodgery, and for years enjoyed a good degree of prosperity while Bro. N. D. Fanning was pastor. The church was preparing to join Elgin Association in 1878, when the unchristian and hypocritical position of that body towards Freemasonry made them pause; nor has continued flattery since that time brought the church wholly over. Because of the division among its members on this question its relation toward the Association is unchanged.

—The second annual convention of the American Inter-Seminary Missionary Alliance will be held at Allegheny, Pa., this week, Oct. 27–30. The address of welcome will be given by Prof. S. H. Kellogg, who was long a missionary in India. Students from the different theological seminaries will take part in the meeting.

—An "unbiased observer" confirms, in a letter to the *Advance*, the views of our correspondent last week on the Thomas case, thus: "The Conference was eminently fair and kind toward their offending brother. He had many warm friends in the body. They were on the committee that tried him. They were all accepted by him. They listened long and patiently to the evidence and pleadings. Their chairman, Dr. Fowler, was magnanimous in his rulings, giving the defense every possible advantage that could be given in reason. With such a jury of friends, enveloped in an atmosphere of love and sympathy, chosen from a body of men praying night and day that justice might be done, and that good to men and glory to God might come of the trial, the verdict was returned that Dr. Thomas be held no longer a member or minister of the Methodist church. To unprejudiced eyes the trial was fair and Christian. To honest hearts the conference and committee seem worthy of honor and confidence. The trial will bear the closest scrutiny and win approval the better it is known."

The French Protestant Church.

The *Morning Times*, of Lowell, Mass., Oct. 14, contains a very interesting report of the dedication of a new house of worship for the French church whose members were formerly Romanists. The report says:

"The neat, cheerful audience room was filled with an intelligent and attentive audience, and the exercises of the evening passed off with complete success and much interest. Above the pulpit was the quotation, 'C'est ici la Maison de dieu,' Gen. 28:17, and immediately below, 'In thy presence is fullness of joy,' Ps. 16, 11.

"The exercises were opened by the reading of the programme of the exercises by Rev. Owen Street.

"After a prayer of invocation by Rev. Smith Baker, Scripture selections were read by Rev. Owen Street. This was followed by the singing of the French hymn 'Souvent seiguem eu sa detresse' by the French choir. Rev. C. D. Barrows then preached an eloquent and timely sermon from the text Acts 5:17, 18, 25, in which he said:

"'One great mistake of to-day is that religious belief is founded on human opinion. This was the mistake of the Sanhedrim. Peter answers, Ye ought to obey God rather than men, and this should be the teaching of Christianity; fidelity not to human idea but to Christ, making it not a question of human opinion but of fact. Note the apostolic victory. The real character of the human soul is seldom shown until agitated by persecution, and in this fact is the secret of the victory of the Christian mission. This applies to all churches; to this church. It teaches the lesson for the future. The Christian church, putting the might of its personal influence into the contest, may plant the standard of victory where now flaunt the flags of vice and corruption. Put the church where it belongs, as a leader in whatever concerns the prosperity of the people and perpetuity of the race. This church has not come to its present position without persecution. And here it stands at last, a monument in testimony of the triumph of persistent effort toward the right, an equal with other churches in the city. It is with no malice toward any church, denomination or sect, but to work in peace with other churches.'

"The dedicatory prayer was offered by Rev. J. B. Clark, secretary of the Massachusetts Home Mission society. Rev. Father Chiniquy was then introduced and said that having been twenty-five years a priest of Rome, and having by the grace of God left the church, he had ardently longed for such work as this. When he came to Lowell twelve years ago the ground fairly trembled beneath his feet. It would be better not to go, advised his friends, but he felt the Divine command, and accordingly came. The speaker reviewed the work with which our readers are so familiar, both of himself and the present faithful pastor of the church, Mr. Cote. Here is but the beginning of a mighty work, the importance of which is not yet comprehended, he said, addressing particularly the American Protestants who had so efficiently aided this enterprise. An English author said America is the greatest nation in the world. He would not say as to this, but there is a danger threatening America, which Americans little suspect, and a duty owed which they do not appreciate. Having been a priest of the church of Rome he understood what others did not, and though not saying what he did in malice, he came to tell the truth, that there is danger ahead from Rome. When Lafayette left for his native country he gave a parting warning which Americans have too much forgotten, namely danger from the church of Rome. He was a Roman Catholic, but he loved the Americans, and as the speaker loved the people of this glorious country he must utter this warning. The Roman Catholic church has a grand end in view, no less than the subjugation of the world. Their primary step is to conquer England and with it the United States. Here is the danger, and the people are asleep. The speaker here outlined a scheme he said was imparted to him as a Roman Catholic priest in 1851, which, in short, was to make the Roman Catholic stronghold in the center of the West, the ultimate center of the country, and from which point the grasp of the sect could be extended over the whole country.

"Rev. J. A. O'Connor, pastor of the Independent Catholic church of New York, also spoke reminding his hearers that no good comes except through sacrifice, and it was not he nor his venerable brother, or any of his hearers who had been Roman Catholics, who had come to their present religious convictions, except through sacrifice, through blood as it were. He was eloquent in his denunciation of the power which had fettered his spiritual freedom, and in eulogy of the true faith into which he had come."

In sending this interesting account to the *Cynosure* Bro. O'Connor writes:

DEAR SIR:—I send you a report of the dedication of a church in Lowell, Mass., the members of which were all Roman Catholics up to a few years ago. Rev. T. G. A. Cote, the pastor, was a student for the priesthood in the Roman Catholic Seminary in Montreal, was converted, and has been a successful evangelist and pastor for four years. He has now a congregation of several hundred and a membership of 150, all gathered from the Roman church.

News of the Week.

—Since Secretary Windom assumed control of the Treasury Department $105 636,750 worth of United States bonds have been redeemed or have ceased to bear interest, and the total reduction made in the annual interest charge has been $15,793,751.

—The quarry-owners of Connecticut offer to permit the committee having charge of the project to build the Garfield Memorial Hospital at Washington to take out as much gray granite as may be needed for the proposed structure.

—In a letter to Col. Rockwell, Mrs. Garfield says it is her wish that an appropriate collection of the literary remains of her husband shall be published, and it is understood that she will personally supervise and assist in the collection.

—The Mutual Union Telegraph Company is laying its wires under ground in this city. Twenty copper wires in small glass tubes are put into a lead pipe and the whole made impervious to air by pouring in a hot solution of resin, tallow and beeswax.

—The leading railroad lines running west of this city are preparing to fight in the courts the freight tariff just made by the State Commissioners.

—The balloonists who started from this city on Thursday Oct. 13, landed in the swamps of the Chippewa lumber region of Wisconsin between 2 and 3 o'clock on Friday. They wandered around until the next Tuesday, when they hailed a trapper, and with his aid reached Chippewa Falls last Friday morning.

—Five men were killed Wednesday on the Cincinnati Southern Railroad thirty miles from Cincinnati. They were on a car containing water-tanks which had been detached from a coal train by an engine. The engine became unmanageable and the car was driven with great force against a coal train.

—During the month of September of this year 58,452 immigrants arrived in this country. In September, 1880, 54,874 arrived.

—The Edison Company have begun laying their wires in the streets of New York for electric lighting.

—Twenty-four Mormon missionaries, fresh from Utah, have just sailed for Europe. The last Mormon Conference appointed 100 missionaries, sixty of whom will go to Europe and the remainder work in the United States. Thirteen have started for the South.

—The unusual high water in the upper Mississippi and tributaries has caused great damage. On Friday all the railroads out of Quincy, Ill., but one were under water. The Sny levee on the Illinois side of the river partially gave way. At Dubuque the river was but eighteen inches lower than the highest water ever known.

—An attempt was made Sunday evening, the 16th, to burn the Cunard steamer Bothnia in New York harbor. A combustible fluid was thrown on the passageway between the staterooms. Four bottles smelling of phosphorous and gasoline were found near where the flames broke out.

—At the late school meeting at West New Brighton, L. I., the first woman vote was cast by Mrs. Sarah B. Shaw, mother of Col. Robert G. Shaw, of a colored regiment, who was killed at Fort Wayne. Mrs. Shaw was accompanied by her son-in-law, Mr. George William Curtis, and was very respectfully received, the crowd making way for her as she approached the ballot box. She is the mother of Mrs. Josephine Lowell, of the State Board of Charities and of the wives of ex-Attorney-General Francis C. Barlow and Mr. Robert B. Minturn. Fifteen other ladies voted after her, and their ticket was successful.

—The Irish National Land League has been proclaimed, and the Queen's subjects are warned to have nothing more to do with it, as it is a criminal and unlawful organization. It is promised that the whole force of the government will be employed in suppressing the league and in punishing the leaguers.

—There were wrecked during the late fierce gales 130 British and foreign vessels, the approximate value of which was $40,000,000. Of this sum $30,000,000 represent British losses. Some 278 persons, including 146 fishermen, belonging to Bournemouth and Eyemouth, England, are reported missing, and fifty-nine fishermen are known to have been drowned.

—A glucose factory is approaching completion in this city which will be the largest in the world employing 500 to 600 men and consuming 25,000 bushels of corn daily. The main building is twelve stories or 180 feet high and the chimney will run up into the air 250 feet.

—One of the large steamboat companies doing business in this city has determined to bring suit against the city for $30,000 or $40,000 damages, being the amount suffered by the delay of its boats through the enforcement of the bridge ordinance.

—It is estimated that 42 760 tons of produce, including 20,564 tons of coal, were lost off the English coast during the gales.

—The recent gale off the north coast of Germany caused great damage to shipping, and consequent loss of life. The river Elbe rose twelve feet above the normal level, and is said to be covered with wreckage.

—At a recent meeting of German farmers, which was addressed by the Prussian Minister of Agriculture, resolutions were passed favoring the imposition of a tariff on American agricultural products. Strong feeling was manifested against the American farmer, who was declared to be the enemy of the German farmer.

—The Humane Society of New York intends bringing suit in the United States Supreme Court against some railroad companies for cruel treatment of stock in transit.

—The Pope received a number of Italian pilgrims at St. Peter's on the 16th. He is described as looking thin, worn, and anxious. He complained to the pilgrims of the deplorable state of affairs which left him no alternative other than to endure "continual captivity made harder daily," or to "go into exile."

—It is now stated that the business of the Land League will be transferred to Boulogne, France, when it is no longer possible to conduct it in Dublin.

—The commander of the Chilian forces in Peru, has suppressed the government of President Calderon in that country, and proclaimed martial law. Gen. Hurlbut, the U. S. Minister to Peru, has addressed Lynch officially, telling him that the United States regards with marked disfavor the Chilian course of procedure. Lynch, in retaliation, has intimated that Gen. Hurlbut is not acting from entirely disinterested motive.

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LESSON VI.—Nov. 6.—THE DAY OF ATONEMENT.

SCRIPTURE.—Leviticus 16:16-30.

[From Pilgrim Commentary.]

The Israelites were continually taught their sinfulness and need of atonement and pardon, by all their rites of sacrifice. But it was desirable that it should be still more impressively set forth to them. And therefore one day in each year, the tenth day of the seventh month, was set apart by the divine law as a special day of atonement, to be devoted to services setting forth in symbol the taking away of the sins of the people. The day was kept as a day of fasting, from evening to evening, and was the only fast appointed by the Mosaic law (Acts 27:9), although in later times the Pharisees observed two weekly (Luke 18:12) and twenty-nine annual fasts. No work whatever was allowed on the day of atonement (ver. 29). The worship of the day began with regular morning sacrifice (Ex. 29:39, 40), which, instead of being offered by one of the subordinate priests as usual, was this day offered by the high-priest himself in his customary splendid robes (Ex. 28:4-39), or "golden garments," so called because they were embroidered with threads of gold. The morning sacrifice being finished with the usual blessing (Num. 6:24-26), and the time for the more solemn rites having come, the high-priest retired to the Tabernacle, and divested himself of his golden garments, and bathed his whole person, and put on his "white garments" (v. 4). These robes were similar to those of the ordinary priests, except that there were no colors in the girdle (Ex. 39:27-29). Their spotless white signified purity (Rev. 19:8), and was prophetic of the sinlessness of Christ (Heb. 7:26). Arrayed in these robes, the high-priest came forth from the Tabernacle, and proceeded to the altar of burnt-offering, to offer first of all a sin-offering (chap. 4:3-12) for his own sins and those of his associates in the priesthood. Having laid his hand upon the head of the bullock, thereby constituting him his substitute, and having killed him and caught his blood in basins, and having piled upon the altar the fat appointed to be burned, and having prepared the rest of the carcass to be taken without the camp and burned, he then filled a golden censer with live coals from the altar, and took with it a golden vessel containing a double handful of incense beaten fine (v. 12), and entered the Tabernacle, which was by this time deserted by every human being (v. 17). Passing through the Holy Place, he lifted the veil and entered the Holy of holies, and at once emptied the contents of the golden vessel into the censer, and filled the apartment with a cloud of fragrant smoke (v. 13). Returning to the altar of burnt-offering, he took a basin of the blood of the bullock, and entered the Most Holy Place a second time. Here he sprinkled a little of the blood with his fingers, first upon the front edge of the mercy seat, thereby making atonement for his own sins and those of the priests (v. 11; Heb. 7:27), and then seven times upon the ground in front of the mercy-seat, thereby atoning for the uncleanness which the Holy Place had contracted from the presence and touch of the priests (v. 16). Then the high-priest returned to the court in front of the Tabernacle, where two goats presented by the congregation were awaiting him. Casting lots to see which of the two was chosen by Jehovah (vs. 8, 9), he proceeded to kill that one as a sin-offering for the people, as he had killed the bullock as a sin-offering for himself and associates. Having made the same disposition of the carcass, he took the blood of the goat, and entered the Most Holy Place for the third and last time (v. 15), and with his fingers sprinkled a little of the blood upon the front edge of the mercy-seat, thereby atoning for the sins of the people (v. 16), and seven times on the ground before the mercy-seat, thereby atoning for the uncleanness which the tent over the Tabernacle, and the court, had contracted from the presence and touch of the people. Then the high-priest returned again to the altar of burnt-offering, and took some of the mingled blood of the bullock and the goat, and with it touched the four horns of the altar, and sprinkled the altar itself seven times, thereby atoning for the uncleanness which it had contracted from the presence and touch of priests and people (vs. 18, 19). Then the high-priest laid both his hands upon the head of the living goat, and while so doing confessed the sins of Israel. The goat was then delivered to a suitable person to be led away into the wilderness (vs. 21, 22). The parts of the carcasses of the bullock and the other goat which were not destined for the altar, were also delivered to another suitable person, to be taken without the camp and burned (chap. 4:11, 12). These two goats, one of which was killed, and burned without the camp, and the other of which was sent away into the wilderness, bearing the sins of the people, constituted one sin-offering. The double nature of the offering represented, as no single offering could do, the complete taking away of sin, and typified prophetically the one great Sacrifice made by Christ when he offered himself (Heb. 9:25, 26), suffering without the camp (Heb. 13:12), and taking away the sin of the world (John 1:29). The high priest then retired to the Tabernacle, and bathed his whole person again, to remove all uncleanness contracted in offering for sin, and resumed his golden garments (vs. 23, 24). The man who led away the living goat into the wilderness, and the man who burned the carcasses of the dead victims without the camp, were also required to bathe their entire persons before returning to the camp (vs. 26, 28). Then the high priest, in his splendid robes, ascended the altar of burnt-offering, and burned the fat of the sin-offerings which had been piled on the altar, together with burnt offerings for himself and the people (vs. 24, 25). At this point also he seems to have offered the special sacrifices appointed for the day in Num. 29:8-11. The day closed with the regular evening sacrifice (Ex. 29:41). The immediate purpose of the day of atonement seems to have been to impress the people with the sense of sinfulness and need, and to show them that the mercy of God had provided for the complete expiation and removal of all guilt (Ps. 103:12; Mic. 7:19). Its deeper, typical, and prophetic significance is connected with the profound spiritual facts and principles which underlie the work of redemption of our Lord Jesus Christ.

A correspondent writing from Arizona says that the Mormon settlers are responsible for much of the demoralization of the Apache Indians, and that they have instigated a great deal of the deviltry committed by them. If this be true, it would be well for the government to chastien the Mormons and let the Indians alone.

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CHICAGO, Oct. 24, 1881

GRAIN—Wheat—No. 2		1 34½
No. 3		1 23½
Rejected		1 12
Winter	1 38	1 48
Corn—No. 2		61
Rejected		59
Oats—No. 2	44	44½
Rye—No. 2		1 01½
Bran per ton	13 00	14 50
Flour—Winter	7 00	8 25
Spring	4 00	7 50
Hay—Timothy	13 00	18 25
Prairie	9 00	14 00
Lard per cwt		11 75
Mess pork per brl		17 20
Butter, medium to best	16	35
Cheese	8	13½
Beans	2 00	3 50
Eggs		22
Potatoes, per bu	50	98
Seeds—Timothy	2 55	2 65
Clover	5 25	5 65
Flax		1 40
Broom corn	3½	8
Hides—Green to dry flint	6¼	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	13	29
LIVE STOCK—Cattle extra	6 25	7 00
Good	5 60	6 00
Medium	4 25	5 25
Common	2 00	3 75
Hogs	4 25	6 85
Sheep	2 50	5 00

New York Market.

Flour	$4 70	9 50
Wheat—Spring	1 30	1 42
Winter	1 29	1 54
Corn	68	73
Oats	44	54
Lard		11 95
Mess pork		18 50
Butter	15	37
Cheese	8	12
Eggs		24
Wool	16	48

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Notices.

NATIONAL CONVENTION.

The arrangements for the great annual convention of the National Christian Association are being completed. The friends in the city of Galesburg, Ill., offer a hearty welcome, and will do all in their power to make it a great success. The time is fixed for Thursday and Friday, the 1st and 2nd of December. Let every friend from Maine to California pray for this meeting, and as far as possible be present to share in the deliberations. Look for call next week from the president, Rev. A. M. Milligan, railway notices, etc.

HO! MINNESOTIANS!

Next annual meeting of the Minnesota Christian Association will be held on Wednesday, Thursday and Friday, Dec. 7, 8 and 9. General Agent Stoddard will be present. Please watch this notice next week for information. Meantime get ready to come. Write me any suggestions. E. G. PAINE, Pres.

ILLINOIS.

The Illinois State Christian Association will hold its annual meeting at Galesburg in connection with the National N. C. A. Convention. The State meeting will be held on Wednesday, Nov. 30. The proximity of the National meeting will make this a grand opportunity for the Christian people of Illinois, who labor to exalt the name of Christ above every h er upon earth. Time enough will be given to complete the business for the State. Let every church and neighborhood where there is a testimony against lodgery have a representative at the meeting, and pray that it receive a baptism of the Holy Ghost. D. P. BAKER, Pres.

BRO. EDWARD MATHEWS is now visiting points in Northern Illinois until the Galesburg Convention, under the direction of the Illinois State Committee. Look out for him—welcome him—hear him—help him—and send him on rejoicing.

READ our 16th page this week.

Topics of the Time.

The grand, great grand, and supreme great grand Knight Templar show of last year, as an advertising "dodge" proved a flat failure. The annual meeting of the Illinois Masons of that order shows the humble increase of but one hundred and eighty-nine members. They might have done as well with less trouble.

Shortly after the adjournment of Congress last spring our government learned that the United States of Colombia desired to appeal to European powers for a guarantee of the neutrality of the Panama Isthmus. Under the direction of President Garfield, Secretary Blaine addressed a note to the European powers re-affirming the Monroe doctrine, in a notification to them that our government is able to guarantee the desired neutrality, under a treaty of 1846 with the Colombian government, and that an attempted supplement of this guarantee by a foreign power would be regarded as an "uncalled for intrusion." The document is received with some misgivings by a part of the English press, and the claims of that nation, because of its Australian dominions, are feebly urged; besides this no response has been made, and the firm demand that the interests of our government must be recognized and its treaties honored abroad will probably be accepted. An isthmus canal or ship railway would only in fact be an extension of our coast line, and European armies or intrigue cannot with honor be allowed to fasten upon it.

The Executive Committee of the Kansas State Temperance Union, headed by Governor St. John, make an appeal to the temperance workers throughout the country to help them with a campaign fund of fifty thousand dollars to carry on the test cases in the courts and to circulate temperance documents.

"The war which for a time did fail
Now trebly thundering swells the gale."

The liquor interests of other States have become aroused to the fact that if the Kansas law succeeds the whole Northwest will soon wheel into the prohibition line. The whole infamous craft is therefore pouring out money like a dragon-flood to drown the law and the temperance voters. No effort will be untried by unscrupulous men to throttle this grand temperance movement in its cradle. If they can nullify the Kansas law and bring it into contempt other States will be safe. Hence the appeal from Gov. St. John. The Kansas people live in a new State just recovering from the devastations of drouth and locusts; they have not the means to beat back the liquor deluge. Whoever helps to fight the rum power in Kansas therefore beats it back from his own door. We expect to see these gallant men sustained and victorious at last.

A correspondent at Port Huron, Mich., furnishes some details of the loss sustained from the great Michigan fires. It is estimated that 1,800 square miles of country were burned over, causing a loss of $2,346,000, which is reduced by insurance to $1,722,000. The amount of donations sent to the burnt district is estimated at from $550,000 to $600,000 in money and goods. Another estimate calculates the following losses: dwellings, 1,147; stores and offices, 130; school houses, 28; taverns, 12; churches, 8; saw mills, 28. From the number of dwellings lost the number of persons rendered houseless must have been about 6,000. If these figures can be relied on the relief sent to Michigan will compare favorably with that provided for any like disaster in modern times. There is complaint that the wealthy farming communities do little to swell this relief fund, leaving the burden to fall on the cities. There is a reciprocity in this, however, that is not unjust. The cities depend upon the country districts for the means to accumulate wealth; and when such a disaster visits the source of its supply, it is economy as well as charity to so far make good the loss as to again put the wheels of business in motion.

The press dispatches of last week brought us a story of the power of the Nihilist lodges so terrible as to be ridiculous. The Czar and Emperor of Austria had appointed a quiet meeting at a place near the Polish border. The story goes that the Nihilists penetrated the secret of the meeting and defeated it by threats upon the life of the terrified Czar, and by flocking to the rendezvous in great numbers. Probably the only truth about the report is that a Nihilist correspondent fixed it up "for the good of the order;" just as Masons, Oddfellows, Good Templars, etc., are continually practicing upon American readers. There are indications that the European goverments are making a combined move against the revolutionists. The Prussian authorities have shown their activity in the matter by the recent arrest of a number of Russian Nihilists and their incarceration at Bromberg. On the Russian frontiers greater vigilance is now being exercised than heretofore, and the doings in all the border countries of Prussia, Austria and Roumania are attentively watched, with a view to prevent the entrance, exit, or escape of Nihilist emissaries.

Outside the Russian government the opposition to Nihilism has developed a secret order of assassins. The London *Spectator* says of this movement: "The Daily *News* states that a secret society has been formed in Russia, having for its object the suppression of the Nihilists, or rather of the Russian revolutionary committee, by all and every means, assassination included. At its head is a person of high rank, and it already numbers 900 members, commanding £80,000. Men formerly high in the secret police have been affiliated, and their operations will extend to Geneva and London. The first object of the 'Holy Brotherhood' is to protect the emperor and punish those who threaten him; and three leading Nihilists, two of whom are named, are said to be already marked down. It was of course from the first certain that the practice of assassination would develop the vendetta, as it has done in all countries and in all ages. Some day, if disorder lasts in Ireland, we shall see an Irish jury slaughtered by the relatives of the victims, for having deliberately refused them justice. Such an attempt as that of the Holy Brotherhood is as natural as the vengeance taken by an Arab tribe, which can get no other redress; but it is, nevertheless, worse, both in motive and consequences, than the original crime. It is murder by hired bravos for vengeance which is intended, and the first successful crime will double the power of the Nihilists. They will cease to be assassins in their own eyes, and will become duelists, fighting for life on equal terms against foes armed just like themselves."

Woman and the Anti-masonic Reform.

BY JONATHAN W. MOSS.

In the exercise of our reason alone how naturally we would conclude that any organized society which should deliberately turn its back upon any one class of persons in a community, and utterly refuse to admit that class of persons to its confidence, membership, or work—how naturally, I say, we would conclude that that society could take no surer means of arraying that class of persons in deadly hostility against it!

Again, when a society not only rejects a class of persons in the composition of its membership but speaks of those rejected persons in terms of contempt, would we not naturally expect the despised ones to hate and oppose such society?

But how is it with respect to woman and Masonry and other secret societies? As a rule she is rejected by them, and as a rule she is an admirer of and apologist for them. Their absurd and glaringly false claims to charity, antiquity and the patronage of the great and good of all ages find that to her belong credulous ears. Seeing that the secret orders, Masonry in particular, make her a prey, reject her, trample upon her rights, and band together in part for the very purpose of rendering futile any attempts she may make to secure a redress of grievances through the laws of her country, when aggrieved in the way to which she is peculiarly exposed, why is it, why is it, O why is it, that she does not throw the whole weight of her moral, her intellectual, her social influence in the scale of the Anti-masonic reform?

Do not say that I am mistaken in the fact that she does not. I know I am not; and yet it is true that some women are nobly battling for the destruction of that curse of all human society, the secret lodge. But these are exceptions. The great mass of the sex have an instinctive bias of heart in the other direction. But why is it? Is it a phenomenon that cannot be explained? The phenomenon is a sinful bias of affection, and like all sin the more we attempt to reason about it the more unreasonable it appears.

But it is possible to offer some considerations which will serve as an imperfect explanation. The lodge is clannish, and women appear to have somewhat more of that characteristic than men. Is it because of her comparative lack of general information? No; I think not. Her physiological peculiarities that superinduce a habit of concealment may have its influence.

But back of all this and everything else, even back of all reasoning processes of the mind, is that original constitution of soul which she had even in a state of innocence, which made it possible for Satan to deceive her rather than Adam. "Adam was not *deceived*, but the woman." 1 Tim. 2:14. This fact in man's history was not accidental. Satan deliberately and sagaciously addressed himself to the woman rather than the man because she was better fitted for his purpose. It was not a result of the casting of lots, either, because the chances were not even at the outset. Eve *believed* the devil and went with him. Her daughters believe Satan's embodiment in social life on earth, the lying lodge, and sympathize with it.

Now is all this equivalent to saying that men are better than women? Not exactly. To point out a difference is not always to express a preference. But while sympathy with secret societies is apt to be a feminine weakness, the practice of lodgery is almost exclusively a masculine vice. Here we find something of evidence for woman's superior morals. For the lodge in closing its doors against her virtually declares its belief that if she knew its true character she would condemn it, and that only by deceiving her can it get her co-operation.

The lodge also makes special effort to win the favor of the women, knowing that in whatever pertains to social life nothing can live long beneath the withering frowns of the fair sex. Its pretense of making provision for widows and orphans awakens her delusive hopes; its affected gallantry, its showy regalia and pompous parades excite her admiration. Numerous other considerations might be named, but it is painful to comment upon the weaknesses of those we love.

But let no Anti-masonic reformer abate one jot or tittle of hope or effort because he does not find woman standing where she should stand in this field of contest. It is now too much a field of battle for her more delicate nature. Complain not that women are placed among the non-combatants in this field of strife. When the sturdier hand of man has torn down the screen that hides the abominations of the lodge, as it has already done with regard to the tippling shop; and when his manly vigor in battling for the right has made the dawn of victory to rise upon the eyes of them that were slow to perceive, woman will be found in her true place, a co-laborer with them who reject or throw off the yoke of the lodge master, that they may be free to do the will of their heavenly Master.

Some are already with us. The columns of the *Cynosure* are graced with the names of females who have volunteered in the army of this anti-lodge reform. Come, ye are the chief among women. Ye are the Deborahs of these times who shall yet have a song of triumph put into your mouths. Meantime let every man buckle on his armor. "Quit you like men."

"Strike—till the last armed foe expires;
Strike—for your altars and your fires;
Strike—for the green graves of your sires,
God—and your native land."

Cameron, W. Va.

A Great Mistake.

BY GEN. J. W. PHELPS.

That wonderful genius, Voltaire, whose life has recently been written by Mr. Parton, was forced to seek shelter at various periods of his life in Protestant countries—England, Holland, Prussia and Switzerland. It is doubtful whether his most effective works could have been written any where else than under the protective influence of Calvinism. Yet he had no respect for Calvin any more than Mr. Parton has for Puritanism, under whose shadow he consents to reside, making his home in New England as Voltaire did in and near Geneva.

I am not aware that either of these gifted writers, whose style is so clear and engaging, ever seriously attempted to improve the work done by the founders of Calvinism and Puritanism, but they both indulge in the use of contemptuous or haughty slings, slights, and vituperative adjectives against it. They do indeed find something worthy of respect in the structure of society where they have made their respective residences, and where they have enjoyed so much freedom for the flight of genius; but the return which they make for it is marked by a most preposterous spirit of condescension, mingled with surly and pretentious fault finding.

Mr. Parton says, page 190, Vol. II., "You may see a gleam of distant recognition in the eye of the old French colonist when a line of Moliere or a jest of Voltaire is repeated. Three centuries of Calvinism can not quite extinguish his better self." That is, there is something in the bosom of the French Calvinist which is better than Calvinism, and that is a fondness for Voltaire's jokes and Moliere's fun. Mr. Parton admits that there is much that is "good and true" in Calvinism, but then a fondness for good jokes is better still. Mr. Parton does not like the gloom of the Puritan Sabbath at all, he wants something more jocose and enjoyable. Although the Saviour of mankind, whose æsthetic perception of moral truth is unquestionable, coupled the infringment of Sabbath repose with the calamity of exposure to the inclemencies of winter, yet Mr. Parton would have everything lovely, and give winter the amiable mildness of spring the world over. He would have every day alike.

He says on page 231, Vol. II., that we New Englanders live as the Swiss Calvinists lived, in an atmosphere of insincerity, omnipresent, though varying in density in every neighborhood and every house, turning religion itself into a universal means of demoralization. The idea here conveyed is that Puritanism itself is insincere in its belief its tenets, and its worship, and is therefore demoralizing. But let us examine into this idea.

There is nothing more certain than that Voltaire, whose jokes Mr. Parton finds so much better than Calvinism, was an early father, if not one of the original founders, of the Masonic lodge. This lodge we all know to be a system of horse-jokes in Voltaire's happiest style. It is at the same time a religion; the joke consisting in its being a religion of jokes and a great deal better therefore than any other religion. It is a merry religion, with none of that intense and painful earnestness and sincerity which mark the Christian religion, which religion, however, it rivals in good doing. It never brings forward, it is true, precious ointment to anoint the head of the good man who is doomed to disgrace and death by Masonic lies, craft, and violence; but then, it sells the ointment and gives the price to poor Masonic widows who help to sustain Masonic knavery. Its modesty is greater even than its jocosity. It blushes to do its good deeds openly, before all men, for the glorifying of our Father in heaven, and therefore does them secretly, on the sly, before only a few, for the glorification of the lodge. It revolts from the blood of the Saviour as a bond of brotherly love, and in the place of it swears to smite off heads, tear out tongues, rip open bowels, etc., etc.

Now, this jocose Voltairan religion, which is utterly void of all sincerity as it is of all moral value, was introduced into Puritan New England some one hundred and fifty years ago, or about a hundred years after the foundation of Harvard College, whose corner-stone was Christ, as understood by the Puritans. This jocose religion, then introduced, has gone on growing until now the whole New England community is as thoroughly honeycombed by it as an old ship's timbers often are by the teredo. The Calvinistic doctrines of Puritan New England are completely transcended by this Masonic religion, which is assiduously preached and practiced in every considerable village of the land. It is now drawing women into its vortex, and putting them in secret communication with strange men by grips, signs, symbols, sly sympathies, etc. In this respect it is not surpassed by the Jesuitical religion that now controls one-third of the population of New England. It may safely be said that while the Jesuits, with religious practices of a former age that are totally inapplicable to this, are controlling one-third of the population of New England, the Voltarian religion, which no right-minded man could ever believe in, holds the ascendant with the other two-thirds; and yet Mr. Parton plainly attributes the insincerity of religious sentiment in New England to Calvinism itself!

This is a very great mistake. But if it were a mistake wholly confined to Mr. Parton we should never notice it. Unfortunately the same

mistake is made by public opinion generally, the evils which are due to Masonry being attributed to defects in the Christian church, or to any other cause than the true one. When we are told by a Methodist himself that ninety in a hundred of Methodist preachers are Freemasons, and are trying to reconcile the sublime truths of the Christian teaching with the low, infidel jokes of the Masonic lodge, need we lay the blame of insincerity among Methodists to John Wesley or the Methodist religion? No more can we justly charge the insincerity of religious sentiment in New England upon Calvin or Puritanism. The fault lies in departing from Calvinism and going over to the combined Jesuitry of the Masonic lodge and of the Romish church.

One great grudge which a certain class of New Englanders, including Mr. Parton, bear against Calvin, and which they never forget, is because of the murder of Servetus; but this class of men do not seem to bear any ill will against Voltaire or other Freemason for the mean, detestable murder of William Morgan. We seldom hear them complain of that Ku Klux sect of the Masonic church which has rivaled the Jesuitical atrocities of St. Bartholomew's day. They rest very quiet, even under the "Latter-Day Saints of Utah," who are another sect of this same Masonic religion. It is the merry, jocose character of the Masonic religion, so far from the "Sabbatarian gloom" and other "hideous" qualities of the Calvinistic faith that pleases them, and renders them so exceedingly dissatisfied with the "morose," "sour," "narrow," and other disagreeable qualities of their Puritan ancestors.

It is vain to tell such men that the political culmination of the Masonic religion in France was the inevitable Napoleonic dynasty. They would prefer imperialism with the charming jokes of Voltaire to a republic founded upon the "gloom" and "cheerless" tenets of Calvin. If you love the Republic never vote for a Freemason.—*Telescope.*

THE SECRET.—A careful survey of the murders, suicides, and other great felonies committed in the chief cities of the United States during the last ten years, shows that a heavy fraction of the perpetrators were atheists and free thinkers. These unhappy persons, persuaded that life is the be-all and end-all here, imagine that they can jump the life to come. A collection of letters and other papers often left by criminals, when anticipating death, shows a fearful number of instances, some of which many readers will recall, of absolute disbelief in the existence of God or in penalties for sins committed in this life to be exacted in a future one.—*N. Y. Evening Post.*

Subscribe for the *Cynosure.*

CHURCH AND STATE IN MARRIAGE.

EDITOR CYNOSURE:—The resolution given below is the substitute for one taken from the table by the Illinois annual conference, in its recent session at Hopewell, Ill., and will explain itself:

"We, the members of the Illinois annual conference, of the Wesleyan Methodist connexion of America, in conference assembled, hereby declare our faith in marriage as a divine institution, held sacred by us, and we will follow Jesus in regard to it; but

WHEREAS, The state regards it as a civil contract and has made it incumbent on those celebrating it to attend to certain work secular in character; and

WHEREAS, There is connected with the occasion of the celebration of marriage more or less of secular work and worldly pleasure; therefore,

RESOLVED, That we the members of this conference do hereby pledge ourselves to discourage the celebration of the marriage ceremony upon the Lord's day."

The substitute was adopted by almost a unanimous vote, after which the writer was requested by the conference to offer for publication in the *American Wesleyan* and *Christian Cynosure*, a revised copy of his remarks on the original resolution.

REMARKS.

The Sabbath-marriage question is either of vast importance or of, medium interest, or it is nonsense. If the last be true, a little common sense explanation ought to settle it. If the second be true, sound argument pro or con is demanded by those interested. But if the first be true, if the honor and glory of God, the hallowing or desecration of his day be the principle in question; then by prayerful, studious steps must we advance until the right triumph.

The real question is not what the church or state allows, nor what effect an anti-Sabbath marriage law would have on marriage and divorce; but it is this, Is it right to perform the marriage ceremony on the Sabbath day? *Is it right*, not what do I or my church honestly believe, but what does God say? As Christians, especially as ministers of heaven's court, we need a "Thus saith the Lord," or an uncondemned Bible precedent for all we do; then let us ask, Is our present custom of Sabbath marriages in harmony with God's revealed will?

To answer this we must first know what our custom is; this the preamble (of the first resolution) says is, "According to the laws of our land, *a civil contract*." Now as each State makes its own law in this particular, look at the decisions of the Supreme Court in a few cases for proof of the assertion just made. In N. Y. Reports, 55 Barbour, page 355, in the case of Bissell *vs.* Bissell, Justice Barnard laid down the law as follows: "In this State marriage is a civil contract, and no religious form or ceremony of any kind is essential to its validity. All that is requisite is that the parties should be capable of contracting, and that they should actually contract to be man and wife. An agreement made in the present tense whereby the parties assume toward each other the marital relation, is an actual marriage. This agreement may either be written or verbal, with or without witnesses, and may be proved like any other contract."

In Illinois Reports, Freeman, Vol. 75, page 315, there is a decision so nearly like the one just given, that I will not rehearse it. And a writer from California gives as a part of their civil code, the following words, "The simple declaration of marriage by the parties, stating their names and residences, made before a notary, is all that is necessary."

According to these laws a clergyman officiating at a marriage is only a prominent witness of a civil contract. I know the church partially denies this, but just how far is difficult to say, for while she denies its being simply a civil contract, she as loudly asserts that it is not a sacrament. Now while the State makes it a civil contract, and the church less than a sacrament, and while both State and church must agree that it is not a work of mercy, nor of necessity, as would be lawful on the Sabbath; therefore it cannot be brought into God's holy day and be in harmony with his revealed will.

Let us now ask, Can we believe in an existence of the Sabbath marriage custom in the past, as based upon the example, authority, or permission of God?

In the first chapter of Genesis we are taught that God created man and woman on the sixth day of his week of work. In the second chapter we have a more minute account of their creation, being here taught that man was created before woman, that when God made woman he brought her to man, that man accepted her as bone of his bones, and flesh of his flesh, and thus they became husband and wife; or, using words from Kitto's History of the Bible, "The divine hand which conducted the woman to Adam did it in the light of a matrimonial father." Hence we have the example of God that the marriage ceremony is a work from which he rested on the Sabbath day. And Paul says: "Be ye therefore followers of God, as dear children." The new version is better: "imitators of God."

In Genesis 2: 24, we have our divine authority for and formula of the marriage ceremony: "Therefore shall a man leave his father and his mother and shall cleave unto his wife: and they shall be one flesh." This is all the ceremony to which we may attach a "Thus saith the Lord," and it is summed up in two words, viz., *leave* and *cleave.*

The form of leaving and cleaving is left to the parties acting, but the manner and time is closely bounded by the great Lawgiver; as, for example, the manner of cleaving is to be such that "They shall be one flesh." And this is the work of the man and woman; neither our parents, guardians, nor officers of church or state can be the cement in this case. Such persons are very necessary as advisers and witnesses in this most sacred of all earthly unions—but nothing more.

The Lord Jesus says of the manner of this work: "What, therefore, God hath joined together, let no man put asunder." Now to say that God joins every couple who are legally married would be the height of folly; that would be making God the author of confusion. Are we not then to apply this great truth to the fact that we are not to live in Oneida communities, in Utah polygamy, in Roman Catholic celibacy, nor in United States adultery (which I blush to say is licensed and protected by our government), but to be blameless, the husband of one wife, and the wife of one husband until death shall part us?

As to the time, God has reserved the one-seventh of all time to himself; and he requires us to turn away from doing our pleasure on his holy day. Now every marriage that is not in harmony with God's will is entirely foreign to his pleasure; whatever pleasure there is in it is human, and cannot be indulged on the Sabbath short of disregarding God's requirement; and who can tell which among the daily hundreds of marriages are purely for human pleasure, and which are to the glory of God?

God commands us to refrain from all work (excepting of mercy and necessity) on his hallowed day. Now, that marriage is a work none will deny; and that it is not an act of Christian worship nor a sacrament, is equally true; and that it is not a Sabbath necessity nor mercy is very plain; therefore, where we have the union of example and command from God against a thing, we must conclude that he cannot permit it; *that thing must be wrong.*

Aside from this, there is connected with every marriage a work forbidden in the fourth Commandment:

1st. In the Bible cases. Read them carefully, and from the unmanly, hawk-like cleaving of the Benjamites at the dancing floor of Shiloh, to that heaven-blessed marriage in Cana of Galilee, you will find something unfitted for the Sabbath; as in this last named, there was mirth, feasting and secular work.

2d. The present cases. Is there one in which there are no works, no words, no thoughts but such as are in harmony with the fourth Commandment? If there is, I assert it is not a true marriage; for marriage, God teaches, is to leave father and mother and cleave to each other, which must be done in actual deed, or by a work of the mind.

The State of Wisconsin requires me to examine on their oath persons coming before me to be married, as to their eligibility, residence, etc., and says I "shall at once make a record of the same in a book therefor." I suppose all States have a similar law; but we cannot keep this law (which is a good one) and

God's law, if we marry on the Sabbath day. And is it not true that ministers of the Lord Jesus almost universally condemn the practice of "courting" on the Sabbath? Yet many of them virtually say to such persons, "When you have reached the desired termination of this wicked, Sabbath 'sparking,' come over, some Sabbath afternoon, and I'll tie the 'knot' for you." O! consistency, thou art a jewel worthy of a place in every living, walking, talking epistle of our Lord Jesus Christ!

Brethren, we claim separation from that theology which makes marriage a sacrament; but I ask how, seeing we give it the place of a sacrament? Are we reformers? Then here is a field ready for the sickle. The resolution would not take from marriage a single safeguard thrown around it by the state; nor one jot or tittle of sacredness or binding force which God gave it; but simply keep it where God put it, where God said of it "Behold it is very good," where he by example and command says it shall be, until we "neither marry, nor are given in marriage; but are as the angels which are in heaven."

Therefore I hope this resolution may prevail; and not be simply a dead letter on our conference records, but a living law throughout the denomination; and also in every other church which is willing to obey God rather than man. May God speed the day.

P. B. CAMPBELL.

Geneva Lake, Wis., Oct. 25, 1881.

THE MORGAN MURDER LETTER.

EDITOR CYNOSURE:—Your correspondent in his account of the confession of one of the Masonic murderers of Morgan says he gave the advice to "keep his secret," but that it altered the case when the murderer wished to tell him for the purpose of getting his advice, and he therefore promised not to "reveal" the secret while the guilty party lived.

The question here arises, Wherein does this *promise* differ from that of the Masonic oath? Both bind to conceal what is hid (Lev. 5:4) at the time of the promise or oath. Nor does it seem to me a sufficient answer to say that the one was only a promise while the other is an oath, for the promise here is to one who is a Christian and who therefore must regard his word as his bond, or at least he must be judged by that standard.

Then the brother advised his penitent to "do nothing, but let the secret die with him." Was that likely to condemn the lodge and prevent others from being ensnared into the same danger? It is not enough for the sinner to know Christ for himself alone, but the very nature of that knowledge is to prompt to tell others of their Christ and to warn against the false christs and the deceivableness of unrighteousness which crops out of the lodge or elsewhere. DOGETH.

Reform News.

SOUTHERN CHURCHES — ANTI SECRETISM IN KENTUCKY.

EDITOR CYNOSURE, DEAR BRO.—You are aware that in the dark days of slavery, 1847–54, churches were formed in Kentucky on the basis of manifested faith in the Lord Jesus Christ as a personal SAVIOUR FROM SIN; that those who were baptized in his name were taught that he is not the minister of sin, and that they who put him on could not be the ministers of sin; such as slaveholding, caste, secret oath-bound associations.

I was repeatedly told by friendly Freemasons, that "if I would join the Masons I could be protected from mob violence." I chose rather to accept violence at the hands of repeated and continued mobs than dishonor Christ by going into secret associations, and thus dishonor him who said, "I ever spake openly in the temple, and in secret have I said nothing."

I hate secretism more than I did slavery itself. Slavery was bold, outspoken, claimed Bible warrant and the "sanctity of fifty years' legislation;" but secretism is sneaking and mean—stabbing you in the dark.

Berea College is an outgrowth of one of these churches. By a by-law of the institution the formation of secret societies among students is forbidden. No member of the faculty has any connection with such. Some eight of these churches by ministers and delegates, have annual conferences for mutual edification and co-operation—in no wise disciplinary or legislative. The minutes of the last meeting will be published and in those will be found the following preamble and resolutions:

WHEREAS, Secret societies hinder true religion by drawing men from meetings of the church and diverting the Lord's money into improper channels, and further alienate men from Christ by leading them to be "unequally yoked together with unbelievers," and deluding with the false notion that compliance with the requirements of these societies will fit them for heaven (as is specially true as held in Freemasonry and Oddfellowship), thus substituting a false religion in the place of the religion of Christ; and

WHEREAS, These societies, as we believe, tend to the subversion of justice;

Resolved, That as Christians it is our imperative duty to bear solemn protest against these anti-Christian institutions, and that we will faithfully endeavor to enlighten the people concerning their real character and evil tendencies.

The visit of Bro. Hinman to these churches last winter did much good. At our late annual conference at Berea, Bro. J. F. Browne delivered, by request, a very effective address against secret, oath-bound societies. There is an open field for him in the South. God is saying to the South, "Give up," and to the North, "Hold not back"—neither men nor money.

At that meeting urgent solicitations were made to Bro. Browne, by the pastor and delegates from the Plymouth church in Louisville, to come and deliver addresses there on the evils of secret, oath-bound societies.

The churches above referred to are neither sectarian nor denominational, yet they are *Christian*. They hold Christ as "the head"—"who was in the beginning with God, and was God"—"God manifest in flesh"—the one "in whom all fullness dwells;" and who came and now lives "to save his people FROM THEIR SINS." The creed is faith in him as the Saviour from sin; then baptism in his name, as a proper profession of him, and of death to sin and resurection to a *newness of life*. Many of the members of these churches came out from associations that were schismatic and proscriptive. They will seek co-operation in good works, but will not again be inveigled into associations that can trammel them either by judicial decisions or social ostracisms.

These churches everywhere seek to foster Christian education. This State makes but little provision for the education of colored youth, and positively legislates against the use of public funds for co-education of the races. This keeps up the color line, fosters jealousy and a proscriptive spirit, is anti-Christian, barbarous, and jeopardizes the peace and safety of society. We must educate otherwise; and to do so we must have help from abroad—from those to whom God has given a higher light.

Berea College is a success, a demonstration of the possibility and practicability of the co-education of the races, so-called; and we do not need to build another college in the State; but we do need to multiply schools, and put education within the reach of the masses; schools under the instruction of men and women who will direct the youth to Christ in all his fullness, and against such associations as are anti-Christian, subversive of justice, social well-being and national safety.

At Camp Nelson, in Jessamine county, we have another school under care of a board of trustees, of which board I am one. The trustees have in charge under charter one hundred and twenty-two acres of land, with two buildings for school purposes. The land is so deeded that only the rentals can go toward support of the school—pay to teachers. This is not sufficient even for this purpose.

The buildings are such as were hastily projected by the government near the close of the war, and were unfinished. The larger is so far decayed in its principal timbers, that we must build anew if we will have a safe place for Bro. Browne and wife and Miss Kumler, who are there as teachers. Bro. Browne is also pastor of the church there.

We would be glad to extend shelter to young women who may desire to come and receive instruction from Christian women who can teach proprieties to girls as none but women can. If we will regenerate the South, we must, under God, have regenerated teachers and mothers. We need a thousand dollars more to enclose this building and plaster a few rooms.

Bro. Browne visits the church at Glenville, Lewis county, once each month, and I occasionally. We are expecting a pastor there, and need a parsonage for him, which we can secure for $1,000; and then two more thousand dollars for school-house and church-house. The church there is the one with which I began my ministry in 1845; separated from all slaveholding bodies in 1847; has been without a pastor ever since the late war; is now feeble; needs help, and with such can become very efficient for good. We thank God for life, and an effectual door here opening "which no man can shut." If aid shall come to us for the above purposes we will report every dollar in brief through the *Cynosure*. My postoffice is Berea, Ky.; Brother Browne's at Camp Nelson.

JOHN G. FEE.

FROM THE FAR SOUTH.

SIGHTS AND EXPERIENCES AMONG THE POOR WHITES OF ALABAMA.

CALEDONIA, MISS., Oct. 24.

DEAR BRO. KELLOGG:—Bro. Tapley and I have just returned from a week's tour into the counties of northwestern Alabama. There is a large extent of country thinly inhabited by poor white people, who were scarcely any of them slaveholders, and were thoroughly loyal during the war. Our first stop was with a man who owned a mill and cotton gin. He was loyal to the government, and for this was hung up by the neck, as were seven of his neighbors. He was cut down, but the rest were killed. Such scenes were not uncommon and indicate the terrible spirit in which the war was carried on.

Our next stop was with a man who had been a slaveholder and a member of the Alabama legislature for several terms. He says he resisted secession to the last and kept out of the war. He had been a Mason and Odd-fellow, but treated us with great kindness; said Masonry and Odd-fellowship were correctly revealed, and that he had given up the study of everything but the Bible.

As we advanced farther we found the people poorer and more scattered. They take no newspapers, have scarcely any books, and their schools are few, poor, and far between. They had heard a rumor that Mr. Garfield was dead, and inquired if it was so. They live in rude log-houses, with floors made of hewed puncheons, and doors made of split pine, shaved, and nailed to wooden hinges. They go sixty miles to market once a year, and take one or

two bales of cotton, which brings all the money they have. From this they must pay their taxes and buy their coffee and tobacco. Other luxuries they rarely indulge in. They are generally religious. Three kinds of Baptists—Primitive, Missionary, and Freewill—and Southern Methodists are the only denominations I met. They have log churches without glass windows, the light coming in between the logs. They have meetings here once a month, except in cold weather when the churches are untenable. They rarely have Sunday-schools or prayer-meetings.

There were a few Masonic lodges, but most of them have gone down. We could hear of but one, and that was built on top of a church. This people were and are thoroughly loyal, and so were doubtless a majority of the white people of the State. They are very generally hostile to all secret societies. This is especially true of the Primitive Baptists. If it were not for their ignorance, superstition, poverty, and hatred to the negro, they might form the nucleus of a reform party in the South.

We stopped with one Freewill Baptist preacher, who had no Bible, nor books of any sort. I gave his wife a New Testament. We lectured and worked the Entered Apprentice degree; the young people were delighted, but the old ones were frightened and feared it would hurt the church. We gave away a good many tracts and books.

The corn crop which is their dependence for food was almost entirely cut off. The cotton crop was lighter than common and there was no fruit. They desired to be hospitable but felt compelled to ask pay for everything we had.

We came back by a more direct route and found the people somewhat more prosperous, but I saw no newspapers until we got back. And yet this country has grand capacities. There are magnificent forests of pine and oak timber. In some places I saw large poplars (white wood) three or four feet in diameter. There is excellent iron ore. There is a vein of coal of excellent quality over seven feet in thickness. More or less coal has been dug here for the last thirty years, but not until lately has the land been entered and surveyed. The owner now charges half a dollar a load. In Marion county there is a trace of gold, and the post-office near where we stayed is called "Gold Mine." It is said that in almost every pan of earth there is a show of gold. Should a railroad ever penetrate this region it would effect a vast change.

On returning I preached for the colored Congregational church at Piney Grove, and expect to labor here for two weeks. I am satisfied that the colored people of the South are by far the more teachable, and that my labor will be more profitably bestowed among them.

I am yours in Christ,

H. H. Hinman.

Freemasonry Does Account for It.

Willimantic, Conn., Oct. 20, 1881.

If the facts brought to my notice almost daily were all published, they would furnish inspiration and hope to friends who are not favored by contact with strangers. The pastors of the churches, almost without exception, approve of our reform and would be with us in labor had they the courage. This fact indicates the strong probability that we shall be rapidly reinforced from this source as our movement gains in momentum. There is already a latent conviction that the issue *must be met*, and men of piety are preparing to meet it on the right side. A letter just received from one pastor furnishes some passages which are like the remarks I am hearing daily from the ministers:

"I am as one awakened,—perhaps more properly awakening,—and like all New Englanders I awaken slowly. . . . For a long time I have been suspicious that something was responsible for the deplorable spiritual condition of the church. What that something was I did not know. Now, however, I surmise that there may be in Freemasonry some elements of this unknown cause. I mean by this that the open enemies of the church—intemperance, the liquor traffic, infidelity and immorality—were of themselves insufficient to produce such effects as I saw produced. There must be something else at work, I said. And, if what I am now told concerning Freemasonry be true, the cause must surely lie here. Therefore Freemasonry—always supposing it to be such a system as I am told it is—should be combatted by the church as much as these other evils."

This fairly represents the general expressions received from the pastors of the churches of the various denominations. E. D. Bailey.

Tippecanoe County, Indiana.

Editor Cynosure:—I am happy to inform our friends that brethren S. L. Cook and Thomas Lowe were at this place on the 4th and 5th inst., and lectured, as we think successfully, to the overthrow of Freemasonry. Mr. Lowe initiated a candidate publicly into the first and third degrees of Masonry. I think there was enough leaven put into these measures of meal to "leaven the whole lump." Only a few Masons were out, but some were very liberal, one in particular, to pay Mr. Cook money to help him to kill Hiram with. We may not further explain, but Bro. Cook cooked Freemasonry and Bro. Lowe lowered the lodge in the estimation of its own members very much.

L. D. Brown.

Subscribe for the *Cynosure*.

The Connecticut State Convention.

Willimantic, Conn., Oct. 28.

The Connecticut State Convention closed last night. Its sessions were well attended throughout, and the interest was intense. The meeting was wonderfully pervaded by the Spirit of the Lord and the speakers were evidently under a glorious inspiration. "Better than the best camp-meeting I ever attended," said one good Methodist sister. "Better than a holiness meeting," was the comment of another. A feature of the convention was the latitude of subjects discussed. Temperance, Sabbath observance and faith were given prominent places on the programme, while other religious and moral questions received incidental notice, and helped to round out the truly reformatory character of the assembly. This feature proved a remarkable help to the discussion of of the main theme, secret societies, affording, as it did, opportunity to trace the smutty finger-prints of the lodge on all the moral and religious questions of the day.

Others will give the details of the meeting; but there are two things which I desire to say. First of all I want to make, for myself and others, public acknowledgment of our profound sense of obligation to our blessed Lord for the tokens of his favor in the manifest answer of many earnest prayers, uttered in the midst of trials with many tears.

A keen sense of the appropriateness of the act leads me also to make commendatory mention of the indefatigable labors of Bro. J. A. Conant, of this place, ably seconded by Elder J. L. Barlow, who, in the Providence of God, is holding aloft a high standard of Christian living. Bro. Conant would only need to hear the numberless congratulations of the delegates on a victory so glorious, crowning so many years of lonely toil, to feel amply repaid for his sacrifices. Knowing how sweet a single word of commendation sometimes is I am prompted to make this public mention of his persistent perseverance; and knowing also the power of example to incite others to duty, I trust many will take courage and renew the struggle.

E. D. Bailey.

God against National Sin.

The Reformed Presbyterian congregations of Pittsburgh and Allegheny at their memorial meeting on Monday, Sept. 26, adopted a paper from which we print below:

"It is manifest to us, and we think must be manifest to all who recognize a Providence presiding over human affairs, that God is pleading a controversy with the nation.

"Since the sin of slavery was wiped out by the blood of half a million brave and patriotic men, God has visited us with a succession of judgments, commencing with the assassination of one Chief Magistrate and ending with the assassination of another, each of these men occupying not only the highest office in the gift of the nation, but also the highest place in the nation's affections. Twice has he smitten us in the nation's head and heart.

"It must be manifest to all who believe in the mercy and goodness of our God, that these calamities are not sent upon us without a cause. 'God does not afflict willingly; but whom the Lord loveth he chasteneth even as a father the son in whom he delighteth.' There must be sin in the nation; sin of a very aggravated nature to call for such terrible visitations of his displeasure.

"While Sabbath breaking, gambling and the social evil are flagrant, and enormous crimes and intemperance with its annual slaughter of thousands of victims is crying to heaven for vengeance, yet we believe that these are but offshoots from the parent stock, but branches of the upas tree; that our great national sin before which all others pale and fade from view, is rebellion against the Lord and his Christ. The authority of the King of kings is not acknowledged by the nation.

"We call upon this nation to submit itself to the Most High; to own allegiance to the Lord Jesus Christ and crown him Lord of all.

"We call upon our sister churches to join us in the effort to save our beloved country from the wrath that overhangs it. The sixty thousand pulpits of this land can exert an incalculable power for the reformation of this government, and it is at our peril if we hesitate to use it. If we see the sword coming and give not warning, the nation will perish and its blood will be upon our skirts, and if we see not the sword that is suspended in full view, we are "blind leaders of the blind and shall both fall into the ditch." Now is the time, when the heart of the nation is furrowed by the plowshare of a great calamity, and harrowed with grief and sorrow over a great bereavement, to sow the precious seed. God is forcing reflecting men to inquire, why is God dealing thus with this land? and it is ours to proclaim the answer. Brethren and countrymen, if we do not heed this warning and turn at this rebuke, we will be smitten with sevenfold more violence, and God only knows when, and on whose head the next stroke will fall. Turn ye! Turn ye! Why will ye die, O house of Israel!"

—State crop reports based upon carefully prepared statistics show that the corn crop of the entire country is short about one-third as compared with last year. The only Western States showing increase are Wisconsin, Minnesota and Nebraska, where the aggregate increase is about 28,000,000 bushels. In Ohio, Illinois and Iowa the decrease aggregates 188,000,000 bushels.

Correspondence.

Baptists and Plymouth Brethren.

Volga City, Iowa.

Editor Cynosure:—I have recently been reading "A Memoir of Rev. John Bates, by Rev. J. A. Smith, D. D.," with much pleasure *on the whole.* The doctrine is very Scriptural, and what is much needed in the present day. It contains one instance, however, of the *odium theologicum* that I am sorry to see. In his strictures on the Plymouth Brethren Mr. B. quotes the following acknowledgment of Mr. McIntosh (C. H. M.): "I ought to have confessed the mistake, and should have done so in the preface to the second edition of my notes on Leviticus had I been sufficiently self-emptied and careless of my reputation as an author." On this acknowledgement Mr. B. says: "Only think of a man who has again and again circulated such a deadly heresy, and yet is more concerned for his own reputation than for the honor of Christ." (p. 314)

The facts of the case are these: In the first edition of his "Notes on Leviticus" Mr. McIntosh used an unguarded expression respecting the humanity of Christ. He afterwards saw his error and withdrew it from the second edition. This he deemed sufficient at the time, but afterwards felt that it was not, and published the above apology. Now, taking the worst view of his conduct that the case will admit of, What more could Mr. McIntosh do than he has done? Ought such a confession to be cast in the teeth of the confessor, and treated with contempt? Was this the way in which our Lord treated Peter? Was this the rule that he laid down for the regulation of the conduct of his disciples to each other? See Luke 17: 3, 4.

Much attention is being paid to the "heresies of the Plymouth Brethren," while the heresies among ourselves pass without censure, or even notice. Is it not a fact that Baptist ministers enter into secret combinations, and solemnly (?) swear that they will have their throats cut across, and their tongues cut out by the roots, if they reveal the secret? Is it not a fact that Baptist ministers put away their wives and marry others, that is, live in open adultery (Mat. 19: 9), and continue to hold their ministerial status? Is it not a fact that Dr. Lorimer plagiarizes the sermons of Dr. Parker, and that after being exposed both in the secular and religious press, the *Standard* remains silent as the grave? But if a Plymouth Brother make a slip of the pen, however evangelical in doctrine or exemplary in practice, his very apology shall be made a ground of condemnation! This puts one in mind of the homely proverb: "One may steal a sheep with impunity, when another shall be hanged for looking over the hedge." I have no doubt that there is error among the Plymouth Brethren; but I believe blasphemy, adultery, and plagiarism are not tolerated in that community. Yours in Christian love,

John Brown.

Blessing from the Cynosure in Canada.

(Continued from Aug. 25.)

I am reminded that I have to continue my letter and bring it to a close. I was told by brethren to work publicly against secret orders would be of no consequence; the best way would be privately to persuade people to leave the secret societies, but not through the press and pulpit. By my request the editor of our church paper wrote an essay which was a testimony against Freemasonry to corroborate my statements. The said essay contained the following:

"We know by experience that by such a controversy the consequences are not those which were intended first. Convinced we are nothing is done by public writing against secret societies (already have these prospered in his congregations very well) but this could be done better by discussions in a private way personally and lovingly. We advise P. Schulz in friendly manner to stop his discussions. Of course ministers of the Gospel cannot speak in favor of the lodge. The best it would be to discuss this matter verbally in conversation or by lectures, but both parties have to treat each other decently. We have said this not for the purpose to continue the controversy but if possible to stop it." Would not any reader of the *Cynosure* give his opinion to this? He would oblige me very much.

Last June our Evangelical Lutheran Synod of Canada held their annual meeting at Toronto, at which occasion I distributed copies of the *Cynosure* and some hundred tracts. Though I could not get subscribers for the *Cynosure* amongst Germans, nevertheless I know that a good seed was sown. The copies of the *Cynosure* were given mostly to ministers of the Gospel who never had heard of this reform. Mr. I. P. Wagner, an architect, employing more than seventy laborers, endeavors to work against secret societies as much as possible. For the purpose of deliberation I brought the matter of "secret societies" by means of a report before the assembly of our church body, requesting that the Synod might reveal its standpoint in regard to said societies. The discussion on Saturday night, June 11, was a very interesting one, proving that all Christian power was not lost yet, and resulted in the following resolutions:

1. The proper actions of any pastor bearing public testimony against secret organizations, endeavoring to suppress their propagation, in order to remove them out of Christian congregations, are right and hereby justified.

2. We declare that all societies with moral and religious character and aims, which are not based on the authority of the Word of God as revealed in the Old and New Testaments; which do not acknowledge our Lord Jesus Christ as true God, and mediator between God and men; having principles antagonistic to Christianity; ascribing to themselves what alone belongs to the church of God,—that such societies are dangerous and promote the ruin of the church.

3. For such reasons we solemnly and earnestly warn every member standing in connection with our Synod to beware of secret societies and declare it the bounden duty of every pastor to inform himself on this matter, if necessary, to warn his church members too, to enlighten the minds of those who are in connection with lodges yet, in showing them the sinfulness and their antagonism to the Word of God, and try to work generally in such a manner as to make seceders.

4. We propose our congregations should make it a standing rule to receive no further any persons into membership who are not willing to renounce their connection with secret lodges.

Here I will close my letter, and I feel myself justified to consider this as a true blessing, first caused by the grace of God through your paper. My church members pay this time more attention to the lectures of the Gospel than in former time. On one occasion I have told them, if the lodge in any way should charge me for disturbing peace, or that I am wrong in my opposition, or would persuade and draw our young men or other members into their nets, then I would in public lectures clearly vindicate my actions, giving the needed light in this matter. With the help of God this shall be done in proper time. The church rule spoken of before is already adopted in one of my three congregations. Go on, dear *Cynosure*, in the fear of God. Sow thy seed in hope. Never has light communion with darkness.

A. R. Schulz.

Our Mail.

Mr. I. Bancroft, Monroe, Wis., says a good word for the new reform envelope-tracts:

"They are just the thing—cheap, plain, neat, and just to the point. They will readily catch the eye and fix the attention, and without doubt will save some. I do not intend to use any other as long as I can get these, and I hope that every one sent out will convert at least one from the darkness of the lodge to the glorious light and liberty of Christ. * * * * I mean to scatter them far and wide, and hope they will be like the leaves that are for the healing of the nations."

A friend in Columbus, O., sends for Revised Oddfellowship, and says: That he "has been thinking some of becoming a member of the order, and if the work is a true exposition of course it will interest me." We hope and believe that the book will prove effectual in showing to this friend the evil of the Oddfellow lodge—an institution but slightly inferior in wickedness, though its evil is more cunningly concealed than Freemasonry itself.

Rev. St. Clair Ross, Denver, Colorado. writes a cheering note, as follows:

"Though I have plenty of papers and reading matter, I cannot well do without the Cynosure. I aim to make it do double duty, for after devouring the contents myself I pass it over to some one to read, meditate upon and profit, and then still pass it on to triple duty, it may be, so that I have no idle ones at home."

We are always glad to hear of such work as this being done with the Cynosure—only let it be made a point to get as many of those readers as possible to subscribe for themselves, and then send the paper to still others. A very great work can be and must be done in the subscription field before the anti-lodge reform or the others which the Cynosure advocates can be successful, and a determined effort should be commenced at once all along the line to this end. How many will begin this week?

J. U. Lloyd, Jessup, Iowa, writes:

"At the election yesterday there were two American party votes cast in Westburgh township, Buchanan county, also four in Perry township, same county. This is all I have learned of so far."

Bro. Lloyd writes on the day following the election. The Iowa friends are in earnest, and the full report will roll up a goodly number who "dared to be like Daniel" in the face of the old party lions and whelps. And the time is coming when it will be an honor to have been among those pioneers for the truth.

M. P. Baldwin, Independence, Missouri, sends for a large lot of tracts and books, sayining that "Our town is one network of secret societies, and our churches are so influenced by lodge member that pure religion is almost extinct." Bro. B. takes just the best way in the world to right this state of affairs, which has been brought about so very largely through the press in the hands of Satan. Make the press wield the "sword of the Spirit" and scatter it like leaves from a whirlwind and our work will soon be accomplished.

Is Beer a Temperance Drink?

The New York *Herald* says: "The brewers use glucose, bad malt, cigar butts, rosin, soap, and leather scraps, besides coculus Indicus and drugs." This must make a delightful beverage!"

The worst results from accidents in the London hospitals are said to be draymen. Though they are apparently models of health and strength, yet if one of them receives an injury, it is nearly always necessary to amputate in order to give him the most distant chance of life. The draymen have the unlimited privilege of the brewery cellar.

Sir Astley Cooper was once called to a drayman, who was a powerful, fresh-colored, healthy looking man, and had suffered an injury in his finger from a splinter of a stave. The wound, though trifling, suppurated. He opened the small abscess with his lancet. He found, on retiring, he had left his lancet. Returning for it he found the man in a dying condition. The man died in a short time.

Lager-beer has had its victim in Canton, Ohio. A young man, "hale, hearty, and twenty-one," recently regaled himself with this "cooling beverage" with his lunch, and died immediately afterward. The physicians testified at the inquest that the cause of his death was quite peculiar. Before the beer had been heated to the proper temperature in the stomach to be absorbed it began to ferment, yielding that subtile poison, carbonic-acid gas. The gas was conducted to the lungs, heart, and brain, and a general paralysis of the nervous system followed. His stomach and intestines were greatly distended by the gas.

An eminent New York physician says: "The man who habitually drinks beer is sure to have Bright's disease. Beer in large quantities

one of the worst things a man can ruin his stomach and organs with. In Germany, where the students drink a good deal of the beer young their kidneys and bladders are always affected."

Beer drinkers will often swear about as hard as they can drink. In a civil damage case recently, in Dryden, N. Y., the saloon-keeper who was the defendant, desired to make out that lager-beer was not intoxicating, so he got one of his customers, Charles Schultz, to swear that he had often drunk seventy-five glasses between seven and ten o'clock of an evening—making, at the rate of five cents a glass, three dollars and seventy-five cents poured down his throat to quench the mighty thirst, which, by years of assiduous worship at the shrine of King Gambrinus, he had succeeded in acquiring. The Rochester *Exponent* adds:

"It seems plain that if lager-beer does not make people drunk it makes them into beasts. This is certainly queer conduct for sober people. We should think drunkenness the only excuse for such guzzling, and alcoholic stimulation the only way of accounting for it. It is pleasing to add that the jury showed their respect for this disgusting evidence by giving a verdict for the full amount claimed by the plaintiff."

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, Nov. 3.—This is his commandment, that we should believe on the name of his Son Jesus Christ.—1 John 3:23.

Friday, Nov. 4.—God sent not his Son into the world to condemn the world, but that the world, through him might be saved.—John 3:17.

Saturday, Nov. 5.—God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16.

Sabbath, Nov. 6.—We also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.—Rom. 5:11.

Monday, Nov. 7.—The Lord is faithful, who shall establish you, and keep you from evil.—2 Thess. 3:3.

Tuesday, Nov. 8.—If any man will come after me, let him deny himself, and take up his cross and follow me.—Mat. 16:24.

Wednesday, Nov. 9.—He that believeth on the Son hath everlasting life. He that believeth not the Son shall not see life; but the wrath of God abideth on him.—John 3:36.

Prayer would be a very dangerous instrument for ignorant, selfish, fallible men to wield, if there were not an infallible One to refuse to grant mistaken requests.—*Golden Rule.*

Home and Farm.

—An extra census bulletin just issued gives the cereal production of the United States for the year ending June 30, 1880. Illinois leads the columns, producing most wheat, corn and oats and is second in production of rye. California leads in barley. Pennsylvania in rye and New York in buckwheat. The great wheat States are Illinois which raised 51,000,000 bushels; Indiana, 47,000,000; Ohio, 46,000,000; Michigan, 35,000,000; Iowa, 31,000,000; California, 29,000,000; Missouri, 25,000,000 and Wisconsin, 24,000,000. These States produced nearly three-fourths of the whole wheat crop of the country. Nearly one-third of the entire corn yield was in Illinois, the product amounting to 325,000,000 bushels.

Coal ashes have a wonderful effect upon pear trees, especially those growing in light soil. Our ashes of last winter were used around trees in liberal quantities, and those thus treated have outgrown anything in the orchard. Some that were even sickly, and apparently ready to give up their hold on life, have been restored to perfect health by these remedies.

If raspberries, blackberries, currants, grapes, or any small fruits or trees are set in the fall, draw over them or up around their bodies a mound of earth to protect. Level this down in early spring.

A Cure for Smallpox.—A Paris physician says: "I herewith append a recipe which has been used to my knowledge in hundreds of cases. It will prevent or cure the smallpox though the pittings are filling. When Jenner discovered cow-pox in England the world of science hurled an avalanche of fame upon his head, but when the most scientific school of medicine in the world—that of Paris—published this recipe as a panacea for smallpox it passed unheeded. It is as unfailing as fate, and conquers in every instance. It is harmless when taken by a well person. It will also cure scarlet fever. Here is the recipe as I have used it and cured my children of scarlet fever; here it is as I have used it to cure the smallpox. When learned physicians said the patient must die, it cured. Sulphate of zinc, one grain; foxglove (digitalis), one grain; half a teaspoonful of sugar; mix with two tablespoonfuls of water. When thoroughly mixed add four ounces of water. Take a spoonful every hour. Either disease will disappear in twelve hours. For a child smaller doses, according to age. If counties would compel their physicians to use this there would be no need of pest-houses. If you value advice and experience use this for that terrible disease."

Autumn Sowing.—Most people have observed, no doubt, that self-sown seeds, that is, seeds that have dropped from the growing plants of the previous season, sometimes produce the strongest and most healthy plants that bloom the most freely. This is true of several kinds, and particularly of those that suffer under exposure to our midsummer suns. The reason is that self-sown seeds get a healthy growth in the spring, vegetating as soon as frost is gone, and are good sized plants at the time we usually put seeds in the ground, even if they do not start in the fall. —*Vick's Mag.*

Prof. Beal of Michigan, says: "If you have money to fool away, seed down your young orchard to clover and timothy or sow a crop of wheat or oats. If you want the trees to thrive, cultivate well until they are seven to ten years old. Spread ashes, manure or salt broadcast. Stop cultivating in August, weeds or no weeds; this allows the trees to ripen for winter. The question whether to cultivate old orchards or not must be answered by manuring the trees. If the color of the leaves is good and they grow well and bear fine fruit they are doing well enough even if in grass. But if the leaves are pale, the annual growth less than a foot on 12 year trees, and the fruit small and poor, something is the matter and they are suffering for a want of cultivation, or manure or both. To judge of the condition of an apple tree is like judging of the condition of sheep in a pasture. Look at the sheep, and if they are plump and fat they are all right.

The National Christian Association.

221 W. Madison St., Chicago.

President—L. N. Stratton, Syracuse, N. Y.

Vice-President—A. D. Freeman, Downer's Grove, Ill.

Rec. Sec'y—John D. Nutting, Chicago.

Cor. Sec'y and Gen. Agent—J. P. Stoddard.

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President of the National Convention—A. M. Milligan, Pittsburgh.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

STATE AUXILIARY ASSOCIATIONS.

Connecticut.—Pres., J. A. Conant, Willimantic; Sec., D. J. Ellsworth, Windsor; Tr., C. T. Collins, Windsor.

Illinois.—Pres., D. P. Baker, Chicago; Sec. H. L. Kellogg, Chicago; Tr., J. B. Blank, 13 Wabash Ave., Chicago.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 3, 1881.

The National Convention.

The friends in Galesburg, at a well-attended consultation meeting last week Tuesday evening, heartily invited the National Convention to the city, and appointed a committee to begin the local work with energy. Pastor Lindahl of the Swedish Lutheran church wishes to have a meeting in his church before the opening of the convention, to be addressed by the editor of the *Cynosure* in English and by Prof. Hasselquist of Moline in Swedish. Bro. Lindahl was one of the editors of the *Shibboleth*, a Swedish monthly which advocated the temperance and Anti-masonic reforms. The hearty earnestness of the Galesburg friends merits an enthusiastic response from every part of the country. Let the delegations be early made up from churches, local associations and communities. Look out for further announcements next week.

Poisoning the Fountains.

We are in receipt of a circular from President E. E. White of Purdue University, Lafayette, Ind., from which we glean the following.

This is an industrial school having mechanical, agricultural and scientific courses of study, excluding the classics, which are the fountains of modern languages, and especially that language in which the histories of Christ were written. As the students are supposed to be unacquainted with Greek, it would seem that college secret societies, called Greek fraternities, had no business there.

In 1876, the trustees referred the question to the Faculty, whose members are members of four of these college pests. It is not generally known that though these fraternities are called college societies, their members are expected to continue in them after graduation, and in some of them, to pay dues during their whole after lives. Like the lodge whose offspring they are, they apply the rule, once a member always a member.

The Faculty adopted a rule excluding the "Greek fraternities" on the avowed ground that, the college not teaching Greek, their students did not need Greek societies whose names they could not read; and as girls are admitted, it seemed unfitting that they should hire a room in the city, the boys (rather the young gentlemen) holding the keys, and meet there, weekly, by night, with their brothers, cousins and lovers, and practice the grips, signs, tokens, etc., of a secret lodge.

The students, male and female, stimulated by stool-pigeon members from fraternities elsewhere, yet mean enough to join Purdue University and secretly violate its rules, petitioned the trustees to rescind the rule which the Faculty had adopted on the reference of the same board.

President White says "of three to four hundred young men not twenty have violated the rule." This, however, is enough—to commit crime and argue from it against law; violate the rule and then petition for its repeal on the ground that it is not enforced—like pirates, who scuttle the ships which they rob!

Two actions are now pending in the courts of Indiana against the anti-secret rule, professedly brought by students and those acting in their behalf, but really in the interest of the Masonic lodge; the old mother snake lying hid behind the young ones sent out of their holes.

The Purdue Faculty are evidently not up in this war. Being themselves men of honor, they appeal to the "high honor" of these fountain-poisoning fraternities; all of which practice the secret, Christless, contraband religious balderdash worships and initiations; and "the works of their father they will do."

After I left Knox College these pests swarmed there; and I have been shown an elegantly engraved summons sent to a young man, ten years after he left that College in Galesburg, Ill., to meet the head-center of one of these fraternities in Charlottesville, Va. The young man informed me he had received a similar summons annually, demanding his money and attendance, though, he assured me, he had met with them but once, the night of his initiation, and had then left them in disgust. They are like wood-ticks; if you pull them off from you they leave their heads in your skin. What "honor" is there in a swarm of secret fraternities, called "Greek," to dignify their baseness; securing fealty by oaths, pledges and solemn initiations; worshiping they "know not what," and concealed even from the honest, hardworking parents who pay their dues! The students of Yale College have paid for their windowless buildings, used only by night, three hundred thousand dollars, drawn from parents' purses. And the initiations now practiced on green Freshmen and others would disgrace the rowdy orgies of pagans, and emulate those of the Endowment House at Salt Lake. They blindfold their candidates; pinion them; run them up by cords and pulleys; drop them on blankets of serge-cloth; and when fooled, badgered, wearied and intimidated by rough handling, swear or pledge them to secrecy and fealty by mock-solemn forms extending in some cases to rites of coffins, graves and mock burials. No wonder that U. S. Secretary Evarts in a Yale Commencement speech advised the discontinuance of the Yale fraternities and no wonder the fraternities disregarded his advice! Ancient savage warfare poisoned wells. These to-day poison our fountains of character and thought.

As yet our laws and courts, especially the higher ones, are against these mistletoes of Satan, sucking the sap and life of our Federal, State, county and municipal governments, and inuring our educated youth to lodge despotism in a republic and the worships and ways of heathenism in this Christian land.

But our only salvation lies in the purifying of our churches and voting against the lodge. And the motto of the old heathen temples, changed to Christian, should be nailed above the door of every college where these Mormon and Masonic mysteries are tolerated and practiced: "*Procul, oh procul, este Christiani!*"

State of the United Brethren Church on the Secrecy Question.

The power of the lodge is simply fearful. When it first raised its head in the United Brethren church almost the entire body rose up in astonishment, and conference after conference uttered its clear testimony against the lodges and in favor of the exclusion of Masons and Oddfellows from their fellowship. As a rule the fall conferences of that church, while passing resolutions at length on other evils this year utter no word against the lodge system, and their utterances are few, and conceived in general terms, in favor of "the position of the church on the question of opposition to secret societies." This "position of the church" as defined by the action and non-action of the last May General Conference was, to do nothing toward excluding Freemasons and Oddfellows from their communion, though they were informed by members speaking on the floor of the conference, that members of these lodges were in a large number of their churches. The *Itinerant* defines its position to be, "Fanatics take back seats." The position of the church then, as represented by the vote of these conferences, is TO CONDEMN MASONRY IN WORDS AND PROTECT IT IN PRACTICE, by quietly tolerating Masons in church fellowship. This was the position of the national church organizations on slavery, which position was adhered to till the great organizations were rent by it and the country deluged in blood. But, if possible, a worse effect was produced by weakening the hold of the churches on the popular conscience; diminishing the attendance on public worship, and multiplying infidels, Mormons, Spiritualists and other outside sects. There were from three to four hundred people at Mr. Moody's Sabbath meeting, on the Sabbath when I was at Northfield, Mass., last September, while several miles below on the same Sabbath, Spiritualists, Free-lovers, etc., held a meeting which the newspapers said was attended by ten thousand people.

How has this fearful change in the Brethren church been produced?

The process was this. The lodgemen and their sympathizers began to hold nullification conventions; defied the church; said nothing for the lodge, but bitterly denounced all who were for executing the law against allowing secretists in the church; and passed a resolution at their convention, held in Dayton itself, in the First U. B. church, in favor of removing their Harrisburg organ to that city! That convention was in the most open and fullest sense, a nullification convention, haughty, defiant, contemptuous and church-rending.

The bishops were all of them timid and almost of all them silent; that is, they granted to Satan and his lodge-worshipers, all they asked, viz., to be let alone. Fearfully fatal results followed. They sent good Bishop Edwards to Baltimore, the seat of the Oddfellow beast. That good man soon died, and the "liberalists" gave out that his views were changed. Bishop Weaver wrote a coaxing and flattering letter to the Harrisburg organ, which the *Cynosure* rebuked. From that day he, has sought to dictate to United Brethren in conferences where he has presided, not only what papers they should, but what they should not take. His conferences have "resolved" against their families reading the *Cynosure*. If that light could be put out he could take part with both reformers and nullifiers, without being exposed. He at last waxes bold. Under his presiding, a conference Sept. 29 h last, resolved that "the *Christian Cynosure* has assailed the character of *many leading men* in the United Brethren church, by misrepresentations, *by claiming them to be connected with secret societies*, and otherwise disloyal to the church, said paper claiming to have incontrovertible evidence to prove its assertions, and when such evidence was demanded failed to produce it; and Whereas, It has assailed the character of ministers of the church and then refused to publish in its columns replies to such articles; and Whereas, It has suffered articles of a rebellious nature, advising the church to disloyalty, and repeatedly assailed the church to the marring of its peace by misrepresenting the proceedings of the late General Conference with partisan dealings and with unfair and disloyal action." etc.

It would be difficult to crowd more falsehoods, and half-truths worse than falsehoods, into so small a space as the above. It is a falsehood that the *Cynosure* ever "claimed many leading men in the U. B. church to be connected with secret societies." I have said in this paper that a United Brethren preacher in Phœnixville, Pa., told me himself that he was an Oddfellow, and that he was then taking subscribers for the Harrisburg paper, and that statement (both his and mine) was

truth. I also said in the *Cynosure* that I had reliable evidence that another preacher was a member of a secret lodge—not a Masonic lodge, but a "secret lodge." This person, as I now recollect, wrote me declaring the statement "scandalously false and slanderous," with a mass of like terms, and demanded that I should give him my authority and publish his letter. I did neither, and for the following reasons: What I printed was neither *false* nor *slanderous;* and as the person was not a "leading" man, neither bishop, presiding elder, editor, president or professor, and as his letter was discourteous and abusive, I thought him one of those defective natures of small conscience and large ambition, who seek notoriety in agitated times. I therefore published his disclaimer respectfully, and wrote to my informant, who had written that responsible persons had told him that the complainant was a member of the lodge, for leave to print his letter, a permission which I have not yet obtained.

I did not then, nor do I now, consider the complainant either truthful or a worthy person. All I had said was that I had received information that he was "a member of a secret lodge." It might have been a Good Templar lodge, which thousands of good men were drawn into. Was that "slander" and "scandalous abuse?" I did not then, and do not now believe that he considered it scandalous to be a Freemason. I have been told since, over and again, by United Brethren preachers in good standing, that this same preacher receives members of secret orders into his church without objection or question. And as I knew that the nullifiers' convention *met in his church*, and that he appointed a protracted meeting over against our national convention in Dayton in 1877, and justified himself by declaring that he did not know of that national convention, though one of his leading trustees had been one who called it, and he himself lived near by the *Telescope* printing office, where that great convention had been published for weeks, I did not and not do now believe the brother was telling the truth when he said he did not know of that national convention. I do not think ten persons in the audience believed he was uttering truth when he made the statement in the convention. And yet this singular person stated in his published article, that I went to him and said I approved of his holding that opposition meeting! I did not wish to disgrace religion by publishing a dispute with such a person, and I should not now print these facts had not Bishop Weaver and his conference endorsed him as one of their "leading men."

The charge that the *Cynosure* has assailed other leading men has this much of truth. We rebuked Bishop Weaver's double-dealing letter to the nullifiers' organ, as Paul rebuked Peter for "facing both ways," and we censured Bishop Glossbrenner's treatment of the Chambersburg brethren far more mildly than twenty-six preachers in a single U. B. conference have censured the same bishop for the same official malfeasance.

This is what we have done in the name and fear of God. We have never "assailed" the U. B. church. We venerate it, and hope yet to see it reclaimed, as our next article will show.

THIS WEEK the Cynosure brings to its readers some valuable reading. All may not agree with friend Moss in his argument on women, and we expect some one will reply. The Wisconsin Wesleyan Conference discussed an important matter; had the brethren resolved to decory Sunday courting they would have been nearer the root of the evil. The Kentucky patriot and reformer, John G. Fee, with brethren Hinman and Browne call attention on different pages to the great Southern field. The first note from the Connecticut convention is full of inspiration. Bro. Browne gives us a little theological criticism, and Bro. Schulz cheers us from across the Dominion border. Perdue University troubles and the efforts to defeat Christian testimony against the false position of some U. B. church managers, are thoroughly dissected. The Monument committee warn us to make haste, and vote for granite. In the Home reading the falsehood of Ingersoll is laid bare, and our little folks have a good story. Our columns of religious news are brightened by the reports from Kentucky and Iowa, and the renunciation of Romanism adds another testimony to the degradation of that system, while we rejoice that one more soul has escaped from its grinding superstiton. Read also without fail the new and important propositions on the last page. Read the the whole paper, get your neighbor to READ IT AND SUBSCRIBE.

—A card from Bro. Stoddard before the close of the Connecticut State Convention, says that the meeting "has been one of unprecedented success in New England State work." The attendance is good and spirit excellent. Bro. Bailey wins golden opinions from all good people. Bro. S. may find the work calling on him to remain some days before he returns West.

—Dr. Cook reports himself ready for work again in Indiana. Let every reformer in the State bethink himself of some means by which the State lecturer can promote tha reform in each district.

—Senator Angus Cameron of Wisconsin, should ever be held in esteem for his fortitude in presenting the petition of the opponents of lodgery in the United States, against legalizing the lodge fraud in the District of Columbia. He is still in the Senate and when the special session came together he took the seat vacated last June by the irascible Conkling.

—The Knight Templar Freemasons of Illinois celebrated the twenty-fifth anniversary of their establishment last week Tuesday. One of the small daily organs of Conklingism and the spoils system, announced that President Arthur and Gen. Hancock, late Democratic candidate for Presidential honors, were invited to be guests of the occasion, being both Knight Templar Masons. Coming from such a source the story does not deserve much credit.

PREPARE FOR WINTER.

The long evenings are now come. What have you new and valuable for your town library or lyceum? What better can you provide than a set of the "Anti-masonic Library" to be had at the *Cynosure* office? These valuable books are being placed in college and seminary libraries by generous patrons of these institutions. They are just as valuable for the town circulating library —or to begin such a library. Let these volumes be placed in each of 1,700 towns where the *Cynosure* is sent, and soon lectures and debates would be demanded and the principles of our reform strike deep root. Send for the books!

DONATIONS TO THE "NATIONAL CHRISTIAN ASSOCIATION."

Abraham Cox, Galion, O., for Elder D. P. Rathbun, $3.

J. Alden, Battle Creek, Mich., for Elder D. P. Rathbun, 50c.

Mrs. E. S. Stiles, Numa, Iowa, sends to the Association, $5.

H. S. Limbocker, Manhattan, Kan., sends for Southern work $5, and for Wheaton College, $5.

W. I. PHILLIPS, Treas.

THE MORGAN MONUMENT.

IMPORTANT MEETING OF THE COMMITTEE.

DEAR K.—At a meeting of members of the Monument Committee in the office of J. A. Conant, in Willimantic, October 28th, 1881, it was resolved subject to approval of other members of the Committee, that the material be granite. This decision was reached, not because all the members were actually convinced that granite was better in every respect than white bronze; but from the fact that the latter is so comparatively new material for the purpose, and so few are acquainted with it, that it was believed that the larger portion of the donors would prefer granite. It was also

Re solved, That the minimum price be xed at $1,200.

Resolved, That the subscriptions for the monument be closed up with a meeting to be held at Batavia, at a time in the near future, to be designated by the Agent of the N. C. A., at as early date as possible—probably near the first of January, 1882.

J. A. CONANT, *Pres't.*

J. L BARLOW, *Sec.*

RECEIPTS FOR WEEK ENDING OCT. 29.

Thos. Fletcher, Albert A. Crowell, W. C. Huey, Marcus Phillips, Geo. Avery, 50c. each.

H. T. Limbocker, 55c.

Mrs. M. S. Lamborne, Mrs. C. E. Cook, 10c. each.

A. C. Higgins, $2.00.

Total. $5.25. Grand total, $688.20.

Political.

AMERICAN PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electo ral colleges, and a direct vote for Presi dent and Vice-president of the United States.

No vote is thrown away when it is cast against corrupt political parties, or to express desire for reform in the government. Always vote for a principle, though you have to vote alone, and you may cherish the sweet reflection that your vote is never lost.—JOHN QUINCY ADAMS.

—A circular has been sent to many leading men throughout the country, urging that, at any public meetings that may be held, strong ground be taken in favor of civil service reform, and that a resolution to that effect be incorporated in all resolutions and platforms hereafter adopted. The circular is signed by G. W. Curtis, Peter Cooper, Theodore D. Woolsey, Francis Wayland, R. B. Hayes, John Hoy, C. W. Eliot, Dorman B. Eaton, Charles F. Adams, Jr., and by many other of the best and purest statesmen in this country.

—The Wisconsin Republicans are not in a pleasant mood toward the prohibition management of that State. They are told by some of the latter that the first object of the prohibition vote this year was to break up the Republican party, the prohibition of the liquor traffic having little or no consideration in the matter. It is no surprise to learn of such sentiments when it appears that Theodore Kanouse, Prohibition candidate for Governor, is at the head of the Good Templar order, and a fit leader for such political strategy.

—The Senate took up so much time fighting over a Virginia post office last week that they could not adjourn.

Home Circle.

The Christian Commission.

The time is short; full soon will end life's story;
The whitening fields still for the reapers wait;
Shall we be satisfied with all heaven's glory,
If we must pass alone the pearly gate?

Shall we be satisfied to enter heaven,
When we are called to lay our armor down,
With not one soul for which His life was given
To shine a jewel in the Saviour's crown?

Our patient Lord, who gave us our commission
Still waits for yielded hearts which he can use,
If we would know on earth the glad fruition
Of faithful service, which so many lose.

Souls have tarried, till, by God anointed,
Strong in his might, and in the spirit's power,
Move onward in a path not self-appointed—
God's time, not theirs, the truly-favored hour.

God ever lives; his throne is fixed forever;
His cause is sure; his purpose cannot fail;
Shall Satan and his hosts be victors? Never;
"For Right is right," and shall at last prevail.

From a tribute to Mrs. James Nutt, President of the W. C. T. U., Manchester, N. H.

Old Testament Difficulties—Polygamy.

One of the charges often brought by skeptics against the Old Testament is that it sanctions polygamy. It is asserted that the Jews, in common with other Orientals, practiced the abomination of a plurality of wives, and did this with the sanction of their sacred books.

Probably no charge made against the Bible illustrates more fully the readiness with which its enemies adopt conclusions without an examination of the facts. It is not true, either that polygamy has been the general practice of Asiatic nations, or that it has the sanction of the Old Testament. The fact that the numbers of the two sexes are equal, has served to convince all nations that it was God's will for the family to be created by pairs, and this has been the general practice even in the East. The deviation from the rule has been made in the case of high officials who were required to take more than one wife as a prerogative of office. Nothing like the Mormon doctrine of universal polygamy has ever been found in an Asiatic state.

At present, however, we wish to confine ourselves to the Old Testament, and ascertain whether it gives its sanction to plural marriages. Let it be noted that all the pious patriarchs from Adam to Moses, a period of twenty-five hundred years, there is *only one polygamist* to be found, and he was made so by a fraud practiced upon him by an idolatrous father-in-law! There are ten generations in the righteous line from Adam to Noah. There is not a polygamist among them. Even Cain had only one wife, and there is no mention made of polygamy in his wicked line until the seventh generation is reached. There is only one husband with two wives recorded before the flood and he was of the line of Cain.

After the flood Noah and his three sons were all content with single marriage, nor is there before Abraham the slightest vestige of a departure from this usage among pious men. Job of the land of Uz, in whatever age he may have lived, had only one wife to bid him "Curse God and die." Abraham has, however, been cited as a polygamist. Until old age came upon him, he was faithful to one wife, but the childless old man, without an heir to his estate and of the promises, the greatest of calamities to an Arabian chieftain, was persuaded by his wife to form a connection with her servant maid, a connection of brief duration and bitterly repented of. Isaac, his son, had only Rebecca as his life-long companion, but in his son, Jacob, we have the example of a polygamist among the patriarchs. As already suggested, by a fraud of his scheming father-in-law, he was married to the wrong woman, and in order to get the woman of his heart there was no resource except to take a second wife. In the long course of twenty-five hundred years only one polygamist appears among the patriarchs, one made so by a fraud, and this exception is seized upon by Mormons and Ingersoll, to prove that the patriarchs kept their harems!

With Jacob his family began to swell into a nation. Joseph, though a prince of Egypt, married only the daughter of the priest of On; Amram, the father of Moses, married only Jochebed; Moses, though educated in the Egyptian court, did not add an associate to the daughter of Ruel; nor do we recall a single instance of the 600,000 able bodied men who marched out of Egypt, which will confirm the charge that they were a polygamous race.

It is not probable that Moses, himself wedded to one wife, would legislate for plural marriage, and the whole tenor of the law shows that it contemplates single marriage alone. Take the Tenth Commandment, for example, and the caviler finds little comfort in the command not to "covet thy neighbor's *wife*." Reading through the Jewish code to the end of Deuteronomy, there are hundreds of statutes alluding to the "wife" of the Israelite, but *not one* referring to his "wives," unless an exception should be found in Deut. 21:15, 17. This passage, however, makes no exception. The case referred to is one that often occurs in our age, when a man marries again after the death of his first wife, and sets aside the children of the deceased, in favor of the issue of a second marriage, a course righteously forbidden by the law of Moses. Of the wives referred to in the passage just named, one was dead. We say that Henry the Eighth, of England, had six wives, but he had only one at a time.

"But there were David and Solomon." That is true, and these men erred by violating the Mosaic precepts. The Lawgiver, contemplating the day when Israel might have a king, said of him, Deut. 17:17, "Neither shall he multiply wives to himself, that his heart turn not away." David, a good man, violated this law, as other good men have been overtaken in a fault, and he suffered grievously in consequence. The case of Bathsheba, the death of Ammon, the rebellion of Absalom, and the murder of Adonijah, daggers that pierced his royal heart, were the punishment. Solomon disobeyed and "his heart was turned away." The example of Gideon is another which fully corresponds with that of Solomon. Their evil example was not lost on the Jewish nation, and when the Saviour came, there is no mention in the New Testament of a single Jew who had repeated their crime.

The reader can judge for himself how reckless are the men that charge the Old Testament with the sanction of polygamy. He can also judge what credit should be given to the assertion of Robert G. Ingersoll, who flippantly reviews this slander in a late number of the *North American Review*. It is one of the many proofs of his dense ignorance of the book he condemns. —*Evangelist.*

Sweet Home.

When two young people love each other and marry, they restore the picture of the apostolic church. They are of one heart and of one soul. Neither do they say that anything they possess is their own, but they have all things in common. Their mutual trust in each other, their entire confidence in each other, draws out all that is best in both. Love is the angel who rolls away the stone from the grave in which we bury our better nature, and it comes forth. Love makes all things new; makes a new heaven and a new earth; makes all cares light, all pain easy. It is the one enchantment of human life which realizes Fortunio's purse and Aladdin's palace, and turns the "Arabian Nights" into mere prose by comparison. Before real society can come, true homes must come. As in a sheltered nook in the midst of the great sea of ice, which rolls down from the summit of Mont Blanc, is found a little green spot full of tender flowers, so in the shelter of home, in the warm atmosphere of household love, spring up the pure affections of parent and child; father, mother, son, daughter; of brothers and sisters. Whatever makes this insecure, and divorce frequent, makes of marriage not a union for life, but an experiment which may be tried as often as we choose, and abandoned when we like. And this cuts up by the roots all the dear affections of home; leaves children orphaned, destroys fatherly and motherly love, and is a virtual dissolution of society. I know the great difficulties of this question, and how much wisdom is required to solve them. But whatever weakens the permanence of marriage, tends to dissolve society; for permanent homes are to the social state what the little cells are to the body. They are the commencement of organic life, the centers from which all organization proceeds.—*James Freeman Clarke.*

Circumstantial Evidence.

Rev. Mr. Christopher once called on an aged class leader; and after having prayer with the family said:

"Brother, how is it you have been a church-member so long, and yet are not a converted man?"

"Are you my judge?"

"I know you by your fruits. You have no family worship."

"Do you know that I have no family worship?"

"Yes, I know it."

"Well, it is true, but I would like to know who told you."

"No one told me, but I knew that had you been in the habit of having family worship, that cat would not have jumped out of the window, frightened, as it did, when we knelt to pray."

The test was true in that case. The brother confessed that he had omitted family worship because he did not wish to hinder his workmen. He was touched with the reproof and immediately set up an altar, and years afterward testified that he had found it profitable, even financially, to acknowledge God in the house. Since he had made his religion real in his daily life, his workmen had become more industrious and faithful.

So we come back to the truth of the old statement, "Prayer and provender hinder no man's journey."—*Selected.*

"As Having Nothing, and yet Possessing all Things."—2 Cor. 6: 10. God does not give a reserve stock of grace which you can look at and say "That is mine." He just gives you minute by minute, and moment by moment what is needed. It is like this—suppose a man says to his friend, "I will give you an empty purse, and in it you shall find any money you want the very minute you want it. I shall never give you any to keep in your pocket, but you may go to your purse for *anything*." Would that man be a very rich man, or a poor man? I think he would be both. If he wanted a penny to buy a newspaper, he must call on his friend, and go to his purse for it; if he wanted a hundred pounds, he could go for that; he could get anything he wanted, but there would be something he could not do—he could not put money on the table, and look at it and say, "What a rich man I am." He would get up with an empty purse, and go to bed with an empty purse, and yet he would have all he needed. This is the way God gives us his grace, never more than we need for the very minute—always quite enough.—*Pastor Monod.*

Childrens' Corner.

Don't Take it to Heart.

"A merry heart doeth good like a medicine."

There's many a trouble
Would break like a bubble,
And into the waters of Lethe depart,
Did we not rehearse it,
And tenderly nurse it,
And give it permanent place in the heart.

There's many a sorrow
Would vanish to-morrow,
Were we but willing to furnish the wings;
So sadly intruding,
And quietly brooding,
Hatches out all sorts of horrible things.

How welcome the seeming
Of looks that are beaming,
Whether one's wealthy or whether one's poor;
Eyes bright as a berry,
Cheeks red as a cherry,
The groan and the curse, and the heartache can cure.

Resolved to be merry,
All worry to ferry
Across the famed waters that bid us forget,
And no longer fearful,
But happy and cheerful,
We feel life has much that's worth living for yet.

—Pittsburgh Advance.

"*Do Noble Deeds, not Dream them all Day Long.*"

"Oh, mother! how glorious it must feel to be such a hero as that!" one day exclaimed an intelligent looking little fellow about ten years old, his face glowing with enthusiasm, while she read aloud to him stories of the old days of chivalry. "I would rather be Sir Launcelot than any one else in the world."

"Why, my son," answered she, with a quiet little laugh, "it was only yesterday you said you would rather be Richard I. of England than any one else in the world; how is that?"

"Oh, so I did! I forgot; but I am sure now I would rather be Sir Launcelot. He was so brave and strong; only think, mother, how many stout knights he overcame in battle, and how many people he rescued from distress and danger!"

"And do you think, Walter, you could be a hero if the time should ever come when you might have to risk your own comfort, or life even, for another's need, or perform some sacrifice for your own good? You know it is the small things that try us, and are really the most heroic, and there is a great difference between dreaming and doing."

"Walter hung his head for a moment as if reflecting.

"I don't know, mother; there is nothing I like better than to hear you read about battles and brave men. And I always feel as if I should like to be in their places, and wouldn't I knock down the enemy like a row of pins? I wouldn't stand back or run away like a coward!" The boy, in his enthusiasm, forgetting everything but the martial picture his imagination painted and suiting the action to the word, sprang from his chair and struck out with his right arm triumphantly as though with the movement he could conquer all his foes.

"We shall see," said his mother, gravely. "When the time comes I hope you will be true and firm, and stand by your duty, whatever it costs and however little glory it may bring you; but remember what I have said many times, my dear son, that there is a vast difference between dreaming and doing."

Walter was an excitable, enthusiastic boy, full of generous, noble impulses, but so thoroughly alive to the present moment, to the exclusion of any other thought, it was a problem to his mother whether his life would ever be governed by steady principle. He was a most interesting, lovable little fellow, fond of reading and all intellectual pursuits as long as they cost him no particular effort. He loved to give to the poor and suffering, and full of eager sympathy while listening to any tale of charity, of "golden deeds," or self-denial, and knew no greater delight than in talking over the sacrifices made by the heroes of history in behalf of others, or in reading the thrilling stories of the Bible, the story of King David possessing for him an all-absorbing interest; and his indignation was aroused to the highest pitch by the ignominy heaped upon the suffering Christ by the Jews. But Walter was subject to extreme bursts of passion, which, for the time being, amounted to the ravings of a lunatic, and in which no one approaching him could exercise the least control. And, unlike that of most impulsive natures, his will was exceedingly stubborn, the boy never giving up what he had once set his heart upon without making himself and every one around him most uncomfortable, and never being willing to acknowledge himself in the wrong; but the tone of his character was pure and upright.

His mother watched him with anxiety. What would he make in later years? Would his dreams ever become actual? Would his principles stand the test of life's experience? Johnny, three years Walter's junior, was the acknowledged naughty boy of the family, no possible mischief going on without his having a hand in it, and it was marvellous what things could enter such a small head to do. Yet with him the wrong-doing was always confessed, and it was always, "Kiss, and make up," and forgiving seventy-seven times, and then the same thing to go through with seventy times seven times. Walter was apt to look down from a superior height upon the little scapegrace, and to predict woful things of him. So the days and months went on, Walter reading and dreaming, Johnny's pranks becoming more infrequent, and the youngest child fast growing out of babyhood.

About this time their father was called away on business which would probably detain him from home several weeks, and his parting words to the children were, "Remember to be good children. I want you to promise to be obedient and do everything to please your mamma while I am gone."

They readily promised—thinking it would be very easy to do so little a thing as that—to obey the parents whom they loved and reverenced. Poor mamma was a great invalid, and was often confined to her bed for a day or two at a time with excruciating headaches. It was during one of these ailments that the family physician (who in those days in the country combined dentistry with the other branches of the healing art) arrived unexpectedly, to perform some operation on the teeth of the children, which in all three were growing out of place, and would interfere with the second set if not attended to in season. Mr. S—— before his departure had requested the doctor to take the matter in hand as soon as possible, considering it particularly important in Walter's case, he being the oldest.

After the good, kind doctor had explained his errand, to the astonishment of every one Johnny bravely marched up to the chair the former had placed for him, and submitted to the somewhat disagreeable operation without a murmur.

The little Essie was the next victim; at first she objected with, "I won't have it done!" but with a sudden resolution, when some one reminded her of her mamma sick upstairs, and her promise to her papa, she said determinedly, and with true moral courage, "I will be a good girl and have it done;" and though her dear little face turned very white, she unflinchingly bore the pain and was soon released and being petted and caressed by the nurse, who called her a little heroine, and Johnny, to whom such praise was unaccustomed and very sweet, a hero.

It had not occurred to any one that Walter would make any resistance, and every one was amazed when he began to scream, "I will not have anything done to my teeth! You shall not touch me!" and rushed out of the room and into the garden, where he seemed perfectly beside himself, no remonstrances or entreaties on the part of the doctor or nurse having the slightest effect on his obstinacy; no reminders of his promise to his father, or his poor mother suffering upstairs, and the relief it would be to her to know that this so dreaded operation was over. No argument was of any avail; he even picked up a large stick as if to defend himself, and screamed wildly, "Touch me if you dare," and perhaps imagined himself a hero when he cried out, his voice hoarse with passion, "You may carry me in by force, if you will, but you shall not touch my mouth!" His shrieks reached his mother's ears and intensified her suffering; but that was as nothing to Walter. In his blind fury he did not care what any one thought or felt or suffered through him, as long as his own cowardly, foolish self-will could have its way. At last he was left alone to his own not very agreeable meditations.

No one had much of any thing to say to him the rest of the day. He could go out and come in; no one hindered him; and a nameless something in each one's manner showed a kind of repressed contempt. He felt that he had fallen in the estimation of the whole household. He, the hero of the family, had been the only one to fail, and he saw now what it was to suffer from the loss of one's own self-respect, while naughty Johnny and baby Essie were praised and petted by all. When bedtime came he was creeping away to his own little chamber, too much ashamed to say good-night to his mother, when he heard a feeble voice calling him as he passed her door. He crept to her couch and hid his face in the bed-clothes, while she said gently, but, oh, so reproachfully, and with what tears in her voice, "I am sorry, more sorry than I can tell, that now the test has come my boy has proved a dreamer, not a doer; it makes me very unhappy that you, the one I counted on above all the others, should be the only one to fail, the only coward! But remember this, my son, it is never too late to redeem our past; think it all over; pray for help and let me feel I can respect my boy again."

That was the turning-point in Walter's life; he did "think it over," and for the first time in his few years of existence went to his mother and fully acknowledged himself in the wrong, earnestly begging her forgiveness, and of his own accord going to the doctor soon after and having the operation performed.

That was the last of his dreaming. He grew into a true hero, a man of noble deeds, not only the pride and stay of his parents, but beloved and honored by all; his name associated with everything good and true and brave, a household word in thousands of homes.—*Churchman.*

We can lie without saying a word. If a man sells me a basket of apples that has the good ones all on top, and the bad ones underneath, he lies to me. He says by his acts that all the apples are as good as those I can see. I do not know that the man lies until I empty the basket, but God knows it all the time. A boy lies if he makes believe he has learned his lesson when he has not learned it. There are a great many modes of lying.—*Selected.*

To a pretty young girl Sidney Smith once said: "Do you ever reflect how you pass your life? If you live to be 72, which I hope you may, your life is spent in the following manner: An hour a day is three years; this makes twenty-seven years sleeping, nine years dressing, nine years at table, six years playing with children, nine years drawing, walking and visiting, six years shopping and three years quarreling."

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. Also the "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches of that State.

Congregational churches: 1st of Oberin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans.

West Preston Baptist church, Wayne Co., Pa.

—No opium smoker is admitted to church membership by any Christian mission working in China. The estimated deaths from the use of opium in China are 166,000 annually.

—Rev. Joel Swartz, D. D., has been elected pastor of St. James church, Gettysburg, Pa., to succeed Rev. Dr. Steck, recently deceased. Bro. Swartz is a reformed Mason.

—The late White River United Brethren conference chose Milton Wright and Halleck Floyd as its presiding elders, and adopted the following good testimony for Christ:

Resolved, That our views are in harmony with the constitution and law of the church which prohibit our members from connection with secret societies, believing that Christians have no need of these orders, and that fellowship with them is not in harmony with the Holy Scriptures.

—The value of the buildings owned by the Young Mens' Christian Associations of this country and the British Provinces is $2,545,024, on which is an indebtedness of $523,690. These associations own also other real estate worth $74,700, have building funds paid in $174,766, and pledges for same of $247,993. The paid up library fund is $152,700.

—Bro. Brooks, editor of the *Banner of Holiness*, Bloomington, Ill., has been summoned to trial before the Central Illinois M. E. Conference, for attending and addressing a religious meeting within the bounds staked out for another Methodist preacher. On much the same pharisaical ground Bro. Michael was tried in New Jersey. But the latter was speaking against the lodge; the former was attending a holiness meeting.

—One of the oldest churches on the American continent is the Tumecaco church, near Tubac, Arizona. It was built in 1554, and has consequently reached the age of 327 years. Fifty-six years ago, the Indians murdered seven priests within its walls, and twenty-five years ago several priests came from Rome and dug from a sepulchre on the right side of the altar $80,000 in coin and jewels.

—Pastor Fisch, whose emphatic condemnation of the lodge will live among his most noted sayings, is deeply mourned by the Protestants of Europe. Dr. E. de Pressense writes to the London *Christian World* that "French Protestantism has just sustained a heavy loss in the sudden death of Pastor Fisch, a man well known both in England and America. The church at Lyons, under his pastorate, received hundreds of members from the Roman Catholics, and made its influence felt throughout the whole surrounding district. It thus became one of the brightest flowers of evangelical Protestantism."

—Rev. Martin Nelson, residing in this city and pastor of the Second Norwegian Methodist Episcopal church, says that the late conference of those churches adopted a resolution that they would no longer receive Freemasons into fellowship, and appointed Rev. A. Johnson of Racine to prepare a tract in the Norwegian language to enlighten the people upon this subject. Bro. Nelson says that he has known forty members expelled from the churches at one time for adhering to the lodge and refusing Christ. The above conference was held in this city in September.

—Bro. J. F. Galloway of Florida has received a barrel of missionary supplies from the Ladies Benevolent Society of Wheaton, for which himself and wife express their thanks. We hope others who are laboring in faith will be remembered by the churches as cold weather is rapidly advancing.

A Kentucky Christian Association Declares for Christ.

Dear Bro. K.—Let me give you a brief account of the last meeting of the State Association of ministers and churches of Christ in Kentucky, which convened at Berea, Oct. 14 to 16.

The opening sermon on Friday evening was by Principal Hunting, of Berea College; text, "Surely the the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." On Saturday morning Elder Cabiness gave an interesting address on the idolatry of China, where he has been a missionary. He showed that the Chinese profess not to worship idols, but to worship gods—spirits—represented by the idols. (So Freemasons profess not to worship the letter G. when they bow before it but to worship the G.·. A.·. O.·. T.·. U.·. represented by the G.)

Following this address came reports from churches, and the discussion of the question, Ought we to ignore denominational names and arrangements? It was clearly shown that sectism — heresy — denominationalism—is a sin strongly condemned by the Bible, and one which greatly hinders the spread of the Gospel.

Saturday evening some time was spent in discussing the special methods to be employed in getting the colored people to accept simply Christ, without holding on to sect.

On Lord's day morning there was preaching by Elder John D. Smith, who ministers to a church in Louisville. Bro. Smith spoke strongly against worldly conformity, going to theaters and vain shows, novel-reading, and popular sins in general, and declared it to be the duty of ministers to "throw out the truth whether men like it or not." In the evening I spoke by invitation on "The Religion of Secret Societies." Very good attention was paid. The Association passed strong resolutions against secret societies and intemperance.

J. F. Browne.

A Genuine Document.

At the meeting of the United Presbyterian Synod of Iowa, held in Crawfordsville, Iowa, Oct. 6, the following paper on the subject of secret societies was adopted:

Whereas, Oath-bound secret societies are plainly inconsistent with the constitution of the family relation, the genius of a republican government, and the spirit of Christianity, and contrary to the standards of the United Presbyterian church and the Word of God; and,

Whereas, These societies possess by their wealth, social influence, secret cunning and numerical strength sufficient power to control in a great measure the avenues of wealth in our country, its political machinery, and even the operations of many branches of the Christian church, and are exercising their power in these ways; and,

Whereas, The dangers and evils of these associations have become so great and manifest, that opposition is being raised in many places and ways against them, and the question is being agitated in church and state, and one is without excuse for ignorance in regard to them; Therefore,

Resolved, 1. That, as a Synod, we again assert our attachment and adherence to our standards, and would urge our ministers and elders and people to testify against and oppose the dangers and evils of such associations, by word and deed, by their votes as well as by their voices.

2. That we call on ministers and members of those branches of the Christian church which do not testify against these associations to carefully consider this subject, and if members of these associatsons, to come out, and be separate, and be not unequally yoked with unbelievers; and we call on all Christians and good citizens to unite with us in this work of moral reform.

3. That Rev. Wm. Johnston be appointed to report on this subject at the next meeting of this Synod.

E. B. Graham,
J. T. Tate,
John Pattison, } Committee.

Another Recantation.

Editor Christian Cynosure:—Last year, at the same epoch, the 14th of September, I had the good fortune to sever my connection with the Church of Rome, in which I was born, raised and educated. Thanks be to God, I had the courage to lift up the veil which permitted me to see the abominations that are done there in that debased church where a man is worshipped in the stead of God. My greatest joy in this day, the anniversary of my conversion to Christ, is to offer to the readers of the *Christian Cynosure* another letter of recantation of another dignitary of the Church of Rome. I come to ask you the favor of reproducing this memorable document, which is a severe indictment against Rome, and which I received the 14th of September last. Such documents do us all good, and I dare hope that they will not be the last.

Your brother, P. A. Seguin.

LETTER.

To Rev. P. A. Seguin, Pastor of French Baptist Mission, New York:

Reverend and Dear Sir—God has been pleased to give you the good idea of establishing among our dear country fellow-men a Baptist mission for the propagation of the sound doctrines of the Gospel.

This is a noble enterprise which God undoubtedly will bless. He will make it prosperous in spite of the manifold obstacles with which you will meet on your way; for you have faith in the Lord Jesus, and with this sublime and divine virtue we can move the mountains, said once our Lord to his apostles.

Believe me, dear Bro. Seguin, you have my best wishes in this wonderful and laborious work which you have inaugurated, as it were, among the French people of this immense city of New York. My daily prayer will be henceforth that you may succeed in grouping around you a great number of our French countrymen, that you may draw into the noble cause with which you are so thoroughly identified some of these brethren who have been sucking from their mother's breasts the pois-

onous and filthy milk of Rome's teachings. My constant prayer to God will be in the future that you may bring to Christ the other ones, that is, the indifferents, and all those who have repudiated every creed, every belief, nay, every religion.

To sum up in few words all that I have to say concerning my antecedents and the profession of my faith, I will simply state that I went to a seminary in France to be prepared for the Romish priesthood. I studied theology two years, and after having received the minor orders I was ordained a sub-deacon. Until then everything seemed to me all right and foretold me a brilliant future. But from the time I knew that the confessional box was a pit of perdition both to the priests and women; from the time I had to learn those impure, immoral and degrading questions, that the young man has to learn before he is ordained a priest; those horrible questions which the young priest has to put to the young females, which are of such a nature that no prostitute would dare to put them to another, —then I began to open my eyes.

To obey the voice of my conscience, made indignant by such revelations, I thought it better to study the Holy Scriptures than these silly questions which relate to matrimony. I read them very carefully all over to discover if the Church of Rome was really the only church, out of which there is no salvation, as they say; and thanks be to God I understood then that in the true church of Christ there were no such things as auricular confession, transubstantiation, immaculate conception of Mary, dispensations of marriage, of fasting, purgatory, sale of relics, indulgencies, waters of Notre Dame de Lourdes, La Salette, etc., etc., all of which are great money-making institutions. I saw nothing in the Holy Bible which could justify such pretensions and assumptions of power as the infallibility of the Pope. I gave up then entirely with the Pope of Rome to walk freely under the standard of our Heavenly Pope.

I firmly believe in the Word of God as the only rule of my faith, and I reject with all the strength of my soul everything which is human in respect to religion. My motto is: "Everything for Jesus, and nothing out of that blessed Saviour of my soul."

In the establishment of your mission, dear Mr. Seguin, if my services are agreeable and acceptable to you, I will endeavor to use all my ability, zeal and energy, for the promotion of God's glory and the prosperity of your grand, sublime and divine mission.

Please accept, reverend sir and brother, the assurance of my deep respect for you personally,

LEON WIRTZ,
Ex-Romish Sub-Deacon.

News of the Week.

—The nomination of ex-Governor Morgan of New York to be Secretary of the Treasury was confirmed by the Senate on Monday of last week. Mr. Morgan is 72 years old, and though he personally wished to accept, the opposition of his wife and advice of his physician led him to decline. Judge Folger of New York was then nominated and confirmed. The appointment gives general satisfaction, the treasury officials claiming that a legal mind is needed now more than a financier.

—The note addressed by Secretary Blaine to the representatives of the United States at the various European courts on the subject of the neutrality of the Panama Canal was sent to the Senate on the 24th ult. It calls attention to the treaty of 1846 with New Grenada, now the United States of Colombia, and points out that in that treaty the United States in effect claims, and the claim has not since been challenged, the right of exclusively guaranteeing the neutrality of any interoceanic communication over the Isthmus of Panama, and asks the American representatives to state to the foreign ministers of the powers to which they are accredited that this guarantee given by the United States in 1846 "does not require reinforcement, or accession, or assent from any other power." Furthermore, Mr. Blaine would have the European powers understand that the vindication of the neutrality then guaranteed is within the power of this nation. The American representatives are therefore called on to intimate to the European powers that any movement on their part in the sense of a supplementary guarantee would be regarded by the United States government as an uncalled for intrusion. Mr. Blaine says that there is no objection on the part of the United States to the citizens of foreign nations holding stock of the canal any more than there is objection to foreigners holding the stock of American railroads.

—The Minnesota Legislature on Wednesday elected ex-Secretary Windom United States Senator to fill out his own unexpired term.

—First Assistant Postmaster-General Tyner's resignation was accepted by the President Wednesday. Frank Hatton of Burlington, Iowa, succeeds him.

—The Mississippi river was two feet seven inches above the danger line at Davenport and four feet ten inches above at Keokuk Friday night. The river is threateningly high at Quincy also.

—The Adalbert silver mine in Bohemia, believed to be the deepest mine in the world, is about to be abandoned on account of the heat, having reached a depth of 1,032 metres, about 3,384 feet.

—The land under cultivation in Ireland has been 110,277 acres more this year than last, and the increase in the number of cattle and pigs 32,962 and 237,772 respectively.

—The railway war between Chicago and the East is nearly closed. Rates have gone up from $5 between New York and this city to $7.25, $9.25, and $14 according to the route. The Pennsylvania line put on a fast train Monday which is to make the time to New York in 27 hours.

—The water famine in New York was relieved slightly by rains last Sunday. The supply had become so short that it did not rise above the basements and a few days would have exhausted the reservoirs.

—Two Italian villages, Claudis and Valetta, have been destroyed by fire. Three persons were burned to death, and several were seriously injured. Forty families were rendered homeless.

—A Garfield memorial service was held under the auspices of the municipality of Berlin Sunday. Luerssen, the sculptor, has been instructed to produce a colossal bust of the late President.

—As soon as the announcement of the death of President Garfield reached the coast cities of South America there were solemn demonstrations of sorrow and sympathy there. There was a funeral procession in Buenos Ayres in which 10,000 people participated.

—The result of the German elections is a rebuke to Bismarck and the Conservative Clerical coalition. The government lost many seats to the various factions of the Liberal party. The Progressists gain more largely than any other faction, though the Socialists developed unexpected strength in many constituencies. Bismarck's son William was defeated for re-election at Mulhausen by the Liberal candidate, who polled 5,000 more votes. It is thought that the Opposition may prove strong enough to make necessary another dissolution.

—Since the commencement of the Tunisian expedition, French troops, varying in number from 25,000 to 35,000, have had from 12,000 to 15,000 on the sick list. The deaths from disease have been 900, typhoid fever being the cause of 85 per cent. of the mortality.

—The police of Frankfort-on-the-Main, Germany, have seized and confiscated all posters and bills of restaurants and other places of public resort which give information to those intending to emigrate to America.

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Ezra A. Cook, Chicago, is the publisher of "The Complete Revised Ritual of the Lodge and Encampment, and the Rebekah Degree of Oddfellowship." The volume contains a historical sketch of the order, and a description of the character of each degree, by President Blanchard, of Wheaton College.—*The Churchman, New York.*

We do not belong to the order. This book is from an outsider like ourselves; and whether it is accurate in its signs, grips and password may perhaps be doubted. To judge of a system, we ought to have a statement of it by a friend, not by an avowed opponent. The *Advance* does not want to do an act of injustice, unknowingly, to any man, or class of men and so could not commend this work as a reliable description of the order of Oddfellows.—*The Advance, Pittsburgh, Pa*, Oct. 8, 1881.

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LESSON VII.—Nov. 13.—THE FEAST OF TABERNACLES.

SCRIPTURE.—Leviticus 23:33-44.

[From Pilgrim Commentary.]

INTRODUCTION.

The third great annual festival was to commence on the evening of the fourteenth day of the seventh month, just two weeks from the beginning of the civil year, by which time all the harvests of the year were gathered, and was to last seven days. The first of these days was to be observed as a day of sabbatical rest, and during the whole seven days the people were to live in booths made of the boughs of trees, in commemoration of their life in tents in the wilderness; and the day following this week of festive joy was also to be observed as a day of sabbatical rest. This is the festival of which the present lesson treats. With this festival ended the annual cycle of festivals, which occupied seven months. It is evident that this whole festival calendar is based upon the number seven. The seventh day in the week is the Sabbath; the seventh new moon is the Feast of Trumpets; the seventh year is the Sabbatical Year; seven sabbatical years bring the Year of Jubilee; two weeks of seven days each from the beginning of the first or seventh month bring the Feast of unleavened bread or the Feast of Tabernacles, each of which lasts seven days; seven weeks from the first day of unleavened bread bring the Feast of Pentecost; there are seven days of sabbatical rest during the year, namely, the first and last days of the Feast of Unleavened Bread, and also the Feast of Tabernacles, the Feast of Pentecost, the Feast of Trumpets, and the Day of Atonement; and all the festivals occupy seven months. This arrangement at once makes the system easy to remember, and shows that it was the product of a single mind.

NOTES.

"These." That is, those which have been prescribed in the chapter, namely, the Feast of Unleavened Bread (vs. 5-8), the Feast of First Fruits (vs. 10-22), the Feast of Trumpets (vs. 24-25), the Day of Atonement (vs. 27-32), and the Feast of the Tabernacles (vs. 34-36). At three only of these feasts were the men required to appear before the sanctuary (Ex. 23:14-17); the Feast of Trumpets and the Day of Atonement were observed at their homes.

"A meat-offering." That is, an offering of different kinds of bread made of meal or bolted flour, with olive-oil in or upon it, but always unleavened. The meat-offering, or more properly meal-offering, was sometimes presented by itself, but was oftener an accompaniment to a sacrifice (chap. 2).

"Drink-offerings." These were offerings of wine to be poured out upon the altar, in connection with the sacrifices and meal-offerings, particularly on the sabbaths and feast-days (Ex. 30.9; Num. 6:15, 17).

"Vows....free will offerings." This includes not only the peace-offerings presented in fulfilment of vows to make such offerings, or from a general spirit of thankfulness, but also burnt-offerings and meat-offerings which were offered in consequence of a vow, or from a spontaneous impulse, such as the burnt-offering vowed by Jephthah (Judg. 11:31).

"Thick trees." That is, trees of dense foliage. These three different kinds of trees mentioned cover the whole range of the forest, the palms growing on the sandy plains and on the hillsides, the thick trees growing on the mountains in rich soil, and the willows growing along the water-courses. The purpose for which these branches of trees shall be taken is not expressly stated in this verse; but the mention of "booths," in ver. 42, leaves no doubt. It is probable, however, that it was intended that they should be put to other uses also, being carried as banners, and waved in token of joy (2 Mac. 10:7; Matt. 21:8; John 12:13; Rev. 7:9)

"Shall rejoice." The feast of tabernacles was celebrated with great rejoicing by the Israelites, so that it came to be spoken of as "the feast" pre-eminently, and attracted the attention of other nations more than any other of their feasts. It somewhat resembled the New England Thanksgiving; and therefore those descriptions of heaven in which the imagery is taken from the customs of the Feast of Tabernacles (Rev. 7:9) appealed powerfully to their associations. Heathen nations also had feasts to celebrate the ingathering of the harvests of the year.

"That your generations may know." The object of the law requiring them to live in booths during the feast is now given. It was to keep in perpetual memory the life of the wilderness at the time of the exodus,—not its suffering and misery, but the divine care and bounty and love which brooded over it,—and to make the people humble and grateful, while they mingled with their enjoyment of the abundant harvests and rich life of their goodly land, the memories of their lowly history, and their dependence upon the constant care of Him who dwelt among them in a tabernacle of cloud and fire.

Life-force may go into words or it may go into deeds. The power of steam may expend itself through the cylinder or through the whistle. Steady living, under the sweet pressure of genuine love for God, is vastly more eloquent than the most rhetorically sweet-sounding declarations by the human voice. There may be a religion without deeds. The old proverb puts it well, "None preaches better than the ant, and she says nothing."—S. S. Journal.

Now that the terrible heat of the long summer is past, and the air breathes again with a more enlivening inspiration, it may be well to inquire how we are related as to our work. Are we ready now to enter again upon our duties with a truer consecration? Shall we study the Word with a keener zest, and impart instruction with a warmer love? Shall we once more recall and re-adopt that noble consecratory motto, "More and better work for Jesus."—Our Bible Teacher.

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CHICAGO, Oct. 31, 1881.

GRAIN—Wheat—No. 2		1 32
No. 3		1 19
Rejected		1 13
Winter	1 38	1 40
Corn—No. 2		61
Rejected		58½
Oats—No. 2	43¼	45
Rye—No. 2		1 03½
Bran per ton	13 00	16 00
Flour—Winter	7 00	8 25
Spring	4 00	7 80
Hay—Timothy	13 00	18 25
Prairie	9 00	14 00
Lard per cwt		11 40
Mess pork per brl	16	40
Butter, medium to best	16	35
Cheese	8	13½
Beans	2 00	3 50
Eggs		23
Potatoes, per bu	50	98
Seeds—Timothy	2 55	2 65
Clover	5 25	5 65
Flax		1 40
Broom corn	3¼	8
Hides—Green to dry flint	6¼	15
Lumber—Clear	42 00	55 00
Common	13 50	17 00
Shingles	3 20	3 55
WOOL—Washed	33	42
Unwashed	13	29
LIVE STOCK—Cattle extra	6 00	6 80
Good	5 25	5 75
Medium	4 00	5 00
Common	2 00	3 75
Hogs	4 50	6 90
Sheep	2 50	5 00

New York Market.

Flour	$4 75	9 25
Wheat—Spring	1 30	1 40½
Winter	1 39	1 49
Corn	66	69½
Oats	45	53
Lard	11	70
Mess pork	18	00
Butter	15	27
Cheese	8	12
Eggs		25
Wool	16	48

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Notices.

THE NATIONAL CONVENTION.

The arrangements for the great annual convention of the National Christian Association are being completed. The friends in the city of Galesburg, Ill., offer a hearty welcome, and will do all in their power to make it a great success. The time is fixed for Thursday and Friday, the 1st and 2d of December. Let every friend from Maine to California pray for this meeting, and as far as possible be present to share in the deliberations. We hope to announce reduced fares on railroads next week, and also a full list of the speakers, among whom will be some of the ablest advocates of our reform. Churches and local associations should be making up their delegations.

Those who intend to be present can send their names to F. Wells, box 925, Galesburg, Ill., and places of entertainment will be assigned them.

ILLINOIS.

The Illinois State Christian Association will hold its annual meeting at Galesburg in connection with the National N. C. A. Convention. The State meeting will be held on Wednesday, Nov. 30. The proximity of the National meeting will make this a grand opportunity for the Christian people of Illinois, who labor to exalt the name of Christ above every other upon earth. Time enough will be given to complete the business for the State. Let every church and neighborhood where there is a testimony against lodgery have a representative at the meeting, and pray that it receive a baptism of the Holy Ghost. D. P. BAKER, Pres.

BRO. EDWARD MATHEWS is now visiting points in Northern Illinois until the Galesburg Convention, under the direction of the Illinois State Committee. Look out for him—welcome him—hear him—help him—and send him on rejoicing.

READ our 16th page this week.

Topics of the Time.

The two trials in which the nation takes some interest, Guiteau's and the Star Route robbers, are dragging along disgracefully. Attorney-General MacVeagh has many critics for asking to be relieved from the Cabinet while they are pending. It is reported, but may not be true, that at a Cabinet meeting just after the Yorktown celebration, the President called attention to the Guiteau case and was somewhat severe on McVeagh for neglecting it and allowing an incompetent district attorney to be sole manager. The Star Route cases are defended by the best lawyers, who scoff like Goliath at the efforts of the government attorneys. The decision of the judge at a preliminary hearing may throw all but one case out of reach by limitation. There is said to be much sympathy among the politicians and office-grabbers for the indicted men, which is easily explained on the principles of Freemasonry, which doubtless have more activity in the matter than those of official integrity, public spirit or judicial honor. The miserable Guiteau, even, may yet owe his twice-forfeited life to lodge oaths. A Freemason tried to shoot him when he was first brought before the judge, but the man was crazy. A Veedersburg, Indiana, paper of Oct. 13th, says that Guiteau came to Attica in that State, a few years ago, and wished to lecture to the lodge. He was boarded free by the Masons for some time while negotiations were being made. His price was too high for the Attica lodge and he went to Oxford, where again he satisfied the Freemasons of his standing in the order and lectured before the lodge. This is so good proof of his identity with the order that no "Grand Orator" of the ordinary ability of that class can put it down. Nothing so easily explains Guiteau's strange and idiotic course as the discipline of the lodge.

General elections take place in twelve States this week. In six of these governors and other State officers will be chosen; and in four, New York, Massachusetts, Pennsylvania and Wisconsin there are prohibition tickets. The strong temperance vote in Ohio, outnumbering the Greenback vote more than two to one, will encourage the supporters of that reform. The result of these elections will be anxiously studied to find some promise for the Presidential race. Governor Foster, just re-elected in Ohio, is reported as having aspirations for the Vice Presidency, and as saying that Secretary Blaine would undoubtedly again try his fortunes in 1884. It is openly confessed that Mr. Blaine is a more popular man to-day than ever before. While Congressional leader his statesmanlike qualities appeared to little advantage, but during the past year the politician has disappeared in a nobler character. And if the Republican party is ever to give us another President we should be glad to know that it is a man courageous enough to say that he belonged to not one of the secret lodges, even in the face of the nominating convention before which he was a leading candidate.

General O. O. Howard means to have no Whittaker cases in West Point. Not long since a member of the fourth class was doing guard duty at night, when he was attacked by a squad of second class cadets armed with pillows. The hazing affair was kept quiet among the young men, but a bent musket stock let the secret out. Four cadets were tried before a general court-martial for conduct prejudicial to good order and military discipline. Two were acquitted, and two sentenced to be confined in the light prison for four months, and walk in the area of the barracks equipped as sentinels every Saturday afternoon from 2 till relieved. This punishment is believed to be the most severe ever inflicted for hazing.

The salutation of the British flag at Yorktown was perhaps the most remarkable event of that occasion and fitly marked the close of the century that has transpired since the close of that war which separated this country from Great Britain, with a token that animosity is dead and the two nations are again one in a better sense than ever. The International Arbitration and Peace Association, lately met in London, expressed great satisfaction at the event as one without parallel in history.

—Prof. C. A. Blanchard has just issued neat circulars of Wheaton College. The winter term opens December 13th, when the good attendance of the first term will be increased. The musical department of the institution which has sorely felt the loss of Prof. F. G. Baker is to be reorganized at the opening of next term, as Wheaton Musical Conservatory, under the care of Prof. S. Wesley Martin, who is well known throughout the Northwest as an author and a conductor of Musical Institutes. Friends of the institution who can make good use of its circulars can do a good work by aiding in their circulation.

—A Chicago omnibus driver many years ago used Bishop Whipple to illustrate his idea of a true Christian man. The bishop was rector of the church of the Holy Communion in Chicago, and lived a long way from his church. On the line of omnibuses he had a free pass, but on Sunday always walked to and fro, as a witness to his respect for the Lord's day. He did not believe in Sunday omnibuses and cars. That was a kind of Christianity that impressed itself upon the driver as being genuine.

—A correspondent asks the New York *Witness*, "Would Mr. Garfield have reached the Presidency if he had not been a great Mason?" Bro. Dougall replies: "This question we cannot answer; but we can confidently affirm that it will be a black day for this Republic when any secret society can control elections or even influence them. Mr. Garfield's Masonry we always considered the weak point in an otherwise remarkably strong and symmetrical character. Our correspondent also, in referring to the paucity of religious testimony given by President Garfield in his long sickness attributes it to the incongruity of Masonry and Christianity. This, we think, is an unwarranted assumption, as doubtless some Masons have been good Christians, as well as some rum-sellers and slaveholders; though how these conditions were reconciled with intelligent Christianity we wot not."

Dr. Buckley Answers.

BY WOODRUFF POST.

Some one, I know not who, sent the following question to the *Christian Advocate* of New York: "Is it right for a member of the Christian church to unite himself with the Freemasons, when that body totally rejects our Lord Jesus Christ, and fail to recognize him in any of their works?"

In replying to this correspondent, Dr. Buckley has made several statements which I wish to answer in detail.

To the first equivocal question—"Who has the right to say that the Freemasons as a body totally reject our Lord Jesus Christ?" I answer:

Any one has who can show by all seceding Masons' testimony, as well as by all Masonic rituals and authorities, digests, lexicons, guides, etc., of the order, from the Master's up to the Royal Arch degree, that the name of Jesus Christ or any recognition of Christ has any place among them, and is forbidden in the lodge. After such testimony can any man consistently contend that organized Masonry as a body, does not reject Jesus Christ? To affirm it is begging the question. And to do so knowing Freemasonry experimentially is not thereby equivocating but deliberately doing something else, just as much so as a certain presiding elder who said to me "A Jew could not be a Freemason because he rejects Christ." Every one knows to the contrary.

Dr. Buckley says: "Masonry may make no reference to Jesus Christ, as it spreads in every land and among all sects." And yet he says also, "The body, as such, does not reject Christ."

If the exclusion of the name of Jesus Christ from their Scripture lessons designedly and from their prayers is not a rejection of our Lord, what is?

If Dr. Buckley, being a Mason, should chance to meet an Anti-mason belonging to the same conference and for fear of offending many of the conference he should refuse to recognize him, what would it argue? That he regarded him or his feelings in any respect? No! But that for other considerations he chose to reject him. He preferred their favor and his own interest. Precisely so in regard to rejection of Christ! And so long as they thus reject Christ it is a total rejection of course, and for a consideration.

But the Doctor says, "Neither does the Constitution of the United States refer to Jesus Christ." To make sense by such a comparison it would be necessary to show that the Constitution of the United States prohibited any American citizen using the name of Christ in any prayer or when reading the Holy Scriptures. Shame on a D. D. that will resort to such a subterfuge for an argument.

Again, "Many good Christians say it [Masonry] does not interfere with their piety." Well, I suppose so. What of it? *Their piety!* Farther he says, "A man may be a Mason and be a Christian." What kind of a one? Such an one possibly as Peter, who, when called upon to confess the Lord before the multitude, denied him to a little maid. "I know not the man." So Masons as Masons and in their judgment halls know him not. Can a Christian subscribe to an organization and be in fellowship, affording it comfort and aid which goes directly against the Lord Jesus Christ, and be a true disciple of Jesus? There is nothing to sustain such a conclusion. It is merely begging the question. And yet Dr. Buckley, editor of the *Christian Advocate* of 205 Broadway, New York, says he is "sure that a man may" be such a two-fold character, as a lodgeman, a Christ-rejector; and a Christian, a Christ-confessor. It is possible that a slaveholder might be a Christian, this would not argue slavery to be right, or a divine institution. But a slave master, as such, was not obliged to reject Christ, nor even mention his name.

The bondage of Masonry levies such a restriction, compels its votaries as members to deny our blessed Jesus—a Masonic slave bound hand and foot, how then can he be the Lord's freeman? Let Dr. Buckley or any Masonic sympathizer answer.

Abiding in Christ.

BY H. H. HINMAN.

Abide in me and I in you.—John 15: 4.

To be in Christ or to have the Spirit of Christ is the first condition of abiding in him. "Now if any man be in Christ he is a new creature: old things have passed away; behold all things have become new. And all things are of God." 2 Cor. 5: 17, 18. Hence if the old things have not passed away and all things become new, and if all things are not of God (i. e., directed of God) then we are not in Christ and of course cannot abide in him.

Secondly. If we are in Christ he abides in us. "If any man love me he will keep my words, and my Father will love him, and we will come and take up our abode with him.—John 14: 23. "If any man have not the Spirit of Christ he is none of his."—Rom. 8: 9.

Thirdly. They that abide in Christ do not commit sin. "Whosoever abideth in him sinneth not, whosoever sinneth hath not seen him neither known him."—1 John 3: 6. "We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself and that wicked one toucheth him not."—1 John 5: 18.

A fourth evidence of abiding in Christ is fruit-bearing. "He that abideth in me and I in him, the same bringeth forth much fruit." "If a man abide not in me he is cast forth as a branch and is withered."—John 15: 5, 6. "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."—Gal. 5: 22, 23.

A fifth evidence of our abiding in Christ is that we prevail in prayer. "If ye abide in me and my words abide in you ye shall ask what ye will and it shall be done unto you."—John 15: 7. "And whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son. If ye shall ask anything in my name I will do it."—John 14: 13, 14.

From the above passages it is evident that many profess to be the people of God who are not in Christ. They are not new creatures. Their old things have not passed away. All things have not become new, and all things are not of God. They do not bear much fruit. They do commit sin. They do not prevail in prayer. We see also that many who in the judgment of charity we conclude have been converted do not abide in Christ. They perhaps come into a state of faith so that they know him, but they do not dwell in the secret presence of the Most High, nor abide under the shadow of the Almighty. Their goodness is as the morning cloud and the early dew. They have great reason to fear that they never knew him; and they need to examine themselves whether they be in the faith. "Prove your own selves. Know ye not of your own selves how that Jesus Christ is in you, except ye be reprobates."—2 Cor. 13: 5.

We can see the necessity of considering what is Christian character and what is the true condition of church fellowship. Men cannot abide in Christ and be in fellowship with the lodge. The two things are in their nature opposed to each other. Nor can men understandingly endorse and sustain the wicked abominations of secretism. If the church is to be composed only of those who are in Christ there must be a great reformation before it will be "without spot or wrinkle or any such thing."

Satan the Persecutor.

BY L. D. BROWN.

The right of conscience is indefeasible. With this understanding and agreement on the part of Masonry, through its Worshipful Master does every man join the order before he takes the secret and murderous oath?

The master of the lodge first assures the candidate for admission, that there is no evil in Masonry. No sooner is he initiated than a live conscience rebels against the fraud and falsehood palmed off on it.

According to the good laws of man, and God's holy law, a contract entered into or money or means obtained by deceit and fraud is illegal and void. No man ever joined Masonry intending to obligate himself to lie in order to keep from lying, i. e., to lie to his nearest and truest friends, God's people and his wife and children and kindred, to keep from lying to the devil and those who deceived him. We cannot conceive of any moral binding power in any obligation made to the devil. Mankind instinctively shuns such obligations; and they are only obtained through a lie, of whom the devil is the father.

By this test you may always know the moral nature of any obligation or relation assumed toward anybody or thing. If it conflicts with the free exercise of an enlightened conscience, that obligation or relation assumed was a scheme of the father of lies. It was a scheme of lying to destroy truth.

It is very remarkable how that any person thus ensnared, and who dares to assert their rights to a God-given deliverance from such a snare is persecuted for so doing. As well might you hate a man who, having been stuck in a mud hole, has through some mighty effort and the help of some kind friend, succeeded in getting out. Would you hate him for getting out? O no, you say. But do you not, at first thought, hate me because I have pulled out of the Masonic slough, in which so many have mired forever? How unreasonable!

Many men have really perjured themselves in our court rooms, and it was known to be a fact, but without any accompanying persecution or waste of stale eggs on them. Satan won't persecute his own. But let a man who has joined the Masonic fraternity or Ku-Klux-Klan, or a company of horse thieves, refuse to do to them as he was induced to promise he would do, and what is the result? Persecution and death!

Many men have broken the good and lawful obligations made to their wives and children and fellow-men, and even to God, their Creator, and very little ado is made about it.

Why all this contrast? The answer is apparent to any thinking, candid mind. God don't persecute any body, and Satan persecutes only those who break his ranks.

This one circumstance and consideration is absolute proof of the moral or immoral character of any society whatever. Freemasonry's claims on you that were obtained by the most subtle deceit and falsehood are so much more sacred than the claims of wife or children, or God our Creator and Saviour, that we must be steadfast to it and untrue to all the rest! O, audacity that hath no equal!

God never turns his servants off to shift for themselves in old age. No; for when they are unable to work or walk he will keep them, if it be only to look at. Be assured of it, he will take good care of you.

Our Letter from Greece.

Andros, Greece, Oct. 5, 1881.

Dear Bro. K.:—It is long ago we received the news through the Greek newspaper of Andros, that President Garfield had been shot. About three weeks afterwards we read the particulars in the American papers, and ever since we have been praying that God might spare his life; but we saw again in the Greek paper a few days ago that he is dead.

We feel the deepest sorrow for this great calamity which has befallen our dear nation. God save our nation in this dreadful time and also give consolation to all his dear family and relations. We believe that God will turn all the works of the devil to the good of the nation. It is a very black cloud which hangs over the people. But we believe that behind it is a bright light which will shine one day.

We feel very sorry also for the death of our dear friends of Wheaton, Mr. Baker, Mr. Hills, and others whom you mentioned as being near death's door. Their families have our deepest sympathy. This is the path in which every one of us must go; but no one knows the time and we ought to be ready. But we can say nothing, only pray to God and think that it is all for the best.

We lately received a visit from a missionary and his wife from Athens. They stayed nearly three weeks. We hope that their visit here did much good to the people, for they said things which the people do not hear from others, and we hope that this island may be regenerated by and by. Many of our friends do not observe holy days as they used to do.

We have written you considerable about the city of Andros, and about their wanting us to go there and live. This last spring we thought to make them a visit and see what could be done. We took our organ with us and stayed two weeks. We visited all the principal families and had a very pleasant time. Many of them had never seen an organ and they came to our room and listened to both Greek and English hymns. One of the rich men had a few months before bought a piano for his daughter who had taken some lessons in Athens. Every one we saw expressed a desire to have us come and live there and teach their daughters; but they asked of us dancing and opera, and thus we could not meet their wants and we came home hoping that the Lord will show them how blind they are, for we wanted to teach them morality and they want demoralization.

During our stay we preached to them in different ways and we said to them frankly that we do not believe in the teachings of the Greek church; but we go according to the preachings of the Apostolic church, and in this way the truth is spread through this island and abroad. We made many friends in the city.

A few days ago we received your very kind and welcome letter enclosing a check for $40. The Ladies' Missionary Society of Lawn Ridge, Ill., have undertaken by their prayers and money to help these two missionary workers in Andros. May God bless them all and they will surely have their reward. May their prayers be answered by the outpouring of the Holy Spirit in this place and may many confess their sins and leave their forms and superstitions and observance of many holy days, and come to worship God in spirit and in truth and keep the Sabbath day holy.

Your friends in Greece,
Mr. & Mrs. Zaraphonithes.

The Sermon.

OBLIGATIONS OF CHRISTIANS TO COLLEGES.

Preached in the College Church, Wheaton, Sabbath morning, Oct. 30th, 1881, by the Pastor, Prof. C. A. Blanchard.

Text—*Render therefore to all their dues.—Rom. 13:6.*

The apostle in the chapter from which the text is taken is urging upon Christians submission to magistrates. He tells them that this is necessary because the magistrate is the minister of God; not a mere man-made official, but a God-appointed ruler, "Wherefore," he says, "ye must needs be subject not only for wrath but also for conscience sake." That is, you must not obey because you will be fined, imprisoned or executed if you do not, but because if you despise and trample on civil government, you trample on and despise the authority of God, its author. Having thus stated the fundamental principles that political powers are derived from God, and that the Christian is to be an obedient citizen as a part of his religion, he comes to the text wherein he exhorts them to render to all their dues.

A COMPREHENSIVE COMMAND.

This is one of those far-reaching, comprehensive commands that stretches over and at once grasps the whole life of man. Render to all their dues. Pay your debts to all men and things. Render to God the honor and obedience due him. Render to wife and child the tender affection and care due them. Render to men the hearty sympathy and support that one man has a right to ask of another. Render to the brutes that do your labor or cross your path, the intelligent kindness that flitting bird, or bleating flock, or lowing herd may justly claim at your hand.

Or passing from the individual to the collective, here render to all their dues. Give to the State taxes; and if need be, service; if need be, life. Let it be understood that whoever may list his property falsely ot avoid his share of the public burden, the Christian renders to all their dues, and all that is due to each. So to the church, the school, the college, the home and foreign missions, and all the varied forces which go to make up a Christian civilization. Render to all their dues: "Tribute to whom tribute, custom to whom custom, fear to whom fear, honor to whom honor."

This leads us to consider that many men think and affirm that they

OWE NOTHING TO ANYBODY.

They say that they have earned all that they have by hard labor and saved it by a rigid economy, and that it belongs to them. They say that they are not under obligation to pay any thing, and that they will pay what they please, or nothing at all, just as seems best to them. There are multitudes of professed followers of Christ who talk as if all they do to support the church, the school, or the Bible cause were so much given of their own free grace, no obligation resting upon them in the matter. They do not ask in reference to such matters. What is due from me to this cause? How much do I owe? But the inquiry is, How much have I got to give this time? I suppose of course I'll have to give you something! Well, your'e round again, are you? What do you want now? These questions all indicate a state of mind inconsistent with the claims of Christ. Render to all their dues. If you owe nothing, pay nothing. If you do owe, pay what you owe, no more, no less. Those who feel in this way are very careful to count what they pay from time to time, and to make the payment of yesterday's debt an excuse for denying the obligation of to-day. They can't do much for one cause because they must do something for another, the result being that often they do nothing for either. But, says one, would you have us give to everything? If so we must soon reach beggary ourselves. I answer, I would not have you *give* anything at all. God wishes you to pay what you owe, to render to all their dues. If you do this you do well.

MEN DO OWE SOMETHING.

Even those who think they owe nothing and are at liberty to do just as they please with all they have, are in debt. The fact is that God has a valid claim on every penny that they call their own, and that there is a particular way in which he wishes every penny spent. Disregarding his will in this matter they may go on heaping up dust that the breath of death shall scatter, but they do it by refusing to obey the words of the text. Man has certain obligations to himself. If he cast his gains into a strong box and live in filth and destitution he not only injures himself, but he sins against God as well. If his family labor hard with insufficient food, fire, clothing, school or church privileges, he has denied the faith and is worse than an infidel. If he shuts his ear from hearing the cry of the poor, God will also refuse to listen to his cry in the hour of his bitter anguish. If he sees the cause of religion or of Christian education suffer while he seeks to place his money where it will do him the most good, God will say to him: "Will a man rob God? Yes, you have robbed me;" robbed me of the tithes and offerings that are mine, that are my due, but that you have refused to render to me.

Let us remember then, that all that we have is due somewhere. That we are *not* at liberty to do as we please with our own. That we do not have a clear title to ourselves, far less to the earthly things around us that God permits us to use. "Ye are not your own, but ye are bought with a price." We are brought into connection with a thousand parts of the great kingdom of Christ, and have a specific duty in reference to each. To one we owe more, to another less, to all something. These debts are as binding as though secured by bond and mortgage. We may not trifle with the obligation, nor change the amount. Render, therefore, to all their dues.

GOD CREATES THESE OBLIGATIONS, NOT MAN.

We don't owe to these causes because we agree to pay. Agreeing to pay is acknowledging the debt. The debt is the result of God's action not our own. If a man amass the wealth of an Astor, a Stewart, or a Vanderbilt, and if he live a long life, and if he refuse to promise a single cent to any department of Christian work, he owes the debt all the same. The fact that a man denies his honest debts don't prove that he doesen't owe them. And in these cases, the means we have and the needs of the cause fix the amount of our obligation. After this is done God leaves us free to obey or disobey as we choose. If I take a cord of wood belonging to you and when you ask for pay refuse it on the ground that I didn't agree to pay for it, the law enforces your claim. So when a man says, "I am under no obligation to colleges or missions or poor people, I haven't agreed to pay them anything," he may be speaking the truth and he may be quite mistaken. Why should you or I give twenty-five dollars for the church or one hundred dollars to a college? Because we are asked to do so? No. Because some one else has done so and we shall be called or thought mean if we don't? No. Because it will improve the town and raise the price of real estate? No. Why then? Simply because there is a want which we have power to supply. If there is no need there is no obligation. If we have not means there is no obligation, but power to supply an evident want brings us under obligation to do so. Whether we are to give anything, and if anything, how much, we are to determine by the enlightening influences

of the Spirit of God. We are not to give much because we are importuned, nor to give little because we are asked but once. Looking over the broad fields of Christian activity I ask you to consider your obligations to Christian education and if you have not hitherto done so, to render to it what is due.

CHRISTIAN EDUCATION OUR GREAT NEED.

Educated men and women lead society and determine its character for good or evil. As are the schools of nation so will be the nation of the next generation. Knowledge is power the world over, and unsanctified knowledge is a power for evil that cannot easily be estimated. Secular education is simply an attempt to divorce the mental and moral faculties of men for a longer or shorter period. To try thus to do will result in dismal failure. There is no study which can be pursued even through its elements without awakening in the active mind questions respecting the first cause, the foundation of obligation, or the ultimate consequences of our acts. When these questions arise instruction will be Christian, atheist, or deistic. Young people will be taught in schools that there is a fundamental difference between right and wrong, that there is one who observes all actions and who ultimately measures out praise and blame, reward and punishment; or they will be taught that obligation, sin, holiness, hell, and heaven are words which priests use to frighten the ignorant and superstitious into obedience. If the latter instruction prevail, one by one our liberties will be taken away, little by little our national character will deteriorate, step by step we shall tread the dark path that leads to national degradation and ruin. When men establish Christian institutions, where young men and women are to be taught to fear God and hate evil, they open fountains of living waters at which wearied and thristy ones in coming ages shall drink.

WE ARE ALREADY INDEBTED TO SUCH SCHOOLS.

Luther received the light from a Bible which some donor had placed in the library of the University of Erfurt. Calvin studied at a college in Paris. John Wesley was a student of Oxford. Milton studied at Cambridge, and Charles Sumner was a classically educated man. This land in which we dwell is the direct result of the Christian education of a past age. By what chance did it happen that the controlling influences in this new world were so shaped and moulded as to give us this quiet and stable government under which the poor and oppressed of all lands are taking refuge? How was it that the little company who met in the old State House at Philadelphia were enabled to make that declaration that has been the foundation of this cluster of empires and the terror of despotism across the sea? Is this the labor of well meaning but ignorant men? Nay, verily. The Pilgrims who built log cabins at Plymouth, held degrees from Oxford and Cambridge. They could read Greek and Latin as well they could chop and shoot. They knew what had been attempted in the past and how all the endeavors for good government had ended in anarchy or despotism. Because they had knowledge they were able; because they had religion they were willing to choose the good and cast the bad away. Out of this union of religion and culture have come free speech, free presses, free consciences, free men. This makes land valuable, property secure, life safe. Go to lands less favored in the matter of Christian education and you can buy land at one dollar per acre that in Illinois would cost fifty. Why? Because they have eyes that do not see, ears that do not hear, and hearts that do not understand. Where are railroads, steamships, elevators, manufactories and comfortable homes? Do these things ever precede the Christian school and the Christian church? No. Do they invariably follow these, and are they sometimes projected from Christian lands into those still barbarous? Yes. Then we must admit that we are indebted to them for our temporal prosperity. Render, therefore, to all their dues.

CHRISTIAN SCHOOLS HAVE COST MUCH.

This Christian instruction has cost somebody much. The buildings, libraries, apparatus and endowments which have made possible the blessings which we enjoy, have cost men of former generations toil and tears and money. The universities of the old world and the colleges of the new, have not sprung into existence in violation of the law that that every effect must have a cause. Nor will they be extended, or even continued, without the like labors from those who are now in the field. If we refuse to render to them their due we shall cramp, hinder, perhaps cause, to cease the beneficent work that they have been and are doing. We forget oftentimes what a splendid inheritance we have here. The United States comprises about as much territory as Great Britain, France, Spain, Germany, Italy, Austria, Sweden, Norway and Russia. It isnow inhabited by fifty millions of the most enlightened, enterprising and free spirited people in the world. Emigrants from foreign lands are pouring across our mountains and plains in one mighty wave that has already passed the mighty wall that guards our western shore. Another century will doubtless see in the valley of the Mississippi one hundred millions of men. What shall be the character of this vast multitude? Shall it be an advance or a retreat? This question is to be determined by the men and women ofto-day. Render, therefore, to all their dues, for thus doing you serve not alone your own day and generation, but the uncounted hosts that follow after. If Christians will do this, a divine madness in the direction of education will take possession of the church, the means of existing institutions will be vastly increased, and new ones will be planted in the west and south out of which ministers, missionaries, and reformers shall march to the conquest of the world.

CHRISTIANS OWE MORE THOUGHT

and prayer to the colleges and schools of the country. Those who most fully appreciate their importance far under-estimate it, while the majority seem never to think of them at all. How seldom do we hear earnest prayer for these nerve-centers of the Republic. Eight millions of children and tens of thousands of young men and women are receiving in schools an inclination toward good or evil, are learning to fear God or to despise him, to be brave and courageous or timid and time-serving, yet we do not see what an immense force is here for Christ or anti-Christ. When Cato had concluded remarks in the Roman Senate respecting any matter, important or otherwise, domestic or foreign, it is said that he invariably added: "I also think that Carthage should be destroyed." So when Christians pray for blessings temporal or spiritual on them and theirs, let them when they have offered all other petitions pause and say: O, Lord, bless also the educational institutions of this and all other lands.

CHRISTIANS ALSO OWE MONEY

to our institutions of learning. The state will not at present sustain Christian schools. It is not considered unfair to tax religious people to support un-Christian schools, but it is considered very illiberal to tax unbelievers to sustain those of decided religious character. It follows without an argument that if there are to be Christian schools they must be supported by Christian people, and it is equally clear that if we are to have schools which teach the truth about the secret lodges that are destroying the churches of Christ, they must be sustained by those who are enlightened in regard to those dark systems. Nor is there any lack of means to carry on this work; there is money enough in the hands of God's people if only it were consecrated to the work. If only men would render to all their dues. These lines will doubtless be read by some to whom God has given much of this world's good. Are you rendering to Christian education what an enlightened conscience requires? Is your property a living, acting force that continually blesses the world, or is it a dead sea? Are you honoring God with your substance and with the first fruits of all your increase? Have you proved the words of the Lord Jesus when he said, "It is more blessed to give than to receive"? Is your treasure laid up in heaven? Are you making friends of the mammon of unrighteousness? If you were to die to-night is there any place of labor where you would be missed, where men would cry: My father, my father, the horsemen of Israel and the chariots thereof!

These considerations and questions are not hatched from the brain of some beggar, they come from the Word of the living God. They suggest principles which like golden cords should bind our lives to the life and labor of that One who though he was rich for our sakes became poor, that we through his poverty might become rich.

SUCH MONEY SHOULD BE CAREFULLY USED.

Those who pay to sustain religious and benevolent enterprises have a right to be sure that their money is economically used and that it helps to declare the truth. There is always some one point that Satan contests with Christ. Just now it is the lodge question; a few years ago it was slavery; before that it was the use of intoxicating liquors; before that the divinity of Christ, and after the present conflict is fought out there will be some other question that will come which will divide the world, perhaps, alas! the church. A gentleman who was giving two hundred dollars per year to sustain a church in this State asked his minister to preach on the subject of secret societies. He refused to do so. "Then," said the gentleman, "I will pay you one hundred dollars for the half of the truth that you preach and the other hundred to some one else who will preach the half that you don't wish to utter." He was quite right. After being assured that our money will be carefully used to promote the whole truth we should pay cheerfully, according to our ability, with much prayer for the cause to which we contribute. Giving thus we shall become sources of blessing to all around and shall receive in return blessings from that God who has charged us to render to all their dues. May Jesus help us so to do for his name's sake. Amen.

—Ten years ago there was no organized Protestant church in Japan. The government was actually endeavoring to crush Christianity in certain parts of the empire; but at the organization of a church in Okoyama the past year, the Governor came with carriage and footmen! In Tokio this decree might have been read in the principal street: "The evil sect called Christian is strictly prohibited. Suspected persons should be reported to the proper officers, and rewards will be given." Within the past year, an open-air Christian mass-meeting was held in the chief park of the city without molestation. Others have followed in Kioto, and elsewhere. Within this period seventy churches have been organized with four thousand members, many of them self-supporting. One of the training schools has nearly thirty preparing to preach the Gospel, about half of whom are supported by the churches to which they belong.

Reform News.

The Connecticut Convention.

SECRETARY'S REPORT.

WILLINGTON, Ct., Oct. 29, '81.

The Connecticut Christian Association assembled in Mission Hall, Tuesday evening, Oct. 25th, at 7 o'clock, and opened with a devotional meeting led by Elder J. L. Barlow of Willimantic. At 7:30 Elder Barlow read a poem entitled "The Masonic Minister's Lament." A good audience was gathered whose attention was arrested, to regard the awful downward course pursued by those who enter the door of the lodge room, and the tersible position for a minister of the Lord Jesus Christ to be found in.

Mrs. E. S. Crumb of Forestville, was introduced who spoke with liberty and power, taking for the theme of her discourse the first commandment: "Thou shalt have no other gods before me."

On Wednesday morning was a meeting for devotional exercises at 8 o'clock, led by Elder Barlow. At nine o'clock the convention was called to order by the president, J. A. Conant. By acclamation the present officers of the Association were re-elected for the ensuing year. The secretary, D. J. Ellsworth, offered his resignation, which after repeated earnest solicitations was accepted, and John D. Taylor, of the *Home Messenger*, Willington, Ct., was appointed to the office.

The appointment of a State lecturer was referred to the committee on finance, which was composed of Rev. J. P. Stoddard of Illinois, Rev. C. S. McCracken of Thompsonville, Ct., and C. T. Collins of Windsor. The committee on resolutions were Elder Barlow, Prof. E. D. Bailey and D. J. Ellsworth.

The meeting gave way a few minutes to listen to the remarks of Rev. J. L. Smith, an ex-slave, which were very edifying.

As time for the address of welcome was not had Tuesday evening, Bro. Barlow now gave it in his own incomparable style, drawing tears from many eyes, and a most appropriate response was made by Bro. Stoddard. Rev. F. B. Dickinson of Ansonia, Ct., not being present, Rev. C. S. McCracken of Thompsonville, gave an address on the "Duty of Churches in regard to Secret Societies," and handled his subject as a master that needeth not to be ashamed. Bros. Barlow, Taylor and Morse of Southbridge, Mass., followed. Our ex-secretary, D. J. Ellsworth of Windsor, called on all to take a decided stand for reform. Words, however, will not convey the impression made by Mrs. C. S. Whitney's remarks. To feel them was to hear them. Blessed be God for such noble leaders in our reform work. Her testimony against the lodge was convincing. She said she inadvertently spoke against Masonry, and for so doing, was denied the right of entrance to the prison, where she was praying for and otherwise laboring with prisoners.

Bro. Stoddard gave a short illustration by diagrams of a candidate's course through all the degrees.

In the afternoon after preliminary exercises, including an opening prayer by William Fenton of Brooklyn, N. Y., Prof. Bailey of Wheaton gave us a most excellent discourse on the "Relation of Secret Societies to Temperance and Benevolent Work," which was listened to with breathless attention. He rendered a pleasing tribute to the Woman's Christian Temperance Union. Bro. Barlow followed with one of his powerful broadsides, while Bro. Stoddard hoisted the black flag immediately after.

A short history of Masonry in courts, etc., was given by J. F. Perry of Thompson, Ct. Bro. Bailey, Bro. Collins of Windsor and Mr. Palmer of Montville, one of our finest citizens and an old Anti-mason, gave us some amusing and earnest remarks on the above subject. Others spoke briefly, in turn, but too numerous to mention.

Mr. Wm. Sheffield of the New Haven *Palladium*, was present as a special correspondent.

Collections were taken up for the N. C. A., which will in time be reported.

One very noticeable feature of the devotional meetings was the constant stream of prayer offered; and even at any other time of the day it would not have required much to make a first-class prayer meeting of the convention.

Bros. Stoddard and Barlow are lions in debate and courage, and Prof. Bailey is not a whit behind.

But a glance at the men.

Bro. Stoddard steps forth with a majesty of mien and carriage that awes his audience, while his tender appeals, followed by thundering rebuke, shows the heighth and depth of a man in Christ Jesus, seldom met.

Bro. Barlow's heavy tread to the front bespeaks the planting of a battery, before which a discreet enemy had better retire; for woe betide that party who would brave the steady fire of logic and conviction, encased in earnestness, ridicule and reproof, that the Elder sends forth.

Bro. Bailey steps forth quietly, and you are charmed with the easy flowing eloquence. But his course in a speech, is like that of a river, growing broader and more irresistible continually, until naught can stand before it. God bless these noble men!

Throughout, the convention was conducted with great order and unanimity. The singing was beautiful and varied, Miss Reed of Willimantic taking an active part.

The hall was filled to overflowing more than once, and all were perfectly attentive and respectful. One remarkable feature was the presence of numerous prominent persons. Massachusetts was well represented by Messrs. Pratt and Manning of Worcester, and Morse of Southbridge.

The people of Willimantic offered homes to the visiting friends, with great cordiality, for which they received the thanks of the convention.

At about 10:30 P. M. Thursday night the convention adjourned, and after a series of regretful partings the brethren parted.

J. D. TAYLOR, Sec'y.

Bro Lowe in Eastern Indiana.

FARMLAND, Ind.

EDITOR CYNOSURE:—Mr. Lowe of Michigan, was at Farmland October 18th and 19th. He lectured both evenings and worked the degrees of Masonry in a skillful manner, to the dismay of the secret and surprise of the anti-secret party. Quite a good attendance of Masons and Anti-masons were present. The Masons were "very much insulted," and made as much noise as possible to drown the important part of his lecture. They also procured a lot of stones to commit summary vengeance on the speaker; but their cowardice prevented their using them. The adhering Masons say it is false, the seceded Masons say it is true as far as they have gone. We think Mr. Lowe to be a gentleman in every respect, and a master of his profession. We think that about one more such rally will settle the lodge matter in Farmland. Further particulars will be given by Bro. Christian Life. A. RECTOR.

At St. Charles, Illinois.

I arrived Saturday night, Oct. 29, from Chicago, and was met at the depot by our dear Bro. James Powers, and soon found myself comfortably situated at his hospitable home. At the Free Methodist church I found Bro. J. G. Tyrrell preaching to a small company of pilgrims on prayer. The good Lord met my soul; I felt a spirit of contrition come over me, but God gave me the spirit of joy for mourning, and all of us "were made nigh by the blood of Christ." The blessing seemed the Divine endorsement on my work and I gave out my lectures for Monday, Tuesday and Wednesday following. I lodged with Brother Ward's family and found every kindness. God will reward them.

On Sabbath at 9 A. M. the love-feast opened with but few in attendance, but the Spirit of God had free course and was glorified. Bro. Tyrrell announced our appointments, telling the people he was glad I had come, and he wanted all to come out as he knew I understood the subject. At night I preached from Jas. 1:27, on pure religion. On Monday Captain Kelley, a seceding Mason of Unity Lodge of this place (though 81 years old), went with me all over town tacking up our hand bills and inviting people to attend the lecture. I wish there were more such men. He is a member of the M. E church, but refuses to commune with them because of Masonry, which he abominates. He has determined to join the Free Methodist church.

We had a large congregation and though a few Masons left before I brought the candidate to light, all stayed long enough to see the blasphemy of Masonry in claiming to save the Rev. D.D., "who had long wandered amid the darkness and was covered over with the pollutions of the outer and profane world," from his sins; and all this while ignoring our Lord and Saviour Jesus Christ. We give the candidate his apron and working tools in our next, so that, in Masonic parlance, he may continue a moral builder. We are yours for earnest work.

E. MATHEWS.

Correspondence.

Workers for the South.

COLUMBUS, Miss.

BRO. K.—I earnestly hope that the original plan laid down in the *Cynosure* recommending that four brethren be sent through the South on a mission tour may yet be carried out. The same Lord who has provided for Bro. Hinman to work in the South and has so abundantly blessed his labors, is able to provide for more laborers. This plan has been presented from time to time to the readers of the *Cynosure*, and doubtless before God's throne there are many prayers relative to this work; and I believe that there are many Christian readers of the *Cynosure* to whom the Lord has given means who will gladly co-operate in it.

One is now in the field and two more are ready. We have at work a returned missionary from Africa, well informed as to the evils which hinder the progress of religion, an example of faith, and well qualified by age and experience for the work to be done. In the second place there is ready to go a seceding Mason of the third degree, who is thoroughly in earnest is lifting up a voice of warning against Freemasonry and all secret orders. The third is one who, like the apostle to the Gentiles, having been persecuted from place to place for Christ's sake is now willing to return to the place of former persecutions and lift up the standard of a pure Gospel. Only one of the four is lacking and let us pray that the Spirit choose this one also. The three mentioned are fully able to demonstrate to the world by argument and exhibition the evils of secret orders. Now to complete this band is needed one man with a heart full of Gospel love, and yearning for the salvation of sinners and the consecration of Christians; one

who can not be satisfied unless at each place of work souls are converted to God and Christians led into a state of consecration where they shall be determined to stand up boldly, separate from sin. Each of the number would joyfully aid in this work. It seems to me that this labor of toning up of the spirit of Christianity would give tenfold more power to the reform work and it relieves it of an appearance forbiddingly belligerent which is often associated with it by the ignorant and prejudiced. I know of no one who wishes to come, but let us still ask God to choose and direct. I trust that this plan placed so often before your readers is the work of God's own Spirit and that we shall not fail in faith or effort to do our part to carry it into effect. I hope also that for some time to come this band may labor exclusively in the Southern States.

I spent recently a few days in Jackson, Miss., and vicinity. There, as in all other places where secret orders are found, is plainly seen their endeavor to thrust themselves in the place of Christ's religion and church. Among the prominent societies sustained by the colored people are "The Benevolent Society" and "Zion's Friends." The former is not called a secret order, but holds its sessions in secret. Many of the colored people seem to attach greater importance to their membership in these orders than in the church. It is required of each member, if possible, to be present at the funeral of every brother or sister and take part in the ceremonies, and often those who cannot attend are required to pay fifty cents to the society. If possible their funerals come off on the Sabbath, when they have a brass band and banners and a very noisy procession. The services are usually omitted at the neighboring churches, and large crowds gather together, filling the streets with noise and confusion on the holy Sabbath day, more becoming to a military parade or circus than the burial of the dead in a Christian land. Much money is spent uselessly in these funerals. Many turn away with sorrow at the sight of such open desecration of God's day, who would do well to reflect that these younger secret orders belong to the same family and are the descendants of Freemasonry and that their funeral demonstrations, though more noisy, are not any more displeasing in the sight of God than the Christless ceremonies of Masonic funerals, copied from the ancient rites of heathenism.

M. A. Tapley.

Work for Women.

Pittston, Me.

I believe the *Cynosure* read every week in a family will do more to enlighten the mind than much talk would do. What the masses want is more light from reliable sources.

I will take this opportunity to say to the women who love the anti-secret reform, Unite with me and let us see what we can do in this way. No reform ever succeeded without the aid of the "helpmeets." Without egotism, I believe that woman is a mighty power in reform work. So if we can't work publicly, let us work privately. God looks upon the private as well as the public effort.

Yet I do think a woman to lecture would do much toward enlightening the women. When Elder Browne was here there were not over a dozen ladies in the hall. I know many that wanted to hear him, but they feared a disturbance and kept away, thereby half the result of the lecture was lost. A woman of talent might call out the women and give the same informa- that Eld. Browne did, and it would kindle a flame that could not easily be quenched. Now let us hold up our end of the yoke and see the cause advance. We can give the wheel a tremendous lift if we only think so.

Yours for reform work,

F. M. Mitchell.

What is the Matter?

Permit an occasional reader of your columns to present certain queries that have arisen in my mind as I see and know of certain things that are being enacted in our country.

Why do Masons fear the light? The friends of Masonry extol the institution as being a great moral and benevolent enterprise. If this be true why do they not seek in every way to enlighten the entire people respecting its principles and workings? This fear exhibited by its friends, lest Masonry should be brought to light does not speak well for the institution. And why are those who seek to throw light on the subject ostracised by its friends? If Masonry be so helpful and ennobling, those who reveal it to the world are the true benefactors of their race, if they give a true representation of the facts; but if they do not, and misrepresent the case, why not treat them as they would be treated if they slandered any other institution? The free press is a broad field on which to show up the libel. If men who seek to remove the scales from the eyes of community respecting secret societies break the laws of the land, why not institute legal proceedings against them, proving their guilt, and then punish by fine and imprisonment? Why do Masons and their friends take so often, (always perhaps) the less noble way of holding outspoken and active Anti-masons up to ridicule and lay obstacles in the path of their legitimate business, when they do not resort to hissings, mockings, and still stronger methods of rotten eggs and blows? Let a candid people judge.

M. P. N.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

No vote is thrown away when it is cast against corrupt political parties, or to express desire for reform in the government. Always vote for a principle, though you have to vote alone, and you may cherish the sweet reflection that your vote is never lost.—John Quincy Adams.

Live Issues.

The following, from a letter in the *Methodist* of New York, is a straw showing that the strong moral current in politics is blowing toward civil and social reformation. It takes time for a truly great and important political issue to become known as such, and so we must patiently labor for the time when the abolition of lodgery, as a system of swindling and false oaths interfering with the course of justice in our courts and with fair elections, shall be confessed as the leading principle for which Americans vote. The writer says:

"There are four great political issues, in each of which every citizen has a lively concern, and which are becoming more and more matters of public interest, to wit: civil-service reform, the liquor question, Mormon polygamy, with the whole subject of marriage and divorce, and the proper regulation of the railroads. On none of these subjects has either of the parties taken any definite or decided grounds. The Republicans, after an ascendency of over twenty years, appear, as a party, to be afraid to deal with them effectively, and have, instead, played fast and loose with them, to the disgust of multitudes of earnest men who have uniformly voted with that party. And as to the Democrats, they have been all along recognized as not especially favorable to the first, and decidedly less hostile to the second and third than their opponents; and in respect to the last, they, as all others, seem willing, each man for himself, to gain what he may from those mammoth corporations, which are seeking a great deal of legislation in their own favor, for which they are able to pay liberally. Is it not, then, about time that the American people shall once more, as they did twenty-five years ago, declare their independence, and array themselves as a mighty phalanx, to do battle against these giant evils—moral, social, and political?"

—The following is a picture of M. Brisson who is said to be the ablest man in French politics after Gambetta: "The new President of the Chamber of Deputies will be M. Brisson, a self-made man; stern and unbending as a Puritan, who rarely laughs; he is 44 years of age, dresses always in black and has the appearance of a young professor; he labors like a Benedictine, and as President of the Budget Committee has put the finances of France in apple-pie order. He does not go into society, lives like a hermit, and works like a horse. He is passing his vacation in his lodgings on a fifth story learning English. Perhaps he is the only Deputy during the general elections that escaped attacks; he was unopposed, and as usual his electors subscribed to pay his expenses."

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.
H. H. Hinman, Wheaton, Ill., N. C. A Agent in the South.
E. D. Bailey, Willimantic, Conn., Agent for the N. C. A. in New England.

Degree Workers.—(Seceders.)
D. P. Rathbun, Bath, N. Y.
S. E. Starry, Clarence, Iowa.
Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.
H. S. Taft, Eastmanville, Mich.

State Lecturers.
California, D. A. Richards, Woodland,
Indiana, S. L. Cook of Albion.
Missouri, M. N. Butler of Albany.
New Hampshire, L. D. Bryant of New Market.
Wisconsin, Thos. Lowe, Baraboo.
Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
R. B. Taylor, Summerfield, O.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, Jackson, Miss.
J. L. Barlow, Willimantic, Conn.
J. P. Richards, Belmont, Wis.
A. H. Springstein, Pontiac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, 194 Adelphi St., Brooklyn, N. Y.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Roxabell, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 805 H St., N. E. Washington, D. C.
Joel H. Austin, Lima, Ind.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
D. B. Turney, Benton, Ill.
J. F. Browne, Camp Nelson, Ky.

Facts for Temperance.

Odell, Ill., Oct. 12.—One of the finest residences in Odell, owned by A. B. Fairfield, of Lawrence, Kan., was burned to the ground this morning. The fire was caused by a lighted cigar stub, carelessly left in one of the bedrooms. Loss, $3,000; no insurance.

Kokomo, Col., Oct. 13 --[Special.]—Kokomo is in ashes. It is a town twenty-two miles from Leadville. The loss will reach $400,000 at least, and the insurance does not exceed $50,000. There are not twenty houses left. Eighty families are without homes. All the whisky was stolen, and several hundred men are infuriated with drink.

Lutte Rock, Ark., Oct. 14.—A private telegram from Texarkana says that a negro named Moore, living a few miles from that place, bought an empty whisky barrel, took it home, and left it in the yard, where several children were playing. A lot of rubbish had just been consumed, and the embers were still blazing, when one of the children lighted a pine stick and thrust it in the bunghole of the barrel. A violent explosion followed, the barrel shivering to atoms, killing one of the children and wounding the others very seriously.

Rum and Divorce —In the Swiss Cantons which have thirty-seven public houses to every thousand full grown inhabitants, there are seventy-eight divorces to every thousand marriages; in the cantons which have twenty-five public houses to every thousand, there are only fifty-seven divorces to every thousand marriages; and in those which have only sixteen public houses to every thousand there are only thirty-six divorces to every thousand marriages.

A discharged soldier at Omaha, Neb., recently drew $800 for his five years' services in the army, and bought a ticket for Philadelphia, intending to start East in the afternoon, when he fell into the hands of a hotel runner, who induced him to drink and visit some low dive. At the end of three days the ex-soldier turned up, dead broke. It was afterward ascertained that the victim had a wife and five children in Philadelphia, and that he had saved his entire five years' wages for the purpose of establishing himself in some business.

What Liquor can do —In Philadelphia, in a respectable neighborhood, there is a block of fourteen houses. In these houses there are eleven families that use intoxicating liquors as a beverage. There are fourteen men and eleven women who indulge. Five families have been so reduced by its use that they are hardly able to obtain the necessaries of life. There are two taverns in the block, and one on each corner opposite each end of the block. One man has spent a fair fortune in this indulgence. It has nearly cost the lives of three men and two women. Two of the men, when under its influence, are wife-beaters; one wife is not able to live with her husband on account of his use of liquor. This monster, more deadly than the poision of malaria, is licensed and upheld by the State and by the majority of the people. "How long, O Lord, how long!"—*Presbyterian.*

An Opportune Lesson.—Dr. A. Smith, of Mexico, N. Y., a gentleman who enjoys excellent health at the age of 81, and who is about to visit San Francisco, called upon us to mention his experience with tobacco, to the use of which he was formerly addicted as a matter of defense, all his companions being smokers or chewers. He used the most expensive Havana and Caracas cigars, which on examination he found to be highly charged with nicotine, and his health failed. Upon investigating the cause of his general debility he found it to be, not old age as he had fancied at 65, but tobacco; and when he gave up that he grew young and vigorous again, and he still enjoys excellent health. He has induced many, by the recital of his experience, to give up smoking or chewing or both; and we hope this publication of that experience will have the effect of inducing a great many more to give up what sense, reason, experience, science and the Christian principle of doing all to the glory of God alike condemn.—*N. Y. Witness.*

A Street Scene.—A large crowd had gathered on the sidewalk on Broadway, near Sutton street, Saturday afternoon and seemed to be looking down on some pitiful object on the walk. The attention of a wandering scribe was attracted to the spot, and gazing down he saw lying there a well-dressed woman, of about 35 yeers, dead drunk. Her features were recognized as those of a woman who but a brief period ago moved in good society and had a happy home. But a few months ago she lost a dearly loved child and this seems to have driven her to drink, as her friends say that she has completely surrendered herself to this degradation. A police officer soon appeared and with the aid of citizens the poor unfortunate victim of King Alcohol was loaded into an express wagon, and followed by a scoffing jeering crowd, was taken to the fourth station.—*Providence Star.*

Little Rock, Ark., Oct. 19.—Intelligence reached here this evening of a strange and terrible accident on the stage line running between Alma and Fayetteville. Shortly after the stage left Alma, and while descending Frog Mountain, the horses became frightened at some object along the road and ran away. There were three passengers in the vehicle at the time—namely: the Rev. G. C. Harris, A. C. Threadgill, and a gentleman named Brown, besides the driver, whose name is reported as William Sanders. The latter is said to have been intoxicated and the four frantic horses were soon beyond his control. The passengers, expecting every minute to be dashed to death, were almost paralyzed with terror, but could do nothing, and the stage was whirled along with frightful speed. Presently it struck a stump, throwing the driver from his seat against a tree and killing him almost instantly. The terrified horses dashed onward at even greater speed than before, leaving the dead and mangled driver where he fell. Once more the vehicle collided with a large boulder, when it upset and the passengers were thrown on the ground. Harris and Threadgill escaped with some severe cuts and bruises, but Brown received injuries from which he has since died.

The National Christian Association.

221 W. Madison St., Chicago.

President—L. N. Stratton, Syracuse, N. Y.

Vice - President — A. D. Freeman, Downer's Grove, Ill.

Rec. Sec'y—John D. Nutting, Chicago.

Cor. Sec'y and Gen. Agent—J. P. Stoddard.

Treasurer—W. I. Phillips.

Directors—Philo Carpenter, J. Blanchard, Samuel Plumb, C. R. Hagerty, E. D. Bailey, A. D. Freeman, D. P. Baker, A. T. McDill, H. L. Kellogg, E. A. Cook, John Gardner.

President of the National Convention—A. M. Milligan, Pittsburgh.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

STATE AUXILIARY ASSOCIATIONS.

Connecticut.—Pres., J. A. Conant, Willimantic; Sec., D. J. Ellsworth, Windsor; Tr., C. T. Collins, Windsor.

Illinois.—Pres., D. P. Baker, Chicago; Sec. H. L. Kellogg, Chicago; Tr., J. B. Blank, 13 Wabash Ave., Chicago.

Indiana.—Pres., I. W. Lowman, Auburn; Sec., Wm. Small, Amboy; Treas., Benj. Ulsh, Silver Lake.

Iowa.—Pres., C. D. Trumbull, Morning Sun; Cor. Sec., T. P. Robb, Linton; Tr., Joseph Laird, Wayne.

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Missouri.—Pres., T. B. France, Avalon; Tr., William Beauchamp, Avalon; Cor. Sec., E. G. Cooper, Albany.

Nebraska.—Pres., S. Austin, Fairmount; Cor. Sec., W. S. Spooner, Kearney; Tr., R. A. Bishop, Seeley's Mills.

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Wisconsin.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Baraboo; Treas., M. R. Britten, Vienna.

West Virginia.—Pres., D. B. Turney; Sec., John Bosley, Grafton; Tr., H. B. Higgins, Petroleum.

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The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 10, 1881.

The Galesburg National Meeting.

The Galesburg committee have requested me to speak at that meeting. I hope to speak on American Politics and should be glad of a Dunn's Hall meeting. Mr. John West, George Davis, George Avery, Eli Farnham, Mr. Colton and many others will remember that meeting. A multitude of Knox county people will also remember our speaking at Knoxville court-house. The men are alive who induced me to meet Senator Douglas on that occasion, where the shouts, it was estimated, were four or five to one on our side of the Kansas-Nebraska question. Mr. Douglas afterward turned Republican, but no word spoken by me on that occasion has since fallen to the ground. On the strength of the Dunn's Hall meeting, Mr. Joseph Medill of the Chicago *Tribune*, as organ of a committee, requested me to speak at Aurora, Rockford, Galena, Freeport and Waukegan.

We were then Republicans, i. e., Abolitionists with a new name. We have been in the majority since, and have done our work thoroughly and well.

The country is now politically perplexed. Ex-president Woolsey says we need a new party in 1884. The U. S. Senate hangs in the scale of a balance and continues wavering. Our children are becoming Democrats. Slavery is fallen; but the lodge, which stood behind it, survives. The money to pay for the slavery raid on Kansas was raised in the blue lodges of Missouri and farther south. A Galesburg hack driver told me he received a twenty dollar gold piece per month of that Masonic money, for marching in that Kansas raid.

The Republican plough cannot root up Ku-Kluxism, which is but an alias of Masonry. The American party, with the help of God, can and will. It is now an off year in politics. Slavery is off our hands; and we can now attend to the lodge, the prolific mother of all political abominations. Come, grey-headed men! to the Galesburg meeting. *We* shall not go to Congress, but some of our sons may. Come, middle-aged men! and bring your wives and children. Come and hear John G. Fee of Kentucky, Wm. Johnston of Iowa, good Prof. Hasselquist of Rock Island with other able and learned men. We hope President Bateman with his students, especially the Greek fraternities, will attend. Monmouth College Faculty and students attended our meetings in mass. I remember, at the close of the Dunn's Hall meeting, Mr. Moore of Center Point came to me and said with honest earnestness, "President, I have never yet scratched a Democratic ticket; but if you will run for Congress I will break."

I hope Mr. Frank Wells will hand this notice and invitation to the Galesburg and Knoxville prints. They will doubtlesss be so courteous as to insert it. J. Blanchard.

There are but two forces underlying the moral world, Christ and anti-Christ; all minor forces are subordinate and subsidiary to one of these. These two are permanent. Christ shall reign till he hath put all enemies under his feet; and Satan will struggle and give way until he is "cast into the lake of fire where the beast and the prophet are and shall be tormented day and night forever."—Rev. 20: 10. This is the last we hear of him. This is the secret of the stability and instability of human characters. Wickliffe, Huss, Luther, Wesley and all the martyrs were in Christ who is the "same yesterday to-day and forever." Of course they were stable. So have been those wholly given up to the god of this world. Julian, Alaric, Attila and some moderns

"For this alone exist, like lightning's fire,
To speed one bolt of vengeance and expire."

The mutations of men are explained by their contact with these two main forces. See the article below.

The United Brethren Bishops.

The celebrated essayist, John Foster, supposes a man who has been remarkable for a number of complete changes of his opinions, to have written, during his whole life a "memoir of himself." He thinks that such a man, "in the course of a long life, may be several moral persons, so various from one another, that if you could find a real individual who should exemplify one of his stages, another, the next, and so on to the last, and bring those persons together, who would thus be a representation of the successive states of one man; they would feel themselves a most heterogeneous party; would oppose and probably despise one another, and soon separate, not caring if they were ever to meet again." And while this man despises the ideas he has rejected, it is curious to observe, (this writer thinks) how this changeling considers himself infallible in each of his phases; and how he does not deem it to imply any want of sense in himself once to have embraced sentiments which now others prove themselves fools by believing.

Foster attributes these moral somersets to "the sly deceit of self-love." Though the man himself all the while imagines that he is governed purely by his reason. But he compares that man's reason to a mariner's compass which guided a ship's crew into an enemy's port, because the wicked captain had hidden a loadstone near by it, which prevented its pointing to the pole.

I have known several such men. The notorious Robert G. Ingersoll was a Democrat while democracy quietly ruled the country by slavery. He turned Republican as the country turned, and within a year after his somerset, in his powerful political invectives, he sentenced his Democratic associates to hell unless they changed with him. In religion, he found it easy to attract a crowd by attacking established opinions, and as such men do, soon discovered to his satisfaction that there was no hell, and, of course, no atonement of Christ to save men from it. Many people living along the railroads out of Peoria, remember how car audiences used to listen to his eloquent and pathetic harangues, the burden of which was that his Heavenly Father was no such bloody tyrant as to give up his innocent Son, to die a cruel death for the sins of men. Once on that tack, he soon discovered that he had no Heavenly Father; that heaven itself was a myth, and he now knows that a man is very much on a level with his horse or his dog in reference to immortality and responsibility in a future life.

I knew another such man, Rev. Jacob Barker, who was successively a clergyman of the English church, a Unitarian, and who received the gift of a printing press from English Unitarians, along with a flattering speech from the eloquent Dr. Jno. Bowring M.P. He soon flattened out into a Universalist, and when I saw him he was, like Ingersoll, a simple atheist, and proposed to me through his friend McGrew, a public debate on the proposition that the Bible had been and was then a damage to mankind. It is stated that he has since been re-converted, his former sentiments having "sprung up like a vapor of fire from a bog, to glimmer through new mazes."

Most of the United Brethren bishops were young men of obscure origin and deficient culture, but of strong natural parts and earnest religious convictions, with no doctrinal principles. Their schoolhouse audiences were rapt and inspired by their eloquence. They preached against slavery and secret societies, and the spiritual children of Otterbein and Boehm, followed them with benisons. A general popularity followed the admiration of their sect, and their simple-hearted and pious followers rejoiced to see their bishops caressed by religious worldlings whose friendship is enmity with God. The "god of this world" has hidden a loadstone near their consciences. They are seeking how to carry good principles so as not to offend bad men. And they are now denouncing as "Fanatics" men who believe what they once believed and teach what they once taught! It does not follow that they are bad men or hypocrites. Cromwell was neither. His wonderful prayer on the night of his death, showed that though Lord Protector, he was still a humble child of God. But, as Lord Protector he hated and suppressed as fanatics men who reflected the image of his former self.

So it is with these good bishops. Under their lead, though the lodge is the worst, or one of the worst, errors in Christendom, their conferences double their resolutions on temperance, and either omit or dwarf and emasculate their testimonies against the dark orders which are controlling and corrupting the ballot-box, the jury-box and the communion table; and they are getting out a new set of conference resolutions against "the fanatics of our church."

—Bro. E. Mathews, now laboring for the Illinois State Association held very successful meetings last week in St. Charles, Ill., and vicinity and at Elgin. This week he is at Wheaton and Aurora.

—Bro. Hinman expects to attend the Alabama State Baptist Association representing the colored churches, which meets in Mobile on the 15th inst. He finds that one of the Baptist ministers of Columbus, Miss., has been a Freemason, but now publicly repudiates them.

—Prof. E. D. Bailey, New England agent for the National Christian Association, will have his headquarters for a time in Worcester, Mass., where he may be addressed. We learn that he is expecting to attend the National Convention. He will return to Wheaton about Thanksgiving time to arrange private matters, and after the Convention will probably return East, Mrs. Bailey accompanying him.

—Among the speakers at the National meeting at Galesburg who have not heretofore been heard at our national gatherings are Rev. Wm. Johnston of College Springs, Iowa, who was recently honored with the vote of his fellow citizens of the State for Governor. Another will be Prof. T. R. Hasselquist of Augustana College, Moline, Ill., who will make an address in Swedish on Wednesday evening November 30th, in Pastor Lindahl's church, the largest in the city. The editor of the *Cynosure* is invited to speak on the same occasion.

—Among the names more familiar to our readers, but who are towers of strength to any convention, who promise their presence are Rev. D. P. Baker, editor of the *Free Methodist* of this city and president of the Illinois State Association; and Profs. L. N. Stratton and C. A. Blanchard of Wheaton Theological Seminary and Wheaton College.

—Bro. Stoddard has been at work with Prof. Bailey to some purpose in Worcester and Boston. In the former city an office has been engaged and fitted up, where the publications of the reform can be examined and sold and tracts distributed. The permanence of the arrangement will depend upon the efforts of New England friends to maintain it. An effort is also to be made to organize

an executive committee for New England which shall put more efficiency into the work than can be done by the annual State Conventions.

—Among the able advocates of our reform whom we hope to meet in the Galesburg Convention are the veteran John G. Fee of Berea, Kentucky; Rev. David McFall of the well-known Chambers street Covenanter church, Boston, where Elder Rathbun was mobbed less than two years ago; and Prof. Lewis Davis, D D, of the Union Biblical Institute, Dayton, O. Previous engagements may prevent the presence of the latter, but we yet hope that he can arrange to be with us.

—Elder J. F. Browne writes from Cabin Creek church, Lewis county, Kentucky, where he is holding a protracted meeting, that he has hope that in the spring their working force will be increased by Elder O. F. Russell of Maine, and the project of an academy at that place is being agitated. He also hopes that Mr. Fee of Berea, will represent the opening Southern field in the Galesburg Convention.

—Mrs. Browne writes of the mercy of God to herself and husband in their arduous and ill-paid work at Camp Nelson, Ky. They acknowledge with gratitude having received $15 00 from Mr. Carpenter, of this city; $2.00 each from S. Rising and Mr. Hawley, 50c. from S. McEathron, and $10.50 from M. A. Fowler, all of Lena, Ill.; and $50 for repairing their house from Peter Howe of Wenona. "Two weeks ago," says the letter, "from a human standpoint things looked dark,—cold winter coming on and so many things needed, but surely God cares for those who trust him. I never in my life longed so much for more hands and a better head with strength to use them as now. So much work to do! The people here are so very kind to us, I forget their faces are not as white as mine. Pray for us that we may have strength equal to our day." This is a fair beginning of our efforts to help Elder Browne in his great work. Let all remember Mr. Fee's earnest appeal of last week.

—Bro. Louis Brandenburg of Pittston, Pa., has had some experience in lodgery, of which he regretfully writes: "The Oddfellows boast of their mysteries; to the interest of all concerned and those who wish to know their mysteries, I would say, I joined the Oddfellow lodge and went through all their degrees, etc., up to the highest, the Royal Purple, and failed to see any mysteries. If they call the skeleton in a coffin a mystery then every one who goes to a funeral sees as much as I did when I was initiated. The Oddfellow initiation is simply a sort of funeral."

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The Morgan Monument.

RECEIPTS FOR WEEK ENDING NOV. 5.

Elder Fenton, Wm. Mathews, Rev. G. L. Paine, Daniel Smith, $1.00 each.

Mrs. H. Root, Mrs. S. Morse, Mrs. L. Dodge, 50c. each.

Leland Smith, 25c.

Total, $5 75. Grand total, $693 95.

—The N. C A. General Secretary on his return from the East purposes to stop in Batavia, N. Y., to arrange for a State Convention to be held in that city or some other central point in Western New York which shall revive the reform work in that State and also complete the monument fund. It is most appropriate that the people inhabiting the great center of old-time Anti-masonry should have an opportunity of putting on the last and heaviest stone, since the structure will be theirs to guard, as well as a memorial of the renowned struggle begun by their fathers and carried on within their borders to its highest political results.

—Boston is the chief city of the land, probably, in great historical epochs and characters, and in the monuments and memorials by which their remembrance is kept fresh in the minds of future generations. It might be expected that among her citizens, thus educated, would be found one who should put the Morgan Monument enterprise at once upon a sure and broad financial basis. This has been done by one of the "noble women" who have been raised up of God to help on in this reform. But Bro. Stoddard shall have the privilege of telling the story at his convenience. Only it may be safe to say that, God willing, a suitable memorial will be erected within a year, and those who wish to add their contributions must be ready to do so soon.

The Secret Empire.

—The report of the Grand Lodge meeting of the Good Templars of Illinois at Springfield, is pitched to a doleful key. About two hundred delegates appeared and sat with closed doors listening to a report of progress, which "was not as favorable as was desired."

—The Knight Templar Masons of Pittston, Pa., have organized a company to attend the Conclave of 1883 in San Francisco. There seems to be a desire to repeat the scenes of the meeting in Chicago last year.

—October 11th Freemasons laid the corner stone of a United States building in Danville, Virginia, and the Rev. S. S. Lambeth (Methodist) delivered an oration. It is hoped that our new Secretary of the Treasury, Judge Folger, will stop this business.

—Captain S. C. Polk, abstractor of titles, insurance loans, and real estate agent," says a Mt. Vernon, Ill., dispatch, "left this city last night for parts unknown, leaving several crooked papers and accounts behind him." Polk was caught in a fraudulent loan transaction and feared exposure in more of the same business. He was a prominent member in many secret societies, and in charity to the man we incline to charge his character up to their account.

—A Dr. Chagnon of Fall River, Mass., has sued a French Catholic priest, Bedard, for slander, claiming damages at $20,000. Chagnon claims that he has been denounced from the pulpit, and the priest has forbidden the parishoners to purchase drugs at his store; he says, moreover, that this all comes about because he joined the order of Foresters.

—Some of the suburban towns west of Chicago are trying to build a "dummy" road to accommodate a large passenger traffic to the city. The enterprise has been lagging along for nearly two years. A few weeks since since it developed great energy for a few days, so that the track laying went on all through the Sabbath, and then the work came to another stop. In searching for the reasons for this needless Sabbath desecration, it appears that the manager of the road is a member of Apollo Knight Templar Commandery, and, though an old man takes a boy's delight in the fuss and feathers of the order, and is always seen in its processions. From the practice of this and other Masonic bodies of Chicago in respect to the Lord's day, it is plain that the old gentleman violated no decree of the lodge.

—The Philadelphia *Chronicle-Herald* is responsible for the following: "Dr. Le Plongeon, a distinguished archæologist, writes the following interesting letter from Merida, Yucatan: 'I have discovered the ruins of an ancient Masonic temple, where the priests and magicians used to gather in order to celebrate their mysteries. The Masonic lodge of those belonging to the first degree fronts toward the north; that of the Masons belonging to the second and third degrees points to the south. I have found a few of the mystical dice, a stone on which is carved an apron with a hand on it, and a cabalistic stone (the stone is of such a description that your correspondent is of the opinion that he found a similar stone in the temple of Heliopolis). I have taken copies in clay, and shall try to establish the relation between these discovered Masonic attributes and those found at Memphis and Thebes. I think I may not be mistaken if I suspect a relation as well with those attributes discovered by Gorringe on the pedestal of the Cleopatra obelisk at present in Central Park, New York.'" There is one coincidence which favors this story. The ancient Toltecs and other Mexican tribes sacrificed regularly human beings to their gods. If they were Masons, it is evident that our modern Hiramites yet retain a bloody tinge from these old sacrificers. Hence they do not hesitate to swear away their lives, and mouth over death-dealing penalties; and hence, also, the murder spirit that swept Morgan and others off as a Masonic peace offering, and now often breaks out in brutal mobs. It is hard, indeed, for Freemasons to conceal their family characteristics. Blood will tell!

Literary Notices.

The *North American Review* does not increase its circulation among Christian households by devoting so much space to R. G. Ingersoll. Nearly one-half of the November number is taken up by his reply to Judge Black. It is but partial amends that we are promised an exhaustive reply at an early date. Otherwise this number of the *Review* is able and valuable. Judge Trumbull of this city, considered one of the best legal minds in the Senate when he was a member, Judge Thomas M. Cooley of the Michigan supreme court, Benjamin F. Butler and Prof. T. W. Dwight, have papers on the Presidential disability question. The Marquis of Blandford contributes a significant paper on the republican tendencies of England which is more complimentary to American institutions than English writers always are. Senator George F. Hoar of Massachusetts, writes on the much discussed "Appointing Power" of the President in a very sensible and statesman-like manner. He holds that no remedy can be found in special commissions, or in turning over the matter to Congress, but that the love of American principles pervading all parties should sustain the President himself in this much needed reform.

—Henry Ward Beecher has just retired from the *Christian Union* of which he has been but nominal editor for years, the work being done by his associate, Rev. Lyman Abbott, and done in such a way as to improve in many ways the religious character of the paper. Mr. Abbott is now chief editor. The *Union* has of late furnished its readers with several fine supplements.

Vick's Magazine for November is a rich number. The leading article, beautifully illustrated, is a florist's view of England, France, and Holland, with a special word about the famous bulbs of the latter country.

The *Illustrated Scientific News* introduces to its readers a new double-acting steam pump which has the capacity to force water 1,200 feet vertically at one lift. The number is particularly valuable for the description of Flood Rock in the East River, New York, and the work of undermining it, also for an account of the various inventions for picking cotton.

Home Circle.

If Ye Abide in Me.

"If ye abide in me!"
Then, dear Lord, can there be
A doubt that we should from thee go,
When such a grant is given,
To make the Lord of heaven
Our dwelling place, our home below?

O Lord, I would not miss
Of such a boon as this,
For all earth's honors, or its wealth:
For, leaning on Thy breast
My pardoned soul finds rest,
And joy, and holiness, and health.

It is my dear delight,
To know that in thy sight
I live and act from hour to hour;
That, open as the day,
My very thoughts, always
Are read by thine omniscient power.

But since I may "abide"
Close to thy sheltering side,
And make my home within thy heart—
No sin, nor shame, nor grief,
Can fail of sure relief,
Or force me from my home to part.
—Selected.

Praying for Others.

Concerning Pastor Fisch of Paris, who died after a brief illness on the 31 of July, we are told that he gave much time to praying for others. There were many friends whom he recollected daily by name, with petitions for their individual needs, and there were causes which lay near his heart which he never forgot to mention at the Throne. Even in the prostration of his last earthly days, he could not be persuaded to omit any part of his intercessory prayer.

In reading of this beautiful habit of a good man, we were struck with the likeness which in this trait he bore to his Master. Our prayers, if wholly for our own well-being, cannot but be in danger of selfishness. We need to pray for ourselves, that our sins may be forgiven, that our strength may be equal to our day, and that our homes may be centers of blessing. Not less should we pray for others, for dear kindred and friends, for the companions of our business or our pleasure, the servants or dependents of our families, the poor, the sick, the prisoner, and the unfortunate. We should pray for our children, and our children's teachers and associates. The happy days in our life's history are those which are "bound with gold chains about the feet of God."

At a mission station in China there was an old woman who, herself a convert from heathenism, was very anxious that her people should be saved. She spent many hours of every day in prayer. Often she rose in the night, that in the stillness and darkness she might carry the names of those she loved to God. She prayed a great deal for the Presbyterian church, its ministers and missionaries. A sweet Christian woman from America, who belonged to the Baptist church, became greatly interested in the devout Chinese woman, and when about to leave for home asked if she would not pray for her too. There was a visible hesitation before she replied, and it moved our friend's wonder. "I would like to pray for you," she said, "but I'm almost afraid to promise, for all the time I'm not praying for my own people, is taken up by the Presbyterians." Her praying was not a mere perfunctory naming of an individual, and a general desire for blessing on him or her, but a wrestling with God on behalf of the person brought to the mercy-seat by faith.

"I never forget to pray for you!" is the assurance which rounds out the letter of a friend. What a glow at the heart such words cause! What a comfort and an added strength there is, in the remembrance that we are prayed for by some who commune with God. The boy is away from home. He is surrounded by temptations, and the restraints of parental love and watchful care are no longer around him. But morning by morning they gather at the family altar in the sitting-room, and he knows he is mentioned there. And day by day his mother goes to her chamber to spend awhile alone, and when she comes forth, her children know that she has been with the Lord. Her son will be checked when the impulse comes to do wrong, by a sweet soft touch, a hand on his arm, and he will not wander far away, if he is sure that his mother is praying for him.—*Sel.*

A Duelist's Praying Wife.

In years that are gone there lived in a Southern city a fine looking man, of large wealth and old family. His wife was from a family as old and wealthy and almost as great as his own. But his family was one of the gayest in the city; hers one of the most actively and truly Christain. The theater, the opera, the dancing party were his delight. To read the Bible and pray with her servants each morning, to care for their life needs and their soul needs, to sit by their sick beds and point their souls heavenward, were her pursuits. It is said that if one has walked in the Spice Islands, the aroma of his garments will tell it. So not words, but the gentle doings and not doings of her daily life, told that her walk was with God. And her religion was so a part of herself, that no time, place, or circumstance could part her from it; and her husband idolized in this her very unlikeness to himself.

The little watering place that had struggled vainly to get recognition, even though it stood on high land, in fact on a spur of the Alleghanies, became, by the war, a center of fashion. In its little log-cabins, in the long unplastered dining-room, on rude benches, by plain board tables covered with common but clean sheeting, sat the wealth and style and elegance and culture of the South; glad, with even these drawbacks, to breathe the highland air in the summer days. A Sabbath came—no minister: few men were there.

"This Sabbath day must not pass unnoticed," said the sweet, firm Christian woman. "Let us ladies meet in the parlor and read the Episcopal service."

All were there—the gayest and the staidest, the youngest and the oldest. She read the service with a grace so refined, a voice so sweet and gentle, and a cheek so flushed, that all felt that in pure love and obedience to her Lord she was bearing a cross; and the sweet influence of that half hour toned the Sabbath of the whole crowd.

A bevy of smokers heard the singing and one said to the husband,

"Your wife is too good for you."

"Yes (with an oath), she is. She is the sweetest, purest woman on this earth."

"She must enjoy your swearing!"

"Swear to her! Why I never think an oath where she is!"

Her mother told me—and it is for her that I write these recollections at this time—that, after high words, her son-in-law was challenged by a notorious duelist and unfailing shot. It was a fancy feat of his to snuff a candle at long range. His friends told her son that it was certain death to accept the challenge, and his wife with her arms around his neck, implored him, for her sake, for his child s sake, for his own soul's sake, to refuse the challenge. But he talked about the code, and his honor and the like.

"Will you give your worst enemy a pleasure, your dearest ones a life of suffering?" she asked.

"I'll give him sorry pleasure; I'll give him a bullet. I'll send him to the bad place."

"Will you meet your Judge, with a murdered man as a passport to heaven?"

"Do hush, dear wife. You unnerve me."

But she could not hush until he pledged his honor that, if God spared his life, as soon as he had his breakfast he would refuse ever to fight a duel. It was a subterfuge which she did not understand at the time, but she understood it when a little after break of day a light touch on her forehead—her husband's farewell kiss—made her open her eyes and find him gone. The noise of wheels at that unwonted hour made her fly to the window, only to see the back of the carriage as it moved fast away, speeding her husband to eternal death.

She fell on her knees in an agony. One—the God, the holy God—whose laws he was violating and whose justice he was daring, could save him from the eternal doom he was courting. But "Father! spare him! Father! spare him! spare him!" was her heart-cry to God, unheard by mortal, but heard in heaven. She took no thought of time, she took no note of sounds, for more than two hours. She did not move till his voice, cheery and clear, rang out with, "I knew you were praying for me." She sprang up and staggered toward him, and he caught he in a close embrace, and to the questioning of her eyes answered,

"No, I did not hurt him. I fired into the air."

"After her heavenly smile," as he called it, he added,

"He had the first fire and took deliberate aim and didn't touch me though I have seen him snuff a candle at that distance. He declared some one hit his elbow! I knew then, you were praying, and I fired in the air. His craven soul was not worthy of my bullet, but he would have had it but for your sake."—*New York Observer.*

Amusements.

In regard to the lawfulness of certain pursuits, pleasures and amusements, it is impossible to lay down any fixed and general rule, but we may confidently say that whatever is found to unfit you for religious duties, or to interfere with the performance of them, whatever dissipates your mind or cools the fervor of your devotions, whatever indisposes you to read your Bibles or to engage in prayer; wherever the thought of a bleeding Saviour or a holy God, of the hour of death or the day of judgment, falls like a cold shadow on your enjoyment; the pleasures which you cannot thank God for, on which you cannot ask his blessing, whose recollections will haunt a dying bed and plant sharp thorns in its uneasy pillow—these are not for you. These eschew; in these be not conformed to the world, but transformed by the renewing of your minds—"Touch not, taste not, handle not." Never go where you cannot ask God to go with you; never be found where you would not like death to find you; never indulge in any pleasure which will not bear the morning's reflection. Keep yourself unspotted from the world; not from its spots only, but even from its suspicions. —*Dr. Guthrie.*

"Rest and Be Thankful."

It is said that in the Highlands of Scotland there is a mountain up which there winds a footpath; but the ascent is so long and difficult that many a strong man finds himself short of breath and failing in strength before reaching the top. When once there, however, he finds a seat cut in the rock, and over it the inscription—"Rest and be thankful;" and this no doubt many a pedestrian has done.

Christians in this world are like the Scotch mountain climber. They often find the path through life rugged and steep. Temptations and trials press upon them, and they feel weary. But if they faint not they shall soon reach the end of the way. The summit of the holy hill of Zion will be attained; and to each one will the Redeemer say:

"Rest and be thankful." How sweet the assurance, "There remaineth, therefore, a rest to the people of God."—Heb. 4: 9.—*Messiah's Herald.*

Childrens' Corner.

Morning Song.

[From the German of Seume.]

O God, upon thy Father-breast
I laid my weary head to rest;
I wake refreshed, with grateful eyes
To see the beaming morning skies.

Like ever onward flowing sea,
Thine endless mercy unto me;
Thy praise shall be my earliest breath,
And thrill my trembling tongue in death.

And now earth's brightest treasure blest—
A happy heart, a tranquil breast—
I pray Thee, Father, grant to me,
That I may go in peace to Thee.

Now thou hast given fresh hope and heart,
To fill to-day's allotted part,—
May hand and foot, with power anew,
Their task more faithfully pursue.

And when from Death's cold gloomy night
I wake to everlasting light,
On joyful wings I'll soar to Thee,
Where day shall dawn eternally.

A Word to the Boys.

Once as I stood musing at the window I saw a fly upon it and made a brush with my hand to catch it. When I opened my hand the fly was not inside, but on the same place on the glass. Scarcely thinking what I did, I made another brush with my hand, and thought I I had captured the insect, but with the same result. There was the victim quietly retaining his place on the glass! It was on the other side of the glass! And when I saw it was so, I smiled at my own folly.

Those who attempt to find pleasure out of Christ will experience a like failure, for they are seeking on the wrong side of the glass. When we are on the side of Jesus, and having believed in him, are cleansed and forgiven, then our pursuit of joy will be successful; but till then we labor in vain, and spend our strength for naught. It is no use digging for coal where the strata shows that there cannot be any, and equally useless to try for happiness where God's Word and the experience of those who have gone before us assure that happiness cannot be found. But then it is all the more needful that we should seek it where it can be had, and give ourselves at once to the search. He who believes in the Lord Jesus is blessed in the deed.

What hinders you from believing? Boys, why should you not, while yet you are boys, believe in the Lord Jesus unto salvation? May the Spirit of God lead you to do so!

Do not imagine that you cannot now be Christians, the gifts of our Heavenly Father's love are not reserved for a certain age. Boys may be saved, boys may be workers for Jesus, boys may bring great glory to God. Hence it is that just now, at this particular turning-point in your lives, we are anxious to see you resolute for the right way. May the Holy Spirit incline you to resolve to be the Lord's! Others may despise your conscientious choice and may even make mirth of your holy carefulness, but then what matters it? Some of us have been laughed at for these twenty years and are none the worse for it, we have had all manner of evil spoken falsely of us for Christ's name's sake, but we are all the happier for it. Oh! boys, if you are renewed in heart, and become for life and death the Redeemer's, none can really harm you. All must be right with him who is right with God.—*Rev. C. H. Spurgeon.*

Fastening It.

A little girl in one of the valleys of Vermont had been learning to sew. Her mother had taught her to repeat the last stitch several times to fasten the seam. One night, as she went to bed, she surprised her mother by repeating at the close of her evening prayer the last word, "Amen," many, many times, in a rapid, earnest manner. When her mother inquired why she did so, she said she was "fastening in." The idea of fastening prayer is a good one for older Christians as well as child Christians. Now, little ones, if you want to fasten your little prayers—for I trust you pray—you need not repeat the "Amen" so many times, but obey your parents, be kind to one another, be friends and helpers of poor children, and do those things which please the Lord, who ever took little ones in his arms.—*Ex.*

Gladstone and the Poor Boy.

And here I must pause to tell a thing I have just heard of Mr. Gladstone. It was told me by an old and venerable Congregational preacher of England.

On Mr. Gladstone's estate in Wales is a poor charwoman. A charwoman is one hired by the day to do the most menial offices about a household. This charwoman, who is a widow, had an unruly son who gave her great trouble and sorrow. The poor mother thought she might have some hope for her boy if Mr. Gladstone would speak to him. As she met him one day she told her trouble to the Prime Minister. Expressing great sympathy for the mother, Mr. Gladstone asked her to send her son to his study. When he made his appearance, the great man received him kindly, and talked to him as a father talks to his own son.

But before he said to the youth the special thing which he intended to say, Mr. Gladstone proposed that they should first have a word of prayer together, to ask the guidance of Almighty God. Bowing down in his study, the man who has been twice Premier of England, on bended knees, pleaded earnestly with the Great Father in behalf of the wayward boy. The man who wields the destinies of a great nation and controls its counsels, and who has so often and so eloquently pleaded the cause of the oppressed of all lands, was heard when he thus pleaded with God in prayer for the son of the charwoman. The wayward boy was transformed into an obedient and faithful son, and the poor mother's heart was filled with joy and gladness. Is not a nation blessed that has such a man for its Prime Minister?—*London Letter.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, Nov. 10.—If we believe not, yet he abideth faithful; he cannot deny himself.—2 Tim. 2:13.

Friday, Nov. 11.—He is able also to save them to the uttermost that come to God by him, seeing he ever liveth to make intercession for them. —Heb. 7:25.

Saturday, Nov. 12.—Thy mercy, O Lord, is in the heaven, and thy faithfulness reacheth unto the clouds.—Psa. 36:5.

Sabbath, Nov. 13.—Bless the Lord, O my soul, and forget not all his benefits.—Psa. 103:2.

Monday, Nov. 14.—God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord.—1 Cor. 1:9.

Tuesday, Nov. 15.—How excellent is thy loving kindness, O God! therefore the children of men put their trust under the shadow of thy wings.—Psa. 36:7.

Wednesday, Nov. 16.—They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the rivers of thy pleasures. Psa. 36:8.

Dr. Cullis tells, in one of his reports, of an aged Christian who, lying on his death-bed in the Consumptive's Home, was asked the cause of his perfect peace, in a state of such extreme weakness, that he was often entirely unconscious of all around him. He replied, "When I am able to think, I think of Jesus; and when I unable to think of him, I know he is thinking of me."

"Reserved for fire" is written on all the world, for which so many professed Christians are risking their souls.

Home and Farm.

Tight Shoes.

The wearing of shoes which compress and distort the feet is a singularly injurious custom. Suppose it is said that nine-tenths of the feet were rendered misshapen by the boots and shoes worn, the statement would seem extreme, but it would be within the truth. The pointed shoe or boot is the most signal instance of a mischievous instrument designed for the torture of feet. In this shoe the great toe is forced out of its natural line toward the other toes, giving a reverse curve from what is natural to the terminal part of the inner side of the foot while all the other toes are compressed together toward the great toe, the whole producing a wedge-like form of foot which is altogether apart from the natural. Such a foot has lost its expanse of tread; such a foot has lost its elastic resistance; such a foot has lost the strength of its arch to a very considerable degree; such a foot, by the irregular and muscular pressure on certain points of its surface, has become hard at those points, and is easily affected with corns and bunions. Lastly, such a foot becomes badly nourished and the pressure exerted upon it interferes with its circulation and nutrition. It ceases to be an instrument upon which the body can sustain itself with grace and with easiness of movement, even in early life; while in mature life and in old age it becomes a foot which is absolutely unsafe, and which causes much of that irregular, hobbling tread which often renders so peculiar the gait of persons who have passed their meridian.

It sometimes happens for a time that these mistakes in regard to the boot and shoe are increased by the plan of raising the heel and letting it rest on a raised impediment of a pointed shape. Anything more barbarous can scarcely be conceived. By this means the body, which should naturally be balanced on a most beautiful arch, is placed on an inclined plane, and is only prevented from falling forward by the action of the muscles which counterbalance the mechanical error. But all this is at the expense of lost muscular effort along the whole line of the muscular track, from the heels actually to the back of the head—a loss of force which is absolutely useless, and exhausting and painful. In addition to these evils arising from the pointed heel boot there are yet two more. In the first place, the vibration produced by its contact with the earth at every step causes a concussion which extends along the whole of the spinal column, and is sometimes very acutely felt. In the second place, the expanse of the foot being limited, the seizure of the earth by the foot is incomplete both in standing and in walking, so that it becomes a new art to learn how to stand erect or to walk with safety.—*Sel.*

A Cure for a Kicking Cow.

Take a piece of wire long enough to pass around the under jaw, and fasten it together at the ends, so that it can be easily slipped on and off the jaw. To prevent her throwing it out, pass a strap with a buckle through the wire and over the neck and buckle it. Tie into the wire a rope long enough to reach back to the milker's knee, and when the cow gives signs of an intention to kick, give the rope a sudden jerk, which will at once turn her attention from her udder to her jaw, and she will actually forget to kick. I have found it work like a charm after repeated failures with appliances used at the rear of the cow.

Oil paint applied to houses and barns, out-buildings and fences, will last much longer and harden better, if put on as late as the middle of autumn instead of during the heat of summer.

Religious Intelligence.

Donations to the "National Christian Association."

W. I. Phillips Treas.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (in part).
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.
West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Mt. Moriah Baptist Association of Mississippi.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

—Father Foote of Detroit, is detained from Streator, Ill., for a short time. His son-in-law, Rev. Geo. R. Milton, late of Geneva, Ill., preached for the Independent church last Sabbath.

—A marvelous case of healing by the special power of God in answer to prayer is that of Bro. O. B. Wilcox, one of the elders of the College Church, Wheaton. Over a year a ago he had a paralytic stroke which was so severe as to almost shatter mind and body. He partially recovered, but the disease took a new and desperate form, so that for several months he has been awaiting sudden death. He had full use of his mental powers, but no one expected recovery by ordinary means. His attention was called to the power by the Great Physician to heal now as ages ago, and he was led to lay his case before the Lord, who graciously answered and gave faith and healing. Bro. Wilcox attended the communion season on the Lord's day. His presence was to all a miracle of Divine grace. Meetings for prayer are held every evening in his house, and frequently at other homes in Wheaton, to pray for a mighty work of salvation in the town.

—Rev. W. M. Blackburn, D D., late Professor of Ecclesiastical History in the Presbyterian Theological Seminary, Chicago, accepts a call to the Central church, Cincinnati, and enters immediately on his new work.

—Messrs. Moody and Sankey are hard at work at their second campaign in Great Britain. They have begun at Newcastle, which is one of the first places they visited in their tour in 1873. The London *News* says their opening meetings, afternoon and evening, were greatly crowded. Overflow meetings were held, and the largest chapel in town is not large enough for the crowds that gather to hear them.

—The late Kansas United Brethren Conference put the following on their record:

"2. Convinced as we are that organized secrecy, whether for protective or communistic purposes, is detrimental to both church and state, and to society in general; therefore,

Resolved, That we regret the increased influence of the spirit of secrecy as manifested in the spread of trades-unions and socialistic societies in our cities and towns, and that we hail with approval, and will give our active sympathy to, all legitimate and judicious means for the enlightenment of the people upon the subject of secret societies. Furthermore, we do hereby express our entire disapproval of the manner in which these societies attempted to impress their prestige upon the minds of the people in some of the cities of our own and of other States, in monopolizing an event so purely national as the memorial services in honor of our assassinated President."

—Dr. Christlieb considers the outlook encouraging, though the influence of the Crown Prince is in favor of rationalism. But genuine revivals of religion are quietly in progress in various quarters. Numbers of German young men, who formerly spent Sunday afternoon playing at tenpins and frequenting beer gardens, now meet to read the Scriptures, to sing and to pray to God. It is an encouraging sign of religious revival in Prussia, where for some time it has been impossible to meet the demand for pastors, that the increase during the past year of theological students in the Universities has been 21 per cent, far larger than in the other departments.

—The withdrawal from the Catholic church of Count Campello, Canon of St. Peter's, is creating considerable excitement in Rome. The Count says that the views which he now holds were formed during the life of Pope Pius IX, and that respect for that prelate, who was his godfather, alone prevented him from at that time taking the step which is now causing so much comment among those interested in ecclesiastical affairs. Finding that the election of Cardinal Pecci as Pope did not bring such a change in the policy of the Catholic church as would enable him to remain within its fold and still retain his rights as an Italian citizen, the Count joined the Methodists.

—On the 13th of April 1880, Rev. George Chainey, pastor of a Unitarian congregation in Evansville, Indiana, declared it his duty to resign his charge. Among others he assigned the following reasons for his resignation, viz: He was no longer a Christian. He proclaimed his acceptance of science as a substitute for religion, and strongly denied the value and validity of spiritual sentiment. In his letter of resignation he disclaims belief in God; calls hymns of praise, "meaningless compliments offered to infinite silence and nothingness," and declares that to him "the rite of prayer is a hideous mockery." This same man was a member of a late conference of infidels held in this city, and delivered a severe and ranting speech upon the preachers of the Gospel.

—The Norwegian Danish Conference is the second largest Norwegian Lutheran body in America, and numbers 340 congregations, with 184 parish schools and 170 Sunday schools. Their institutions, a college and a seminary, are located at Minneapolis. Last year the former contained 78 students and the theological class numbered 23 members, of whom 8 entered the ministry. This organization has a large field, and they are said to be very active in their work.

—General Burnside was a believer in prayer. Rev. Augustus Woodbury of Providence, who served under him, commented in his funeral oration upon the deep religious element in the General's character, saying:

"We have had in former days many a conversation, while in camp beneath the light of the stars and the early dawn, on very high themes, and I was instructed and helped by the clearness of his thought and the purity of his spirit. Many a time has he kneeled in prayer beside me in our quarters before entering to rest at night, and in later years I doubt not there have been hours of secret silent devotion when he humbly and sincerely sought the help of God."

Baptist Testimony in the South.

Caledonia, Miss., Oct. 26, 1881.

Dear Bro K.:—I have just returned from a visit to the Cedar Grove Missionary Baptist church, and have learned the following important facts in reference to the colored Baptist churches in Mississippi. Eld. Jeff. C. Kearney, an intelligent member of the Cedar Grove church attended the meeting of the Mt. Olivet Association in September. Mount Moriah Association met in July. The latter adopted a resolution to the effect that the churches ought to withhold all fellowship from all members of secret orders. The resolutions were adopted after a brief discussion, with *entire unanimity*. The minutes have not yet been published, but will in due time be furnished to the churches. The Mt. Olivet Association discussed a similar resolution, but took no final action.

The following is a list of the churches connected with the Mt. Olivet Association: Hopewell, Cedar Grove, Sulphur Springs, Free Grace, Concord, Bethel New Bethlehem, Cross Roads, Midway, Pilgrims' Rest, Pilgrims' Rest, No. 2, Union Chapel, St. Paul, Mt. Moriah, Prairie Chapel, I John, and St. John. It will be seen that but two of them are connected with the Associated churches. I will as soon as practicable get the minutes and send them. All the signs of the times indicate that our reform in the South is to be propagated mainly by the Baptist denomination and by *colored people*. H. H. Hinman.

The American Missionary Association.

[Special Correspondence.]

Worcester, Mass., Nov. 2.

We are in the midst of a most profoundly interesting and largely attended meeting of the American Missionary Association. The two most valuable papers of this, the second day, so far were those of Richard Wright, colored editor of the *Journal of Progress* of Augusta, Ga., and President Fairchild of Berea College, Ky. Rev. Mr. Cheever of this city, not on the programme, handed in to the business committee the following resolution:

Resolved, That, in view of the anti-Christian character and pernicious tendencies of oath-bound orders of secrecy, and the special exposedness of American freedmen to their dangerous snares and allurements, it be enjoined upon all the missionaries and agents of this society throughout the South to discountenance such secret societies, and to make known to the freedmen the incompatibilty of the false worship and pagan ritual of Freemasonry with the true religion of our only Lord and Saviour Jesus Christ.

Every moment is so pre-occupied, and the papers and reports to be read are so numerous that it is extremely doubtful if the resolution be reached at this time. The fear is also expressed that "it might precipitate a mischievous discussion." But if not now, the question is sure to come in the near future of this noble, providential society. The next annual meeting is to be at Cleveland, Ohio.

God Speed the Right.

—A Society for the Promotion of Marriage was started two years ago in Cincinnati. An inaugural picnic was given, and one of the ceremonies was the marriage of James M'Hugh and Bella Walker. The society died quietly soon afterward. Its memory has now been revived by the brutal murder of Mrs. M'Hugh by her husband.

The Independent Catholic Church.

We are glad to hear of the progressive missionary labor of this church as it aims stroke after stroke at the gigantic tree, "the Romish church."

There has been an Independent church established at Newark, New Jersey, with Rev. S. T. Dekins for its pastor. This will be another strong center from which to fight the adversary and in which to defend the Gospel of our Lord and Saviour Jesus Christ. The pastor, on account of faith and hard work, has succeeded in getting the good will of the community, and many Romanists secretly give encouragement. Seven have renounced the Romish religion and united with the new church during the past two months.

The people of all evangelical churches should cause their prayers to ascend when they see how successfully and fearlessly this work is progressing. And they should also assist pecunarily when they see how many are turned away from the doors of the church as they are at Newark. There may be many who are unable to gain an entrance, who are firm Roman Catholics, and who have come because of curiosity; yet these people are shown the errors of Romanism and the true way to Christ as truly as any are.

There are many ministers in despair on account of empty pews. Why not then unite two churches and enlarge Newark Independent Catholic church. This exhortation may be taken in two ways: Either assist the man who is fearless in regard to the errors of Romanism, or be fearless in regard to Romanism ourselves. Popularity, or the lack of it, has caused many ministers often to think, they must have been mistaken in their calling.

But we rejoice when we see this young, fearless church start in a city where the Roman Catholics are strong, and near where a Romish Seminary stands, in which many young men prepare for the Pope's army.

May the fire which now has been kindled, cause Romanism to fall and her adherents to be raised to newness of life in Jesus Christ. But we must work and pray, the Lord will hear us. C. W. Higgins.

Preaching under Difficulties.

The New York *Witness* of the 20th has a graphic report of the Sabbath evening service in Rev. J. A. O'Connor's Independent Catholic church, New York, from which our readers may learn under what difficulties this work of evangelizing the Romish church is carried on:

"Father O'Connor conducted the service, as usual, and after prayer and the exposition of the Scriptures read the second of his series of Letters to Cardinal McCloskey. He was interrupted by hissing and unfriendly demonstrations, which were drowned out by hearty applause from the Christian people, and notably the converted Catholics present.

After the reading of the letter he began to speak of the present troubles in Ireland, but scarcely had he mentioned the subject of his discourse, 'The Crisis in Ireland,' when a storm of hisses arose all over the hall. These were suppressed by a louder storm of encouragement to go on, and cries of 'Put them out.' Father O'Connor objected to the applause as well as to the hisses, and said that this was a religious meeting, and that he would conduct it in a decent and orderly manner.

He did not want his Roman Catholic brethren to be turned away from the meeting, but he desired them to remember that they were assembled there for the worship of God and for learning the truths he has taught. He rejoiced to see so many Catholics present, and he would promise them protection at these meetings as long as they conducted themselves decently. Quiet was scarcely restored for a moment when a man who called himself an Irish Presbyterian and a Land Leaguer, stepped up to the platform and protested against the efforts that Father O'Connor was making to convert the Irish Roman Catholics nto English Protestants. When assured by Father O'Connor that he sought to make the people Christians, let them call themselves by any family name they pleased, he (the stranger) confessed that he was wrong in his assumption that because Father O'Connor endeavored to break the Irish people away from the church of Rome, he was laboring to make them Protestants after the English type. Many persons in the audience spoke up and said that such was not the case. Christ was upheld at those meetings, and the false pretensions of the Pope's church were laid bare. The Irish people would never be free and elevated among the nations of the earth until they were free of popery. This seemed to satisfy the Presbyterian brother, and when Father O'Connor called upon him to co-operate in making known to the Papists the truths of the Bible, without the false commentary of the Pope, he readily agreed."

—The total value of the breadstuffs exported from the United States for the nine months ending Sept. 30, 1881, was $177,452,349, against $209,354,277 worth exported during the corresponding nine months of last year.

News of the Week.

—President Arthur went to New York on private business last Friday.

—The President has designated the 24th of November as a day of National thanksgiving and prayer.

—The resignation of the Hon. John W. Foster as Minister to Russia has been accepted by Secretary Blaine.

—The public debt of the United States was reduced about $15 000,000 during the month just closed. It is expected that it will be reduced $120,000 000 during the year 1881. The total reduction last year was $101,000 000. The reduction made during the past four months,, $55,000,000, is the largest made in any four months for a considerable time and $22,000 000 greater than for the corresponding period of last year.

—The estimates for expenditures by the United States Postal Department for the current fiscal year are $43 661 300. The estimates of the postal revenue are $42 741,722 thus leaving only a deficiency of $19,578 to be supplied by taxation.

—A furious snow storm raged in parts of New York and throughout the New England States Friday. A foot of snow fell in the northern part of St. Lawrence county, New York, and there were snow squalls along the Hudson. The Catskills were covered with snow. Eight inches fell in northeastern Ontario.

—Gov. Cullom has issued a proclamation prohibiting the importation of cattle into Illinois from ten counties of Pennsylvania, thirteen counties of New Jersey, five counties of Maryland, three of New York, one of Connecticut, and one of Delaware after the 10th inst., unless accompanied by a certificate of health signed by a duly authorized veterinary surgeon. The reason is pleura-pneumonia in those districts.

—It is estimated that the recent overflow of the Mississippi has caused damages between Keokuk, Ia., and Louisiana, Mo, amounting to $2,930,000. The river is slowly falling.

—The Commissioner of Pensions will recommend that Congress be asked to appropriate $100,000,000 for disbursement by his office during the fiscal year ending June 30, 1883. He will also recommend a deficiency appropriation of $20,000,000 for this year.

—The Mechanics' National Bank of Newark, N. J., for many years considered one of the most stable institutions in the State, suspended payment last week. Its cashier, Oscar L. Baldwin, was arrested and confessed that he was entirely to blame for the suspension; that he had misapplied $2,000 000 of the funds of the bank. Investigation puts the figures at $2 600,000.

—Last week a steamer ran upon the Mississippi bridge at Rock Island through the giving way of her machinery. The boat was wrecked and some fifteen persons lost their lives. Last Friday night the passenger packet War Eagle ran into the bridge at Keokuk, damaging the structure by breaking out one span. Four lives were lost.

—England was visited by a severe snowstorm last week, which was accompanied by a rather brisk gale. In some of the midland counties the snow fell to a depth of two feet.

—A tenant farmer named Doherty was shot dead Wednesday night in Galway county, in Ireland, it is believed because he paid his rent.

—Miss Helen Taylor, the daughter of the great English political economist, John Stuart Mill, is assisting Miss Anna Parnell in organizing Ladies' Land Leagues in Ireland. In a speech which Miss Taylor delivered in Dublin lately she said: "Never did Austria commit in her provinces in Italy any atrocities to be compared with those now perpetrated in Ireland under the Gladstone Administration. I have traveled much, but the only country where the things happening in Ireland would be possible is that country which is ruled by the Turk."

—The people of Alsace and Lorraine are evidently dissatisfied at German rule, and are quite anxious to get back under French rule. At the recent elections the pro-French candidates were elected from every constituency in the two provinces, and by sweeping majorities in all but one instance.

IMPORTANT TO TRAVELERS.

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Sabbath School.

LESSON VIII.—Nov. 20.—THE YEAR OF JUBILEE.

SCRIPTURE.—Leviticus 25:8-17.

GOLDEN TEXT.—"Blessed is the people that know the joyful sound."—Ps. 89:15.

DAILY READINGS.

The Year of Release.—Deut. 15.
Exceptions to the Law.—Lev. 26:17-24.
The Law of Release and Redemption.—Lev. 25:18-55.
Redemption by Kinsman.—Ruth 4.
The Redeemer Promised.—Isa. 61.
The Redeemer has Come.—Luke 4:16-30.

[From the Bible Teacher.]

The year of Jubilee is the climax of a series of institutions which is most religious at first and least so at the last. (1) The seventh day. The holiest of days. (2) The seventh month with many feasts and rest-days. (3) The seventh year, the Sabbath of rest-days. (4) The Jubillee which was not a religious solemnity nor distinguished by any religious observances, but was a civil institution, as purely civil as anything could be in a theocracy. As the solemnities restored the people to their original covenant relations to a holy God, so this restored them to their original civil relations and covenant rights among each other, and before God. "Its object was one of deliverance, a restitution to order and repose, so that the face of nature and the aspect of society might reflect somewhat of the equable, brotherly, well-ordered condition of the heavenly world."—Fairburn.

"Importance of the Jubilee."

1. Whether or not this law was ever kept to the letter by the Israelities, it is a most remarkable regulation. If it was not kept, the neglect was no reflection on either the wisdom or benevolence of the Lawgiver. "Only another illustration of the perverseness and unfitness of the Israelites for their wonderful destination."—Milman.

2. It revealed the fundamental principle of the theocracy, that both men and land belonged to God, and neither could be alienated permanently. Further, it reminded each citizen of his part in the great covenant, and proved his right inalienable.

3. It preserved genealogies and kept tribal lines distinct, or at least contributed to both these results.

4. Caste, at once the ripe fruit and the curse of an old and perfected civilization, was effectually prevented by the Jubilee. Had the nation observed it perfectly, every fifty years all the citizens would have been restored to their original standing of equality and brotherhood.

5. Had it been observed by checking avarice, pr event ing the acquisition of large fortunes and large landed es tates, and insuring the equal distribution of land perma nently, it would have put off forever that period in a nation's history "when wealth accumulates and men decay."

6. It is possible that in this law of the Jubilee, there is a principle of political economy (v. 23), which may be adapted to our civilization, and which it would be well to apply. Like the grains of wheat found in the hands of an Egyptian mummy, this seed of economic truth may have life in it though held by a dead but embalmed Jewish institution. And if it is planted it may yet produce as a harvest the ideal commonwealth. One political economist without any reference to this law, I believe, thinks he can solve our social problem by abolishing all title to land. So God said, "The land is mine."

7. As moving the hands of a watch, even once a year, to correct its time, shows it to be defective, so these seven and fifty year correctives showed our social system to be imperfect.

8. Whether kept or not, the Jubilee furnished forms in which Messianic hopes and prophecies shaped themselves (Isa. 61:1; Lake 4:16-21).

9. Some see an allusion, if nothing more, to the Jubilee in the "last trump" (1 Cor. 15:52) that shall restore things as they were.

Jesus proclaiming the true Jubilee, offers rest, liberty, deliverance, restoration, joy and an eternal home (see Luke 4:18, 19). Remember the time in which these blessings are offered is limited. In these verses he declares that he had been anointed to preach the acceptable year of the Lord. In Isaiah 61 from which he quotes, it was foretold that he should be anointed for this gracious work and also to preach the day of vengeance of our God. One part of the prophecy is now being fulfilled, thus sealing the other part as true. The day of vengeance will come as truly as the acceptable year of the Lord has come. It is also drawing nearer every day. Every day brings us one day nearer to the close of the acceptable year of the Lord and the opening of the day of vengeance of our God. Reader, have you found an eternal home in Jesus?

HINTS.—The story of the old liberty bell in Independence Hall with its inscription from the lesson, "Proclaim liberty," etc., furnishes a good illustration. The transition is easy and natural from this to the Gospel which is the great proclamation of emancipation to all the world. Impress upon the scholars that only those have true liberty who are made free through truth. "I will walk at liberty when I keep thy precepts."

Now that the terrible heat of the long Summer is past, and the air breathes again with a more enlivening inspiration, it may be well to inquire how we are related as to our work. Are we now ready to enter again upon our duties with a truer consecration? Shall we study the Word with a keener zest, and impart instruction with a warmer love? Shall we once more recall and re-adopt that noble consecratory motto, "More and better work for Jesus?"—Our Bible Teacher.

Suppose the pastor, every few Sabbaths, should fail to appear in his pulpit at the hour of service, with no substitute and no notification of his absence, leaving the elders to hold some kind of a meeting or send the people away—how long could such a pastor retain his place? Teachers who stay away from their classes and make no provision for them, can work out the meaning of this paragraph.—Westminster Teacher.

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Moses Pettengill and A. M. Paull each send ten subscriptions for a year each.

Martin Myers sends one for a year and four for six months each. J. P. Stoddard four for one year each, H. H. Hinman two for a year and two for six months each.

Several letters containing the expression of earnest wishes for the enlarged circulation of the *Cynosure* are received.

The work of the hour is to obtain subscribers for the *Cynosure*. Do not neglect it.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Nov. 5, 1881:

E D Bailey, G Brokaw, J Berry, Mrs J Cox, H Davis, A C Eno, P Hurless, H H Hinman (3), J Hoobler, L R Holbrook, A J Loudenbeck, M Myers, Wm Mathews, J C Noe, D Owens, Moses Pettengill, L E Packard, A M Paull, G L Paine, J P Stoddard (2), Mrs M G Strong, H L Shauck, S P Stroup, Jesse Stubbs, C A Wengren.

Books and Tracts sent during the week ending Nov. 5, 1881.

By Express.

Phil J King, H Fairchild.

By Mail.

F M Brooks, P S Feemster, M A Creamer, M Myers, C T Collins, L Baldwin, E C Carrington, York Hall, M G Strong, J G Cope, R A Dittmar, W Wright, M J Tower, C E Dealand, C F Steele, D B Aldrich, E K Wharton, F M Decker, S Burr, W Benson, D A Palmer, P Newberry, J Rooney, H Davis, W Stiner, A I Salisbury, A McIntire, O Stevens, S L Daily, J Q Bennett, F A Pihl, G W Ingalls, P K Fynbo, H G Judson, L Smith, A Smith, J B Lamkton, M Root, H E Leach, H D Chapman, F Rummland, J W Gillen, S Clark, H H Hinman, W H Walton, S H Witner, F R Johnson, R D Wynkoop, M Welch, E B Garber, D F Lathrop, L R Holbrook, W Goodell, J E Conlon, B T Haskins, G Whitham, W J Mingle, H Sears, Jr, E E White, M Hulett, J J See, J F Ruggles, T B McCormick, E E Wilkinson, J C Noe.

Donation to Tract Fund.

Mrs M G Strong, 15c; Geo Brokaw $1 00, D. Patterson, 25c.; Hope Davis, $1.75. Total, $3 15.

—The excess of exports over imports for the twelve months ending the 30th of September was $240,270,615. The excess of the imports of gold coin and bullion over the exports during the same time was $77,321,563.

—The city of Kairwan, in Tunis, recently captured by the French, is the Holy City of Africa, and as sacred to African Mohammedans as Mecca is to the Asiatic. Heretofore no Jew or Christian has been allowed within its walls. It is a walled city, containing 15,000 inhabitants, and was founded by the Arabs more than a thousand years ago.

MARKET REPORTS.

CHICAGO, Nov. 7, 1881.

GRAIN—Wheat—No. 2		1 25¾
No. 3	1 11	1 12
Rejected	91	95
Winter		1 36
Corn—No. 2		58⅝
Rejected		56½
Oats—No. 2	41¾	42¼
Rye—No. 2		93
Bran per ton		13 00
Flour—Winter	6 50	7 50
Spring	3 75	6 75
Hay—Timothy	13 00	18 25
Prairie	9 00	14 00
Lard per cwt		10 90
Mess pork per brl		15 50
Butter, medium to best	18	37
Cheese	8	13
Beans	2 00	3 50
Eggs		23
Potatoes, per bu	60	1 05½
Seeds—Timothy	2 55	2 65
Clover	5 25	5 65
Flax		1 40
Broom corn	3	8½
Hides—Green to dry flint	7½	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	16	29
LIVE STOCK—Cattle extra	5 90	7 00
Good	5 00	5 75
Medium	4 00	4 75
Common	2 00	3 75
Hogs	4 25	5 95
Sheep	2 50	5 00

New York Market.

Flour	$4 00	9 00
Wheat—Spring		1 37
Winter	1 25	1 44
Corn	64	74
Oats	45	54
Lard		11 35
Mess pork		17 50
Butter	15	37
Cheese	8	12
Eggs		26½
Wool	16	48

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THIRTEENTH NATIONAL CONVENTION.

The National Christian Association, employing the press and other agencies for the removal of secret orders, will hold a National Convention in the city of Galesburg, Ill., on the 1st and 2nd of December prox. Addresses will be made by some of the ablest speakers who have given this subject their attention, as Rev. John G. Fee of Berea College, Kentucky; Pres. J. Blanchard of Wheaton; Prof. T. R. Hasselquist of Moline, Ill.; Mrs. L. H. Plumb of the Illinois State W. C. T. Union; Prof. L. N. Stratton Wheaton Theological Seminary; Rev. D. McFall of Boston; Rev Wm. Johnston of College Springs, Iowa; Rev. D. P. Baker of Chicago; Prof. W. O. Tobey of Dayton and others. It is the purpose of the N. C. A. Board to make this a notable meeting in the progress of this reform. The friends of Galesburg welcome the meeting and will not lack in hospitality, and reduced fares are given on the leading railroad line. God is time after time calling upon our nation to acknowledge his Son, whom the lodge by name or practice rejects, and to keep his ordinances which it travesties. The Lord Jesus Christ will not be supreme in the churches while they fellowship a system hostile to him, nor will the nation confess him while its affairs are controlled by the lodge power. Let us come up to this convention in the name of Him who is the Conqueror, the Lord of lords and King of kings, and take wise counsel in the things that pertain to his kingdom.

A. M. MILLIGAN, D.D.

President.

RAILROAD RATES.—We are assured by the courteous officials of the Chicago, Burlington and Quincy railroad that a reduced fare of one-third rate will be given to returning delegates who have paid full fare one way.

ENTERTAINMENT will be furnished by the hospitable friends of Galesburg to convention delegates. Send your name to F. Wells, Box 925, Galesburg, Ill., and convenient arrangements will be made.

ILLINOIS.

The Illinois State Christian Association will hold its annual meeting at Galesburg in connection with the National N. C. A. Convention. The State meeting will be held on Wednesday, Nov. 30. The proximity of the National meeting will make this a grand opportunity for the Christian people of Illinois, who labor to exalt the name of Christ above every other upon earth. Time enough will be given to complete the business for the State. Let every church and neighborhood where there is a testimony against lodgery have a representative at the meeting, and pray that it receive a baptism of the Holy Ghost. D. P. BAKER, Pres.

BRO. MATHEWS, by arrangement with the Illinois State Association, will visit, God willing, the following places during this month. Let the friends in each make every preparation for a good meeting at the date:

Aurora, Nov. 15th and 16th.
Wenona, 17th.
Lostant, 18th.
Princeton, 19th and 20th.
Wyanet, 21st.
Sheffield, 22nd.
Geneseo, 23rd.
Cambridge, 24th.
Galva, 25th.
Farmington, 26th, 27th.
Elmwood. 28th.
Altona, 29th.

IOWA, ATTENTION!

The annual convention of the National Christian Association has been called to meet at Galesburg, Illinois, December 1st and 2nd. The place is near to our borders; the cause demands our special encouragement. We are unable to address you all by letter; please consider this a personal appeal and address to each and every one to meet with friends in your respective neighborhoods and to send delegates from every society, church and community in which there are those opposed to secret societies. Please turn to Ezra 1:3, 4, and study the passage in application to this convention.

C. D. TRUMBULL, Pres.

Topics of the Time.

The State elections of last week are full of suggestions for those who make a study of politics. The success of the Mahone ticket in Virginia puts that State, for probably the first time, upon the Republican side of the line, and continues the nicely balanced condition of the U. S. Senate. In the Northern States the Republicans were generally a small majority, but the loss of a few districts will reduce their majority in the next House of Representatives so that Greenbackers will have the enviable position of deciding every question with their few votes. The two wings of the Republican party though generally electing their State officers in New York, have lost both branches of the legislature through the Conkling quarrel.

But around one case in New York draw a heavy mark. Husted, Republican candidate for State treasurer, ran behind his ticket to the surprising total of over 30 000 votes. The only reasonable explanation is that he urged a bill requiring the irresponsible co operative insurance companies, such as are everywhere springing up to keep lodge members from falling out of their ranks, to make deposits with the State as do the great insurance corporations. This enraged the Masons, Oddfellows, Knights of Honor, Royal Arcanum, and the whole tribe of fraudulent insurance concerns. Make them responsible to the State government?—no, never! They passed his name around to be made an example. And so it was; but in the same act they expose to all the world their fearful, secret power in politics; a power which knows no motive but favoritism and revenge; a power which sleeps in the bosom of the lodge ready at any moment to spring upon the dearest interests of the Republic to rend and to destroy. American voters mark the lesson!

Guiteau comes before the court this week, and a host of witnesses on either side will tell what they know about his sanity, since that is about the only line of defense left. The wretched man has prepared an address which he hopes the court will have the clemency to hear. In it he admits that he shot President Garfield because he unwisely used the patronage; says that thousands of Republicans agreed with him who should now show themselves friendly; that God inspired the horrid deed; and that after all the doctors and not the bullet were the cause of death. If Guiteau has been through the Masonic mill, as there is some evidence that he did, that fact forms one of the strongest arguments for his insanity, since the lodge instruction is underscored in in every paragraph with the red lines of murder.

The Land law trials in Ireland are now the absorbing topic with that impulsive people. The Land League is nearly forgotten, except for an occasional Molly Maguire outrage. Already forty-five thousand applications are being made for the adjustment of rents, and the cases already disposed of have cut down the rates thirty per cent. and upward. Landlords are making haste to compromise with their tenants and keep out of the court. But this does not mean that all is over. Ruin must come to many old estates loaded down with annuities, and a demand will be made by proprietors for government reimbursement for their loss; the English and Scotch farmers will be provoked to demand reform; and the whole system of land-holding with its burdens of primogeniture and entail seems to be undermined and tottering.

—Prof. Philip Phelps, Jr., who ably represented the Reformed churches in the Boston convention of 1880, went to New York some weeks ago to attend some gathering of the church, but was stricken down at Albany with severe illness and has not yet returned to his home in Holland, Mich. He is recovering but still very weak.

—We learn that Prof. Paul S. Feemster of Kansas, is purposing soon to join Bro. Hinman in Southern work. God is sending forth laborers in answer to prayer; we must not let them faint through lack of support.

—Pastor Lindahl of the Swedish Lutheran church in which the preliminary meeting of Wednesday evening, Nov. 30th, is to be held in Galesburg, closes a cordial letter with a benediction upon the National gathering: "May our Heavenly Father give success to the Convention; may all the deliberations and discussions be held in the fear of God, and he will bless our effort for the glory of his holy name." To which let all who read respond, Amen.

Was Washington a Freemason.

To the Editor:—In connection with the Yorktown celebration considerable questionable display was made by the society of Freemasons in laying the corner stone of the new monument. It had been paraded through the length and breadth of the land that among the articles to be deposited in the stone was a leaf from the Bible on which Washington was made a Mason; a great deal of noise was also made by the brethren in claiming that Washington was once master of a lodge in Virginia, and that he held various other high offices in the order. Many other extravagant and preposterous assertions and claims were made at the time regarding Washington as a Freemason. Now, if there is one thing for which the Masonic society is remarkable it is for its unblushing effrontery in claiming a position it never occupied and using, for the purpose of throwing a halo around its works, the names of men who never belonged to and never recognized it. Is an obelisk discovered in Egypt or elsewhere, with mysterious and, for a time, inexplicable characters upon it, the Masonic society immediately claims it as its own, and if it be afterward proved that the characters have no connection with Freemasonry, the society, instead of ceasing to prate about its hoary age and extreme respectability, continues to look around for new worlds to conquer. Now, the name of Washington has been so loudly trumpeted in the interest of the society, that justice demands that it should be determined how much truth is to be found in the claim that he was once a Freemason. In the "Portrait of Masonry," published in the *Daily Advertiser* office, Providence, R. I., in 1832, Hon. Richard Rush declared that "when Masonry calls the name of Washington to his aid, it commits a profanation." In a pamphlet published by H. H. Brown, in Providence, R. I., in 1831, Rev. Calvin Phileo, a Protestant minister, asserted that if George Washington were then living he would frown indignantly upon Freemasonry. John Quincy Adams, writing from Quincy, Aug. 22, 1831, and reviewing "Shepard's Defence of Masonry," said, "The use of the name of Washington to give an odor of sanctity to the institution as it now stands exposed to the world, is, in my opinion, as unwarrantable as that of my father's name." One year before his death, Washington wrote from Mount Vernon to Rev. Mr. Snyder two letters, in which the father of his country denied that he had ever been master of a Masonic lodge. The originals of these letters may be found among the documents of Washington which have been preserved. In the letters, Washington strongly intimated that the tenets of the Illuminati and Jacobinism had been propagated in the United States by members of the Masonic society. Readers of the *Transcript* who have any doubt as to the above letters having been written are respectfully referred to Washington's correspondence as arranged by Jared Sparks. There is nothing on record to prove that Washington was a Mason before, during or after the Revolution. The claim has been made that he joined the society in 1768, but careful people will notice that Freemasonry was not established or organized in Virginia until about ten years later.

In conclusion, I have only to say that Henry Dana Ward, in 1830, challenged the Masons to show the time and place when and where Washington took any degree of Masonry or presided over any lodge. The society failed, however, through absolute inability to furnish the proof required.—*Scrutator in Boston Evening Transcript, Oct. 29, 1881.*

Sectarian Eulogies.

If the leaders of all sectarian churches were as well agreed upon all subjects of doctrine and formal differences as they appear to be upon a few matters, there would hardly be a necessity for a great number of denominational appellations.

They are agreed upon making as goodly show of numbers as possible, often, we fear at the expense of pure and undefiled religion. They are agreed upon erecting pompous places of worship often at the risk of indebtedness and even of curtailing charitable and missionary work. They are agreed upon preaching the souls of diseased members into heaven at the time of funeral exercises. No Roman pontiff, cardinal or priest dies who does not triumphantly sail past purgatory and assume at once a brilliant stand in the realms of glory. No Methodist, Baptist, Presbyterian, Campbellite, Friend, etc., of prominence, dies, who is not consigned to a glittering mansion in the skies. We know that some churchly characters may have lain among the pots till blackened like Kedar; may have become red in carnal warfare as ever was Edom—no difference; they are preached into heaven just as they are.

"Just as they are, without one plea,
Before the Judge they go."

Some persons have assumed this fulsomeness who do not belong to the church. When Henry Clay died, a Hoosier member on the floor of Congress averred that the great and holy angels stepped aside from the gangway and made obeisance to the illustrious new-comer.

Before Andrew Jackson had breathed his last a brilliant young preacher, in order to win notoriety at least, offered his services at the sick man's bedside. "Hold," said Old Hickory, "I have been managing, on my own hook, that business for years."

When President Garfield died the Freemasons of course consigned him to the Grand Lodge above to outshine Gabriel, Michael or even Christ. May we not ask, Is all this advancing the cause of true religion in the world?

It is said that once some Jews in England had an important matter to settle with the government minister, Fox being agent.

"You must not be in haste," said Fox, "postpone this matter awhile."

"It is vitally important to us, but how long would you have us wait?"

"Till the day of judgment," said Fox.

"O, that will be a day of events, we cannot attend to it then."

"What do you say then to the next day after?" said the wily Fox.

Why not postpone some of our church eulogies till the next day after? Quaker Boy.

Mormonism—and its Danites.

Forty years ago a correspondent furnished the *Millenial Harbinger* with quotations from a Congressional document, printed in 1841.

Mr. Rigdon of the Mormon church then commenced making covenants with uplifted hands.

"The first was, that if any man attempted to move out of the county, or pack up their things for that purpose, that any man then in the house, seeing this, without saying anything to any other person should kill him and haul him aside into the brush, and that all the burial he should have should be in a turkey buzzard—so that nothing of him should be left but his bones."

There are other covenants of a similar character which bind to concealment on pain of death. The Danite oath must be borrowed from the Masons. Here it is as printed by order of the Senate of the United States in February, 1841:

"Now I do solemnly swear by the Eternal Jehovah that I will decree to hear and conceal and never reveal this secret, at the peril of committing perjury, and the pains of death, and my body to be given to be shot at and laid in the dust. Amen."

Forty years ago and more since the Senate of this country printed the above, and to this day, this horrible outrage on our religion and civilization exists and flourishes. Thousands of deceived men and women have been brought across the ocean and over our railways to these deceivers, and placed within the power of their laws which defy the laws of God and our country.

Had Garfield lived there would have been hope of their overthrow. What will Arthur do? We have not yet a word from him on the subject. Shall another forty years pass before this and kindred evils shall be condemned as incompatible with our laws, our liberties and our religion, and their number be held responsible as criminals in the eye of the law. Senex.

Courage in the ministry is, I think, what cannot be healthily acquired, if it is sought for directly. It must come as health comes in the body as the result of seeking for other things. It must be from a sincere respect for men's higher nature that you must grow bold to resist their whims. He who begins by despising men will often end by being their slave. Be courageous. Be independent. Only remember where the true courage and independence came from.—*Phillips Brooks.*

Sowing and Reaping.

Nearly sixteen years have passed since slavery vanished from our land, and it is probable that half of the colored race now living will never have any personal recollection of that peculiar institution. After the lapse of half a generation we ought to be able to judge of the practical working of emancipation and the effect of that discipline through which the colored people have passed. Let us note just a few points of interest in a field well nigh boundless. Under slavery the blacks knew nothing of schools, but they were allowed to worship with the whites, and to belong to the same churches and to listen to as instructive, edifying preaching as was true of the favored race. But the war changed all this. While under slavery they were not allowed to assemble for worship by themselves, they have since had no other way open to them. When they ceased to be property that saw at a glance that there were no longer welcome where whites worshiped, and they accepted the situation and became a caste by themselves. Rarely does a colored man now hear a white man preach. Preachers of their own have they in great abundance, but not one in five of them have any more fitness to preach the Gospel than they would have to navigate a sailing vessel across the Atlantic. The preacher who can make the most noise is the preferred spiritual guide. It is a sore annoyance to be within ear shot of one of their places of meeting. Morals among the preachers are as low as among the laity. Schools they have, but they are, to a large extent, under colored teachers "who cannot teach and will not learn." It is a rare thing for a white person, born on slave territory, to condescend to teach the colored in a day, or even in a Sunday school. Tennessee has two State Universities; but into neither can one, tinged with African blood, find admittance. Thus more than one-fourth of our youth are treated as pariahs so far as any higher education is concerned. The colored draw their proportion of the school fund, but have no benefit from any school houses existing at the time of the surrender. For instance, in one of our county seats, school directors this summer ventured to allow the colored school to occupy the academy, as the building was not then needed by the whites; but to save themselves from a prosecution before the courts, the house at the end

of four weeks was again locked up! This happened in a town where the colored have lost two school houses by fire, and where the building they have used for a school house for fifteen years never cost the State, in its construction, a single cent. There is not a house in the State in which a colored traveller can demand lodging as a matter of right, whatever may be his rank or wealth. To render the Civil Rights bill as near as possible a nullity, our Legislature in hot haste converted all our hotels and inns into boarding houses from which any one, white or black, can, at the whim of the proprietor, be excluded. No colored man can be an engineer in this State upon a railroad. A few months since a white engineer dropped dead a couple of miles distant as his train was nearing our town. The colored fireman, who knew all about the engine, brought the train to our depot, where the fires had to be put out and the train detained till an engineer of the legal color could be obtained from a distance. Had the President of the United States been on board going to receive a parting blessing from his dying mother, it would have been all the same. Such vulgar things as a State debt can remain unpaid till they can be without inconvenience, but a *prejudice* begotten of oppression and born of slavery is a sacred thing. The plan is to keep one foot on the negro though the other is well on the crumbling verge of the burning lake.

Such has been our sowing; but what about the reaping? Just what might have been confidently expected. The colored, left with no moral and but little mental training, oppressed and insulted, are lamentably low. A few days since they rolled up in North Carolina a majority of sixty thousand against prohibition. Nothing better could be expected. They would do the same in Tennessee to-morrow were the opportunity to offer. They will do the same in other States. In the town where I write they recently voted nearly solid for free whisky, forcing this withering curse upon the reluctant taxpayers of the town. What they earn they earn by the hardest toil. Then, to make the matter worse, they are ever ready to part with their money for tobacco, whisky, fun, frolic, finery, festivals, pic-nics and excursions. With but rare exceptions they remain poor. Crimes of violence seem to be on the increase among them. The death rate is high, but the birth rate is a thing to wonder at in point of percentage. It is not easy to see that marriage has much to do in either helping or hindering that increase.

Well, what of it? What right have we to expect any better fruitage? If we persist in sowing the wind, why not be content to reap the whirlwind? History has never told us of a despised, oppressed or neglected class of persons in a community which did not in some way, sooner or later, become a scourge to that community. Had the general government, at the close of the war, prohibited any and all legal discriminations between the races under our flag, the result would have been far different. That tide in our affairs was not taken at the flood, and great reason have we to lament the blunder—or rather the crime—then committed. It need surprise no one should a tidal wave some day from this disturbed element land the Republican craft so high and dry upon the shore that it will never be got afloat. Dangers are none the less real because denied or overlooked.—*D. W. Wilson in the N. Y. Witness.*

Fifty Reasons against Lodgery.

Some men may be much better than evil organizations of which they are members; but their connection with such organizations is to be deplored, and it should be candidly considered and abandoned. The following are believed to be correct and not uncharitable statements of truths and facts concerning secret societies:

1. They cannot bear the light, but curtain and guard their lodge-rooms, shade their councils with oaths and obligations of secrecy, and endeavor to avoid and suppress candid discussion of their merits. 2. They promote guilefulness, slyness and cunning and are opposed to openness, candor, and simplicity of character and conduct. 3. Their work is underhanded and tends to promote their ends by indirect and insincere words and acts, and this inclines to disciplined deception and dishonesty. 5. They are conspiracies against society, proposing to promote the interests of their own members at the expense of those who are not members of those orders. 6. They not only promote clans and rings, but are themselves clans of a very objectionable order. 7. Professing the reverse, they administer obligations and impose "duties" which practically conflict with the duties of their members to themselves, to their families, to the church and to the state. 8. While the family, the church, and the state, are ordained of God and sanctioned by his Word, these orders and their methods are not ordained of God, but are contrary to the precepts of the Bible. 9. They swear their candidates in advance to do, or not to do, things not yet made known to them, which is expressly forbidden in the Holy Scriptures. Lev. 5:4-6. 10. Their initiatory ceremonies are degrading to the candidate initiated. 11. they resort to put-up terrors and devices to frighten or bewilder those they initiate, and to public show for effect. 12 They invade the most sacred relations of the family, requiring of the husband obligations, and furnishing him with plans and conversations, which his oath forbids his making known to his wife, thus building up, even without the consent of the wife, a middle wall of partition between wedded souls. 13. They promote a sense of irresponsibility to public opinion, and to the church of Christ, by hiding under oath-bars a considerable part of the lives of their members. 14. The obligations they impose, and the precepts they inculcate cause their members to resort to dodges, pretense, and even falsehood to conceal facts and truths relating to these orders, they being sworn to conceal. 15. Their obligations, ceremonies, and ritual have been published to the world and attested by many good witnesses—and, in the case of Freemasonry, by many good men of national reputation, and thousands of seceding and adhering members of the lodge—yet these orders pretend to sell their degrees as secrets, thus cheating the credulous and swindling the uninformed.

16. The titles used by secret orders are generally anti-Christian and anti-republican. 17. Their brotherhoods, confessedly composed largely of the unbelieving and profane, and even of vile men, are profane brotherhoods. 18. In these orders, men of fraud and craft flourish and govern, while merit and straightforwardness, among their own members, are at a discount and sink into subjection.

19. These orders feign piety, yet, except in the papal degrees of Freemasonry (as Knights Templar, etc.), their *authorized* forms of prayer purposely exclude the name of Jesus Christ, to satisfy and gratify Jews, deists, and other enemies of Christ and his holy religion; so that the authorized worship of these orders in general, is either papal or deistic, and all other is *illegal*, and can be tolerated in the lodge in the absence only, or by the consent, of unbelievers of Christianity. 20. They are almost as ritualistic as paganism or papacy. 21. They blushlessly pretend to benevolence, though often they do not expend even one-third of the tax exacted of their members for initiation, dues, etc., in the relief of their sick and unfortunate, their widows and orphans; so that much of this paid-for benevolence is expended otherwise. 22. They claim to give donations to relieve the suffering; but some of the wholesale liquor firms of Chicago donated somewhat liberally for the relief of the storm-swept New Ulm sufferers in Minnesota, not limiting their relief to their own craft, as secret societies often do. Can the donations of the liquor-dealers sanctify the liquor traffic?

23. They pervert history and the Holy Scriptures in their lectures and legends. 24. They are full of imposture. 25. They pervert their own history, feigning to be either more ancient or more honorable than they really are, in their origin and progress.

26 Their really pious members are such as have been ensnared by lodge tricks, bound by impious oaths or obligations; and they only remain in the lodge from fear of its frowns and persecutions, or from inattention and obliviousness to its real character and operations, or from latitudinous judgment and conscience, just as some really pious men have, for some reason, continued in the communion of corrupt, sacrilegious Rome. 27. Their zealous active members—if also members of evangelical churches—are generally observed to be lukewarm, back-slidden, or entire strangers to piety, and are often reputed to be tricky. 28. Really, there seems to be a close relation between the joining of secret orders, by church members, and their backsliding. 29. Deep, thorough conversion often leads the most intelligent and conscientious to abandon—and even renounce—secret societies; and full consecration and deep piety, if attended with thoughtfulness and good judgment, are always averse to them.

30 Revivals, attended by intense spirituality, have been observed to follow the declension and abandonment of the lodge. 31. Secret orders are powerful engines for the destruction of souls.

32 Secret orders dupe and tax their "mudsills" to bountify and luxuriate their magnates. 33. They waste vast sums of money. 34. They waste much precious time. 35 The state of the church does not suffer when secret orders decline, nor advance with their prosperity; but the very reverse is true.

36. These orders, though clans, often aspire to represent the church or the nation in laying the corner-stones of church buildings and of state and national edifices.

37. These orders often dispense office and place in a republic, and even in the church of God. 38. They influence the courts of justice. 39. They very generally muzzle the press, secular and religious.

40. Their literature is spread-eagle and bombastic, glorifying the darkness of the lodge, "calling evil good, and good evil," putting "darkness for light and light for darkness," and "bitter for sweet, and sweet for bitter." Isa. 5:40. 41. Their literature fails to meet—or even clearly contradict—the ample exposures of the orders made by reliable men and attested by numerous witnesses of truth and veracity. 42. Such failure to vindicate or deny explicitly, was, in the case of Freemasonry, seen even though forty-five thousand out of fifty thousand members of the lodge, abandoned it after the abduction and murder of William Morgan.

43. Secret orders impair confidence and beget distrust in society, these effects of themselves being great evils.

44. They do not generally succeed in entrapping men of conscious ability and worth, unless at an age when their merit and independence are as yet unrealized.

45. These orders are most pro-

scriptive; for while men may expose error and trickery in state and national affairs, or errors and abuses in the church, or even attack the most sacred faith of the people without molestation, secretists, filled with rage, will villify and abuse those who attack and expose secret orders, and often proceed to violence, thereby confessing that they cannot rely on truth and argument for the defense of their cause. 46 They resort to threats, persecutions and even violence in many cases, to silence argument, stop exposure, or to punish those who have seceded from their ranks, however just the argument, correct the exposure, or conscientious the defection from their ranks may be.

47. Each secret order, by sanctioning the principle of secretism, gives countenance and aid to other secret societies, though of unknown, pernicious or most dangerous principles.

48. The upper degrees of a secret order control the lower ones, and the major orders the minor ones—through cunning managers, who creep into them for that purpose—and thus is built up a vast tyrannical empire of secretism, the chief despot of which is generally a wicked man, often an enemy of God and scourge of men; for Freemasonry generally places at its head bold, bad men, like Albert G. Pike, the butcher of Fort Pillow, or prodigal, self-indulgent men, like the Prince of Wales.

49. The secret orders become, to many, a substitute for the church, and attendance on lodge meetings, even by ministers and church members, is often preferred to the most spiritual and interesting services of the church; and the "duties" of the lodge are preferred to duty to Christ and the church.

50. The power of secret orders to make really good men do evil and abominable things, is one of the most shocking features of the lodge; hence, there is the greatest reason why the church should require its members to come out of fellowship with those deceitful, underhanded, profane, and deistic orders, that they be not partakers of their abominations.—*The Reform Leaflet, Richmond, Ind.*

—Bro. Mathews did not reach Aurora last week. His appointments at Marengo and St. Charles closed Monday evening and he was expecting to visit Aurora on Tuesday and Wednesday. He addressed a quarterly conference at Marengo and was well received by the brethren.

—Bro. S. Y. Miller of Contreras, Ohio, expects to be at the Galesburg Convention and desires to speak at points on his way going or returning. His route will be, most directly by Indianapolis and Peoria. He has lectured with good effect in the vicinity of his home. Let this opportunity be improved.

The American Missionary Association.

Worcester, Mass., Nov. 5, '81.

The annual meeting of the A. M. A. closed here last night, after a three days' session. The number of addresses crowded into those three days was marvellous. Among the speakers there was a goodly number of men of national reputation, who graced the occasion with their presence, and enlivened the feast with their oratory. President E. H. Fairchild of Berea College, Senator G. F. Hoar, Gen. O. O. Howard, Dr. Strieby, John B. Gough, Esq., and Dr. J. E. Roy, with a host of others, addressed the assembly at its various sessions to the great interest and delight of those who were privileged to be in attendance. The managing officers pronounce this meeting a very notable one in the history of the Association—a sort of climax. Plymouth church, said to be the largest in the city, was filled at times, especially at the evening meetings, so that the entire seating capacity was exhausted and some were obliged to stand. It was interesting to me to see the venerable anti-slavery heroes coming up from all parts of New England with tottering steps, to get one more sight at this child of their tears and prayers before they fold their hands in death and leave the scenes of their earthly strife.

Not less interesting was it to me to recognize among the most respected and deserving of these heroes, a large number (perhaps a majority) who, with palsied hands, have again unsheathed the sword for another moral conflict with a secret foe, more deadly in his purpose than the one whose destruction this meeting commemorates. The old line Abolitionists are almost to a man opposed to Freemasonry, and it did my heart good to hear them break forth occasionally, in conversation, with holy indignation at this new foe to the liberties of men. Is it not true that God has called up this new issue at this time that these old warriors may give it momentum before they die and their valor perishes with them?

The Rev. H. T. Cheever prepared with much care a resolution, mild in tone but clear in import, instructing the agents of the Association to exert an influence among the colored people in the South against joining the secret lodges. The resolution was presented to the business committee, according to rule, to secure their consent to its presentation. The resolution had already received good individual endorsement from members of the Association, and was one which met with the hearty approval of such men as Dr. Roy, whose intimate acquaintance with the needs of the Southern field has convinced him of the pressing demand for opposition to secret societies among the freedmen. Certain members of the business committee were, however, strenuously opposed to presenting the resolution and exerted their influence to prevent it. One gentleman, high in the councils and authority of the Association, remarked that it would ALIENATE MASONIC MONEY, which they could not afford to lose! And so the resolution could not be brought forward.

But a sadder fact than this came to my knowledge. The authorities brought from the South a young colored man, educated at one of their schools, as a sort of sample of their work, to read a paper at this meeting, and so far as his public appearance was concerned he certainly did himself and his instructors great credit. His address was witty and strong. I had a very interesting conversation with the young man, in the course of which it transpired that *he was himself a Mason and* HAD NEVER HEARD OF THE OBJECTIONS TO THAT INSTITUTION!

It is evident that the A. M. A. does not feel itself adequate to the carrying on of this reform, although it is equally evident that they are anxious the National Christian Association should push its Southern work vigorously and lift up a standard which they cannot carry. This wish was clearly and forcibly expressed to me by one in a position to know whereof he spoke. I am not disposed to scold the A. M. A. They are doing a noble work, *but they are not doing and cannot do, our work*, and they have candor enough to confess it. We and they have come to troublous times and need to be faithful to the work appointed us.

WHAT SHALL WE DO?

This question pressed itself upon me when I saw on every hand a recognition of the need of reform, but a feeling that the Association was inadequate to its accomplishment. The answer is plain. The N. C. A., which has always been friendly to the A. M. A., must push its Southern work. In so doing it will meet the approval of the patrons of that Association. Dr. Roy reminded me with great earnestness, of the hearty welcome Bro. Hinman received from their agents and he assured me that they wanted our agents there to agitate this reform. Brethren, we ought to spend

TEN THOUSAND DOLLARS

in our Southern work next year. I verily believe that sum spent in the circulation of our literature and lecturing will accomplish as much real good for the South as the three hundred thousand dollars spent by the A. M. A. Let our friends who are liberally supporting that Association at least divide their gifts, for their work without ours will soon come to naught. An enemy is destroying their work and we are deployed to meet the foe. May God give us a response in liberal donations is my earnest prayer.

E. D. Bailey.

Reform News.

Night Riders.

BRO HINMAN VISITED BY A TROOP AND WARNED OUT OF MISSISSIPPI.

Caledonia, Miss., Nov. 4, 1881.

Dear Bro. K.—Some men seek greatness, and some have it thrust upon them. Haply I am one of the latter.

Since I have been here I have felt constrained to confine myself entirely to evangelistic labors. I have been holding a series of meetings among the colored people of the Piney Grove church and in the academy. A few white people have attended, some of whom sympathized with my work, and others did not. I have not said one word on political matters. I found the colored people generally ignorant of the fact that there was an approaching State election and manifesting no interest in the result. So far as I know they are entirely hopeless of success in the present condition of affairs.

I had preached last night in the academy and dismissed the meeting about nine o'clock. I at once started for Miss I. Feemster's on foot, as the night was cool. Just as Miss I. and Bro. J. M. Feemster were starting a company of horsemen rode up and seized Bro. F.'s mule, and demanded where "that man Hinman" was. He told them I had gone on.

I soon reached home (about a mile away) when the company arrived and called me out and demanded if I was poisoning the minds of the colored people. They said I came there just on the eve of an election, and they had reason to think that it was to stir up the colored vote. They said that the wealth and the intelligence controlled the vote of the State and they would fight, every man of them, to keep it so. That this was a white man's country, and must remain so. They said the factories of the North controlled the vote of the North, and the wealth of the South would do the same here.

I told them I had said not one word on political matters, nor had I said anything to influence any man's vote, yet I claimed the right to say what I pleased on political questions, and that their coming to call me to an account was an *outrage.*

They said I had advocated mixed schools. I told them that when here a year ago I had said that the best way to break down the color line, was to have a school that would receive all persons of good character, and that I thought so still, but that I had said nothing about it since I had been here this time.

But, they said, I had preached to the colored people, and they had preachers enough already. I told them I came to preach to the colored people. "But," said the leader, "you have not visited among the

white people. You have not called on me." I told him I did not come here to pander to any class of people.

They wanted to know if I had denounced the laws of Mississippi. I told them no; but if they wished my opinion I thought they might be greatly improved. They told me they did not want me here, and invited me to leave the State. I told them I should leave when I got through my work. I had broken no law. They were strong, I was weak—and was wholly in their power, but I claimed the protection of the laws of the United States and of the State of Mississippi.

They then said that if I had preached nothing but the Gospel, and would promise them to preach nothing but the Gospel, they would not interfere with me. I told them I would make *no promise whatsoever*. Then they cried out, "Put him on the cars and send him off!" Several dismounted and gathered round me. The leader laid his hands on me (but not with violence) and commanded Miss Feemster to go into the house. I felt perfectly cool, and told them I wished them to come and hear me preach; that I had not broken the law and would not admit their right to exact any promise; but I would publish fully to the world what they had done.

Failing to intimidate anybody, they briefly consulted, and then took up decidedly the most ludricrous part of the programme. One of the company is a magistrate. I believe him to be the instigator of the entire proceedings. He rode round to the front, meaning to have us think he had come from a distance, and asked the crowd why they were assembled. He assured Miss Feemster and myself we should have his protection. The crowd then dispersed after repeatedly telling me I would be closely watched. The magistrate remained and said that he would protect me, and that if had had his pistol he would have arrested the whole crowd. I do not believe a word of it. He and the rest were in every way kindred in spirit.

This company claimed to represent the "Democratic Executive Committee," and that they had been instructed to wait on me. Considering that I am not a politician, and have voted at but one Presidential election since 1856, this was a great honor.

But let me say that I regard Freemasonry, Ku-Kluxism and Mississippi Democracy as different modifications of the same thing. It means *contempt and hatred* to the Constitution and laws of the United States so far as they are designed to protect the negro in his social and political rights; and ostracism and oppression to all Northern men who come here to teach colored people. The great and radical defect is in the religion of this people. Some of the crowd that came last night I understand were church members! They spoke in the highest terms of certain ministers who acquiesce in the abominations of the lodge and the wrongs done to the negro. They seemed very anxious to have the Gospel preached, but they seem never to have had the slightest conception of a religion which does justly, loves mercy, and walks humbly before God.

I lately attended a prayer meeting in the city of Columbus. The pastor is an able man, but there were but two of his members present to take part. White line churches must reform or die. They do not seem likely to reform. Christ has said, "Whoso shall offend one of these little ones that believe on me it were better for him that a millstone were hanged about his neck and he were cast into the sea."

H. H. HINMAN.

NEW ENGLAND WORK AND ORGANIZATION.

WORCESTER, Mass.,
Nov. 4th, 1881.

Inquiry is eagerly made by correspondents as to the action of the New England meeting called in connection with the Connecticut State Convention. There was great unanimity in the minds of those in attendance at the meeting, as also in the letters of those who failed to come, favoring the organization of a New England Board. The reasons for such a Board and the need of it, are so obvious that it is probable no one, having the interest of our work at heart, will fail to give instant consent. The only question seems to be *how* the Board shall be organized, and, so far as I know, there is no difference of opinion here, but only a desire to secure the the best ends in the best way. Shall it be an independent Board, without alliance, or shall it be auxiliary to the N. C. A.? The most part (perhaps all) incline to the latter mode for sufficient reasons. (1) The Eastern and Western work are, and of necessity must be, for the present at least, intimately connected, and, therefore, there should be such unity of organization as will promote harmony of council. (2) The N. C. A. has already in its treasury funds bequeathed to it for use in New England, and it is important that the N. E. Board should sustain such relation to the National Board as will make it possible to disburse these funds through them. Other bequests are already supposed to be in writing which must pass through the same channel. (3) The National Board is already on such a footing as to make its support very important in the inception of this work. If wisdom should ever dictate a separate and independent existence, it could be severed hereafter better than now. For these and other reasons it has been deemed advisable to proceed in the direction of an auxiliary Board. Accordingly the New England meeting at Willimantic, appointed a committee of three persons, one of whom is an attorney, to examine the legal phases and effect the organization. It was proposed that Massachusetts have three representatives on this Board, and the other New England States which are organized have two each. The States not now organized shall have two each when they become so. The Willimantic meeting nominated persons for this Board who are so located as to be easily communicated with or called together. Their names will appear in due time.

The committee appointed to look after the details has made good progress, and will be able to submit a proposition to the National Board as soon as that body can be convened for consultation. The N. E. Board may be considered a fixed fact, and the announcement of it ought to be hailed with delight. Meanwhile let those interested in the movement freely make suggestions in order that the organization may crystalize in the best possible form.

The fact is, I am even now writing from the headquarters of the New England Board of the N. C A.! Yes, our cause has a place to rest its foot in New England. Here, in an office 25x30 in dimensions, on a prominent street in Worcester, on the second floor of a brick block, this "Wandering Jew" has established himself. This is not done to forestall the Board in anything they may wish to do, but it is done to promote and hasten the organization of the work. The time seems ripe for an aggressive movement, and we must not stand on ceremonies. A full assortment of books is on exhibition at the office. During the session of the A. M. A., about 2,000 tracts were distributed and a large number of *Cynosures*. The ministers and delegates at that meeting manifested much interest in the movement. Our cause is popular in the pastor's parlor if not in his pulpit. A reform which slumbers in the hearts of the people cannot long be delayed. But whether the struggle be brief and the victory speedy, or severe and long, our duty remains the same. The condition of the churches demands immediate action.

E. D. BAILEY.

THE CONNECTICUT STATE CONVENTION.

As a supplemental report to the excellent letter of the secretary last week, the Willimantic *Journal* of the 4th inst., furnishes the following important items and comments, and secretary Taylor supplies the resolutions adopted by the convention.

On Thursday (second day) afternoon Elder Barlow was chosen State agent and lecturer. J. A. Conant and C. L. McCracken, of Connecticut; S. A. Pratt, S. L. Goddard and John Tanner of Massachusetts; A. M. Paull and M. S. McCord, of Rhode Island; Benj. M. Mason and S. C. Kimball, of New Hampshire, were appointed a board of managers for the New England work, with head quarters at Worcester, Mass.

The *Journal* comments very favorably in these words: "Thus has been held and closed one of the most profitable and pleasant meetings ever held by this body. The sessions were characterized by a high degree of spirituality; the singing was excellent and the speaking was seldom excelled in a meeting of this kind. Prof. Bailey, the New England Agent of the N. C. A., especially winning golden opinions from all classes, by his convincing logic, winning speech, and urbane manners. When this body has another and better meeting may we be there to see and hear."

The resolutions adopted by the body read thus:

RESOLUTIONS.

WHEREAS, The judgments of God are abroad in our land bringing suffering, dismay and disaster, terrible storms, cyclones, fires, floods, and droughts, and in permissive providences the assassination of our late President, and

WHEREAS, We as Christians have a right to believe that a people loving and practicing righteousness, ought to, and would be, exempt from such tokens of the Divine displeasure, therefore,

1. Resolved, That it becomes us as individuals, as communities, and as a nation, to humble ourselves under the hand of God, repent and break off our sins by righteousness, that it may be a lengthning of our tranquility.

2. Resolved, That our government, state and national is an ordinance of God —from him, of the people, by the people, and for the people, and exists continually, under God's watch-care, by virtue of the righteousness of the people, in obedience to Divine and human law.

3. Resolved, That this government has among its chief supports, and without which it cannot long exist — the Christian religion, a free pulpit, a free press, and free speech, and whatever tends to weaken or destroy all or any of these, is an enemy to be feared, hated and overthrown.

4. Resolved, That speculative Freemasonry, with its numerous allies under various names, is such an enemy, secretly undermining, by its educational tendencies and practices, all these governmental supports—by offering in its revived heathenism, a rival to Christianity in its horrid oaths tending to secrecy, a foe to free speech and equally to a free press and pulpit; while in the very nature of things it becomes the ally and protector of the liquor traffic, and the criminals fostered and generated by it.

5. Resolved, That past experience has determined that when the best interests of the home, of good society and good government have come into collision, the

Continued on 9th page.

Correspondence.

WISE CARPENTERS.

EDITOR CYNOSURE:—In a recent number of the Chicago *Tribune* occurs the following paragraph, which, coming as it does, from an unsolicited, disinterested source, is of peculiar significance and importance, and although as yet no direct indication appears, whereby one might attribute the result to the efforts of our cause, yet the fact seems plain, bold Masons to the contrary notwithstanding, that the cause of Anti-masonry is quietly but effectually insinuating itself and

undermining the very pillars of these Satanic strongholds.

Let, then, the friends of our cause and of undefiled Christianity rally from their despondency, which may betimes occur, from the great preponderance of worldliness, secularism and immorality, which seem almost to deluge and annul all Christian effort, and render advocates of pure religion and pure politics, subjects of pity, if not as fanatics, fit only to be stigmatized and ridiculed.

The paragraph referred to is the following:

About a dozen carpenters, a sad remnant of the once happy and flourishing Branch No. 3 Carpenters' and Joiners' Benevolent and Protective Union, met at 208 Blue Island avenue last evening for the purpose of devising some scheme by which the rapidly diminishing ranks might be recruited and restored to their former magnitude. After the transaction of some unimportant routine business, an informal discussion was indulged in as to the best means of reviving interest in the dying cause of trade-unionism. It was stated that the prevalent idea among church-going carpenters was that the union was a Masonic organization, and refrained from joining on this account.

The above, as will be seen, contains several points of interest. One indication is, that at some time the union flourished; 2nd, that not only is this union decaying, but it is intimated that trade-unionism itself is on the wane; 3rd, the decay of this union is largely due to an alleged misunderstanding among outsiders that it was related to Masonry, and this ignorance, so called, it will be seen, prevails notwithstanding the once flourishing condition of the association; in which condition it must have had ample facilities for advertising and establishing its true condition, whereby it should have been able to retain its members if not to make accessions. In business life, what we all ask is a fair chance and a somewhat limited time to get our work and our wares before the public.

Another and interesting point is, that the society should feel anything but proud at being associated, by outsiders, and in this case by "church-going carpenters," with the institution of Masonry. How shocking and repulsive this, to would-be loyal Masons! How ignorant must these men be regarding the supreme grandeur, magnificence and lofty mission of this "ancient and honorable" fraternity. Such a breath of stigma, coming not from the "perjured" or even from the *Cynosure*, but from this, one of the successful feeders of this paramount engine for evil, both civil and religious, must be anything but palatable to men who look with supreme disgust upon certain classes, and characterize them as "profane," "cowans," etc.

In conclusion then again we say, let us join with Paul in saying, "Let us thank God and take courage."

J. C. SCHOENBERGER.

AN OLD MAN'S OBSERVATIONS.

ALBION, Ia., Oct 31, 1881.

J. BLANCAHRD, VENERABLE SIR:—Since our daughter came from your place, where she had been visiting acquaintances, and spoke of seeing you and hearing you lecture at the College, it has stimulated my somewhat discouraged and worn energy.

On the subject of Freemasonry I have seen the reverse of what I now see. I have seen the time when men dare not own they were Masons, and no lodge dare to assemble in New York and some Eastern States. I have seen Freemasonry tried, condemned and buried in infamy by public sentiment, and abandoned by its votaries for nearly fourteen years. Masons said, "It is a by-gone institution." Hammond's Political History of New York State, a very popular work, records it "A by-gone, wicked institution." Yet, while they did not meet in lodges, they were not idle; they collected all Anti-masonic books of every description, and destroyed, or kept them out of sight. They used Morgan's book because it is more correct than they can practice in lodges. So Masons, who have renounced, have told me.

The revival of Masonry commenced about 1841. I have watched their movements ever since; and now, by the indulgence and indifference of the people, they have every thing in their hands. They control every department of the government.

The death of President Garfield has afforded them an opportunity for a great triumph, which they have improved to their liking in deceiving the people. The universal mourning in the form of holding funerals for the President nearly over the civilized world grew out of his membership of Freemasonry. Although he never said a word in its favor and had very little to do with it, he tolerated it. Had he been a devout Christian, he would have renounced and denounced it as President Charles G. Finney did. But he died with that stain upon his character, great as he was. I liked him as a statesman, but I could not vote for him without sacrificing a principle I have long cherished.

I sympathize with Mrs. Garfield, but more with Mrs. William Morgan, whose husband was murdered by Masonic assassins, and who was left with two small children and no means for support; while Mrs. Garfield has hundreds of thousands of dollars at her disposal. The monument fund shows the spirit and liberality of Anti-masons. The Masons dread that monument; they know it will stand a lasting rebuke to their murderous institution. Anti-masons don't seem to understand the necessity of the monument. Men worth $10 000 to $20,000, subscribe *ten cents*. I regret my limited financial circumstances. Had I $1,000,000 I could destroy Masonry in this country and I would use it for that purpose.

This is called a free country. Not a State in this nation that allows free speech. Mobbing, rotten eggs and brick-bats are the arguments of that benevolent institution, and the people stand it and elect Masons to offices. They care not so long as they get votes and hold the offices. Rob. Morris came through this State a year ago last winter, lecturing before lodges. He allowed none lower than three degree Masons to go in. One who left the lodge after the lecture said he told them to "hold the offices and hold the churches." They can hold the churches, but not the offices. When I came to this State nine years ago, every officer in the corporation and township was a Freemason. I circulated a few of the fortnightly issue of the *Cynosure*. We began to agitate the subject; the people began to see whose hand they were in, and voted the Masons out of office six years ago. Mr. Stoddard came here, lectured and preached, other lecturers have been here. Mr. Ronayne has shown us how Masons are made. Not a Mason has held office in this town except the postmaster. We would get him out if it was not a national office. Hence "the great excitement in Albion." I have seen it in the Cincinnati papers—"the great excitement in Albion, Iowa." No one has been hurt. No crime has been committed; only we don't vote for Masons.

Five ministers were here then; four were Masons. They were mad, revengful. They published the Presbyterian minister, who was not a Mason, as a "bull-dozer." They published Mr. Hinman, who preached here, "an old tramp." They would pray in the pulpit and disown the Saviour in the lodge. They will lie to defend an institution that is guilty of murder, because they belong to it,—and pious people will sit under their preaching and pay them. I look upon such practice as an abomination. The wicked, profane gamblers of this town, Masons of course, were foremost in the Garfield funeral—men who never darken a church door on any other occasion.

The first exhibition of Masonry at an inauguration in this government was last 4th of March. The greater and more solemn the occasion, the more bold, active part they take. The press and the churches will sustain and perpetuate Masonry. It has been shown to the people in all its blasphemous oaths and wickedness for ten years past, and the masses heed it not. Not a newspaper in this State published the outrage upon Elder Rathbun. But they will tell us that "Morgan died recently in Smyrna." People will take those papers and pay for such lies for their children to read.

Thanking Heaven that you still live to be our champion in this so much needed reform, I remain your most humble servant,

A. C. MOFFATT.

OUR MAIL.

Rev. Albert Sims, editor of the Radical Christian, informs us of his removal from Kelvin to London in the province of Ontario. He tells us briefly of his projects to be carried out in that city:

"I have taken a hall which is now being fitted up as a printing office for the Radical Christian, and Salvation Tract Repository. I intend (D. V.) to publish Anti-masonic, Anti-tobacco, temperance, holiness, and other tracts which are needed for the present day; also Salvation Tract Envelopes. I have quite a variety of the above on hand now. These tracts are being owned of God in many ways, and are helping to scatter light and truth all over this continent. Praise God and the Lamb! I keep Bro. Michael's tract on sale, viz., "Superficial Holiness; or the Rev. J. S. Inskip and Freemasonry." One hundred pages of this tract for 10c. The work of Reform is spreading in Canada, and will, if those who are engaged in it are fully saved themselves. God bless the Cynosure to the good of millions. Amen."

Rev. P. A. Seguin, the French pastor at 465 Second Ave., New York city, sends an occasional item from his very interesting work among French Catholics. In a late letter he says:

"Lately I saw a report on a French paper of Philadelphia, concerning emigration. Canada has sent 64,000 French people last year, into the States of the Union; 20,000 of them have become already Protestant. Therefore you can judge that Canadians, as a general rule, more readily become Christians than immigrants either from France, Switzerland, or Belgium. I would like you to notice two other conversions among my French. One is named Carnille Cesmat, an unbeliever; the other, Joseph Martin, a Romanist of the worst class. They sent me their letters of recantation, which would be too long to have published. They will appear in a French paper of Montreal.

"Now, this very year, this is the good time to strike a good blow on the old Popish machinery. Converted priests are every where at work, and in this respect I have the full confidence that they are the best workers, and this because they have seen the inside walls of that abominable institution. O Lord, grant me life that I might see the end of it. Pray for us all, we need this assistance."

A dear brother laboring in the Young Men's Christian Association in a neighboring city, sends a cordial commendation of the Cynosure. Who will pay for the paper to be sent to some other Y. M. C. A., or theological seminary or College reading room?

"I feel it my duty to express to you my sincere thanks for the donation of your "rich" weekly gift, the Christian Cynosure. Our town is almost given up to secretism; we number less than 8,000 people. Have more than twenty societies, of which some five or six are secret. I think the paper is doing its mission in our public reading room, where it is a silent, but the only agency of opposing these abominable institutions. My own mind has gained very valuable information and my heart has been strengthened in perusing and meditating on its many able articles. The Lord reward you."

Of Bro. Mathews' work in St. Charles, Ill., Captain Kelly writes very cheeringly. There ought to be a hundred places open to Bro. M. in Illinois, so that he may be continued in the lecture work long after the National and State Conventions. Says the aged but earnest brother Kelly:

"A good audience greeted the lecturer, who was in good trim, and for over an hour he showed, in a masterly and unanswerable way, what Masonry claims to do for the the candidates and how it does it.

Bro. Mathews is perfectly at home with the text-books of Freemasonry; and, though this is known by all who have heard him, he is just as familiar with the secrets of the institution, from the incidents gathered from contact with the Masons. I have been thinking that all the friends of truth and all lovers of Jesus who have not much of this world's goods would give ten cents a month, it would be a great means of helping this blessed cause; and it is such a trifle, that the givers would never miss it. May God put it into the hearts of the people so to do. I send mine in stamps for this month in the name of the Lord. O may the good Lord put it into the hearts of those that are blessed with means, to come up to the help of the Lord against this wicked Freemasonry. It is taking the very life out of the church of God. May the blessing of the Lord our God be upon you and on the work, and bless the dear Cynosure to many hearts."

Our New Book.

ODD FELLOWSHIP ILLUSTRATED.

It sketches the rise and principles of the order of Oddfellows. It gives the ritual of initiation, and ceremonies attending advance through the various degrees, the signs, grips, passwords, etc., as made by the Sovereign Grand Lodge in 1880. An analysis is added of the import of each ceremony. We have no means of verifying the correctness of these "illustrations" of the order. It is claimed that the facts are drawn from the "Charge Books." If they are correct, the volume is a source of important information concerning the order.—*Lutheran Qnarterly, Gettysburg, Pa.*, Oct., 1881.

Oddfellowship, and all kindred institutions, are regarded by the writer of this book as idolatrous in their essential features, and as counterfeits of the religion of the Bible; and says that "every ceremony and prayer in Oddfellowship is worship paid to devils."

If Oddfellows are only true to the principles laid down in this work as being inculcated by them, and if the practice of those principles forms any part of the worship of devils, then we should say—fill the world with devil-worshipers. This book is mailed, postage paid, for $1 00.—*The Atlanta Universalist, Atlanta, Ga.*, Oct. 8, 1881.

President J. Blanchard, of Wheaton College, the life-long and persistent enemy of secret societies, publishes the Revised Ritual of the Lodge and Encampment of Oddfellows and the Rebekah Degree, with a "historal sketch of the order and an introduction and critical analysis of the character of each degree."—*The Advance, Chicago,* Oct. 13, 1891.

This book is upon our table for notice. It professedly contains "the complete revised ritual of the lodge and encampment, and the Rebekah degree." It has 281 pages, good print, and is bound in cloth.—*The Missionary Visitor, Dayton, O.*, Oct. 8, 1881.

Home and Farm.

If there should be a wool famine in a year or two, there would be nothing in the fact which would greatly surprise some of the principal authorities on wool matters. Rot has carried off many sheep in England and on the continent, and it is said that sheep are in numbers far below the average. It may be that the American wool grower is at last about to find his reward for having patiently clung to his sheep through the long period of low prices.

The manufacture of butter and cheese by the natives in China is unknown, but there is said to be a growing taste for these products and demand for importation. Germany, which had begun to ship considerable quantities of its butter and cheese to China, has now, according to the German *Official Advertiser*, been supplanted by Denmark and France. Cheese from America is, however, in favor.

The cracking of glue, which frequently occurs when glued objects become very dry or are subjected to the heat of a stove, it is said, may be prevented by the addition of chloride of calcium to the glue, which prevents its drying so completely as to become brittle. Glue thus treated will adhere to glass, metals, etc., and can be employed for affixing labels to bottles.

It is not generally known that milk is not only a good solvent of quinine, but that it also disguises its bitterness. A writer in a medical journal states that if one grain of the sulphate be dissolved in an ounce of milk the solution is scarcely perceptibly bitter. A dose of five grains may be taken in two ounces of milk without rendering it unpleasant, and if taken in a tumbler full of milk the bitterness disappears. Another surgeon recommends the use of a solution of quinine in glycerine, in the proportion of one grain to one drachm, the dose to be taken in a wine-glassful of milk.

How to Cure a Sore Throat.—One who has tried it, communicates. the following item about curing sore throat: "Let each of your half million readers buy at any drug store one ounce of camphorated oil, and five cents worth of chloride of potash. Whenever any soreness appears in the throat, put the potash in a tumbler of water, and with it gargle the throat thoroughly; then rub the neck thoroughly with the camphorated oil at night before going to bed, and also pin around the throat a small strip of woolen flannel. This is a simple, cheap and sure remedy."

Poisoned with Pencil Lead.—A gentleman in Vassalboro, Me., has been in the habit of carrying a copying-pencil in his inside coat pocket. One day, when in Augusta, he purchased some troches for a cold, and put them loose in the same pocket, where they were constantly in contact with the lead. While returning to Vassalboro on the cars he felt a tickling in his throat, and to allay the irritation partook of several troches. Soon after his tongue began to swell and turn black, and by the time he arrived home he was deadly sick. A physician was summoned and promptly administered antidotes for the poison. It is said that a piece of the lead of one of these pencils half the size of a pea, will cause death.

Sleep.—There is no danger of wearing this subject threadbare, for people are beginning to wake up to the fact that plenty of sleep is requisite to health, particularly in the case of brain-workers. The more sleep the brain gets the better does the brain work. All great brain workers have been great sleepers. Sir Walter Scott could never do with less than ten hours. A fool may want eight hours, as George III. said, but a philosopher wants nine. The men who have been the greatest generals are the men who could sleep at will. The greatest speakers in the House of Commons have been the men who go to sleep there as much as they like. This explained the juvenility of the aged Palmerston. Sleep is in many cases the best of medicines. A friend says that he treated himself for a fever. He went to bed with a large pitcher of lemonade by his side. He drank and slept, slept and drank, till he drank and slept himself well again. When you take to your bed get all the sleep you can out of your bedstead, even although to quote Dick Swiveler's saying, you pay for a double-bedded room, confessing that you have taken a most unreasonable amount out of a single bed. You will be banking a whole store of recuperative energy. It is safe to say of any man, that if he sleeps well he will do well.—*Exchange.*

The report of the Kansas State Board of Agriculture has a valuable record of experiences in wheat-growing in that State. The report can be had of J. K. Hudson, Secretary of the Board, Topeka.

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.
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Discussion on Secret Societies,

By Elder M. S. NEWCOMER, and Elder G. W. WILSON.

This discussion was first published in a series of articles in the Church Advocate and afterward in pamphlet form. The Evangelical Repository reviewing it says; "This pamphlet consists of a series of articles originally published in the Church Advocate, Lancaster, Pa.

Elder M. S. Newcomer, opposes Secret Societies and especially Freemasonry, and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book as he is a Royal Arch Mason."

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The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 17, 1881.

The American Missionary Association.

We call special attention to the admirable letter of Prof. Bailey on the A. M. A. If it errs at all,

"It leans to virtue's side."

the virtue of candor and gentleness. When the American Missionary Association was started, it was as difficult for the American Board for Foreign Missions and American Home Missionary Society to say or do anything against slavery, as it now is for the American Missionary Association to act against the lodge. Slavery then ruled the country and dictated to the churches, as the lodge does now. Secretary Strieby was among the foremost then to condemn the derelictions of the old boards. He, as did Joshua Leavitt, Lewis Tappan and others, held that a Gospel missionary society ought not to admit fundamental immoralities into its fellowship, as the American Board had slaveholders among its corporate members, as Gen. Cooke of Virginia; and to have slaves owned by its missionaries as Mrs. Wright of the Choctaw nation and others.

Dr. Badger, Secretary of the American Home Society, was at heart an Abolitionist, and the New York committee of twenty-five soon ordered that churches from slave States, before receiving aid, should be questioned on their relations to slavery. This abolitionized that organization.

The American Missionary Association justified its origin and continuance by the known fact that the old boards were so mixed with slavery that they covered it by their fellowship, and, being the popular Christianity of the United States, they held back the ministers and churches by their national influence, and so brought on our bloody war. The motto of the new association was then, opposition to "all forms of acknowledged sin;" and "not shunning to declare the whole counsel of God." We, therefore, taxed the churches to support a new set of officers, agents, etc., etc., and added one to their annual collections.

Now the American Missionary Association is situated respecting Masonry, exactly as the old boards were as to slavery; and its behaviour is worse. The organized deism, false religious brotherhood, and blasphemous ritual of the lodge, is as clearly fundamental mischief as slavery ever was. But with its own history fresh in remembrance the A. M. A. pursues the stereotyped folly and sin of condemning the evil in words and protecting it in practice. One word from the secretaries would encourage its Southern churches and schools to require their members to abandon the lodge as a condition of membership. That would give them a slower, but purer growth. They would thus practice Moody's doctrine of separation, and obey God's command by Paul, to "Have no fellowship with the unfruitful works of darkness;" which "works" then meant the Eleusinian lodges, and now means their boasted Masonic successors.

Instead of thus obeying the express word of God, they appointed Knight Templar Healy to form churches in the South, and, afterward, made him president of their Straight University; and Prof. Bailey's letter shows that the colored young man whom they brought to Worcester to give *eclat* to their annual meeting and show Northern Christians how much they are doing for the South, was and is a Freemason!

The amiable and excellent Dr. Roy, their Southern secretary, could tell that the Ku-Klux Klans and White Leagues, who murdered Southern Republicans by hecatombs for attempting to vote, were but Masonic lodges by a new name. Gen. C. H. Howard of the *Advance*, informed us, after his Southern tour, while the blood of loyalists was flowing and their houses and school-houses were in flames, that the Klux Klux Klans kept their masks and disguises in the Masonic lodges! Thus showing the two organizations to be one, and that Freemasons were the inhuman butchers of Republican voters, and burners of their cabins and school-houses. Freemasons too were the authors of the nightly scourgings and infamous brutalities inflicted upon their flying inmates, detailed at length, with disgusting horribleness, in Congressional reports.

That young colored orator at Worcester told Prof. Bailey that he was a Mason. More accurately he should have said a "*colored* Mason," member of a colored lodge. For the ex-slaves are not allowed in the white lodges and for one manifest reason, viz., that those white lodges were, and still are, in spirit, Ku-Klux. But why should the American Missionary Association, build up churches which cover with their robes of fellowship those colored lodges which practice the same demon-worship, and work by the same patterns with their white tormentors?

Before I would enter the American Missionary Association and quit the old boards, I went to see Drs. Badger and Anderson, and plead with them to issue, quietly, instructions to their missionaries to receive no more slaveholders into the mission churches till they would promise to emancipate. They declined to do so, and the third society was the consequence. The American Missionary Association is repeating the error and sin of their predecessors. All the secretaries with their advisory committees need to do is to divorce —simply to *divorce* their churches from the lodge. So doing they might lose some *Masonic money*, but they would secure the approbation of God, and all just and holy men and women. To neglect or refuse to do this, is to make themselves silent partners in the blasphemy and blood-guiltiness of the lodge. If they say, "Behold, we knew it not, doth not he that pondereth the heart consider it; and shall he not render to every man according to his works?"

The Home Protection Party.

This is the new name proposed by Miss Frances E. Willard for the Prohibition party. Her annual report to the late National Convention at Washington, D. C., is an exceedingly able document. Of political parties she says:

"Parties are the moulds into which God pours the principles which are to bless humanity. But when these have crystalized into the law and life of a people, God breaks the mould for which he has no further use."

Hence she argues that the Republican and Democratic parties, having survived the ends and objects for which they were formed, are virtually dead, and only need burial out of sight. As soon as a party has accomplished the end which created it, there is nothing left to its members but to worship the empty name, recite its past achivements, and scramble for offices, as Conkling is blamed for doing. And as both the old parties have repudiated the temperance issue, Miss Willard is right in insisting that all temperance voters should come out and vote with a new party. But the Chicago *National Liberator*, which contains Miss Willard's report, contains also a picture of a Right Worthy Past Grand Templar, titles not only contrary to good taste and the nature of popular government, but against the very letter of the United States Constitution, which prohibits both the National and State government conferring such titles. The planks of Miss Willard's platform are "Prohibition, equal suffrage, compulsory education, anti-monopoly and anti-polygamy."

The platform of the American party virtually includes that of the Prohibitionists, with a far better and more appropriate name. The only thing to keep us from coalescing is the secret temperance orders; and the opinion is widening among the temperance people that a secret temperance society is a damage to the temperance cause. Every one knows that every such secret order is a monopoly in its very nature, whose principle is proscription to outsiders, and partiality to those inside. Anti-monopoly, therefore, means anti-secrecy; and ultimately the Prohibitionists must find their proper home in the American party.

A few feeble attempts have been made to prejudice voters of foreign birth, by telling them that we, like the old Know-Nothing party, include only those who are American born. That was considered at Syracuse, where the name was adopted, when several persons of foreign birth went strong for the name American. They said there was no danger at at all of our being confounded with the old Know-Nothing party, which was secret and proscriptive; while all we require, is, that a man shall have an American heart in his bosom, no matter where he was born. In religion we are Christians; in politics, Americans. No names could be more beautiful or appropriate. They describe exactly what we are in our aims and our hopes; and if all true reforms are fused into one, that will be the name which it will take. And we respectfully suggest whether, by consultation and correspondence with leading reformers who dislike secret monopoly and are in favor of open and fair dealing a convention may not be called in the near future to mass our forces under the American flag.

A GOOD NUMBER will be the emphatic comment of every reader of the articles on the American Missionary Association on pages 8 and 4, and the remarkable confirmation of the principles maintained in them by the Ku-Klux raid on Bro. Hinman. The church conference in Mississippi is also a demand for the N. C. A. to penetrate the South with agents and documents. Bishops Wright's fifty reasons and the swelling Monument fund mark this number. Every year our reform gains footing in New England. Prof. Bailey may well rejoice at the prospect from his Worcester office. But not least important are the notices, appeals, and items that are like the refracted sunlight of the Galesburg Convention before its full glory bursts upon us. Read them; catch their inspiration and come to the great meeting.

LECTURES IN ILLINOIS.—The Executive Committee of the Illinois State Association, in sending out Bro. E. Mathews, could not hold correspondence with the points which should be reached, as the time was too short. They therefore made the best possible selection of places and dates for meetings, throwing the responsibilty of the local work largely upon the friends in each. In this they rely upon the self-denial of these friends and their love of the cause to do as well as possible under the circumstances. Be, therefore, ready to greet Bro. Mathews and do everything possible to get out an audience. Let delegates be selected who will go to Galesburg, and let these meetings also result in a generous increase of the readers of the *Cynosure*.

—The annual meeting of the Illinois State Association will be held in the Swedish Lutheran church, Galesburg, the largest in the city, on Wednesday afternoon, Nov. 30th inst. Friends who attend should arrange their travel so as to reach Galesburg on a morning train so that the whole afternoon may be used. The meeting will be brief, but if those who take part shall

have given some thought to the demands of the State work in the two weeks now intervening, it will be well provided for.

—Secretary Stoddard returned to Chicago from the East on the 8th inst. He is this week in Galesburg, assisting the local committee in arranging all necessary details, and will probably speak at one or more points on his return.

—Bro. Hinman, after his visit by the remnant of Ku-kluxism, passed on in due time to Mobile which he reached on the 9th. He will attend the Baptist associations meeting there and may spend some time in the city.

—There is an eager desire on the part of many that a consultation on the present political duties of Anti-masons be held in connection with the Galesburg meeting and the National committee on politics has complied with this desire by issuing a call. This meeting will be held during some adjournment of the National Convention; and should be of the greatest importance to the cause.

—All will deeply regret that on account of sickness it will be impossible for Dr. Milligan of Pittsburgh to attend the National meeting. We had anticipated, with pleasure, the effect of his presence and wisdom as presiding officer, as well as of his eloquence in addressing the Convention. The loss in the last respect will be in good degree compensated by Rev. David McFall of the Chambers St. Covenanter church, Boston, who will be with us, God willing. Bro. McFall has not long been intimately associated with our reform work, but his heroism and eloquence in the presence of repeated Boston mobs in his own church and Music Hall, have earned him an enviable reputation.

—Rev. E. Mathews spoke in College Chapel at Wheaton last Wednesday evening to a good audience, who fully appreciated his arguments and at the close voted to invite him to give another address in the same place in a few weeks. This endorsement of Bro. Mathews work is one of the best recommendations he could have to the friends in other parts of the State where the State Committee have planned for him to visit. The places and dates are given on the first page. Let there be a strong meeting held at each; delegates appointed for the State and National Conventions, and any other action taken to put forward the reform. Don't forget the subscriptions for the *Cynosure*, and a collection for the State work. Between six and seven dollars was raised at Wheaton, and President Blanchard, Prof. O. F. Lumry, John Sutcliffe, Prof. L. N. Stratton Dr. J. B. Walker, and Prof. C. A. Blanchard chosen delegates to Galesburg.

Subscribe for the *Cynosure*.

A Matter of the First Importance.

Some know and others can easily suppose that my time and thoughts are largely occupied with financial, lecture and general field work of the N. C. A. Owing to this and other facts, I have not kept as thoroughly posted in details of the publishing department of our reform as I should. I was not aware until *very* recently that the *Cynosure* was being issued each week, and the bills paid by drafts on other departments of the publisher's business, to any considerable extent. On inquiry I find that such is the case. E. A. Cook has uncomplainingly borne this burden until the deficit has reached a sum which for one man to carry, in my judgment, is altogether out of proportion.

The *Cynosure* is felt by all to be an absolute necessity, without which other agencies would be greatly restricted in influence. It is a bond of union among friends and a voice of warning and text-book of instruction wherever read. The publisher has no thought of abandoning it, but justly feels that an undue portion of the burden rests upon him. His desire is to add to its valuable features other improvements that will render it more attractive and increase its usefulness. The deficit we deplore and with graditude commend the man who has so patiently borne it. The remedy is within our reach and every one can help apply it; and I propose that it *be done*, and in this way: When you read this article, you look the case fairly in the face, ask wisdom from Him who is saying to you, "Do unto others as ye would that others should do to you" and then make up your mind how many names you will add to the list of subscribers at your office before Jan. 1, 1882. Then go *immediately* to work to get them. Collect all you can before Dec. 1, prox, and either bring or send them to E A. Cook or his representative at the annual convention at Galesburg, Ill. There ought to be not less than

ONE THOUSAND NAMES

added to the list at Galesburg, and I see no *good* reason why it should not be done. Certainly one in every four who read this can add a name to the list, and some no doubt, with proper effort, can add ten, twenty or more. Reader, will you bring or send at *least one*, and if possible, make it ten. Friends, co-workers, lecturers, who speak to and hear from each other through the organ of the N. C. A.' report early at Galesburg. I will be good for ten. How many will you bring or send? Let us make this a matter of prayer and effort for the intervening days and see what our God will do with and by and for us.

J. P. Stoddard.

P. S. For facts or aids in procuring subscribers, write to Publisher, 13 Wabash Ave., Chicago.

Iowa Friends, Hearken!

Blanchard, Iowa, Nov. 10.

Editor Cynosure:—We do hope and and pray that the Galesburg Convention will be a grand success. Iowa friends have little heeded the lessons of the past year, if they do not send a large delegation. The lodge power in our State, has demonstrated that it means anything in the world, except free speech and free investigation. The attempt to poison Bro. S. E. Starry, at Nora Springs, on the evening of Jan. 31, by asking a boy to hand him an apple which was afterward found to be charged with strychnine, was the first illustration given us this year of the diabolical spirit of secretism. This was at the close of a lecture against Masonry. The same spirit was illustrated in the assault upon Bro. Philo Ezra, near the same time in Southern Iowa.

About the middle of June, when the Rev. C. F. Hawley was delivering a lecture against Masonry at Walker, the church was beset by ruffians who threw stones, eggs, and other missles at the speaker, through the open windows, and it was at great risk that he made his escape from the house.

Again on the evening of June 8, Rev. D. P. Rathbun and Bro. Albert Hull were egged by a Black Horse cavalry charge, while returning from a lecture against Masonry near Granville, Ringgold Co. Returning again from lecturing at Mormontown, in the same county, Bro. Rathbun was stoned by certain parties in the dark. He still has in his possession a large stone which was thrown at him that night.

Then on the evening of June 22, about sundown, at Kellerton, was enacted by the hands of Masonic violence, a scene which for brutal barbarity is unparalleled in the history of any State. Bro. Rathbun was knocked senseless, by a hired ruffian, when he was pounded, stamped and kicked by a brutal mob, on the open street of an Iowa town, until friends at the risk of their lives conveyed his bruised body, all besmeared with blood and mud a distance of seven miles to a place of safety. The friends who witnessed that terrible scene say that the horrible impression produced can never be effaced from their memories. Bro. Rathbun received injuries on that night which may make him an invalid while he lives.

What was the most alarming of all, when it was sought to bring the emissaries of this enormous crime to justice, it was found that the court was so entirely in the hands of the the lodge, that the only result was to eulogize the outlaws, who had perpetrated the crime, and to heap every kind of abuse upon Elder Rathbun. Even the majority of the local press as well as the Chicago *Inter Ocean*, earnestly defended the lodges in this inhuman outrage.

The lodges in Ringgold county have boasted that any other lecturer, who dares to oppose Masonry in county will be treated just as Bro. Rathbun was; and when a few earnest friends of anti-secrecy, shortly after this outrage, invited Rev. Wm. Johnston and Rev. A. W. Hall of College Springs, to lecture on the subject there, they received a letter from a brother minister at Mt. Ayr, warning them as a friend, not to come, for their lives would be in danger; and these brethren dared not go.

Now are we American freemen, or are we helpless slaves to this secret system of despotism and anarchy? Freemen of Iowa! Will you we tamely allow these oath-bound despots to deprive us of our God-given, blood-sealed right of free speech? How many of us are going to stand by our liberties? Let us send up a large delegation to the Galesburg convention. Such conventions greatly stimulate the workers. It sets all who are interested to work to make it a success, and when they meet in convention they are as coals to burning coals, and wood to fire. One catches the fire from another. Ideas flash from mind to mind. The timid become encouraged, the despondent become hopeful; the weak become strong; and the zeal and courage of the strongest is greatly increased. Friends of the anti-secret cause in Iowa, remember Nelson's words at Trafalgar: "England expects every man to do his duty." Let us all work for the Galesburg convention.

M. A. Gault.

Continued from 5th page.

lodge has proved victor in the conflict. See New York vs. Lodge, in the Morgan trials.

6 Resolved, That so long as Freemasonry, continues as powerful as at present, and so allied, our hopes of any great success in the temperance reform are in danger of miscarrying.

7. Resolved, That the liquor traffic is an evil without any redeeming feature to relieve its general hideousness, and ought to be, at the earliest practicable moment, outlawed, and placed without the pale of legal protection.

8. Resolved, That while we approve of all judicious efforts at civil service reform, we believe that church service reform should receive our first and most particular attention; that no efforts for securing the former are likely to succeed unless based upon the latter; and that no reform can be secured by agencies that reject Christ, or which exclude his divinity from the church.

9. Resolved, That as anti-monopolists, we conceive that all efforts against rings, combinations and collusions must prove futile unless directed at the chief monopoly of all, viz., the Masonic lodge.

10. Resolved, That we recognize the great influence and power of woman in all moral reforms, and that

Whereas, She has shown and made her power and influence to tell mightily in the temperance cause, and

Whereas, We realize that secret societies and Freemasonry in particular, not only stand in the way of the temperance cause, but are also great promoters of intemperance, therefore

11. Resolved, That we extend to the women of Conn., an earnest and cordial invitation to give to Conn. Christian Association, their sympathy, prayers and faithful co-operation against all secret orders and for their final overthrow.

12. Resolved, That the thanks of this association are due and are hereby tendered to the board of the N. C. A. for sending to us Prof. E. D. Bailey as their New England agent.

13. Resolved, That our warmest thanks are hereby given to the citizens of Willimantic for the generous hospitality so kindly shown us during our stay; as well as to the singers, whose efforts have added so much to the interest of our meeting.

Home Circle.

Evening Song.

[From the German of Ruckert.]

I stood upon the mountain
Before the sun had set,
When over vale and fountain
Hung evening's golden net.

The heavenly dew was falling
To soothe earth's weary breast;
While evening bells were calling,
Tired Nature sank to rest.

I said, O heart, now feeling
Creation's soothing charms,
Go, like the flowers, for healing,
And rest in Nature's arms!

See gently every flower
Its weary eyelids close;
And every wave, unruffled,
Serenely onward flows!

And in its rosebud cradle
The golden beetle rocks;
Now goes to rest the shepherd
With all his peaceful flocks;

The lark from heaven kroweth
Its little clover nest;
Now find, in shaded forest,
The hart and roe their rest.

Now they who own a cottage,
In peacefulness may rest,
But they who wander homeless,
Must roam the world unblest.

There thrills my breast a longing;
How gladly would I fly
To seek the rest Eternal,
That happier home on high!

Two Ways.

There are two ways of spending fall and winter evenings. Lock first on this picture and then on that.

The first way. The father sits down after tea, takes up his daily or county newspaper, stretches himself out before the fire, pays no attention to the children, except occasionally to growl out a rebuke if they become noisy, pores over its obscure type, reads at hap-hazard a paragraph here and there, and soon begins to nod and finally falls asleep. The girl gets out her last dime novel or sensational story paper and reddens her eyes by reading its fine type by the evening lamp. The oldest boy amuses himself for a few moments teasing the cat or vexing the little children. When he has gotten pussy with her claws well out of the fur and the children either in tears or in a quarrel, he saunters out of the room and goes down to the post-office, where he hangs around through the evening, perhaps smoking, possibly drinking, and, at the best, indulging in the low and vulgar gossip of the village store. The little children are presently packed off to bed, and the mother, with a sigh at the solitude to which she has now become accustomed, gets out her basket of stockings and darns industriously away, looking back with bitter memories to courtship days when her John kept awake till midnight, or to later days when the long evenings were gladly given to the baby boy, who now goes off without a thought of the burden which his tired mother bears unhelped and unrelieved. How many homes—are they homes?—in the United States will present that picture in the evenings of the winter that is to come?

The second way. The father has sent to Dr. Vincent for the programme of the Chautauqua Literary and Scientific Circle. By its aid he and the mother have laid out a course of reading for the winter evenings. A little money, earned by extra work through the summer, has been expended in purchasing a cheap edition of "Chambers's Cyclopedia;" the school atlas is laid upon the center-table, the children gather around it. Two or three evenings in the week brother and sister take turns in reading in the course allotted: while one reads the other looks up the places referred to in the history or book of travels, or turns to the school dictionary or the Chambers's Cyclopedia for information on any doubtful or disputed points. Once a fortnight, neighboring families come together for some common reading. Perhaps a cheap edition of Shakespeare has been bought, half a dozen copies of some lighter play have been purchased from the American Book Exchange at the enormous cost of three cents apiece, and these are distributed among the company, each one who is old enough to read assuming one or two characters and reading the part assumed when the turn comes. Perhaps a cheap microscope has been purchased for $25 or $30; the children have brought in some novel bug or some new flower, and gathering about the evening lamp this is dissected, analyzed and examined. On the reading evening, while the brother reads the sister sews, and when in turn the sister reads, the brother with his knife works out a set of jack-straws or, with a few simple tools, carves out a rustic frame. When the hour strikes nine o'clock and the books are put away, and the Bible is drawn from its resting-place, and a hymn is sung, and a psalm read, and a prayer offered, and the family separate for bed, they go with brains rested and hearts cheered for tomorrow's toil, and with a joyful sense of the truth that home is the most sacred spot on earth and the evening hour is the best hour of the twenty four.—*Christian Union*.

An Infidel's Confession.

"I will confess to you, that the Scriptures strikes me with admiration, as the purity of the Gospel hath its influence on my heart. Peruse the works of our philosophers with all their pomp of diction: how mean, how contemptible are they compared with the Scriptures! Is it possible that a book at once so simple and sublime, should be merely the work of man? Is it possible that the Sacred Personage, whose history it contains, should be himself a mere man? Do we find that he assumed the tone of an enthusiast or ambitious sectary? What sweetness, what purity in his manner! What an affecting gracefulness in his delivery! What profound wisdom in his discourses! What presence of mind, what subtlety, what truth in his replies! How great the command over his passions! Where is the man, where the philosopher, who could so live, and so die, without weakness, and without ostentation!

"When Plato described his imaginary good man, loaded with all the shame of guilt, yet meriting the highest rewards of virtue, he described exactly the character of Jesus Christ; the resemblance was so striking that all the Fathers perceived it.

"What prepossession, what blindness must it be, to compare the son of Sophroniscus to the Son of Mary! What an infinite disproportion there is between them! Socrates, dying without pain or ignominy, easily sustained his character to the last. If his death, however easy, had not crowned his life, it might have been doubted whether Socrates, with all his wisdom, was anything more than a vain sophist. He invented, it is said, the theory of morals. Others, however, had before put them in practice. He had only to say, therefore, what others had done, and to reduce their examples to precepts. Aristides had been just before Socrates defined justice; Leonidas had given up his life for his country before Socrates declared patriotism to be a duty; the Spartans were a sober people before Socrates recommended sobriety; before he had even defined virtue Greece abounded in virtuous men.

"But where could Jesus learn, among his competitors, that pure and sublime morality, of which he only hath given us both precept and example? The greatest wisdom was made known among the most bigoted fanaticism, and the simplicity of the most heroic virtues did honor to the vilest people upon the earth. The death of Socrates, peaceably philosophizing with his friends, appears the most agreeable that could be wished for; that of Jesus expiring in the midst of agonizing pains, abused, insulted, and accursed by a whole nation, is the most horrible that could be feared. Socrates, in receiving the poison, blessed, indeed the weeping executioner who administered it; but Jesus, in the midst of excruciating tortures, prayed for his merciless tormentors. Yes, if the life and death of Socrates were those of a sage, the life and death of Jesus were those of a God. Shall we suppose the evangelical history a mere fiction; on the contrary, the history of Socrates, which nobody presumes to doubt, is not so well attested as that one of Jesus Christ. Such a supposition, in fact, only shifts the difficulty without obviating it; it is more inconceivable that a number of persons should agree to write such a history, than that only one should furnish the history of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the Gospel, the marks of whose truth are so striking and inimitable that the *inventor* would be a more astonishing character than the *hero*.—*Jean Jacques Rousseau in Treatise on Education.*

The pastor of one of the leading churches of St. Louis was absent from his pulpit a Sabbath. Several persons expressed dissatisfaction at seeing a stranger in the pulpit, and one lady said she would not have come if she had known that Dr.—— was not going to preach. An elder standing near very promptly replied, "Madam, the worship of Dr.—— will be resumed next Sabbath." The elder must have been reading recently the third chapter of 1st Corinthians, in which the apostle says, "For while one saith, I am of Paul, and another, I am of Apollos, are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

John Ploughman's Almanac is a broad sheet, which is sold for a penny, and of which hundreds of thousands are circulated all over England. The adages for September last are these:

1. One peasant is worth many pheasants.
2. Unsaid may be said, but said cannot be unsaid.
3. Rent and taxes never sleep—up and earn them.
4. God's Word is the soul's medicine.
5. If you love liberty don't keep it all to yourself.
6. Right mixture makes good mortar.
7. Little pot, don't get hot on the spot.
8. September, blow soft, till the fruit is in the loft.
9. A rotten apple spoils its neighbor.
10. Never leave a certainty for an uncertainty.
11. Don't carry your farm to the house of God.
12. Borrowed pots are apt to leak.
13. Old birds are not caught with chaff.
14. You cannot have a good pennyworth of bad goods.
15. Speak as you will, bad men will turn it ill.
16. Never say of another what you would not have him hear.
17. Everybody is glad when the biter is bitten.
18. Every man is born a Pharisee.
19. Do not hang a dead dog, nor fell a fallen tree.
20. Farmer, don't rake your fields with a small tooth comb.
21. Open not your door when the devil knocks.
22. One thread of kindness draws more than a hundred horses.
23. Don't wait for windfalls; gather your own apples.
24. An old house eats up the tenant.

25. NEVER STINT THE CAUSE OF GOD.

26. Don't forget this is Saint Monday. Be a saint.

27. The man of loose life shan't have me for his wife.

28. One tale is good till another is told.

29. You may know a foolish woman by her finery.—*Mich. Day.*

30. Sweetest nuts have hardest shells.

Childrens' Corner.

THE HANDLE OF THE CIDER-PRESS THAT WOULD NOT TURN.

It stood in the corner of Jerry Mullins' provision store, that little cider hand-press, and at the end of the handle of the crank, operating the press, stood Hannibal Jones. Day after day, Jerry poured apples, pickle-sour, into the hopper of the press; day after day, Hannibal kept the handle turning; and day after day the cider gurgled down into the pail catching it. How many pails Jerry did sell!

Every day, though, that the cider was kept, it grew more and more sour. And it was just so with Hannibal's face; the longer he turned the handle, the more sour he looked. As for Jerry's face, that grew sweeter and sweeter the larger grew the stream of money flowing back into his drawer, all for cider. The difference was that Jerry's conscience was as tough as the outside bark of an old oak; it did not feel; Hannibal's conscience was tender. He was a temperance boy, and he hated to grind those old apples. One day he stood motionless as a handsome statue of black marble by the side of the cider-press, and the handle was motionless also.

"What's the matter?" asked Jerry Mullins, who loved to hear the sound of the cider gurgling from the press into the pail below.

Hannibal was silent as a mummy.

"What's the matter?" shouted Jerry.

"It won't turn," answered Hannibal with a glum look.

"Won't turn?"

"No, sah."

"Stone got anywhere about the wheel and catches it?"

"No, sah."

"Rusty?"

"No, sah."

"Does it need iling?"

"No, no! *dis* won't turn," and Hannibal pointed at his arm very emphatically. "My arm ain't rusty It don't need iling, and no stone dar."

"Why, what is the matter? Your arm turned away at the grindstone just now first-rate."

"Something 'bout dat old cider-press dat par'lyzes my arm, and it won't turn."

"Paralyzes it?"

"Yes, sah. People come here, boss, and buy your cider, and say, 'no tang to it.' Dey go home wid it, and keep it till it hab a tang. Dis bery day I heard a case ob a chile—dunno its name—who got its hands on a mug ob cider dat had been a-workin' some time, and he drank it, and when he begin fur to be uneasy, he was standin' in a char near de winder, and he gabe an unlucky kick out ob de winder. And, boss, dis arm won't turn any longer."

The hitherto sweet Jerry now looked sour as the sour wormy apples he had thrown into the press. He was mad, mad clear down into his boots—and as Jerry's legs were long, he was mad a good deal—and he raised his foot to kick Hannibal.

"Home with ye! And here's something to help take ye home," said Jerry, raising his boot.

Hannibal was nimble as a coon in a cornfield, and he was out of the store in a minute.

"I had rader hab a good conshens dan all de cider-presses in de world," he shouted.

Looking out of the door, Jerry saw Hannibal standing on his head, to express his satisfaction at the stand he had taken when on his feet by the cider press.

"Dar! my granny told me not stand on my head. Danno what fur I can do, now I done lost my place," he said, inverting himself. Then he went to talk the situation over with his beloved granny, who was an authority in all the neighborhood matters. He was hardly out of sight when a boy came running into Jerry's store. Jerry hoped that it was a customer, and one who had a favorable interest in the cider question. He had an interest but not a favorable one.

"Won't you—won't you" said the boy, all out of breath, "please come --up—to--your daughter's?"

"Why so? What—what is the matter?"

"Her little Jerry has fallen out of the window."

"Out of the window?" said Jerry, grabbing his hat and running after the boy.

Little Jerry was his pet. The house of his daughter was reached.

"O father! Jerry went out of the window, and there he is in bed. The doctor says it will be some time before he is well."

"How did it happen?"

"He—he—drank some cider and it made him unsteady. Some you sent up here, and it got too strong for the little fellow," she said hesitatingly.

"Humph!" mumbled Jerry.

He did what he could for the child's comfort, and returned to the store. Then he pitched the cider-press into the yard back of the store.

"Last of the stuff I will sell, and Hannibal shall come back to-night," declared Jerry.

Back came Hannibal, to look as sweet as once he had looked sour.

Jerry did not tell his customers why he stopped the making of cider—whether a stone had trigged the wheel, or the wheel was rusty and needed "iling." It is a fact, however, that the wheel never turned again. —*S. S. Times.*

When little Minnie was two years old she asked for some water, one night. When it was brought, she said, "Papa, can't you get me some fresh water? This tastes a little *withered.*"

"Mamma, who puts the tahoonery into the f'owers?" inquired Jessie, as she smelled a pink.

WORDS OF LIFE FOR EVERY DAY.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15: 7.

Thursday, Nov. 17.—With thee is the fountain of Life; in thy light shall we see light.—Psa. 36:7.

Friday, Nov. 18.—He died for all, that they which live should not hencefoth live unto themselves, but unto him which died for them, and rose again.—2 Cor. 5:15.

Saturday, Nov. 19.—The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit.—Psa. 34:18

Sabbath, Nov. 20.—Blessed is the people that know the joyful sound. —Psa. 89:15.

Monday, Nov. 21.—The eyes of the Lord are upon the righteous, and his ears are open unto their cry.—Psa. 34:15.

Tuesday, Nov. 22.—Is any among you afflicted? let him pray. Is any merry? let him sing Psalms.—James 5:13.

Wednesday, Nov. 23.—Many are the afflictions of the righteous; but the Lord delivereth him out of them all.—Psa. 34:19.

"The Epistle to the Hebrews I committed to memory when a child; I recommitted it when a man; I have repeated it many a hundred times; and so enamoured am I with it that I lately spent the great part of a day in thinking upon one or two verses in these two chapters (viz 9th and 10th). They afforded me a feast while riding forty miles."—*Alexander Campbell.*

TEMPERANCE NOTES.

The portrait of Mrs. Hayes, presented by the Temperance Association to the White House, and which hung in the East Room for some time after President Garfield's inauguration, is expected to be returned there this month, it having been sent to Paris that steel engravings might be made from it.

A London magistrate has offered a high premium on drunkenness by discharging a man arrested for non-payment of cab fare on the ground that the cabman must have seen that the man was drunk, and therefore incapable of making a contract.

The smoking-room in ocean steamers is the demoralizing feature of the ship. The amount of liquor which the steward carries into it is simply appalling; while the gambling which goes on there from morning till night is a proper subject for investigation by whoever has supervision of the morals of the high seas. For my part, I cannot understand why, if lotteries are forbidden in New York and Liverpool, they should be tolerated on a ship plying between those two ports. I do not need to comment on the fact that the winner of yesterday's pool, amounting to eight or nine pounds sterling, was a young girl eighteen years old.—*Christian Union.*

Dr. Cuyler says in a recent letter, "If you draw a line across Europe you will find that nearly all the drunkenness exists to the north of the fiftieth degree of latitude. There is some intemperance in the south of Europe, but it is not common. As you go north the havoc of the bottle increases; and after all the observations I have made I am persuaded that the nations in which drunkenness most abounds are Great Britain, Ireland and America. Possibly Russia may be added to this disgraceful list, and also those tribes of American Indians who have had too much contact with the whites.

"Does prohibition prohibit?" In answer to this question it may at least said be with perfect truth that prohibition very seriously discourages the unrighteous traffic—certainly interferes with it more than the license system has done. While at Wichita [Kansas] we made, for our own satisfaction, a slight test of the matter. We asked a drug clerk, incognito, whether it was possible to get "any thing to drink" anywhere about.

"Not in this town," he answered, "this is one of the worst places in the State;" and what he meant by the latter part of this remark is evident from the sentence added, in a quiet tone—"the temperance people watch you everywhere."

It is a fact that so careful are whisky vendors in most localities compelled to be to avoid detection that the costs of watchfulness are somewhat beyond the receipts from sales.

At Florence we found the villagers without a town marshal. They had found one quite necessary the year before, but the closing of the dram shops had greatly changed the life of the place. The policeman's occupation was gone. His fellow-townsmen had, therefore, very wisely concluded to dispense with his services. Some statistics presented in the Lawrence daily press caught our eye. Therein it is shown how in that city the number of arrests since the passage of the new law have been one-half what was set forth in the court books during the same length of time before; and during one month, when the statute was more rigidly enforced, the catalogue of imprisonments was one-third what it was formerly.—*Standard.*

The Morgan Monument.

THE BOSTON DONATION.

New York, Nov. 5, 1881.

While in Boston this week I spent an evening with Mrs. M. E R. Jones, who is a thoroughly Christian business woman, already known to reformers as a liberal and staunch friend. Her early impressions were averse to the lodge and when she witnessed the riotous conduct of the Masons in Music Hall, those impressions deepened into a positive and strong aversion. She immediately took the field and began an active campaign against the lodge, which she is pushing with wisdom and success. She takes a deep interest in every department of the National Christian Association's work, but is specially desirous that the Morgan monument enterprise should be consummated at an early date, and that a monument worthy of the man and his deeds should be erected to his memory.

After carefully canvassing the matter, she drew her check for *five hundred dollars* in addition to a former gift of fifty dollars for the same purpose; thus furnishing nearly one half of the sum already paid in. Mrs. Jones intends by her liberality: First, to aid in a good object; and second, to incite others who have means intrusted to their care, by example, to like generous conduct. Her judgment is that not less than three thousand dollars should be invested in this way, and that it would pay a larger per cent. to the cause than in any other.

The little that has already been said and done about this matter has sent a shiver through the whole Masonic body, and I find every *lover of the craft* extremely nervous whenever the subject is spoken of. Our wealthier friends have generally turned their offerings in other directions, and hence the amount subscribed is mostly in small sums. But here is an example worthy the consideration of men of means, and which it might be well for some to imitate.

You have noted the action of the committee at Willimantic, published in the *Cynosure* of Nov. 3. In the line of that action I would suggest that a meeting of the New York State Association be held in Batavia the last week in January, 1882; that the subscriptions to the Monument Fund close on the second day of that convention; that the contract for erecting the monument be then and there let on the most desirable bid; that it be completed before the first day of September, 1882, and that when the National Association adjourns at Galesburg it do so to meet at Batavia on the anniversary of Morgan's abduction, to unveil the monument with appropriate ceremonies. This seems to me the most feasible plan, but others may suggest something better.

Previous engagements will prevent me from giving any personal attention to the work earlier than the 15th of January. Friends desiring to give *much or little* would have ample time to send in their donations. Those specially interested in other States could make arrangements to be on the ground; the local sentiment aroused and numerous and important facts gathered up from surviving members of the "Old Guard;" the "Monument Builders" and the general public notified, and a *telling* programme arranged, so that impressions would be made on the public mind and an influence set in motion that would be more enduring than the monument itself, which would furnish an occasion for a grand rally of the opponents of the "Secret Empire" whose bloody act they meet to rebuke.

Hundreds who have *little to spare from daily necessities* have sent in their mites. Shall we now hear of those who can give of their abundance, according to the measure of their ability? May the Lord "establish your thoughts" and lead each one to prompt and cheerful conformity to his will.

J. P. Stoddard.

RECEIPTS FOR WEEK ENDING NOV. 12.

J. F. Brooks, 75c.

J. Fulwiler, Wm. Mahan, Geo. Hiser, 50c. each.

Wm. Lindsey, A. W. Mahan, C. C. Mahan, D. L. Meeley, W. D. Johnson, Mrs. S. R. Johnson, Geo. Clayton, 25c. each.

W. A. Stark, S. Stark, 20c. each.

D. Ashabran, 23c.

Lou. Johnson, Syntha Sloan, 10c. each.

Mrs. M. E. A. Jones, $500 00.

L. R. Wilbur, J. Kumler, $1.00 each.

Total, $506.83. Grand total, $1,210 18.

The Leaflet and Star.

Richmond, Ind., Nov. 9, 1881.

Pres. J. Blanchard,

Dear Brother:—The *Cynosure* of Oct. 27, in its notice of the *Reform Leaflet*, does me and others great injustice, as will appear from the following facts:

1. The purpose to publish the *Reform Leaflet* was communicated to Dr. Davis, Rev. W. O. Tobey, and several other leading members of the conferences before the proposed Chambersburg weekly was talked of.

2. So far from the *Leaflet's* publication being objected to, it received the hearty approval of nearly, or quite, all of them, and the *substantial* support of Dr. Davis and others.

3. The *Leaflet* is a quarterly, very inexpensive, so as not to interfere with the circulation of any other publication.

4. Leading men of the conferences, and many others, have approved the *Leaflet* warmly, since its publication, and none of them objected to it as antagonistic to any other publishing enterprise.

5. That Bro. Tobey knew of my purpose to publish the *Leaflet* (and monthly also) before he thought of the Chambersburg weekly, and has never suggested that I forego the enterprise, shows that he has not regarded the *Leaflet* or the *Richmond Star* (a small monthly) as standing in the way of his proposed large weekly. Yours truly,

Milton Wright.

Religious Intelligence.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.
West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek, Wis.; Spring Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Mt. Moriah Baptist Association of Mississippi.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

—Prof. Robert Stewart, one of the secretaries of the Boston National Convention, has just started on a special missionary work in India. It will be remembered that, with Dr. Dales of Philadelphia he last season made a tour of all the foreign mission agencies of the United Presbyterian church.

—In a letter dated Nov. 10th from Mobile, Bro. Hinman speaks of a kind reception there and plenty of work in prospect for two weeks. The St. Louis Street Baptist church is holding a protracted meeting, and he expected to preach several evenings last week for that congregation.

—The Northern Indiana Eldership of the Church of God, which is represented by the *Gospel Standard* of Auburn, Ind., met lately at Beaver Dam, Ind. Elder J. S. Shock was elected chairman and Elder I. W. Lowman, clerk. The *Cynosure* was requested to put this organization on the list of churches opposed to ledgery which we rejoice to do. Bro. Lowman, who is editor of the *Standard*, is president of the Indiana State Anti-masonic Association.

—We have received an interesting letter from Bro. Joseph Galloway of Okahumpka, Florida, relating his experiences in Christian effort in that remote region. It will find a place in our next.

—At the session of the American Missionary Association at Worcester Mass., the Finance Committee made a formal call for $300,000 for the coming year. In response an unknown individual sent $2,000 to the platform, with a note stating that $1,000 was for the Association and $500 each for Berea College and Hampton Institute.

—Dr. Henry Foster, of Clifton Springs, N. Y., says the *Advance* whose Sanitarium is so well and favorably known the country over has made a gift of the entire property, valued at from $300,000 to $400,000, to a Board of Trustees, whose members shall be of the different evangelical denominations, including always a Secretary of each of the denominational Foreign Missionary Societies, to be devoted forever to the gratuitous treatment of missionaries and ministers, with their families, who are dependent upon their salary for support, and also of teachers and church members unable to pay for treatment.

—The Theological Seminary at Dayton has lately received the gift of a bell through the enterprise of the students.

—Aid is asked for United Brethren families living in Southern Nebraska, whose crops were destroyed by hailstorms last season, and by drouth the year previous. Many families are suffering.

—A fine new church was dedicated Oct. 30, in Cedar Rapids, Iowa. Funds for its construction were raised by Bishop Wright and Rev. M. R. Drury, now editor of the *Telescope*, but former pastor.

—The United Presbyterian Synod of Iowa, lately meeting at Crawfordsville, was called upon to recommend a life insurance organization known as the C. M. A. A. of the U. S., which, presumably, resembles the Knights of Honor or some of the numerous Pennsylvania mutual companies, for sustaining which the *Highway of Holiness* reproved United Brethren preachers. The Iowa Synod took the following action:

"2nd. Whereas in so far as it does assume the functions of the church,

that is to form Christian brotherhoods, to give moral and material aid to its members and those dependent on them, and thereby take away the seeming necessity that many young men starting out in business feel, to enter some one or other of the secret oath-bound brotherhoods, it is not needed and is objectionable; and

"3rd. Whereas, in so far as it assumes the functions of a Life Insurance Company it is outside the work of this Synod. Therefore,

"*Resolved*, That we cannot sanction or recommend it."

The Mississippi Conference.

Columbus, Miss., Nov. 7, 1881.

Dear Bro. K.—The meeting of the Associated Churches on Saturday last was an excellent one, and indicates a marked advance in the reform sentiment. The attendance was not large but very good and embraced the leaders of the colored people. Rev. J. W. Brownlee is a colored M. E minister. He presided with dignity and propriety and gave us an excellent address. Several other brethren spoke briefly and an excellent and harmonious spirit prevailed. It was plainly shown that Freemasonry was the great enemy of free speech, and that the spirit of caste, of secretism, and mob violence were one and the same.

The meeting closed with a good dinner which the ladies had kindly provided and of which all partook with heartiness. If there were not twelve baskets full left there was at least quite enough for all.

Yesterday I rode in the rain to Hopewell Baptist church and preached on the lodge to an attentive congregation. The Sabbath previous I had preached at Cedar Grove. At Hopewell I saw palmettos growing thickly in the woods, showing that we are in the South land. I think this about the northern limit of the palmetto.

H. H. Hinman.

SECRETARY'S REPORT.

Ridgeway Academy,
Lowndes Co., Miss., Nov. 5, '81.

At the special meeting of the Associated Churches of Christ Rev. J. W. Brownlee was chosen president. Some time was spent in religious exercises.

The churches represented were: College Church of Christ, Wheaton, Ill.; Pleasant Ridge Congregational, Sanford county, Ala; Brownlee church, Hopewell Missionary Baptist, Salem church, Cedar Grove Missionary Baptist, all of Lowndes county, Miss. Jesse Davis was corresponding member.

A committee was appointed, and the following resolutions were presented, discussed at length and adopted:

We, the ministers and delegates of the Associated Churches of Christ, assembled in convention at Ridgeway Academy, Lowndes Co., Miss., hereby declare:

Resolved, 1. That we renew our earnest condemnation of Freemasonry and all other secret societies, and especially their toleration in the churches. We regard them as unfavorable to public morals destructive of civil equality, and tending to supplant and destroy the churches of Christ.

2. We regard the right of free speech as essential to good government and true religion, and that all attempts at coercion and intimidation, whether North or South, are an outrage against Christianity and civilization.

3. We send greeting to all churches and Christians who love our Lord Jesus Christ in sincerity, and who "have no fellowship with the unfruitful works of darkness, but rather reprove them," and we rejoice that the churches of the South are beginning to awake to the enormity of opening their doors and pulpits to those who have sworn to a Christless religion.

4. That we deplore the evils of intemperance and the use of intoxicating drinks, but we regard the churches of Christ as as the Divinely appointed and only legitimate agencies for the removal of this and all other moral evils, we urge on the churches and ministry increased attention to this matter.

5. That we enter our earnest protest against all social, political or religious organizations that are founded on the spirit of caste, and make distinctions on account of race and color as unconstitutional and anti-Christian, and we will use all lawful and wise means for their reformation.

The convention then ordered that the minutes of this meeting be sent to the *Christian Cynosure* for publication, and then adjourned to meet at Ridgeway Academy, Lowndes Co., Miss., on the first Wednesday in December, at 11 A. M

J. M. Feemster, *Sec.*

News of the Week.

—Secretary Blaine will not make a trip to Europe during the coming winter. His new house at Washington will be soon completed, and he will occupy it during the winter.

—It is expected that Judge Folger will make a good many removals on assuming his place as Secretary of Treasury.

—Gen. Sherman has ignored the instructions of Secretary Lincoln in giving his annual report to the press without submitting it, as he should have done, to his superior, and there is trouble in consequence.

—All the personal effects of the late President Garfield, including his books, pictures, etc., have been removed from the White House to the Baltimore & Potomac depot for transportation to Mentor. The Alderney cow presented to the President will be sent on the same train with the goods.

—The Naval Advisory Board which has been considering the reorganization of the navy, reports to Secretary Hunt that there are now only twenty-one ships of war efficient or worth repairing, and recommends the construction immediately of forty-one ships of various classes. The cost of the forty-one vessels is estimated at $31,000 000, and it will take eight years to finish them.

—A committee of Chicago commission merchants, proposes to prosecute every retail grocer of this city who sells butterine for butter. It is believed that one-fourth of the retail men are liable to prosecution.

—The new fast train from New York to Chicago by the New York Central road made the run from New York to Buffalo in ten hours and forty-nine minutes, including stops at Albany and Rochester for passengers.

—Col. Cook, of the prosecuting counsel in the star-route cases, says that the cases will not be abandoned. The cases will be brought up in the police court in a few weeks, when it is expected that the ringsters will be held to the next grand jury. Col. Cook and his associates have no faith in the present grand jury.

—The New York Michigan relief fund now amounts to $125 945.

—The cotton crop of Georgia this year is about 30 per cent short of the crop of last year.

—There will be two colored members in the next Virginia Senate and eleven in the House.

—By the collapse of two three story tenement houses at the corner of South Fifth avenue and Grand street, New York, Wednesday morning, ten of the occupants were killed, several fatally and others seriously injured. The buildings were of brick and about fifty years old. The foundations were rotten, and the buildings have been considered unsafe for some time.

—The damage done by the recent overflow of the Mississippi in the Warsaw drainage district is estimated at $600,000; in the Indian Grave district at $750,000; in the Soy Island district at $1 000 000; in Quincy Bay and city, $30,000; in and about Alexandria, Mo., $250 000; and at Keokuk and vicinity $100,000. The total damage is estimated at $3,005,000.

—Julius Stark has been sentenced at Antonio, Tex., to ten years imprisonment for robbing the United States mails. William Peltey, for a similar offense, was sent to the penitentiary for life. In Chicago such thieves are pardoned.

—The State House at Austin, Tex., was destroyed by fire Wednesday. The archives of the Republic of Texas, the battle flags, and the Alamo monument were destroyed The fire is supposed to be the work of incendiaries The loss is estimated at $300,000.

—The Republicans have made large gains in Maryland, electing Republican officers in many of the counties. The Republicans will have eleven members of the State Senate, against seven last year, and have made large gains in members of the Assembly.

—The brush fires in Ontario during the past season destroyed between $10,000 000 and $15,000,000 worth of property.

—A great part of the town of Woodstock, N. B., was destroyed by fire Friday morning. The conflagration is believed to be the work of incendiaries, as the fire broke out at several points far apart. About eighty houses and the Baptist and Episcopal churches were destroyed. The loss is placed at $80,000 and the insurance at $32,000.

—At the opening of the polls at Marion, Miss., a dispute arose between the whites and some colored men. The latter were armed, and opened fire on the whites, killing four and wounding three of them. The colored men sought refuge in the house of their leader, where they held a sheriff's posse at bay most of the day, and finally escaped to the woods.

—The King of Ashantee had two hundred young girls killed recently in order that he might obtain their blood for use in mixing mortar for the repair of the state buildings. The report of the massacre is made by one of the intended victims who succeeded in making good her escape.

—Gambetta's platform, or programme, is said to be: A reduction of the military service from five to three years; the abolition of the one-year volunteering service; the fixing of the standing army at 600,000 men; the formation of a separate colonial army for service in Algeria, to be recruited by enlistment from those who have served in the regular army.

—Bismarck's organ the North German *Gazette*, says that there must be an immediate dissolution of the new Reichstag, an inharmonious government, or a temporary union of incompatible elements under the leadership of the Government. In any case, the *Gazette* says, a dissolution cannot be long delayed. Four Progressist meetings were dispersed by the authorities Tuesday night.

—During the month of October 490 agrarian offenses were committed in Ireland, of which only 32 were committed in Ulster, while Munster contributed 223, Connaught 133, and Leinster 102.

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LESSON IX.—Nov. 27.—THE SERPENT IN THE WILDERNESS.

SCRIPTURE.—Numbers 21:1-9.

[From Pilgrim Commentary.]

NOTES.

"Arad" (place of fugitives) was situated about twenty miles directly south from Hebron, and nearly sixty miles north of the supposed site of Kadesh. The hill on which it stood is still called Tell Arad, or, Hill of Arad, and shows one or two ruinous cisterns.

"The South." This word is not used here as the name of one of the points of the compass; but it is used, as often in the Old Testament histories, as the name of a particular region of territory, just as "the South" is in our own country. Negeb, or, the South, was the hilly region immediately south of the mountains of Judah. Beyond this, toward the south, lay the plateau of el Tih, or the wilderness of the wanderings, on the northern edge of which the Israelites fixed their camp at Kadesh. And south of this stretched the broad sandy tract which separated the whole country from the mountains of Sinai. The South was once well cultivated, filled with vineyards and gardens, and was thickly inhabited. Traces of many large towns are still to be seen in it. And the wilderness of Kadesh was vastly better supplied with water and pasturage than it now is, and furnished ample means of subsistence for a great multitude.

"Vowed a Vow." The vow here taken was one of a peculiar kind, in which that with respect to which the vow was taken was "devoted unto the Lord," as it was called; that is those who took the vow bound themselves under the most solemn curse, to destroy it utterly (Lev. 27:28, 29; Acts 23:12).

"Mount Hor." Literally, "the mountain,"—so called because the one conspicuously eminent above all the rest. It is situated on the east side of the Arabah, in the Mount Seir range, about midway between the Dead Sea and the Elanitic Gulf. It is forty-eight hundred feet high, above the level of the Mediteranean, and about four thousand feet above the Arabah. Upon its summit Aaron died (chap. 20:27-29), and his tomb is still shown there. From this the mountain derives its present name, Jebel Harun, Peak of Aaron. From the foot of this mountain the Israelites were obliged to travel southward down through the Arabah, along the skirt of the Mount Seir range, almost to the Elanitic Gulf, before they could round the mountains.

"The Red Sea." The part of the Red Sea here meant is, the Elanitic Gulf, or eastern arm, now known as the Gulf of Akabah. At the head of this gulf was Ezion-Geber, where the Israelites had encamped before, on their march from Sinai (chap. 33:35), long afterwards the port of Solomon's navy (1 Kings 9:26).

The Land of Edom." Edom was another name for Esau, the twin brother of Jacob (Gen. 25:29-34); and the Edomites were his descendants, and therefore cousins to the Israelites. They inhabited the long mountain range running along the eastern edge of the Arabah almost all the way from the Dead Sea to the Elanitic Gulf. The Moabites inhabited the mountainous region on the north, and the desert came up to the foot of the mountains on the east. The capital of the country was Bozrah; its most curious city was Petra. The mountain range was originally called Seir, that is, rugged.

"Because of the Way." Not only because of the length of it, but also because of the horrors of it. "The low-lying plain of the Arabah, which runs between steep mountain walls from the Dead Sea to the Red Sea, would be most likely to furnish the Israelites with very little food, except the manna which God gave them; for although it is not altogether destitute of vegetation, specially at the mouths of the wadys and winter torrents from the hills, yet on the wholeit is a horrible desert, with a loose and sandy soil, and drifts of granite and other stones, where terrible sandstorms sometimes arise from the neighborhood of the Red Sea; and the want of food might very frequently be accompanied by the absence of drinkable water."—(Keil.)

"The Lord Sent." Probably providentially and not miraculously. The snakes in he neighborhood of the Elanitic Gulf are still very numerous. "The sand on the shore showed traces of snakes on every hand. They had crawled there in various directions Some of the marks appeared to have been made by animals which could not have been less than two inches in diameter. My guide told me that snakes were very common in these regions, and that the fishermen were very much afraid of them, and put out their fires at night before going sleep, because the light was known to attract them."—Burckhardt.

"Fiery Serpents." Schubert states, in his Journey from the Akabah to the Hor, that "in the afternoon a large and very mottled snake was brought to us, marked with fiery spots and spiral lines, which evidently belonged, from the formation of its teeth, to one of the most poisonous species. It was dead, and on account of heat, decomposition had already commenced. The Bedouins say that these snakes, of which they have great dread, are very numerous in this locality."

"He Lived." All attempts to explain this result by reference to natural causes have thus far been simply absurd and puerile. The healing was purely miraculous, by direct interposition of divine power. "For he that turned himself toward it was not saved by the thing that he saw, but by thee, that art the Saviour of all" (Wis. 16:7). The pertinency of the illustration, as Luther has pointed out, lies in the three facts that Christ like the serperent was made in the likeness of that which was destructive and evil, without being such himself (Rom. 8:3; 2 Cor. 5:21; Gal. 3:13); that Christ, like the serpent, was set forth in the sight of all (John 12:32; Col. 2:15); and that the looking to Christ with the eye of faith, like the looking at the serpent with the bodily eyes, brings salvation (Isa. 45:22; John 6:40, 47). The brazen serpent was taken by the Israelites to Canaan, and there preserved till the time of Hezekiah, who had it broken in pieces because the people had long burned incense before it in idolatrous worship (2 Kings 18:4).

—Beware of that daughter of pride, enthusiasm. Do not easily suppose dreams, voices, impressions, visions or revelations to be from God. They may be from him, or from nature, or from the devil. "Believe not every spirit, but try the spirits whether they be of God."—Wesley.

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Books and Tracts sent during the week ending Nov. 12, 1881.

By Express.

S P A Lindahl, G W Burchell, E S Bullis.

By Mail.

A Smith, J B Marston, W H Loudin, J C Vance J H Dearling, J R Newman, A F Ronnebeak, L I Wicker, M L Case, R O Smith & Co, B Landon, A A Crowell, Wm Eberhardt, W H Ewald & Bro, W W H Luden, Isaac Seas, G D Loring, Robt Gordon, J J Hamman, H Sutton, G M Smiley, P Baldwin, W H Makeavey, B Hulsebus, R A Dittmar, A Benham, J Lewis, L H Hand, A J Kraft, J K Russell, J E Ross, L B Snoenfields, G Lenke, C Martin, J P Sims, H V Kittridge, G M Payfer, F Brown, J W Newell, F M Rarlow, J F Brooks.

Donation to Tract Fund.

L R Wilbur, $1 00.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Nov. 12, 1881: J F Brooks, A Benham, J H Bartlett, J Ball, S Barker, G W Dinnis, R D Doolittle, J O Doesburg, H H Hinman, W D Johnson, W Jenks, J Kennedy, H L Kellogg, H Koehler, J Kumler, S P A Lindahl, P R Moore, E C Noe, W Plant, J Power, C Quick Mrs M Rood, W H Riley, C B Sherk, J P Stoddard, Sub News Co, J S Trask, F H Whittaker, E W Wheeler, W Wing, L I Wicker, L R Wilbur, E Manville.

—The Protestants in English-speaking countries are steadily increasing their ratio. In 1801, the Roman Catholics in the United Kingdom and the United States were about 6,000,000 to 15,000,000 Protestants; that is, they were a little less than one in three of the population. In 1880, the Roman Catholic population of the two countries is 12 000 000 to 74,000,000 Protestants; that is, in the eighty years, from a third it has come down to barely a seventh of the whole.

MARKET REPORTS.

CHICAGO, Nov. 14, 1881.

GRAIN—Wheat—No. 2			1 80½
No. 3			1 17
Rejected			94
Winter			1 36
Corn—No. 2			60½
Rejected			57½
Oats—No. 2			43¼
Rye—No. 2			1 07
Bran per ton		13 75	15 00
Flour—Winter		6 50	7 50
Spring		3 75	6 75
Hay—Timothy		13 00	18 25
Prairie		9 00	14 00
Lard per cwt			11 25
Mess pork per brl			16 20
Butter, medium to best		18	37
Cheese		8	13
Beans		2 00	3 50
Eggs			24
Potatoes, per bu		60	1 05½
Seeds—Timothy		2 55	2 58
Clover			5 00
Flax			1 48
Broom corn		5	9
Hides—Green to dry flint		7½	15
Lumber—Clear		42 00	55 00
Common		13 50	17 00
Shingles		3 20	3 55
WOOL—Washed		32	42
Unwashed		16	29
LIVE STOCK—Cattle extra		5 90	7 00
Good		5 00	5 75
Medium		4 00	4 75
Common		2 00	3 75
Hogs		4 25	6 60
Sheep		2 75	4 75

New York Market.

Flour	$5 00	9 00
Wheat—Spring	1 26	1 46
Winter	1 26	1 46½
Corn	60	74
Oats	45	55
Lard		11 60
Mess pork		17 50
Butter	15	38
Cheese	8	12
Eggs		27
Wool	16	48

DONATIONS TO NATIONAL CHRISTIAN ASSOCIATION.

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Mrs. A. E. Jenks for Elder D. P. Rathbun, 45c., and for Southern field, 50c.

Hon. Sam'l Plumb, $50.

O. C. Blanchard, $10.

J. Kumler for those who are efficient and faithful as lecturers in Southern field, $2 00.

W. I. PHILLIPS, Treas.

—The London *Times* estimates the money and trade loss to America through the decline of American shipping at $80 000 000 yearly. The leading organ thinks that American competition with European Agriculture will increase, and hints that it is not wise in England to permit it.

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CHICAGO, THURSDAY, NOVEMBER 17, 1881.

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J. BLANCHARD Editor.
H. L. KELLOGG, Mrs. E. A. COOK, } Associate Editors.

The Christian Cynosure.

EXTRA!

Thirteenth National Convention.

The National Christian Association, employing the press and other agencies for the removal of secret orders, will hold a National Convention in the city of Galesburg, Ill., on the 1st and 2nd of December prox. Addresses will be made by some of the ablest speakers who have given this subject their attention, as Rev. John G. Fee of Berea College, Kentucky; Pres. J. Blanchard of Wheaton; Prof. T. R. Hasselquist of Moline, Ill.; Mrs. L. H. Plumb of the Illinois State W. C. T. Union; Prof. L. N. Stratton Wheaton Theological Seminary; Rev. D. McFall of Boston; Rev Wm. Johnston of College Springs, Iowa; Rev. D. P. Baker of Chicago; Prof. W. O. Tobey of Dayton and others. It is the purpose of the N. C. A. Board to make this a notable meeting in the progress of this reform. The friends of Galesburg welcome the meeting and will not lack in hospitality, and reduced fares are given on the leading railroad line. God is time after time calling upon our nation to acknowledge his Son, whom the lodge by name or practice rejects, and to keep his ordinances which it travesties. The Lord Jesus Christ will not be supreme in the churches while they fellowship a system hostile to him; nor will the nation confess him while its affairs are controlled by the lodge power. Let us come up to this convention in the name of Him who is the Conqueror, the Lord of lords and King of kings, and take wise counsel in the things that pertain to his kingdom.

A. M. Milligan, D.D.

President.

To the Reader.

Your attention is respectfully called to the facts set forth in this extra. 1. The opening of a headquarters for a New England Board, auxilary to the National Christian Association, in Worcester, Mass. 2. The demand coming up from the South for men to set up the Gospel of Christ against the secret lodges. This great work is just begun. Rev. H. H. Hinman is, as yet, the only employed agent. He begs for more helpers. In Mobile he reports that secret societies by the score have sprung up, almost smothering the churches, until, in self-defense, the latter have disfellowshipped them.

The report of Prof. Bailey of the Worcester meeting of the Am. Missionary Association with the sketch of that society's origin, and the story of a Ku-Klux visit upon the Southern agent of the N. C. A. should send this call from the South like a bugle note through the land.

We ask of New England Christians a considerate regard for the work of the National Christian Association in its effort to expose and remove the secret lodge system.

Prof. E. D. Bailey, Worcester, Mass., will gladly furnish any other information.

New England Office of the N. C. A. Opened in Worcester.

Inquiry is eagerly made by correspondents as to the action of the New England meeting called in connection with the Connecticut State Convention. There was great unanimity in the minds of those in attendance at the meeting, as also in the letters of those who failed to come, favoring the organization of a New England Board. The reasons for such a Board and the need of it, are so obvious that it is probable no one, having the interest of our work at heart, will fail to give instant consent. The only question seems to be *how* the Board shall be organized, and, so far as I know, there is no difference of opinion here, but only a desire to secure the the best ends in the best way. Shall it be an independent Board, without alliance, or shall it be auxiliary to the N. C. A.? The most part (perhaps all) incline to the latter mode for sufficient reasons. (1) The Eastern and Western work are, and of necessity must be, for the present at least, intimately connected, and, therefore, there should be such unity of organization as will promote harmony of council. (2) The N. C. A. has already in its treasury funds bequeathed to it for use in New England, and it is important that the N. E. Board should sustain such relation to the National Board as will make it possible to disburse these funds through them. Other bequests are already supposed to be in writing which must pass through the same channel. (3) The National Board is already on such a footing as to make its support very important in the inception of this work. If wisdom should ever dictate a separate and independent existence, it could be severed hereafter better than now. For these and other reasons it has been deemed advisable to proceed in the direction of an auxiliary Board. Accordingly the New England meeting at Willimantic, appointed a committee of three persons, one of whom is an attorney, to examine the legal phases and effect the organization. It was proposed that Massachusetts have three representatives on this Board, and the other New England States which are organized have two each. The States not now organized shall have two each when they become so. The Willimantic meeting nominated persons for this Board who are so located as to be easily communicated with or called together. Their names will appear in due time.

The committee appointed to look after the details has made good progress, and will be able to submit a proposition to the National Board as soon as that body can be convened for consultation. The N. E. Board may be considered a fixed fact, and the announcement of it ought to be hailed with delight. Meanwhile let those interested in the movement freely make suggestions in order that the organization may crystalize in the best possible form.

The fact is, I am even now writing from the headquarters of the New England Board of the N. C. A.! Yes, our cause has a place to rest its foot in New England. Here, in an office 25x30 in dimensions, on a prominent street in Worcester, on the second floor of a brick block, this "Wandering Jew" has established himself. This is not done to forestall the Board in anything they may wish to do, but it is done to promote and hasten the organization of the work. The time seems ripe for an aggressive movement, and we must not stand on ceremonies. A full assortment of books is on exhibition at the office. During the session of the A. M. A., about 2,000 tracts were distributed and a large number of *Cynosures*. The ministers and delegates at that meeting manifested much interest in the movement. Our cause is popular in the pastor's parlor if not in his pulpit. A reform which slumbers in the hearts of the people cannot long be delayed. But whether the struggle be brief and the victory speedy, or severe and long, our duty remains the same. The condition of the churches demands immediate action.

E. D. Bailey.

Night Riders.

BRO HINMAN VISITED BY A TROOP AND WARNED OUT OF MISSISSIPPI.

Caledonia, Miss., Nov. 4, 1881.

Dear Bro. K.—Some men seek greatness, and some have it thrust upon them. Haply I am one of the latter.

Since I have been here I have felt constrained to confine myself entirely to evangelistic labors. I have been holding a series of meetings among the colored people of the Piney Grove church and in the academy. A few white people have attended, some of whom sympathized with my work, and others did not. I have not said one word on political matters. I found the colored people generally ignorant of the fact that there was an approaching State election and manifesting no interest in the result. So far as I know they are entirely hopeless of success in the present condition of affairs.

I had preached last night in the academy and dismissed the meeting about nine o'clock. I at once started for Miss I. Feemster's on foot, as the night was cool. Just as Miss I. and Bro. J. M. Feemster were starting a company of horsemen rode up and seized Bro. F.'s mule, and demanded where "that man Hinman" was. He told them I had gone on.

I soon reached home (about a mile away) when the company arrived and called me out and demanded if I was poisoning the minds of the colored people. They said I came there just on the eve of an election, and they had reason to think that it was to stir up the colored vote. They said that the wealth and the intelligence controlled the vote of the State and they would fight, every man of them, to keep it so. That this was a white man's country, and must remain so. They said the factories of the North controlled the vote of the North, and the wealth of the South would do the same here.

I told them I had said not one word on political matters, nor had I said anything to influence any man's vote, yet I claimed the right to say what I pleased on political ques-

tions, and that their coming to call me to an account was an *outrage.*

They said I had advocated mixed schools. I told them that when here a year ago I had said that the best way to break down the color line, was to have a school that would receive all persons of good character, and that I thought so still, but that I had said nothing about it since I had been here this time.

But, they said, I had preached to the colored people, and they had preachers enough already. I told them I came to preach to the colored people. "But," said the leader, "you have not visited among the white people. You have not called on me." I told him I did not come here to pander to any class of people.

They wanted to know if I had denounced the laws of Mississippi. I told them no; but if they wished my opinion I thought they might be greatly improved. They told me they did not want me here, and invited me to leave the State. I told them I should leave when I got through my work. I had broken no law. They were strong, I was weak—and was wholly in their power, but I claimed the protection of the laws of the United States and of the State of Mississippi.

They then said that if I had preached nothing but the Gospel, and would promise them to preach nothing but the Gospel, they would not interfere with me. I told them I would make *no promise whatsoever.* Then they cried out, "Put him on the cars and send him off!" Several dismounted and gathered round me. The leader laid his hands on me (but not with violence) and commanded Miss Feemster to go into the house. I felt perfectly cool, and told them I wished them to come and hear me preach; that I had not broken the law and would not admit their right to exact any promise; but I would publish fully to the world what they had done.

Failing to intimidate anybody, they briefly consulted, and then took up decidedly the most ludricrous part of the programme. One of the company is a magistrate. I believe him to be the instigator of the entire proceedings. He rode round to the front, meaning to have us think he had come from a distance, and asked the crowd why they were assembled. He assured Miss Feemster and myself we should have his protection. The crowd then dispersed after repeatedly telling me I would be closely watched. The magistrate remained and said that he would protect me, and that if had had his pistol he would have arrested the whole crowd. I do not believe a word of it. He and the rest were in every way kindred in spirit.

This company claimed to represent the "Democratic Executive Committee," and that they had been instructed to wait on me. Considering that I am not a politician, and have voted at but one Presidential election since 1856, this was a great honor.

But let me say that I regard Freemasonry, Ku-Kluxism and Missisippi Democracy as different modifications of the same thing. It means *contempt and hatred* to the Constitution and laws of the United States so far as they are designed to protect the negro in his social and political rights; and ostracism and oppression to all Northern men who come here to teach colored people. The great and radical defect is in the religion of this people. Some of the crowd that came last night I understand were church members! They spoke in the highest terms of certain ministers who acquiesce in the abominations of the lodge and the wrongs done to the negro. They seemed very anxious to have the Gospel preached, but they seem never to have had the slightest conception of a religion which does justly, loves mercy, and walks humbly before God.

I lately attended a prayer meeting in the city of Columbus. The pastor is an able man, but there were but two of his members present to take part. White line churches must reform or die. They do not seem likely to reform. Christ has said, "Whoso shall offend one of these little ones that believe on me it were better for him that a millstone were hanged about his neck and he were cast into the sea."

H. H. Hinman.

The American Missionary Association.

We call special attention to the admirable letter of Prof. Bailey on the A. M. A. If it errs at all,

"It leans to virtue's side."

the virtue of candor and gentleness. When the American Missionary Association was started, it was as difficult for the American Board for Foreign Missions and American Home Missionary Society to say or do anything against slavery, as it now is for the American Missionary Association to act against the lodge. Slavery then ruled the country and dictated to the churches, as the lodge does now. Secretary Strieby was among the foremost then to condemn the derelictions of the old boards. He, as did Joshua Leavitt, Lewis Tappan and others, held that a Gospel missionary society ought not to admit fundamental immoralities into its fellowship, as the American Board had slaveholders among its corporate members, as Gen. Cooke of Virginia; and to have slaves owned by its missionaries as Mrs. Wright of the Choctaw nation and others.

Dr. Badger, Secretary of the American Home Society, was at heart an Abolitionist, and the New York committee of twenty-five soon ordered that churches from slave States, before receiving aid, should be questioned on their relations to slavery. This abolitionized that organization.

The American Missionary Association justified its origin and continuance by the known fact that the old boards were so mixed with slavery that they covered it by their fellowship, and, being the popular Christianity of the United States, they held back the ministers and churches by their national influence, and so brought on our bloody war. The motto of the new association was then, opposition to "all forms of acknowledged sin;" and "not shunning to declare the whole counsel of God." We, therefore, taxed the churches to support a new set of officers, agents, etc., etc., and added one to their annual collections.

Now the American Missionary Association is situated respecting Masonry, exactly as the old boards were as to slavery; and its behaviour is worse. The organized deism, false religious brotherhood, and blasphemous ritual of the lodge, is as clearly fundamental mischief as slavery ever was. But with its own history fresh in remembrance the A. M. A. pursues the stereotyped folly and sin of condemning the evil in words and protecting it in practice. One word from the secretaries would encourage its Southern churches and schools to require their members to abandon the lodge as a condition of membership. That would give them a slower, but purer growth. They would thus practice Moody's doctrine of separation, and obey God's command by Paul, to "Have no fellowship with the unfruitful works of darkness;" which "works" then meant the Eleusinian lodges, and now means their boasted Masonic successors.

The amiable and excellent Dr. Roy, their Southern secretary, could tell that the Ku-Klux-Klans and White Leagues, who murdered Southern Republicans by hecatombs for attempting to vote, were but Masonic lodges by a new name. Gen. C. H. Howard of the *Advance,* informed us, after his Southern tour, while the blood of loyalists was flowing and their houses and school-houses were in flames, that the Ku--Klux-Klans kept their masks and disguises in the Masonic lodges! Thus showing the two organizations to be one, and that Freemasons were the inhuman butchers of Republican voters, and burners of their cabins and school-houses. Freemasons too were the authors of the nightly scourgings and infamous brutalities inflicted upon their flying inmates, detailed at length, with disgusting horribleness, in Congressional reports.

That young colored orator at Worcester told Prof. Bailey that he was a Mason. More accurately he should have said a "*colored* Mason," member of a colored lodge. For the ex-slaves are not allowed in the white lodges and for one manifest reason, viz, that those white lodges were, and still are, in spirit, Ku-Klux. But why should the American Missionary Association, build up churches which cover with their robes of fellowship those colored lodges which practice the same demon-worship, and work by the same patterns with their white tormentors?

Now the American Missionary Association is repeating the error and sin of their predecessors. All the secretaries with their advisory committees need to do is to divorce —simply to *divorce* their churches from the lodge. So doing they might lose some *Masonic money*, but they would secure the approbation of God, and all just and holy men and women. To neglect or refuse to do this, is to make themselves silent partners in the blasphemy and blood-guiltiness of the lodge. If they say, "Behold, we knew it not, doth not he that pondereth the heart consider it; and shall he not render to every man according to his works?"

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

It is my deliberate opinion that the Anti-masonic party ought not to subside, or to suspend its exertions, till Freemasonry shall have ceased to exist in this country....

No vote is thrown away when it is cast against corrupt political parties, or to express desire for reform in the government. Always vote for a principle, though you have to vote alone, and you may cherish the sweet reflection that your vote is never lost.—John Quincy Adams.

Bernard's Appendix to Light on Masonry.

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THE NATIONAL CHRISTIAN ASSOCIATION

was organized at a national convention in Pittsburgh in 1868, and incorporated in Chicago in 1874, to make efficient the testimonies of legislatures, churches and our most eminent citizens against the secret orders. A few of these follow:

DANIEL WEBSTER.

(Letter dated Boston, Nov. 20, 1835.)

All *secret associations*, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and just government. Under the influence of this conviction it is my opinion that the future administration of all such oaths, and the formation of all such obligations should be prohibited by law.—*Daniel Webster.*

EDWARD EVERETT.

"Masonry has been actually made the instrument of the greatest evil that can be inflicted on society: the destruction of the life of a citizen, followed by systematic and successful attempts to screen the murderers, in defiance of the most vigorous efforts to bring them to justice."—*July 15, 1833.*

CHARLES SUMNER.

(Letter to Samuel D. Green, from the U. S. Senate.)

"I find two powers here in Washington in harmony, and both are antagonistical to our free institutions, and tend to centralization and anarchy—Freemasonry and Slavery; and they must both be destroyed if our country is to be the home of the free as our ancestors designed it.—*January 13th, 1854.*

D L. MOODY.

(Dec. 14, 1876, at a Bible Reading in Farwell Hall, Chicago.)

I do not see how any Christian, most of all a Christian minister, can go into these secret lodges with unbelievers. They say they can have more influence for good; but I say they can have more influence for good by staying out of them, and then reproving their evil deeds. Abraham had more influence for good in Sodom than Lot had. If twenty-five Christians go into a secret lodge with fifty who are not Christians, the fifty can vote anything they please, and the twenty-five will be partakers of their sins. THEY ARE UNEQUALLY YOKED WITH UNBELIEVERS.

WHAT IS FREEMASONRY?

Says Steinbrenner's "Origin of Masonry," pp. 13 and 14: "Masonry can and will educate the pious man to that higher religion—that religion in which all men can agree—which indeed embraces the lower religion of creeds and sects, etc." So also A. G. Mackey, adds in the American Quarterly Review of Freemasonry, 1857. "As there is a natural right, which is the source of all positive laws, so there is a universal religion covering all the peculiar religions of the world. We profess this universal religion, and consequently we welcome those who profess a particular religion, which is but a part of it."

REV NATHANIEL COLVER.

(Former Pastor Trinity Temple (Baptist) Boston, Extract from a Letter to a brother Mason, 1867.)

I am free to say that it is my deliberate opinion, that the vicious character of Masonry and its guilt-concealing and barbarous oaths are such as not only to release all men from their bonds, but also to lay upon them the solemn obligation to tear off its covering and expose its enormity. I regard it as Satan's masterpiece, a terrible snare to men. It sits at this moment as a nightmare on all the moral energies of our government, and paralyzes the arm of justice.

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The A. M. A. Worcester Meeting.

Worcester, Mass., Nov. 5, '81.

The annual meeting of the A. M. A. closed here last night, after a three days' session. The number of addresses crowded into those three days was marvellous. Among the speakers there was a goodly number of men of national reputation, who graced the occasion with their presence, and enlivened the feast with their oratory. President E. H. Fairchild of Berea College, Senator G. F. Hoar, Gen. O. O. Howard, Dr. Strieby, John B. Gough, Esq., and Dr. J. E. Roy, with a host of others, addressed the assembly at its various sessions to the great interest and delight of those who were privileged to be in attendance. The managing officers pronounce this meeting a very notable one in the history of the Association—a sort of climax. Plymouth church, said to be the largest in the city, was filled at times, especially at the evening meetings, so that the entire seating capacity was exhausted and some were obliged to stand. It was interesting to me to see the venerable anti-slavery heroes coming up from all parts of New England with tottering steps, to get one more sight at this child of their tears and prayers before they fold their hands in death and leave the scenes of their earthly strife.

Not less interesting was it to me to recognize among the most respected and deserving of these heroes, a large number (perhaps a majority) who, with palsied hands, have again unsheathed the sword for another moral conflict with a secret foe, more deadly in his purpose than the one whose destruction this meeting commemorates. The old line Abolitionists are almost to a man opposed to Freemasonry, and it did my heart good to hear them break forth occasionally, in conversation, with holy indignation at this new foe to the liberties of men. Is it not true that God has called up this new issue at this time that these old warriors may give it momentum before they die and their valor perishes with them?

The Rev. H. T. Cheever prepared with much care a resolution, mild in tone but clear in import, instructing the agents of the Association to exert an influence among the colored people in the South against joining the secret lodges. The resolution was presented to the business committee, according to rule, to secure their consent to its presentation. The resolution had already received good individual endorsement from members of the Association, and was one which met with the hearty approval of such men as Dr. Roy, whose intimate acquaintance with the needs of the Southern field has convinced him of the pressing demand for opposition to secret societies among the freedmen. Certain members of the business committee were, however, strenuously opposed to presenting the resolution and exerted their influence to prevent it. One gentleman, high in the councils and authority of the Association, remarked that it would ALIENATE MASONIC MONEY, which they could not afford to lose! And so the resolution could not be brought forward.

But a sadder fact than this came to my knowledge. The authorities brought from the South a young colored man, educated at one of their schools, as a sort of sample of their work, to read a paper at this meeting, and so far as his public appearance was concerned he certainly did himself and his instructors great credit. His address was witty and strong. I had a very interesting conversation with the young man, in the course of which it transpired that *he was himself a Mason and* HAD NEVER HEARD OF THE OBJECTIONS TO THAT INSTITUTION!

It is evident that the A. M. A. does not feel itself adequate to the carrying on of this reform, although it is equally evident that they are anxious the National Christian Association should push its Southern work vigorously and lift up a standard which they cannot carry. This wish was clearly and forcibly expressed to me by one in a position to know whereof he spoke. I am not disposed to scold the A. M. A. They are doing a noble work, *but they are not doing and cannot do, our work*, and they have candor enough to confess it. We and they have come to troublous times and need to be faithful to the work appointed us.

WHAT SHALL WE DO?

This question pressed itself upon me when I saw on every hand a recognition of the need of reform, but a feeling that the Association was inadequate to its accomplishment. The answer is plain. The N. C. A., which has always been friendly to the A. M. A., must push its Southern work. In so doing it will meet the approval of the patrons of that Association. Dr. Roy reminded me with great earnestness, of the hearty welcome Bro. Hinman received from their agents and he assured me that they wanted our agents there to agitate this reform. Brethren, we ought to spend

TEN THOUSAND DOLLARS

in our Southern work next year. I verily believe that sum spent in the circulation of our literature and lecturing will accomplish as much real good for the South as the three hundred thousand dollars spent by the A. M. A. Let our friends who are liberally supporting that Association at least divide their gifts, for their work without ours will soon come to naught. An enemy is destroying their work and we are deployed to meet the foe. May God give us a response in liberal donations is my earnest prayer.

E. D. Bailey.

A Monument to William Morgan.

A fund is being raised for a monument to the Masonic martyr of 1826. A Boston lady lately contributed $500, and about $1,000 is desired to complete the work. Contributions received at the office of the *Christian Cynosure* are duly acknowledged.

PRESIDENT CHARLES G FINNEY.

(A Renouncing Mason.)

God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.—"*Finney on Masonry.*"

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

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New Hampshire.—Pres., Benj. M. Mason, Moultonboro; Sec., S. C. Kimball, New Market; Tr., E. Smith, Cen. Strafford.

New York.—Pres., L. N. Stratton, Syracuse; Sec., W. A. Sellew, Rochester; Tr., M. Merrick, Syracuse.

Ohio.—Pres., Wm. Dillon, Dayton; Cor. Sec., J. P. Lytle, Sago; Tr., J. M. Scott, Alexandria.

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Wisconsin.—Pres., Enos Collins, Coloma; Cor. Sec., W. W. Warner, Baraboo; Treas., M. R. Britten, Vienna.

West Virginia.—Pres., D. B. Turney; Sec., John Bosley, Grafton; Tr., H. B. Higgins, Petroleum.

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership)
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

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Hopewell Missionary Baptist, Lowndes co., Miss.
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"In Secret Have I Said Nothing."—JESUS CHRIST.

EZRA A. COOK, PUBLISHER, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, NOVEMBER 24, 1881.

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H. L. KELLOGG, MRS. E. A. COOK, } ASSOCIATE EDITORS.

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Topics of the Time.

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Since writing the above it appears that this case is to come before Congress in an unpleasant way. The clerk of the old House of Representatives, whose term expires December 1st, has placed Cannon's name on the roll, and says that he would have done so even had he known he was an unnaturalized Englishman. Campbell, the anti-Mormon delegate, holds a certificate of election signed by the Governor of the Territory, and the conduct of Clerk Adams can only be explained by some secret collusion, or that he takes this course by legal advice as the safest for himself. Cannon received an overwhelming majority of the votes of Utah, but under the Mormon rule every woman, wife, widow, or daughter of a polygamous Mormon, is allowed to vote if sixteen years of age. The courts of Utah have sustained Campbell in deciding against the naturalization papers of Cannon. If the case is transferred to the Washington courts he should have no less favorable an opportunity to maintain his case. But it is a foul blot upon our Congressional record that there has been no attempt to cut out this ulcerous business, rather than wait for the tardy decision of the courts.

Purchasers of garden seeds next spring may put this item in their note books: A new company bought the rights and stock of an old seed house of Rochester, N. Y., and to forever dispose of any complaint about dealing in old stock, they committed to the flames the whole stock of over three million packages of flower and vegetable seeds and five tons of seeds in bulk, the value of the whole being $25,000. Men pay much and sacrifice willingly to keep a good reputation among their fellows, but make little account of their standing with their God.

The trial of Guiteau, the assassin, began in Washington last week Monday. Three days were occupied in getting a jury, which was very sensibly chosen from men who could swear that their already-formed opinions would not prevent their just verdict. On Thursday the prosecution began the examination of witnesses with Secretary Blaine first on the list. Little which the public does not already know has been produced, except the assassin's letters to Mr. Garfield and members of his cabinet. It is unfortunate for General Grant that in an interview with a reporter the other day he allowed his enmity toward Mr. Blaine to provoke very similar expressions of hostility to the Secretary as fill some of Guiteau's letters to the late President. The demeanor of the prisoner in the court is of the most extraordinary kind. He frequently interrupts the proceedings with outbursts of rage against his lawyers and even toward Judge Cox, who has threatened to remove him from the court. It is surmised that the Judge is satisfied of the insanity of Guiteau.

On the other hand many observing persons in the court see in the assassin's outlandish conduct only a dodge for effect on the public mind. To them it is evident that Guiteau is over-playing his part and is but making his condemnation more sure. Eminent medical experts in insanity are unanimous, so far as they have given the public their views, in their opinion that he is sane enough to be responsible for his acts. Dr. Allen M. Hamilton, consulting physician for all the New York city insane asylums and for the State asylum at Poughkeepsie, after a thorough analysis of the case, says: "To sum up Guiteau's case, I should say that he was not insane upon the following grounds: That while of insane temperament, probably hereditary, he is intelligent enough to know the difference between right and wrong and the consequences of his act, and had sufficient mental capacity to control himself. I have read some of his political and religious speeches, and find full evidence of this in them, although at the same time it must be borne in mind that an intelligent speech is no proof of the author's sanity, because I often hear as brilliant talk inside mad houses as I do outside of them, and Guiteau was not sane the day he wrote these addresses, and insane the day he shot the President. He did not shoot in a fit of homicidal rage, such as we see in some dangerous lunatics, nor under the influence of an all-absorbing delirium. His conduct since his arrest shows no signs of insanity, but points unerringly to the conclusion that he is one of that large class of vicious but perfectly responsible persons whose disregard of the decencies of life, and diseased vanity should have been stamped out by wholesome discipline long ago."

The suspension of one Boston bank and the embarrassment of another was announced on Saturday, owing to the speculations of a stock broker, who had been accommodated with several hundred thousand dollars. The defalcation of the Newark cashier, reported last week, for the surprising sum of $2,600,000, is due in large degree to his Wall street investments. And these are but more noticeable wrecks on a reef where hundreds are breaking up. The rage for speculation is increasing among all classes. Chicago wants more room for the grain-gamblers on the Board of Trade, and the brokers of New York number thousands. Not only are the transactions of the speculators increased in magnitude from thousands to millions, but all classes are being drawn into the vortex; and what is most alarming, government officers and members of Congress are using their exceptional knowledge of political movements in heavy speculations. Said an old Broad Street broker lately to a reporter: "It used to be called 'gambling in Wall Street,' and many people avoided speculation because they felt that it was risky to trust brokers, as well as something akin to the disreputable to deal on margins. Now merchants and manufacturers who never thought a few years ago of dealing in any other except their legitimate business, take almost daily 'flyers' in stocks." This rage for speculation is a grave indication of perils foreshadowing another financial crash with its multiplied miseries.

The English people have received the friendly compliment of our government in saluting the British flag at Yorktown with an equal spirit of friendship. The American flag was borne in the procession on Lord Mayor's day in London and American airs were played amid the cheers of the crowd. But other more enduring marks of esteem are proposed. A fine bronze statue of Gladstone is nearly ready for casting, and it is proposed that a duplicate be sent to this country to be set up in Washington upon a base and pedestal of Irish and Scotch granite. The chamberlain of the city of London suggests, as another method of showing the English good-will toward the Americans, that a manuscript in the handwriting of of Gov. Bradford, one of the Pilgrim Fathers, giving a diary of the Pilgrims, containing a complete constitution out of which arose the federation now termed the United States, be made a national gift to our nation. The document was taken by a British soldier during the Revolution as plunder from the old Dutch church in Boston, and the gentleman who suggests the gift believes it would be regarded by us with as much veneration as Englishmen contemplate the Magna Charta.

The A. M. A. Worcester Meeting.

Worcester, Mass., Nov. 5, '81.

The annual meeting of the A. M. A. closed here last night, after a three days' session. The number of addresses crowded into those three days was marvellous. Among the speakers there was a goodly number of men of national reputation, who graced the occasion with their presence, and enlivened the feast with their oratory. President E. H. Fairchild of Berea College, Senator G. F. Hoar, Gen. O. O. Howard, Dr. Strieby, John B. Gough, Esq, and Dr. J. E. Roy, with a host of others, addressed the assembly at its various sessions to the great interest and delight of those who were privileged to be in attendance. The managing officers pronounce this meeting a very notable one in the history of the Association—a sort of climax. Plymouth church, said to be the largest in the city, was filled at times, especially at the evening meetings, so that the entire seating capacity was exhausted and some were obliged to stand. It was interesting to me to see the venerable anti-slavery heroes coming up from all parts of New England with tottering steps, to get one more sight at this child of their tears and prayers before they fold their hands in death and leave the scenes of their earthly strife.

Not less interesting was it to me to recognize among the most respected and deserving of these heroes, a large number (perhaps a majority) who, with palsied hands, have again unsheathed the sword for another moral conflict with a secret foe, more deadly in his purpose than the one whose destruction this meeting commemorates. The old line Abolitionists are almost to a man opposed to Freemasonry, and it did my heart good to hear them break forth occasionally, in conversation, with holy indignation at this new foe to the liberties of men. Is it not true that God has called up this new issue at this time that these old warriors may give it momentum before they die and their valor perishes with them?

The Rev. H. T. Cheever prepared with much care a resolution, mild in tone but clear in import, instructing the agents of the Association to exert an influence among the colored people in the South against joining the secret lodges. The resolution was presented to the business committee, according to rule, to secure their consent to its presentation. The resolution had already received good individual endorsement from members of the Association, and was one which met with the hearty approval of such men as Dr. Roy, whose intimate acquaintance with the needs of the Southern field has convinced him of the pressing demand for opposition to secret societies among the freedmen. Certain members of the business committee were, however, strenuously opposed to presenting the resolution and exerted their influence to prevent it. One gentleman, high in the councils and authority of the Association, remarked that it would ALIENATE MASONIC MONEY, which they could not afford to lose! And so the resolution could not be brought forward.

But a sadder fact than this came to my knowledge. The authorities brought from the South a young colored man, educated at one of their schools, as a sort of sample of their work, to read a paper at this meeting, and so far as his public appearance was concerned he certainly did himself and his instructors great credit. His address was witty and strong. I had a very interesting conversation with the young man, in the course of which it transpired that *he was himself a Mason and* HAD NEVER HEARD OF THE OBJECTIONS TO THAT INSTITUTION!

It is evident that the A. M. A. does not feel itself adequate to the carrying on of this reform, although it is equally evident that they are anxious the National Christian Association should push its Southern work vigorously and lift up a standard which they cannot carry. This wish was clearly and forcibly expressed to me by one in a position to know whereof he spoke. I am not disposed to scold the A. M. A. They are doing a noble work, *but they are not doing and cannot do, our work*, and they have candor enough to confess it. We and they have come to troublous times and need to be faithful to the work appointed us.

WHAT SHALL WE DO?

This question pressed itself upon me when I saw on every hand a recognition of the need of reform, but a feeling that the Association was inadequate to its accomplishment. The answer is plain. The N. C. A., which has always been friendly to the A. M. A., must push its Southern work. In so doing it will meet the approval of the patrons of that Association. Dr. Roy reminded me with great earnestness, of the hearty welcome Bro. Hinman received from their agents and he assured me that they wanted our agents there to agitate this reform. Brethren, we ought to spend

TEN THOUSAND DOLLARS

in our Southern work next year. I verily believe that sum spent in the circulation of our literature and lecuring will accomplish as much real good for the South as the three hundred thousand dollars spent by the A. M. A. Let our friends who are liberally supporting that Association at least divide their gifts, for their work without ours will soon come to naught. An enemy is destroying their work and we are deployed to meet the foe. May God give us a response in liberal donations is my earnest prayer.

E. D. Bailey.

A Monument to William Morgan.

A fund is being raised for a monument to the Masonic martyr of 1826. A Boston lady lately contributed $500, and about $1,000 is desired to complete the work. Contributions received at the office of the *Christian Cynosure* are duly acknowledged.

PRESIDENT CHARLES G FINNEY.

(A Renouncing Mason.)

God demands, and the world has a right to expect, that the church will take due action and bear a truthful testimony in respect to this institution. She cannot now innocently hold her peace. The light has come. Fidelity to God and to the souls of men require that the church, which is the light of the world, should speak out, and should take such action as will plainly reveal her views of the compatibility or incompatibility of Freemasonry with the Christian religion.—"*Finney on Masonry.*"

The National Christian Association.

221 W. Madison St., Chicago.

President—L. N. Stratton, Syracuse, N. Y.

Vice-President—A. D. Freeman, Downer's Grove, Ill.

Rec. Sec'y—John D. Nutting, Chicago.

Cor. Sec'y and Gen. Agent—J. P. Stoddard.

Treasurer—W. I. Phillips.

Directors—Philo Carpenter, J. Blanchard, Samuel Plumb, C. R. Hagerty, E. D. Bailey, A. D. Freeman, D. P. Baker, A. T. McDill, H. L. Kellogg, E. A. Cook, John Gardner.

President of the National Convention—A. M. Milligan, Pittsburgh.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

STATE AUXILIARY ASSOCIATIONS.

Connecticut.—Pres., J. A. Conant, Willimantic; Sec., D. J. Ellsworth, Windsor; Tr., C. T. Collins, Windsor.

Illinois.—Pres., D. P. Baker, Chicago; Sec. H. L. Kellogg, Chicago; Tr., J. B. Blank, 13 Wabash Ave., Chicago.

Indiana.—Pres., I. W. Lowman, Auburn; Sec., Wm. Small, Amboy; Treas., Benj. Ulsh, Silver Lake.

Iowa.—Pres., C. D. Trumbull, Morning Sun; Cor. Sec., T. P. Robb, Linton; Tr., Joseph Laird, Wayne.

Kansas.—Pres., J. S. T. Milligan, North Cedar; Sec., J. Alter, Valley Falls; Tr., J. A. Torrence, Winchester.

Massachusetts—Pres., Henry T. Cheever, Worcester; Sec., David McFall, East Cambridge.

Michigan.—Pres., R. Faurot, St. Louis; Cor. Sec., W. H. Ross, Allegan; Tr., L. J. Wicker, Holly.

Minnesota.—Pres., E. G. Paine, Wasioja; Tr., Cor. Sec., W. C. Mullinix, Wasioja; Wm. H. Morrel, St. Charles.

Missouri.—Pres., T. B. France, Avalon; Tr., William Beauchamp, Avalon; Cor. Sec., E. G. Cooper, Albany.

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Purchasers of garden seeds next spring may put this item in their note books: A new company bought the rights and stock of an old seed house of Rochester, N. Y., and to forever dispose of any complaint about dealing in old stock, they committed to the flames the whole stock of over three million packages of flower and vegetable seeds and five tons of seeds in bulk, the value of the whole being $25,000. Men pay much and sacrifice willingly to keep a good reputation among their fellows, but make little account of their standing with their God.

The trial of Guiteau, the assassin, began in Washington last week Monday. Three days were occupied in getting a jury, which was very sensibly chosen from men who could swear that their already-formed opinions would not prevent their just verdict. On Thursday the prosecution began the examination of witnesses with Secretary Blaine first on the list. Little which the public does not already know has been produced, except the assassin's letters to Mr. Garfield and members of his cabinet. It is unfortunate for General Grant that in an interview with a reporter the other day he allowed his enmity toward Mr. Blaine to provoke very similar expressions of hostility to the Secretary as fill some of Guiteau's letters to the late President. The demeanor of the prisoner in the court is of the most extraordinary kind. He frequently interrupts the proceedings with outbursts of rage against his lawyers and even toward Judge Cox, who has threatened to remove him from the court. It is surmised that the Judge is satisfied of the insanity of Guiteau.

On the other hand many observing persons in the court see in the assassin's outlandish conduct only a dodge for effect on the public mind. To them it is evident that Guiteau is over-playing his part and is but making his condemnation more sure. Eminent medical experts in insanity are unanimous, so far as they have given the public their views, in their opinion that he is sane enough to be responsible for his acts. Dr. Allen M. Hamilton, consulting physician for all the New York city insane asylums and for the State asylum at Poughkeepsie, after a thorough analysis of the case, says: "To sum up Guiteau's case, I should say that he was not insane upon the following grounds: That while of insane temperament, probably hereditary, he is intelligent enough to know the difference between right and wrong and the consequences of his act, and had sufficient mental capacity to control himself. I have read some of his political and religious speeches, and find full evidence of this in them, although at the same time it must be borne in mind that an intelligent speech is no proof of the author's sanity, because I often hear as brilliant talk inside mad houses as I do outside of them, and Guiteau was not sane the day he wrote these addresses, and insane the day he shot the President. He did not shoot in a fit of homicidal rage, such as we see in some dangerous lunatics, nor under the influence of an all-absorbing delirium. His conduct since his arrest shows no signs of insanity, but points unerringly to the conclusion that he is one of that large class of vicious but perfectly responsible persons whose disregard of the decencies of life, and diseased vanity should have been stamped out by wholesome discipline long ago."

The suspension of one Boston bank and the embarrassment of another was announced on Saturday, owing to the speculations of a stock broker, who had been accommodated with several hundred thousand dollars. The defalcation of the Newark cashier, reported last week, for the surprising sum of $2,600,000, is due in large degree to his Wall street investments. And these are but more noticeable wrecks on a reef where hundreds are breaking up. The rage for speculation is increasing among all classes. Chicago wants more room for the grain-gamblers on the Board of Trade, and the brokers of New York number thousands. Not only are the transactions of the speculators increased in magnitude from thousands to millions, but all classes are being drawn into the vortex; and what is most alarming, government officers and members of Congress are using their exceptional knowledge of political movements in heavy speculations. Said an old Broad Street broker lately to a reporter: "It used to be called 'gambling in Wall Street,' and many people avoided speculation because they felt that it was risky to trust brokers, as well as something akin to the disreputable to deal on margins. Now merchants and manufacturers who never thought a few years ago of dealing in any other except their legitimate business, take almost daily 'flyers' in stocks." This rage for speculation is a grave indication of perils foreshadowing another financial crash with its multiplied miseries.

The English people have received the friendly compliment of our government in saluting the British flag at Yorktown with an equal spirit of friendship. The American flag was borne in the procession on Lord Mayor's day in London and American airs were played amid the cheers of the crowd. But other more enduring marks of esteem are proposed. A fine bronze statue of Gladstone is nearly ready for casting, and it is proposed that a duplicate be sent to this country to be set up in Washington upon a base and pedestal of Irish and Scotch granite. The chamberlain of the city of London suggests, as another method of showing the English good-will toward the Americans, that a manuscript in the handwriting of of Gov. Bradford, one of the Pilgrim Fathers, giving a diary of the Pilgrims, containing a complete constitution out of which arose the federation now termed the United States, be made a national gift to our nation. The document was taken by a British soldier during the Revolution as plunder from the old Dutch church in Boston, and the gentleman who suggests the gift believes it would be regarded by us with as much veneration as Englishmen contemplate the Magna Charta.

A Thanksgiving.

For the wealth of pathless forests,
Whereon no axe may fall;
For the winds that haunt the branches;
The young birds' timid call;
For the red leaves, dropped like rubies
Upon the dark green sod;
For the waving of the forests,
I thank Thee, O, my God!

For the sound of waters gushing
In bubbling beads of light;
For the fleets of snow-white lilies
Firm anchored out of sight;
For the reeds among the eddies:
The crystal on the clod;
For the flowing of the rivers,
I thank Thee, O, my God!

For the rose-bud's break of beauty,
Along the toiler's way;
For the violet's eye that opens
To bless the new-born day;
For the bare twigs that in Summer
Bloom like the prophet's rod;
For the blossoming of flowers,
I thank Thee, O, my God!

For the lifting up of mountains,
In brightness and in dread;
For the peaks where snow and sunshine
Alone have dared to tread;
For the dark of silent gorges,
Whence mighty cedars nod;
For the majesty of mountains,
I thank Thee, O, my God!

For the splendor of the sunsets,
Vast mirrored on the sea;
For the gold-fringed clouds that curtain
Heaven's inner mystery;
For the molten bars of twilight,
Where Thought leans, glad, yet awed;
For the glory of the sunsets,
I thank Thee, O, my God!

For the earth and all its beauty;
The sky and all its light;
For the dim and soothing shadows,
That rest the dazzled sight;
For unfailing fields and prairies,
Where sense in vain has trod;
For the world's exhaustless beauty,
I thank Thee, O, my God!

For an eye of inward seeing;
A soul to know and love;
For these common aspirations,
That our high heirship prove;
For the hearts that bless each other;
Beneath Thy smile, Thy rod;
For the amaranth saved from Eden,
I thank Thee, O, my God!

For the hidden scroll o'erwritten
With one dear name adored;
For the heavenly in the human—
The Spirit in the Word;
For the tokens of Thy presence
Within, above, abroad;
For Thine own great gift of Being,
I thank Thee, O, my God!

—Lucy Larcom.

Are Masonic Oaths Binding?

BY E. C. A.

Much has been written on this subject and yet the question seems still to be unsettled in the minds of not a few who are most concerned to arrive at the truth in regard to it. We are aware that many who have these fearful oaths upon them regard them as paramount in obligation to any and every claim of either God or man upon them.

The writer was at one time in conversation with a young student for the ministry, who was a Mason; endeavoring to convince him that his oath could not be binding if it required him to do anything in itself wrong or opposed to the law of God. By way of illustration the case of Herod was adduced and she asked:

"You do not suppose it was Herod's duty to take the life of John the Baptist because his oath required it, do you?"

To her great surprise he said he thought it was.

At another time she was conversing with an M. E. minister, who was not a Mason and said he never had been, in regard to the expositions of Masonry by such men as Finney and Stearns, when, to her astonishment, he remarked,

"I could not do it, I should lose my soul if I did."

This M. E. minister was at the time pastor of the Methodist church here in Oberlin, the place where the devoted Finney labored and wrote against Freemasonry.

These facts show plainly that the casuistry of many who ought to be better informed upon this subject is strangely at fault. One would suppose that any schoolboy of twelve summers ought to know that frail, sinful man cannot possibly lay himself under obligation to disobey the laws of the infinite God. If once such a precedent were established, where would it end? If he can impose on himself the obligation to disobey one command he may another and another, until his Maker's authority is completely set at defiance. And yet there are cases where even such persons as those we have named would admit unhesitatingly that a most solemn vow is not binding. For example, a lady marries in good faith a man who as she afterward learns has another wife. Now what can be more sacred or more binding, than the marriage vow taken in the presence of God and human witnesses. Yet, as soon as the lady in question discovers that the man who has received her vow is bound to another, she at once considers herself free from her solemn vow though it was made in good faith. Nay more, she considers herself under obligation to dissolve her connection with him without delay, and neither of the persons we have named would think of censuring her.

All writers in ethics agree that neither an oath nor a simple promise is binding if it requires what is sinful. They also agree that a promise is not binding if it rests upon ground that is afterward found not to exist. In the case already supposed the lady's matrimonial vows were based on the ground that the man receiving them was eligible to matrimony. When she found that he was not, she at once decides that her marriage vows go for nothing.

Take another case. A man in tattered garments, and presenting a most forlorn appearance, approaches you with a pitiful story upon his lips and asks for alms. You are moved with pity for him, but as you happen not to have any money about you, you tell him to call at your house to-morrow morning and you will aid him. In the meantime you learn that he is an impostor; that he has scores of thousands hoarded up that he has obtained in the same fraudulent way; and that instead of assisting him he ought to be arrested for fraud. Now is a man bound to fulfill a promise extorted from him in this way? By no means. The ground on which the promise was made is found not to exist.

When a man presents himself for initiation into a Masonic lodge, he is assured that there is to be nothing in the lodge to interfere with his politics or his religion. He is made to believe that nothing *unlawful* will be required of him. Hence, on the ground we have just been considering, he would not be bound by his oath to do anything unlawful even if there existed no other reason for considering his oath null and void.

But there is one argument in favor of the nullity of Masonic oaths that we have never seen adduced by those who have written on this subject. We refer to the vows of a woman uttered in the presence of her father or husband as found in Numbers 30:5–8. Here we see that if a woman who was still under the authority of her father uttered a vow in his presence and her father disallowed her, her vow was null and void. A husband, too, might nullify the vows of his wife, if he chose to do so, at the time they were uttered. In these cases, too, the vow was a lawful one and was to be binding if the husband or father did not interfere at the time it was uttered.

Now, does God regard the authority of a husband or father as more sacred than his own? Has he taken such care to see that the authority of a father or husband is respected, and left it a matter of indifference whether his own authority is respected or not? Finney says, "The Masonic oaths lead directly to the sacrifice of duties and the commission of crimes." Such oaths are an insult to high Heaven. Does not the great Father above hear and disallow when these oaths which require what is positively sinful are uttered? They, in effect, make God a party to a promise that they will *disobey* him whenever they are called upon by certain signs from a Masonic brother to do so? When he vows to espouse the cause of a brother Mason, right or wrong, and keep his secrets, murder and treason only excepted, and even these are not excepted in the Royal Arch degree, and thus help him in his wickedness, does he not promise to do an unlawful thing?

But according to Masonic causistry anything, however wicked, may become not only lawful, but duty even, by just promising with an oath to do it, and God may as well abdicate his throne in favor of some "All Puissant," for the authority of this Masonic dignitary is greater than that of his Maker!

"The confounded fool!" said a Mason to another who told him of what some one had said in regard to a "higher law," "Don't he know that Masonry is above ALL law?" Finney in commenting on the Masonic oaths says: "They purport to be the injunctions of supreme power and claim supremacy over every obligation human or divine!"

Oberlin.

Some Syllogisms for Secretists to Study.

BY D B. TURNEY.

1. All things which essentially and inseparably involve many great and crying moral evils, should be abandoned and abolished. Freemasonry, as known in the United States, does essentially and inseparably involve fraud and villainy, extra judicial oaths and ferocious death penalties, and many other great and crying moral evils. Therefore, Freemasonry, as known in the United States, should be abandoned and abolished.

2. That which embraces and maintains principles which are not to be discussed, is unfavorable to the principles of civil and religious liberty, and ought to be abolished. Freemasonry embraces and maintains principles which are not to be discussed, and the discussion of which it tries to hinder by threats, violence and murder. Therefore, Freemasonry is unfavorable to the principles of civil and religious liberty, and ought to be abolished.

3. Anything which corrupts public morals should be abated as a public nuisance. Freemasonry, by indecent ceremonials, by extra judicial oaths, by false representations of its purposes, age, origin and patrons, does notoriously and unmistakably corrupt public morals. Therefore, Freemasonry should be abated as a public nuisance.

4. An institution which is known to be highly dangerous to the civil government, and which is injurious to the church of Christ, ought to be prohibited by law. Freemasonry is an institution shown by the court records and testimony of unimpeachable witnesses to be highly dangerous to the civil government and very injurious to the church of Christ. Therefore, Freemasonry ought to be prohibited by law.

5. That which is an obstacle in in the way of the administration of justice, ought not to be tolerated in this land. Freemasonry through its admitted "obligation" to give aid to those who make its grand hailing sign of distress, is an obstacle in the way of the administration of justice. Mackey's Text Book of Masonic Jurisprudence, p. 270, says:

"We are to give aid in imminent peril, when Masonically called upon, not lest injustice may be done if we pause to inquire into the question of affiliation, but because the obligation to give this aid, which is reciprocal among all Masons, never has been and never can be cancelled."

Therefore, Freemasony ought not to be tolerated in this land.

6. An order of men failing or refusing to regard treason and rebel-

lion with any disfavor ought to be promptly suppressed. There is abundant proof that the so-called "Order of Masons" cannot be induced to regard treason and rebellion against the nation, with any disfavor. (See Mackey's Masonic Jurisprudence. p. 510.) Therefore, Freemasonry ought to be promptly suppressed.

7. The image of the terrible beast which had the wound by a sword and did live, would correctly, as foretold in Rev. 13:15–18, image the awful old monster, even to the very number of his name; and the artificial institution doing this, must be regarded as the image of the aged beast. Allow our alphabet to proceed in the order of units, tens and hundreds, thus. A 1, B 2, C 3, D 4, E 5, F 6, G 7, H 8, I 9, J 10, K 20, L 30, M 40, N 50, O 60 P 70, Q 80, R 90 S 100. T 200, U 300, V 400, W 500, X 600, Y 700, Z 800. Note, then, these calculations:

Image of the Aged Beast—666.		Secret band Lodges—666.		Order of Masons—666	
I	9	S	100	O	60
M	40	E	5	R	90
A	1	C	3	D	4
G	7	R	90	E	5
E	5	E	5	R	90
O	60	T	200	O	60
F	6	B	2	F	6
T	200	A	1	M	40
H	8	N	50	A	1
E	5	D	4	S	100
A	1	L	30	O	60
G	7	O	60	N	50
E	5	D	4	S	100
D	4	G	7		666
B	2	E	5		
E	5	S	100		
A	1		666		
S	100				
T	200				
	666				

Therefore, Freemasonry must be regarded as the Image of the aged beast. In view of the facts briefly indicated in the foregoing seven syllogisms, I think I can see why the so-called, self-styled "Order of Masons" so greatly fears the light. And as the Anti-masons of the Fifteenth Congressional District in Illinois need be politically organized to effectively fight this giant evil at the polls, I invite personal political correspondence from them all.

Bird Station. Lawrence Co., Ill.

A Lodge Picture.

Fancy four old men (they are Revs., so called) standing in the four corners of a lodge-room, each with a beef's bladder inflated with wind under his arm, to represent the "four winds of the earth." In the midst stands the "All Puissant," who represents the Lord Jehovah. He is a rum-seller, a libertine, and the blackest infidel of the community. Hear his blasphemy as he says: "Here is seen the fulfillment of a prophecy." Then he quotes the following for Rev. 7: 3: "Strike not nor punish the profane and wicked of our order until I have selected the true and worthy Masons." Then the "four winds" raise their bladders, and—this is enough. This is no imaginary scene, but is known to be real to every Knight of the East and West. Fancy these Revs. (?) on the following Sabbath, by some mysterious Providence (for they certainly would not deliberately choose it) standing in their pulpits reading for the day's lesson the 7th chapter of the Apocalypse, beginning as follows: "And after these things I saw four angels standing on the four corners of the earth holding the four winds of the earth," and what must be the shame that burns their cheeks, if the Holy Spirit has not wholly left them, when he brings the vision of the last night's blasphemy before their minds! Shame! shame! And let ten legions of demons rise up behind them as they read, and twitching their coat-tails, hiss Shame! Shame! Shame! No wonder there have been no genuine works of grace among their people for years. Instead of their feet being beautiful upon the mountains of Zion, they have dried up the very dew wherever they have set their soles, and the plants of the Lord have withered and drooped as if struck by an Arabian simoon, or a sulphurous blast from the pit. The Lord deliver his church from such a ministry. Amen. —*Gath Rimmon.*

From the Christian Instructor.

The Observance of Christmas.

BY REV. GEO. WARRINGTON.

When the Reformation broke upon Europe, the calendar was encumbered by a multitude of holy days. Superstition, while showing a great veneration for days commemorative of saints and of events in the life of our Lord, trod under foot the day which God had set apart for his own, and made it a time of frolic and feasting. Among Protestants on the continent of Europe the observance of some of these uncommanded holy days was retained, such as Christmas and Easter, and likewise the keeping of the Sabbath never came up to the Bible standard. In Great Britain, on the contrary, the severe and long-continued persecutions to which the godly were exposed seem to have had the effect of weaning them much more from the relics and corruptions of Popery, and in Scotland and among the Puritans of England the utmost care was used to discover the mind of the Spirit in all the appointments of God's house, and such simplicity of service was nowhere else to be found.

In regard to the fourth commandment, especially, earnest effort was made to discover God's will, and the great principle was contended for and carried out, that "under the Gospel dispensation the first day of the week, or the Christian Sabbath, is the only day which God has appointed to be kept holy." This, which is enunciated in our Directory of Worship, is the true Protestant principle; but we see a widespread tendency at present to depart from it. Laxity is the characteristic of our day, as strictness was of the former. This may serve to explain why the world in the present age looks with such favor and complacency upon the church. The inconsistencies of her members and their indifference to God's law have shorn her of her strength. It is not an unerring sign, but yet it is a significant fact that the same worldly spirit which is inimical to the Sabbath is favorable to the observance of Christmas.

The question whether Dec. 25th is the correct day or not is of little consequence. But it is not safe to rely upon any matter which must be settled by sailing over the uncertain sea of early church history.

The great fact, the important consideration is, that there is not the faintest hint of Divine appointment for commemorating the birth of our Lord. Two events and only two are to be kept in memory by means of special observances—the death of Christ and his resurrection. In one of the sacraments, we show forth the Lord's death till he come; and by our observance of the first day of the week instead of the seventh, as a day of rest, we celebrate his resurrection and testify our belief that "he became the first fruits of them that slept." The fact that so many churches observe Christmas is no reason whatever for our following the custom. It may be a call for us to examine the Scripture grounds for the practice, but we should not blindly copy the ecclesiastical habits of others.

The great principle of the Reformation in matters of worship was this: "The lack of divine appointment amounted to a prohibition." The lessons of the past had taught God's people that the most serious evils had crept into the church by merely adding to God's commandments. If, therefore, they would avoid these in the future, they must shut the door by which they entered. Besides, when we open the door to allow the admission of Christmas when will we close it? Easter, Good Friday, Epiphany, and other days commemorative of events in the life of our Lord, will claim recognition, even to the forty days of Lent. And one of the plainest lessons of church history, is, that the introduction of numerous holy days has quickly destroyed the proper observance of the holy day which God has appointed.

The keeping of Christmas portends danger to the church in another direction, for there is a startling heresy gaining ground in connection with the observance of the day. This is seen in such expressions as these: "The birth of Christ and not his death saves men;" "The incarnation and not the crucifixion is the central fact of history and redemption;" "We should look, not to the cross and Calvary, but to the manger and Bethlehem." False doctrine and corrupt worship have ever gone hand in hand. If we would escape the one, we should avoid the other.

These considerations, then—the danger from false doctrine, the danger to Sabbath observance, and above all, the total lack of Scripture warrant—ought to restrain us from rushing headlong into the keeping of Christmas. It is not necessary to show the semi-pagan and semi-Romish origin of the day, the superstitions which are woven into the observance of it, and the many other objectionable features. If it rested upon Divine authority, it would be our duty to free it from corruption and observe it in its purity; but as it is one of the forms of will-worship, its origin and the usual mode of spending it, should condemn it in Christian eyes.

But what about holiday numbers for newspapers, gifts, etc., for the children, and the usual paraphernalia of the day in the family? Is it not a holiday by the law of the land? does not that make it the duty of the loyal citizen to observe it? There are many other questions which come up for solution; let the *Instructor* and the families into which it goes, settle these for themselves. But in conclusion let us remember that Christ summed up the ten commandments in two—"Love God" and "Love one another." By the light of these two we can settle every doubtful question of duty. Let us, then, prayerfully seek to be guided by him, who "reveals to us by his Word and Spirit the will of God for our salvation."

Three Simple Tests.

We recently found in an old magazine the three practical questions of Bernard, which seem to us to cover all the difficulties that may arise in deciding the right or wrong of any contemplated course of conduct.

"1. Is it lawful? May I do it and not sin?

"2. Is it becoming me as a Christian? May I do it and not wrong my profession?

"3. Is it expedient? May I do it and not offend my weak brothers?"

The prayerful application of these simple tests would dispose of a vast amount of fruitless discussion, especially touching the whole subject of "popular amusements."—*United Presbyterian.*

—The *Star and Covenant* the Western organ of Universalism informs us that A. B. Grosh, the well-known writer on Odd-fellowship, is among the first in the esteem of leading Universalists. He has been summering about with friends in New York and Pennsylvania and is now returned to winter quarters at Washington. Our national capital seems a most attractive spot for retired and eminent lodge-men. Is there a reason for it?

Adam Smith once said he could "judge of the morals of a place by looking at the school-house door," so anyone can form a correct idea of the culture of the parents by hearing the children talk.

Reform News.

A Wonderful History.

BEHOLD CHRISTIANS OF THE NORTH, IN THESE MOBILE CHURCHES A PICTURE OF YOUR OWN.

Mobile, Ala., Nov. 11, '81.

Dear Bro. K.—The history of the anti-secret reform in this city is doubtless not completed, but may be begun to be written.

I have just had a conversation with Elder Burke, who has for twenty years been pastor of the Stone St. Baptist church in this city. He was formerly a slave, but as such was permitted to preach to his people. He knew nothing about the secret orders previous to the war, but just after the surrender they came upon the people like a swarm of locusts. Fifty-four different kinds of so-called benevolent societies (most of them secret) were organized in this city. Most of them, like Masonry, had a number of degrees, and nearly all the colored people were drawn into them. These orders were openly proclaimed to be "better than the church and a good enough religion," not only by the worldly members, but by those who were prominent in the church. The effect was to almost supplant and destroy the churches. The ministers, many of them, became members, and those who did not were ignorant of the danger that threatened them, and overawed by the power of the secret combinations.

Elder Burke says that under these circumstances his mind was led to preach from Ezekiel 8: 12. The effect was apparent at once. Some of the members of the church rose and manifested their anger. He was threatened with mob violence. A mob composed of members of secret societies came armed with clubs and stones to take possession of a church meeting. A few members were excluded for disorderly conduct and the rest of the secret society members were borne with for a long time. They refused to attend the meetings and were finally cut off for contumacy and violation of their covenant. The church then adopted a rule that no member should belong to any secret order. This was seventeen years ago. The pastor and church were bitterly denounced, but the Lord sustained them and they have grown in numbers and spiritual strength. The church, which has now about 600 members, is independent, having withdrawn from all the associations, because their churches had received to their fellowship the members which they had excluded.

The St. Louis St. Baptist church has had a precisely similar history, only they were first on the wrong side. Not till about five years ago did they see the way clear to take non-fellowship ground, and then not without a severe struggle, and the loss of about fifty members. This church now numbers about the same as that on Stone St., and has a large and elegant house of worship.

A third Baptist church is made up almost wholly of members excluded from the other churches and is a distinctively secret society church. The pastor is a well educated and talented man, and is both a Mason and an Oddfellow. His church is connected with the State Colored Baptist Association. He tells me he does not attend the lodges, but talks flippantly of the "Morgan romance."

The Good Will Baptist Association is positively Anti-masonic, but it will be seen that the question of church comity had much to do with its organization. Thus, the organization of a church here, *made up of members excluded from other churches* on account of their adherence to secret orders, *and the recognition of that church by the State Association* caused the loss of twenty-six churches.

Next to the Baptists the colored Methodists are most numerous; but they are so much divided into separate Methodist sects, and have forms of government so unfavorable to any independent action of local congregations, that the work of reform has been slow.

Rev. E. D. Taylor, now of Greenville, Ala., was formerly a presiding elder in this district, and a Royal Arch Mason. He now takes the *Cynosure* and warmly invites me to visit and address his people. Rev. S. W. Jones, pastor of Zion M. E. church, one of the largest in the place, was formerly a member of the Alabama Legislature. He is a man of education, and culture. He has just a trace of African blood. He tells me he was a Master Mason and belonged to other secret orders, but is convinced that they are only evil and that they are doing more to corrupt public morals and destroy all true piety than almost any or all things else. I have rarely heard any man speak more earnestly and decidedly. I had met Bro. Jones in Selma. His reputation is that of a most excellent and earnest Christian; and yet he says that the power of the lodge is so strong in his church that he cannot attack it in the pulpit, but labors in all other ways to oppose its influence. Let prayer be made for this dear brother, that he may get the victory over the beast, and over his image, and over the number of his name.

Some of the pastors in this city drink in the saloons and openly oppose the temperance cause. These are *all secret society men*. One prominent member of the African M. E. church keeps a saloon; and the ladies here sell wine, cigars and brandy at church fairs *held in the house of the Lord*, and all forms of iniquity make common cause against Christ and Gospel purity. Some progress is being made in the temperance cause, and the Y. M. C. A of this city are active and prosperous, but the tone of piety seems to be generally low.

I have preached for the last three evenings in the St. Louis St. Baptist church. They have been holding a series of meetings and expect a number to be baptized to-morrow. Last night the meeting was remarkably quiet and solemn. I trust a great good was accomplished. I have appointments for some days and there is a year's work to be done in this city. I feel as I did last winter, *weighed down with the greatness of the work* that opens before me. I am yours in Christ,

H. H. Hinman.

Work and Reward in Mississippi.

Columbus, Miss., Nov. 7, 1881.

Dear Bro. K.—I went with Bro. Hinman on a trip through several counties in Alabama. We passed by Zion Lodge in Marion county. It has but few members. We met some of them, who said they did not like Freemasonry and did not attend, and did not not know whether the lodge met at all or not. We found some who claimed to have demits, but did not intend to put them in any lodge "while they remained on earth." Bro. H. lectured and worked the first degree of Masonry. The people manifested great curiosity and interest. Frequent remarks were made that no one there would ever pay his money to a Masonic lodge.

One Mason was there and he acknowledged that part of the degree was correctly worked. After dismission he came to me while in the house and said that if Masonry was wrong he was willing to leave it, but did not seem to be fully convinced. He asked why I considered the obligations not binding. I answered: "For lack of a lawful administrator, and the laws of God and the land do not hold them binding, because they are wrong." I reminded him of the advantage they take in repeating the oath as they do, and requiring the candidate to repeat it after them, often scarcely knowing what he says.

We passed through Moscow where there was once a flourishing Masonic lodge. It is now disbanded and the house is torn down, removed, and made into a store-house. Our host had bought the pillars of it to build a chimney to his dwelling.

We inquired during all the trip for the grange. The people knew that there had been such a thing, but said that the lodges were all disbanded and that it was worthless.

We met with one who had quit the Masonic fraternity who said he was not willing to give the honor of his leaving to any man, but only to the Lord Jesus Christ. Would that all who have any connection with this unholy order would sever it, saying, "To God be the glory!"

After our return Bro. Hinman held a series of meetings at Ridgeway Academy. His sermons were excellent and influences were set in motion which will doubtless greatly redound to the honor of God. After services one night he was waited on by a company of eleven horsemen at his stopping place, a mile from the church. I was not present at the interview, but was informed that they talked to him about the suspicious look of his presence on the eve of the election, and told him to get on the cars and go. They finally, however, gave him leave to stay as long as he wished and preach the Gospel *only*.

It is my opinion that if he had not been an Anti-mason he would have passed altogether unrebuked. One of the crowd said afterward, "Mr. Hinman wouldn't scare worth a shuck!"

The convention of the Associated Churches of Christ showed a very encouraging progress in the reform work and was indeed refreshing.

E. Tapley.

Letter from Florida.

Okahumpka, Sumter Co., Fla.

Dear Bro. K.—When I came home from my appointment near Damascus two weeks ago, weary, disgusted and quite discouraged, it seemed as if the dear *Cynosure* had printed these words especially for me:

"Speak, Lord, for thy servant heareth;
Speak peace to my anxious soul,
And help me to feel that my every way
Is under thy wise control."

You know that they refused to let me preach in the Missionary Baptist church. I inquired and found that some one, like the "lewd fellows of the baser sort," had stirred up the people, saying he ought not to preach because he preached that Christ was not baptized. I never paid any attention to it till a brother told me I ought to tell the people what I thought about Christ's baptism. I did so and stopped that effort. Then I was an Anti-mason which was true; I did not belong to their church, etc. Here the sectarian spirit began and increased until my Methodist brethren and their children were cast out of the Sabbath school.

How I would rejoice if we could have a precious revival that would unite all of our hearts together in love and strengthen all of the children of God that they would take a firm stand for the Lord. I enjoy our meetings near Damascus, if the congregation is small. We had a very good meeting at the Everglades last Sabbath. All seemed to feel that the Lord was very near. I had been so unwell for a few days that I hardly knew how I was to ride over the six or seven miles of rough road which lay between me and the place of worship, and be able to preach. But my wife had everything arranged in the morning and went with me herself in the cart. The morning was pleasant

but I arrived at the place very tired and weak. A little rest did me good and the hour found me ready for service.

The little house I described heretofore is now occupied by a family and many of the friends there have to work away from home to get food for their families, so we can't very well build. Consequently we worship under an arbor covered well with brush so as to keep the sun off. Our seats are made by putting two pine poles side by side. The pulpit is convenient and cheap, made by driving three small posts into the ground in a circular form and nailing a board on top. I have three regular appointments per month.

Bro. Holly attended court the first week of this month. He took some tracts to distribute and learned that a minister had been to Sumterville and proposed to lecture against Masonry. He was told that he had come to the wrong place, that they had a lodge there. So he went on south a few miles and gave out an appoinment to preach. While preaching he said a good deal against secret societies. After sermon he gave out another appointment for night and they forbade him. Who he is, where he came from, or where he went, I know not; but hope he may do good. A brother thinks there has been enough done here to kill Masonry already.

I sent some tracts to Polk county and would like to have a good assortment. I wanted to go to the gulf and strew tracts as I went, but have not had any money to pay ferriage or buy a meal when there. My wife has to work hard, since for months my right side has been so sore I can do nothing that jars me.

I fear you and other friends have not received all the letters we have written. We have reported all the money we have received and the barrel of clothing; we are very thankful for all these things. The clothing came at a time when it seemed as if we could not very well do without it. The money received according to our account is $35 40. That does not go very far when prices are so high; meat is 15c. per pound and flour $11 per barrel.

My opposers may hinder my usefulness for awhile by their false reports, but it will react after awhile and then their pet institution will suffer more than ever. I was talking with a friend not long since; he said he gathered from what he had heard that the Masons will injure me all they can, and said he, "they will get you down unless your friends stick to you." When I told him I had received some aid from brethren North he seemed very glad and said, "If you have help you can hold out."

Yours in Christ,
J. F. GALLOWAY.

—Bro. E. Tapley hopes to rejoin Bro. Hinman in his work in the South at Jackson or Tongaloo, Miss.

Political.

AMERICAN PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency. * * *

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electo ral colleges, and a direct vote for Presi dent and Vice-president of the United States.

No vote is thrown away when it is cast against corrupt political parties, or to express desire for reform in the government. Always vote for a principle, though you have to vote alone, and you may cherish the sweet reflection that your vote is never lost.—JOHN QUINCY ADAMS.

—The *American Freeman* confounds things that differ in saying that the "National Convention of the Reform Party" is to meet in Galesburg. It is true we hope to see the whole nation ably represented in the political mass meeting, for which time will probably be given on Friday forenoon. It has been the custom of the National Convention to adjourn when there is a general desire for a political discussion. The political meeting will be distinct in its organization from the Convention, which is more properly a body representing the different churches engaged in the anti-lodge reform.

—In the New York State election, political capital was sought to be made out of the lodge relation of at least one candidate. The Syracuse *Daily Journal* in its issue of the day before election, contained the following and more of the same sort: "General James W. Husted has been a faithful servant of the State for many years. He is prominent in the affairs of the National Guard and of the Masonic order. He has been, notwithstanding the slanders of political opponents a true friend of the mutual benefit associations. Nothing is known of Maxwell, his opponent. Vote for Husted!" But it seems from the result of the election that in the estimation of some voters at least, Masonry only proved a millstone to sink its devotee into political oblivion.—*Wesleyan*.

Husted is the man who ran behind his ticket some 34,000 votes. We lately explained that this loss was because of the lodge opposition. Probably it was both for that reason and because it was supposed he could be "boosted" by advertising his Masonic membership, a relation repugnant to thousands of New York voters.

THE EMPTY SHELLS OF GREAT PARTIES.

Under the title "A New Political Party Wanted," a writer in the New York *Methodist* presents the following argument, which the present history of the great political parties is daily proving to be sound. The demand for a party of principle is becoming too general to be disregarded. The writer says:

Respecting the fundamental principles of government, there can be no parties in this country. Substantially everybody is in favor of Democratic Republicanism, of manhood suffrage, of the non-interference of the State with religious and ecclesiastical matters, of the supremacy of the law and freedom of labor. All legitimate party divisions must, therefore, include these, and must be separated from other parties only in respect to minor matters of details and to administrative methods. And since these are naturally limited to times and occasions, the dissolution of old parties and the formation of new ones are the natural results of wholesome and normal political action. That a party has lived through several generations is, itself, a proof that it is without principles—simply a faction held together and operated for the benefit of its managers, and not for the public good. When the interests, for whose promotion a party was organized, have ceased to present any open questions, the time has fully come for that party to cease to be; and, almost certainly, its longer continuance will be harmful rather than good.

It may be doubted whether either of our two great political organisms can show any good reason for their further continuance. The Democratic party, which is claimed by its adherents to be as old as the government, has entirely ceased to have any mission in the country. Originally the advocate of a simple democracy, and the largest personal liberty, in opposition to the conservative tendencies of the party of Washington and Hamilton, it gradually passed to the opposite side of the circle, and became the party of repression and class legislation. Professing a jealous concern for the rights of the States, it asserted by President Jackson the most extensive powers ever claimed in times of peace for the general government, and in the passage and enforcement of the Fugitive Slave law, it stretched to its utmost, merely by construction, the power of Congress to override State legislation, and of the Federal courts to set aside the decisions of State courts. The war of the Rebellion suspended all civil law both State and national, except in subordination to military orders; but with the return of peace, the Democratic party appeared again as the State-rights party. But as all questions of this kind are now taken out of politics by the new amendments to the Federal constitution, there seems to be no longer any issue for which that party stands as the advocate. It would seem, therefore, that there is no longer any good reason for its continuance.

The Republican party, as an organized party, is only about twenty-five years old; and from its birth, its ruling idea was the limitation of the slave power—at first only defensively, but becoming aggressive, when that power plunged the country into civil war; and when, through the events of that war, slavery was abolished, it then existed to secure and realize the freedom of the lately emancipated slaves. And now, all this is fully accomplished, all parties accept the new order of things, and the reason-to-be of the Republican party disappears by reason of the complete accomplishment of its mission.

The continuance of any party or organization—any assembly or commission—after it has done its appropriate work, is always to be deprecated—as almost certainly it will then become mischievous. The motives for the perpetuation of public parties, after the issues upon which they were originally based, have ceased to be open questions, must be other than patriotic—and the facilities they afford for the promotion of selfish purposes are often their chief value. It may, therefore, be doubted whether, except as two sets of persons, each seeking the control of public affairs for the sake of the opportunity to "divide the spoils," there is a sufficient reason why a patriotic citizen should adhere to and support one of our two political parties rather than the other. It may indeed be said that one has a much better record, for he last twenty or thirty years, than the other; but to this it may be answered that the long exclusion from power of the one party ought to have somewhat improved its *personnel*, by sending its *bummers* and hangers-on over to the dominant party—though it may be doubted whether the facts will sustain that hope; but it is only too obvious that, with the completing of its mission, the Republican has ceased to be the party of ideas and of patriotic purposes. An American citizen may indeed be proud of the record of that party, and for that reason be all the more solicitous that it shall not remain to be abased to the vile purposes of trading politicians,

Correspondence.

Sisters, Pray.

Reading some thoughts in the *Cynosure* on "Women and Masonry" suggested some things that women can do to unmask Masonry, and to effectually aid those laborers now in the field, and yet not leave the shade where woman ever seeks to be. "Prayer moves the arm that moves the world," and if women will only be from this time forth faithful in her closet, bringing this subject near to the loving heart of Jesus in faith, the reform work would go on as never before, giving to it such a mighty impulse as to cause the unholy institution of Masonry to tremble and fall. Will every woman who reads these lines

"Fly to the throne of grace in prayer,
And pour out all their wishes there?"

If so, the battle is won; victory is sure, even though it be delayed. Go to Him who is the fountain of all wisdom and ask that spiritual understanding may be given to the advance guard now at work, and pray that they may be strengthened with all might in the inner man, according to God's glorious power, unto all patience and long-suffering with joyfulness. That they may be strong in the Lord, not in themselves, or in man—and in the power of his might. They will need all the wisdom and patience you can call down upon them from above, and also pray that God will prepare and send forth more laborers.

"Faith without works is dead, being alone," so manifest your faith by your works, by giving of your material resources, to supply the bodily wants of those whom God has sent forth, and who has only *lent* you what you have. Such are the thoughts of M. P. N.

Mammonarchy.

"Mammonarchy" is a suggestive word brought into use by pastor Stoecker, the court chaplain of Berlin, who, by using it fosters the prejudice now raging in Germany against the Jews. He arrays monarchy against mammonarchy, and claims that industry, morality and religion are the natural allies of monarchy, while mammonarchy seeks only to enslave them all to its own selfish ends.

Mammonarchy is a power in every commercial country, and probably nowhere is it stronger than in our own land. Nor are its devotees here distinguished as being led by the race so obnoxious in Germany, for here men of every race are equally ardent in the idolatrous worship; and the highest authority has said, "Ye cannot serve God and mammon."

In the business of life, however, there is the contest between capital and labor continually going on, and the only way that these can be rightly adjusted to each other is to conduct each of them on Christian principles. Let self on both sides be dethroned and conscience enthroned and exercised in such a way as to be "void of offense toward God and man." Thus a virtuous community will yield good rulers and make a happy as well as prosperous nation. Senex.

Washington's Masonic Apron.

Editor Cynosure:—I read in the Boston daily papers of Oct. 19, 1881, regarding the celebration at Yorktown, that "the sash and apron worn by Grand Master Peyton S. Coles of Virginia, were worked by Mrs. Lafayette, and presented to Washington in 1784 at Mt. Vernon. Afterwards, in 1812, they were given to the Washington lodge, Alexandria."

But in "Lossing's Home of Washington," page 154, I find it stated that on Oct. 16, 1816, this same apron "was presented to the Washington Benevolent Society of Philadelphia, by his legatees, and that on the dissolution of that society it was given to the Grand Lodge of Pennsylvania and was placed on the walls of the Grand Master's room in the Masonic Temple at Philadelphia, where it now hangs covered by a glass case."

Now possibly some bright follower of Hiram can account for this discrepancy, if not, we must believe that Grand Master Coles was displaying a bogus article in the face of the nation, for the above named celebrated relic.

J. Tanner, Jr.

The New England Agent.

The friends and patrons of the National Association will be gratified to read the hearty commendations of the brother selected to work in New England. Cities and towns which he is yet to visit may learn to esteem him from the warm commendations below.

Elder Barlow writing of the Willimantic meeting says: "It was a success. We are all pleased with Bro. Bailey. He is winning "golden opinions" on the platform, in the pulpit, and in the parlor. Though I have known him personally for years, I find there is more of him than I knew. To say that we are delighted with him is putting the case as mildly as it will bear."

In like manner speaks Bro. J. D. Ellsworth of Windsor, Ct., in his last note to us:

"Our State convention at Willimantic was the most prospered and blessed of any held in Connecticut by our Association. The good Lord was with us, and we are much encouraged for more hopeful times in this reform. It will soon be seen and realized that the good seed sown in the past, with sighs and prayers and tears have not failed, but silently, by the Spirit and power of God, have taken root in the minds of the people. We are profoundly grateful for the aid and sympathy of the N. C. A. in sending us such helpers and advisers in the persons of our dear brethren, Stoddard, Bailey and Barlow."

New England friends, pray for your agent and hold up his hands.

Our Mail.

F. R. Hill of Wilbur, Oregon, has hope of much being accomplished for the ridding out of Masonry from the ministry. In a letter in which he thanks God for the Cynosure, he writes:

"I hear of several of our M. E. ministers becoming tired of the lodge and speaking unfavorably of the fruits of Masonry. There is a forward movement in the M. E. church in Oregon; for 'by their friuts ye shall know them.' Let us have faith to believe that all true ministers as ambassadors for Jesus will look and see the shadow that is cast upon Christian religion by the sun-worshippers."

John Leeper of Senecaville, Ohio, a well-known name in our work, not long since took up a battle against a Masonic corner-stone laying at the court house of his county. He thinks that if the lodge has a few more stones to lay in that county it will have to get its friends to put one up to mark its grave. He writes:

"The better thinking class of our citizens felt insulted at the fraternity's performance. We had several petitions out and got about 700 signers against the Masonic business. I was not well and made a little effort to get names and broke down. Had I been able to ride my horse I could have got 500 names easily. Two M. E ministers took part in conducting the ceremony. But I got three M. E. ministers in Senecaville to sign the remonstrance. Our petitions with the names attached were placed in the corner-stone with the rest, where they may be found by some future generation. If all in the county who professed Anti-masonry had done their duty we could have had a majority of the voters united in our protest."

Abraham Hartzell, Golden, Colorado, is aroused to the need of energetic measures to save the United Brethren church. In regard to the effort to establish a paper and organize to rid the lodge from their communion, he says:

"I regard this move as a very proper one; however, it seems only a call to wake up to see the efficiency of the law of the church on that question, and create a unison of action. I think I will mov ean amendment to these wholesome measures; to wit: Let some one of sound and loyal principles write a pamphlet setting forth the principles involved in this great question. I would recommend that such a document be produced as soon as may be for free distribution, that every loyal minister and faithful worker in this reform, be furnished with a suitable supply of said tracts. Now, to meet this important matter, with the sanction of the true Israel and God's blessing upon the effort, you may call on Abraham Hartzell for $25.00.

Faith clears the apprehensions, impresses the affections, determines the will, and governs the life. Consider the great efficacy of simple faith in the atonement of Christ. We are saved by simple faith, or by believing in Jesus from moment to moment. This is true, whether of pardon or purity; for both are received and retained only by faith in the blood of Christ.

It is one thing to submit, and another to bow to God; it is one thing to submit because we must, and another because we ought.

Temperance Notes.

—The whisky men are organizing a powerful lobby to induce Congress to see the vast benefits to the nation involved in a reduction of the tax on this murderous article to 50 cents per gallon. If backed by special arguments of sufficient weight, it is not improbable our immaculate legislators may be "induced" to see the matter in this light. Meanwhile sugar, one of the necessaries of life, is paying $40,000,000 of duty yearly. The people should look to this.—*Chicago News.*

If the fifty million bushels of grain now converted into whisky were added to the quantity of breadstuffs for food consumption, seven-eighths of the pauperism in the country would disappear, and the additional quantity of food would be adequate to supply the wants of the remaining eighth. The adoption of the new constitutional amendment would set these matters all straight.

The Baltimore Oriole proved to be a successful speculation for the Baltimore & Ohio railway, and the liquor and tobacco saloons. For the rest, it was considered a stupendous fraud. District people who were induced to visit Baltimore came back disappointed almost to a man. Each individual who went with the expectation of seeing a wonderful pageant in the far-famed Mardi Gras, seems to have anticipated something beyond the reality. The exhibition fell far short of their expectations; of whisky, beer and tobacco smoke, they had a surfeit, but of real instructive and amusing entertainment, they saw nothing!

When in Lincoln, Neb., we made inquiries concerning the workings of the high license law of the State, known as the Slocumb law. There were twenty-two saloons in Lincoln before the law came into force, which paid a license of $100 each, making an aggregate of $2,200 dollars. The number has been reduced to eight, and these pay $1,000 each, or an aggregate of $8,000. These are all interested to suppress illegal traffic, and liquor is probably sold at no other places. According to the law a corporation may increase the license to any sum under $2 500. Some of the saloon-keepers in Lincoln are anxious to have the price of license raised to the highest limit of the law in the hope that the number of saloons will be reduced to two or three who shall hold the monopoly. The law is practically prohibitory in the smaller towns and has greatly reduced drinking in the larger ones.—*Evangelist.*

"*The Law and Order Society*," has lately been organized in Philadelphia. Its object is to enforce the laws, especially those relating to the liquor traffic. For a long time it has been found almost impossible to close liquor saloons on Sunday and prevent the sale of liquor to minors. The Christian and law respecting

element of society has at last been aroused, and vigorous organized effort is now being put forth to correct these terrible and illegal abuses. —*Standard.*

—We are grieved to learn that Bro. Charles W. Core, a frequent contributor to the *Cynosure* on temperance and other reform topics, died at his home in Canal Dover, Ohio, on the 4th inst. Last summer, hoping to be relieved from the dreaded disease, consumption, which had fastened upon him, he went to the Sanitarium at Battle Creek, Mich., but finally returned home to die. His last hours were peaceful, for his prepartion for them had long before been made. So large a concourse attended the funeral at Winfield, Ohio, on the 6th inst., that all were unable to get within the church.

—Bro. J. T. Michael is now laboring in Tionesta, Pa. In acknowledging the receipt of a remittance from the N. C. C. treasurer he says that he preached on the lodge on the evenings of the 3d and 4th inst., and God gave great success to his words. He lately received into the church of that place a converted Oddfellow, who, in renouncing his lodgery, confessed that he once engaged in egging one of the Anti-masonic lecturers.

—The *Radical Christian* published by Rev. A. Sims, has lately been removed from Kelvin in the province of Ontario to London, a city of some importance in the same province.

ANTI-MASONIC LECTURERS.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.
H. H. Hinman, Wheaton, Ill., N. C. A Agent in the South.
E. D. Bailey, Worcester, Mass., Agent for the N. C. A. in New England.

DEGREE WORKERS.—(Seceders.)
D. P. Rathbun, Bath, N. Y.
S. E. Starry, Clarence, Iowa.
Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.
H. S. Taft, Eastmanville, Mich.

STATE LECTURERS.

California, D. A. Richards, Woodland,
Indiana, S. L. Cook of Albion.
Missouri, M. N. Butler of Albany.
New Hampshire, L. D. Bryant of New Market.
Wisconsin, Thos. Lowe, Baraboo.

Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, Jackson, Miss.
J. L. Barlow, Willimantic, Conn.
J. P. Richards, Belmont, Wis.
A. H. Springstein, Pontiac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, 194 Adelphi St., Brooklyn, N. Y.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Roxabell, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, 805 H St., N. E. Washington, D. C.
Joel H. Austin, Lima, Ind.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckenridge, Mo.
D. B. Turney, Benton, Ill.
J.F .Browne, Camp Nelson, Ky.

Home and Farm.

DRESSING FOR CHURCH.

There is no greater hindrance to the spread of the Gospel in our midst than the prevailing custom of dressing excessively for church. It seems strange that women should choose God's house as the place for dress parade; and stranger still that the daughters of Zion, who are commanded to "adorn themselves in modest apparel," should come before the Lord with lofty looks and nodding plumes, keeping step with the giddy votaries of fashion. This Delilah of worldliness has been robbing the church of her strength while she has been sleeping; and she has need to arouse herself, or her enemies will prevail against her. We are glad to see that a few have been aroused to the importance of dressing plainly for the sanctuary.—*Christian Women.*

In case of frozen house plants, the following method of treatment is said to restore them uninjured: "Allow the plants to remain where they were frozen; darken the room as completely as practicable, and sprinkle them with cold water direct from the cistern. A few drops of camphor put into the water will render it all the better. Do not allow the room to become warmer than forty-seven degrees for twenty-four hours. Although the water may freeze in drops on the leaves when sprinkled, the plants will come out unharmed if this treatment is strictly adhered to.

The *Household* says: If any one wishes a showy plant for winter blooming, let a bulb of Japan or Calla lily be set in a deep flower pot, with a compost of surface soil from the woods, well rotted leaves, and enough rich black loam to give it weight, all thoroughly mixed together. Water slightly at first, but abundantly supply with moisture as growth progresses. Place in a sunny window, and the flowers that are produced will sufficiently reward any one for the slight trouble required in taking care of them.

Smilax and Japanese ferns are now made to twine around the same cord while growing, and thus become doubly valuable for decorative purposes.

When the frost comes and you are afraid that the fire may get low, and your plants get nipped, just get a lantern and some good oil, fix your lantern nicely, and it will burn all night, and by placing it under your flower shelf you will be pleased to find how safely your plants get along. I have tried this for some years, and find that the heat from a common railroad lantern will protect quite a quantity of plants if the lantern is placed under the plants.—*Inter Ocean.*

SHAVING.—A good deal can be said against shaving. The beard, like the hair of the head is hollow, and the bulbous root of every hair of the beard is joined to a nerve of the face. Into the orifice of each hair constituting the beard, the connected nerve discharges a portion of its own vital fluid, which retains its fluid state only to the surface of the skin. Hence, when the face is closely shaven thousands of openings are made, through which flow out as many streams of nervous fluid. Let a person thus shaven go out in a cold day, he experiences a painful sensitiveness to the cold, of the part so uncovered, while myriads of doors are open, inviting disease to enter, and the nerves are so many telegraph wires to bear the tidings through every part of the animal frame. Moreover, the beard of the upper lip is a standing sentinel at the chief gateway to the lungs to arrest dust and other injurious intruders, from entering this sacred temple of life. A farmer who raised large quantities of clover seed, once said to me, that he had found that no man who shaved could work consecutively more than two days at cleaning clover seed, while those with full beards could continue such work week after week. Threshing with a machine, driving team on a dusty road, engraving on stone, and all similar work requires a full beard and mustache to protect the lungs.

The National Christian Association.

221 W. MADISON ST., CHICAGO.

PRESIDENT—L. N. Stratton, Syracuse, N. Y.
VICE-PRESIDENT—A. D. Freeman, Downer's Grove, Ill.
REC. SEC'Y—John D. Nutting, Chicago.
COR. SEC'Y and GEN. AGENT—J. P. Stoddard.
TREASURER—W. I. PHILLIPS.
DIRECTORS—Philo Carpenter, J. Blanchard, Samuel Plumb, C. R. Hagerty, E. D. Bailey, A. D. Freeman, D. P. Baker, A. T. McDill, H. L. Kellogg, E. A. Cook, John Gardner.
PRESIDENT OF THE NATIONAL CONVENTION—A. M. Milligan, Pittsburgh.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

STATE AUXILIARY ASSOCIATIONS.

CONNECTICUT.—Pres., J. A. Conant, Willimantic; Sec., D. J. Ellsworth, Windsor; Tr., C. T. Collins, Windsor.
ILLINOIS.—Pres., D. P. Baker, Chicago; Sec. H. L. Kellogg, Chicago; Tr., J. B. Blank, 13 Wabash Ave., Chicago.
INDIANA.—Pres., I. W. Lowman, Auburn; Sec., Wm. Small, Amboy; Treas., Benj. Ulsh, Silver Lake.
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The Christian Cynosure.

CHICAGO, THURSDAY, NOV. 24, 1881.

Shall we have Pentecost at Galesburg?

Albert Barnes says of the stupendous Pentecost revivals, that they were "a model for ministers and the church in all future times." When those revivals took place, the true religion had sunk under its forms so that it made the law "void" and the worship "vain." (See Mark 7th chap.) Are we not in exactly the disciples' condition? Look at the American Home Missionary Society pushing churches with Freemasons in them to pay ONE MILLION DOLLARS this year to support missionaries, many of whom are Masons! Secretary Henry M. Storrs wrote a considerable part of the first anti-secret tract printed at Cincinnati, and he knows that the lodge is a world-worshiping, Christ-contemning religion. The American Missionary Association at its late Worcester meeting refused to pass a resolution to save their confiding Southern freedmen from the lodge, because they would "*lose Masonic money.*" (See Prof. Bailey's letter.) This is a confession that the anti-Christ of the lodge has so far corrupted the churches as to *control their funds!* And the confession is true. Like the Jewish synagogues in Christ's time, "the god of this world" controls them, while, like those synagogues, too, they teach substantial truth, and have the good people in them.

Now these Pentecost revivals reversed this entire state of things. They quit tradition-worships; burned "their books of curious arts," and went straight to Christ for salvation, instead of to ceremonies and priests.

There is but one person in the universe who can make the Galesburg meeting a success; and that one person is Jesus Christ. Satan is mighty, the world is mighty, but Christ is mightier, stronger than "the strong man armed."

A few days brings us to Galesburg. Let those be days of "effectual, fervent prayer." In secret, in the family, in the prayer-meeting, pray for the annual Galesburg gathering. "Pray without ceasing," that "the Spirit may be poured upon us from on high." There should be conversions to Christ there, and saints sanctified. That was what overthrew the Eleusinian mysteries and other Satan-worships of that day, and Christ by the Holy Ghost, and he alone, can overthrow their modern successors. "O that THOU wouldst rend the heavens, and come down: that mountains may flow down at thy presence; and hills melt like wax before the Lord."

READ the notices for reduced railway fares to Galesburg.

United Brethren Ministers and the Lodge.

A gentleman writes us from Indiana, with leave to publish, the following facts:

"Here in St. Joseph U. B. conference there are four preachers who have been regularly appointed to work in the conference who are members of the Masonic order. Presiding Elder Thomas told me he had taken Masons into the church, and would do so again. Rev. Mr. Light of Berrien county, Michigan, publicly declared his dissatisfaction with the discipline as too rigid. J. B. Crall, of the same class, was turned out for not backing up the disloyalty. Benj. Uish was turned out of Fairview class for the same reason. Rev. Mr. Haynes, an adhering Mason, was kept in. Presiding Elder George Sickafoose opposes all opposition to secretism. Presiding Elder Snepp was an Oddfellow, and his influence is claimed everywhere for the lodge. The class-leader of Bourbon is a vindictive Oddfellow. Rev. J. V. Turflinger openly defied the discipline. The United Brethren church at Albion was refused to the Indiana Christian Association to hold its annual meeting. Rev. D. D. Bowman stated that such meetings were not fit to be held in any church."

(Signed) S. L. COOK.

Until the next General Conference the only thing possible to be done by United Brethren who fear God and loathe the lodge, is to refuse acts of Christian fellowship with those who worship the image of the Beast. And the only thing that will save the church from utter demoralization and corruption is to elect bishops who will enforce the rule against the secret orders. Meantime all such facts as those given above should be sought out and published.

Proclamations from two Governments.

The Thanksgiving proclamation of President Arthur, while it differs from those of former chief magistrates no more than should be expected while the shadow of our national loss is not yet passed away, is still more marked than any of late years in its acknowledgment of God in Christ. "Although at this period," it reads, "when the falling leaf admonishes us that the time of our sacred duty is at hand, our nation still lies in the shadow of its great bereavement, and the mourning that has filled our hearts still finds sorrowful expression toward the God before whom we but lately bowed in grief and supplication, yet the countless benefits which have showered upon us during the past twelve months call for our fervent gratitude and make it fitting that we should rejoice with thankfulness that the Lord in his infinite mercy has most signally favored our country and our people."

The document recounts briefly the blessings for which it is "meet that the voice of the nation should go up to God in devout homage" and closing without ostentation is signed simply by Chester A. Arthur and by Mr. Blaine as Secretary of State.

But immediately following this unpretentious call to a great Christian nation by its political head, is the following proclamation from a dignitary of the Secret Empire, "Joseph Robinson McCready, Deputy Grand Master of the American Protestant Association," which so well represents the pompous conceit of the lodge that we print it entire:

To the Members of the American Protestant Association of the United States—BRETHREN: Considering the present critical position of National affairs, when one vote in the United States Senate is so important that it controls the destinies of the American Nation, and that in the event of any accident or disability to President Arthur the Government would be in the hands of the worst element of the country, it becomes the duty of all loyal citizens irrespective of party, who believe in the perpetuation of the American Union, to stand firm by their principles in the different States where elections occur, especially in New York and Pennsylvania, and sustain President Arthur, who has proven himself to be a firm defender of the principles which were purchased by the blood of our forefathers in 1776, and reasserted and cemented again by their sons, until the sword of Lee was surrendered to the silent but uncompromising Grant (the Joshua of America) and National union and equal rights secured under the starry banner. We believe that elements are at work in our midst whose object is to sap the foundation of our Government and to overthrow our free institutions, and that these elements are antagonistic to true Republicanism: therefore, should we not awake to our duty and counteract these influences by united action at the polls! Remember that Darius said: "It shall be done. I will punctually fulfill my vows. Having faith in God we may reasonably hope for victory." Fraternally yours in peace, law, and order.

JOSEPH ROBINSON MCCREADY,
National D. D. G. Master for the United States.
Washington, D. C., Nov. 4, 1881.

The arrogancy of this bombastic document would be astounding to one unacquainted with the real nature of the lodge system. Set in contrast with the modest call of the President, an ordinary foreign reader would imagine it to proceed from a no less personage than Mc Cready the Great, Emperor of North America, of so much more importance does it appear than the other. This is the very spirit of the lodge as its grand processions, corner stone layings, feathers, ribbons, etc., etc., daily prove. "Hail Masonry divine!"

But of more significance is the fact that this lodge grandee regards the salvation of the country as depending on the efforts of his constituents. Perhaps Mr. McCready and his lodge followers have a special mission to save the nation, and ordinary men who have esteemed themselves of patriotic blood, which they are willing to prove by sacrifices for the public good, may stand still and behold the wondrous work of the lodge! This fellow may be a Fenian, a Communist or a Molly Maguire. By what right does he call out his lodge fellows to work at the polls?

The nation must understand that "the element" dangerous to true Republicanism is this very lodge power, issuing its proclamations, ordering the votes of its minions, and directing elections for the overthrow of those principles which underlie our American system. This is the question which underlies all our surface politics and is worthy to be the basis of a great party.

REMEMBER that the literature of the reform will have a prominent place in the National meeting—and first, the *Cynosure*. The best speech any delegate can make is a club of *ten subscribers*. Try it! Make good use of the few days remaining and bring your neighbors' names with you.

—Secretary Stoddard was in Galesburg last week assisting the local committee to get all things in order for the national gathering.

—Prof. E. D. Bailey returned to this city on Thursday last, in admirable health and spirits. He will attend the Galesburg conventions, and, after arranging private affairs at Wheaton, will return to his New England work accompanied by his wife.

—Bro. E. Mathews visited Aurora on Tuesday and Wednesday of last week speaking in the Free Methodist church and in the city hall to good audiences. A delegation was appointed for Galesburg.

—In addition to the names already published of men whose presence will make the National Convention, humanly speaking, a powerful meeting, we are happy to add the names of Rev. C. C. Foote of Detroit, and we hope also to welcome a delegation from New York city and from Worcester, Mass. Our New England friends are much in debt to the West for strong delegations at the Eastern conventions. Let there be a return of the favor. We learn that the New York friends have in mind to send Rev. Mr. White, pastor of one of the United Presbyterian churches, and an able speaker.

—Diphtheria, scarlet-fever and small-pox are creating great havoc in central and southern Russia, cutting off thousands. The ravages of the diseases are greater than any hitherto known.

Notices.

THE NATIONAL CONVENTION.

The arrangements for the convention at Galesburg, Ill., are nearly complete. The Academy of Music Hall has been engaged and there the convention will open on Thursday morning, Dec. 1st, to continue two days. On Thursday evening the arguments against Freemasonry will be illustrated by publicly working the Master Mason's degree by competent men who have been familiar with the proceedings of Masonic lodges. On Friday evening able addresses will be delivered by speakers already advertised.

On Wednesday evening a preliminary meeting will be held in the First Swedish Lutheran church, the largest in the city, to be addressed by President J. Blanchard and Prof. T. R. Hasselquist of Augustana, College, Moline.

Since 1876 there has been no National Convention held west of Ohio. Galesburg is easy of access by the Chicago, Burlington and Quincy railway, which reaching a vast territory in Illinois, Missouri and Nebraska, will return delegates at one-third rate. Let the great north Mississippi States be represented by hundreds of stalwart foes of the fraud, the falsehood, the blasphemy and the despotism of the lodge.

RAILROAD RATES TO GALESBURG.—A reduction will be made to delegates by the Chicago, Burlington and Quincy and the Wabash, St. Louis and Pacific railway lines. This arrangement will accommodate a large majority of the delegates to the State and National Conventions as these great roads cover a large territory from Ohio to the Missouri river.

The C. B. and Q. road will sell return tickets at Galesburg for one-third fare to all who pay full fare one way.

The Wabash lines will arrange to make a similar reduction and probably in the same way.

Delegates who accept of this courtesy of the railway lines must apply to the Secretary of the National Convention for an order to be presented at the ticket office.

ENTERTAINMENT will be furnished by the hospitable friends of Galesburg to convention delegates. Send your name to F. Wells, Box 925, Galesburg, Ill., and convenient arrangements will be made.

ILLINOIS.

The Illinois State Christian Association will hold its annual meeting at Galesburg in connection with the National N. C. A. Convention. The State meeting will be held on Wednesday afternoon Nov. 30, in the First Swedish Lutheran church. The proximity of the National meeting will make this a grand opportunity for the Christian people of Illinois, who labor to exalt the name of Christ above every other upon earth. Time enough will be given to complete the business for the State. Let every church and neighborhood where there is a testimony against lodgery have a representative at the meeting, and pray that it receive a baptism of the Holy Ghost. D. P. BAKER, Pres.

THE ILLINOIS MEETING.—Friends in this State should be on hand promptly at this meeting so that its business may be conducted in good time. Find the railroad connection and plan to reach Galesburg by Wednesday noon or before.

THE SECRET EMPIRE.

—The Oldfellows got Lieutenant Governor Hickenlooper of Ohio, to make an address of welcome to their "Sovereign Grand Lodge" at its Cincinnati meeting in September.

—Last Friday evening the St. Bernard Knight Templar Commandery of this city leased the Exposition for an exhibition drill. This commandery is, we are told, "one of the largest and most prosperous in the world, numbering 350 men, but so great was the interest of the members in this grand occasion that all of 50 of them were present. Where is Mr. Gassette?

—This performance had been long announced and it was intended to be a grand occasion, what must then have been the chagrin of these "plumed Knights" at having to display the poverty of their *esprit de corps*, to the handful of spectators. In imitation of a certain prominent gentleman of the city, who furnished for a ball at his residence a selection of the Moody Gospel songs to dance by, these Freemasons strutted about to a "Grand Fantasie of Gospel Hymns."

—The Sons of Herman is one of the German secret insurance societies. Its last national grand lodge meeting was held in this city and reported 176 lodges and 10,623 members, with a capital of $210,634. But it only required $36 825 to pay the sick benefits, and $76 920 the insurance on deaths, or $113 805 to carry on the work of the society. The rest forms a big fund waiting for some absconding treasurer.

—Grand Master Scott of Illinois Freemasons in his annual report said his attention had been called by J. C. Smith the Great Grand of the Illinois Knight Templars to the use of Masonic emblems on cigar boxes. This was very bad, said Scott, "I regard such action not only antagonistic to the spirit of Masonry, and a violation of the law of this Grand Lodge, but also a base prostitution of our significant emblems to mercenary purposes."

—From 1870 to 1874 Lord Ripon was Grand Master of the English Freemasons, and *it was to his connection with the craft that he owed, humanly speaking, his conversion to the Catholic church.* Earnest and conscientious in this as in all else, he took pains to examine the objection raised by Rome against secret societies. In the course of his reading he came to very unexpected conclusions; having heard his cousin, Lady Amabel Kerr (already a convert) speak of Father Dalgairns of the Brompton Oratory, he put himself into communication with that learned and lamented priest, and, after several months of controversy, consideration and correspondence, he finally made his submission to the church. It is said that the Viceroy boasts that as a Catholic he is not less a Liberal than he was as Grand Master of Freemasons.—*London Weekly Register.*

BOOKS AND MAGAZINES.

William J. Ried, pastor of the First U. P. church of Pittsburg is the author of a work "United Presbyterianism" just issued by the Pittsburg Board of Publication. Dr. Ried doubtless had the plan of this volume suggested to him by pastoral experiences. It is first an explanation of the nature of faith, then of the church as a body of those in whom faith lives, of the confession of faith formulated into a creed, and of the body of doctrines held: first, by the Presbyterian churches in general; and then the particular views of the churches called United Presbyterian. In the latter he devotes several pages to an exposition of Article XV., "Of Secret Societies," in which with calm but forcible style he shows why there can be no Christian fellowship with such societies: 1. Because they require a profanation of the oath; 2. Because they despise the church of God; and 3. Because they teach a false religion. The book is finely printed and forms a handsome volume worthy of its place as a text-book of United Presbyterianism in every household of that church.

Rev. Dr. Lorimer of the Baptists in this city has published a volume of sermons on "Isms, Old and New" from Atheism and Buddhism to Mormonism and Spiritualism, but no word about Masonism! How is this? Does he think it too innocent or too guilty, too admirable and noble or too despicable to be classed as an ism? or is he still afflicted by its virtues of sworn silence and secrecy regarding it? If Masonry as a secret order is not one of the anti-christian isms then we shall not be surprised if Buddhism and Pantheism can establish an equal title to be regarded as the "handmaids of Christianity." Perhaps, however, the blows which Dr. Lorimer gives to such isms may recoil upon this old deism, or as it is now in France, atheism. This may account for the zeal of Masonry in playing the Knight Templar branch so prominently before the Christians of America. H.

The *North American Review* for November is a good and popular number. Hon. John A. Kasson of Iowa writes on the present application of the Monroe doctrine. President Monroe, he argues, more timid than his Secretary of State, John Quincy Adams, the real author of the principle, was content to limit its application to the demands of the times. Adams wished to make it broad enough to cover all the future; and such an application is needed now, while our foreign relations are in so amicable a state, and while the canal projects at the isthmus are yet undeveloped. Dr. George B. Cheever, Samuel Hand and Wendell Phillips write on a subject of deep importance during the trial of Guiteau—"The Death Penalty." These names insure able writing on this topic. Mr. Phillips wishes hanging abolished. A son of Foster, the British Secretary for Ireland, presents an able defense of the Gladstone government in its Irish reform. This paper is an admission that British statesmen are not indifferent to public opinion in America. Four eminent physicians write on President Garfield's wound and its possible cure. These papers are able, but they discuss a question which all believe to be useless agitation, except Guiteau. "Who shall decide when doctors disagree?" One of these physicians is as positive that the President's wound was not necessarily mortal as the other three are that it was. "Reform in Federal Taxation," is an able paper on political economy, by David A. Wells.

"*Ingersoll Unmasked.*"—The "bad eminence" to which Ingersoll has been raised by the *North American Review* in giving up nearly one-half of its November edition to circulating his diatribes and falsehoods, is not to be without its use. The *Review* is owned and edited by Mr. A. T. Rice, but D. Appleton & Co. are nominal publishers. It is now announced that they refuse to hold even this position to a publication so unwisely liberal in practice. Their name is, however, retained in the December number. Ingersoll is likely to cost the *Review* heavily. Had the editor read the pamphlet by Clark Braden with the above title it is only just to believe that he would have hesitated before having more to do with the hateful character portrayed. A more careful reading since our first notice inclines us to urge its circulation. Nothing will kill Ingersollism quicker than a look into the pit of debauchery out of which it has come up like a foul stench. The pamphlet gives a history of Ingersoll from his boyhood; sketches his early and defective training, his conduct toward an indulgent father, his idle habits, his drunkenness and vileness with associates—the whole hateful picture of the man's life; and it bears the internal evidence of truth, for from such a life only is it reasonable to expect such a deluge of infidelity and blasphemy as the man has poured out like a dragon flood. The author claims that he can substantiate every statement with written evidence. It is reported that Ingersoll has entered suit against him for slander. If Mr. Braden has his evidence, nothing could be better than this step. Ingersollism needs only to be offset by the life of its author. For copies of the pamphlet address Clark Braden, Coleman House, Broadway, New York city. Price 10cts.

—There are now between fifty and sixty prisoners in Russian jails charged with complicity in Nihilistic plots. The cases of all these persons will be disposed of, it is believed, before the coronation of the Czar.

Home Circle.

"He Goeth Before Them."

Jesus, we pray Thee, go before,
And we will linger nevermore;
Thy voice our waiting souls will hear,
And trusting follow very near;
We'll closely grasp Thy loving hand
Until we reach the Promised Land.

Though rough to us may seem the way,
Heavy the burdens of each day,
Let from our lips no murmur fall,—
Thou givest what is best for all,
And ne'er a faithful child of God
But sorrow's way on earth has trod.

What e'er the burdens we may bear,
Our own or others that we share,
Each day we'll pray for strength anew,
And keep life's glorious end in view;
The race on earth will soon be run,
The victor's crown—may that be won.

The path that Thou didst tread below
Doth lead to Heaven, where we would go,
And should the way seem steep and rough,
If Thou be with us, 'tis enough;
We only pray, "Lord, go before,
And ope for us the heavenly door."

—Times of Refreshing.

After Many Days.

The words of truth are never lost. Like long-buried seed, they will bloom forth at last. A youth of fifteen once heard the celebrated Flavel preach a plain, powerful sermon, from which he received no immediate impressions. Soon after he came to America, where he lived to be a hundred years of age—a thoughtless, careless old man. One day, while sitting alone under a tree, his past life came vividly before him, and over the hills of memory, clear as the blue above him, rose the days of his youth, and with them the morning when he heard the great, solemn Flavel. The sermon's thrilling words came back to him like an alarm-bell over the silent sea of years, awakening every sleeping sin. Startled and stung by conscience, he was led at last from a deep sense of guilt, to a forgiving Judge and a loving Saviour. He joined a neighboring church, and for sixteen years lived a consistent follower of Christ, and then Luke Short died, at the age of a hundred and sixteen years, in the glorious hope of a blessed immortality.

Little thought Flavel that his living words should echo over the sea of time, across the ocean between the Old and the New World, awaking a sleeping soul to everlasting glory.

The seed of truth has a wondrous resurrection power. Sown in one heart, planted and transplanted, it lives and grows from year to year, from century to century. Binney sat alone and wrote his book of Christian experience—full of thoughts born in prayer and baptized in tears. One of its printed copies some careless hand had torn and thrown aside, and Richard Baxter chanced to pick up the old, torn leaves, and read enough of truth to lead him at last to feel the evil of sin, and to find peace and hope; and he wrote his "Call to the Unconverted," which Doddridge read, and was awakened and saved, and many other sleepers his solemn call aroused from their death slumbers, and many saints were helped by him to reach their everlasting rest; and Doddridge, saved through God's help by Baxter, wrote his "Rise and Progress," which led William Wilberforce to Christ, and Wilberforce wrote his "Practical View," which led Thomas Chalmers to be truly converted, while himself preaching an unknown Christ.

Let no preacher think his true, earnest words hermetically sealed and dead in the vase of some hardened soul. They live even in the dust of memory's tomb. As the Danish poet tells us, the flower upon the earth grows at night-time; so, in times dark, the flower of truth may grow unseen.—*Christian Intelligencer.*

The Psalms.

The Psalms have much of their power in that they are the utterances of real life in its changes. The men believed, knew, felt; therefore they wrote. We see the hand of God, and we see the heart of man. Such men have never ceased to be. Names change, life keeps its course. The thoughtful man, whose years are many, can sing the psalter through, and set his own name for the pronouns. It has been called the "sacred book of the world." How old it is—and it is ever young. The churches have worshiped in its inspiring strains, rising in its exultation, bowing in its confession and lament. The people have sung its melodies; merchants, sailors, ploughmen; sages, soldiers, priests; mothers with their children, kings with their people. Cromwell led his men to victory at Dunbar with the 68th Psalm; Luther strengthened his heart with the vigor of the Psalms. Wallace had his psalter hung before him at his execution, and died with his eyes fixed upon it. Polycarp, Hildebrand, Huss, Columbus, Xavier, Melancthon, Jewell, gave their last breath to the words of a psalm. One psalm alone has engraved itself on the lives of men. The penitence of the contrite soul has loved to breathe out its *miserere.* Thomas Arnold had the 51st Psalm read to him when he lay dying, and John Rogers recited it as he went to the stake. Jeremy Taylor transformed it into a prayer. Lady Jane Grey repeated its cry for mercy as she ascended the scaffold, and Sir Thomas More as he laid his head upon the block. Augustine had written on the wall opposite the bed where he lay sick, "The sacrifices of God are a broken spirit," and Bernard died with this verse on his lips. We draw these instances from other days. They might be found nearer to our time and in our time. The Hebrew parchment lives in the reverent sentence which looks down from the Royal Exchange in London, down on the busy streets and the hurrying throng of men claiming ownership and holding in brief possession in this world: "The earth is the Lord's, and the fulness thereof."—*Dr. McKenzie.*

Restored through Prayer.

A singular case of restoration to speech after a long period of dumbness, occurred at Honeyoe Falls last evening. Mrs. Elias Jordan, a lady residing in that village, lost the power of speech some eight years ago, and since then has been unable to utter a single word. For some time past she has been corresponding with individuals who have been cured as a result of prayer, and she determined to try the efficacy of prayer in her case, and accordingly last evening the pastor of the Methodist church of the village, of which Mrs. Jordan is a member, together with several other members of the church, met at the home of Mrs. Jordan and engaged in prayer, the special object of which was her recovery. She had faith that her speech would be restored, a faith which it is said her husband did not possess. While the clergyman was praying, suddenly Mrs. Jordan sprang to her feet, and crying out, "Glory be to God," fell down in a fainting fit. She soon recovered from this, and has since spoken as easily and naturally as ever. The occurrence has caused a great deal of excitement at Honeyoe Falls, and it is considered by all to be a wonderful miracle. Mrs. Jordan is about 42 years of age, and the wife of a prominent citizen of the village, and her recovery is a source of great satisfaction to her friends.—*Rochester Herald.*

Tight Lacing.

The circumference of the waist in a woman of medium height and dimensions, measures, on an average, when not cramped and distorted,—about thirty inches; but in those who have adopted tight lacing it may measure no more than twenty inches, and sometimes even much less. Now, what becomes, in those latter cases, of the several organs contained within the chest and abdomen? They are, of course, compressed and pushed and squeezed out of their natural shapes, and made to protrude in places where they have no business, because never meant to occupy such places.

There are few natural diseases, indeed, which so thoroughly displace and jam and wedge together so great a number of the internal organs, and so generally disseminate among them incapacity for the discharge of their multifarious duties, as does this positively sinful practice of tight lacing. Shortness of breath, congestion, and even inflammation of the lungs, congestion of the liver, of the kidneys, etc., palpitation and subsequent diseases of the heart, faintings, bronchitis, indigestion, jaundice, obstruction of the bowels, rupture, prolapsus, etc., are a few only of the many evils arising from the custom which we are so emphatically condemning; a list, one would think, quite formidable enough to cause the most thoughtless and the most fashion-beridden subject to immediately renounce all allegiance to a practice so fraught with mischief; and one, moreover, which has not a single redeeming point, even in the occasionally foolish eyes of the sterner sex, in its favor.—*Good Words.*

The Devil's Old Men.

I met a man one day on his way to the place where prayer was wont to be made. He had just passed the mile-stone of life labeled "seventy years." His back was bent, his limbs trembled beside his staff; his clothes were old, his voice was husky, his hair was white, his eye was dim, and his face was furrowed. Withal, he seemed yet fond of life and full of gladness, not at all put out with his lot. He hummed the lines of a familiar hymn as his legs and cane carried him along.

"Aged friend," said I, "why should an old man be merry?"

"All are not," said he.

"Well, why then should you be merry?"

"Because I belong to the Lord."

"Are none others happy at your time of life?"

"No, not one, my friendly questioner," said he; and as he said more, his form straightened into the stature of his younger days, and something of inspiration set a beautiful glow across his countenance.

"Listen, please, to the truth from one who knows; then wing it round the world, and no man of my threescore years and ten shall be found to gainsay my words: *The devil has no happy old men!*"—*Selected.*

Dr Cuyler on Theaters.

I do not affirm that every popular play is immoral, but the theater is a concrete institution and must be judged in the gross, and to a great extent it is only gilded nastiness. It unsexes womanhood by putting her publicly in male attire—too often in almost no attire at all. One of the most eminent living actresses declares that she only enters the theater to enact her part, and has but little association with her own profession. A converted actor once pointed me to a play-house in which he used to perform and said, "Behind those curtains lies Sodom!"

But how will you find good? It is not a thing of choice; it is a river that flows from the foot of the Invisible Throne, and flows by the path of obedience. I say again, man cannot choose his duties. You may choose to forsake your duties, and choose not to have the sorrow they bring.—*George Eliot.*

This fair universe is indeed the star-domed city of God. Through every star, through every grass blade, and most through every living soul, the glory of a present God still beams.—*Carlyle.*

Childrens' Corner.

A Thanksgiving Hymn.

Hail to the Lord our Righteousness!
Hail to the Lord our Peace!
Shout loud His praise,
Ancient of Days,
Who doth our stores increase.

Hail to the Lord, thrice-blessed One,
To whom all good belongs!
He gives us rain,
He spares us pain,
We'll lift our grateful songs.

Up to His House our willing feet
Will every Sabbath go,
To spread His fame
Will be our aim,
His constant love to show.

With plenty crowned the years do pass,
Our souls with light He fills.
By temporal good,
By pleasant food,
He seeks to bend our wills.

My soul, behold, rebel no more,
Lay down thine arms of strife;
Seek thou His face,
Implore His grace,
And live the Christian life.

—Selected.

A Thanksgiving Story.

"O mither, I'm sae hungry! Can't I have one more?"

"It pains me sairly that there's sae little to eat, Jamie; but the father's nae come frae the mill yet, and there's only ane left for him."

Jamie, a boy of seven years, looked longingly at the scanty supply of baked potatoes which, with a little salt, was the only supper for a family of nine; and then leaving the bare table, he went to his mother's side. She was a worthy Scotch woman who, with her husband and family, had been for eight years in America; but the times were hard and during the autumn food had more than once failed, as it had this November evening.

"Mither," said the boy, "do ye ken if God cares for us?"

"Hist! bairn," replied the mother, with a sad look; "dinna ye ken that the good Lord cares for the sparrows? and he'll ne'er forget us if we trust in him."

"But why does he let us go hungry when there's plenty as has mair than they can eat?"

"Hist! ye maunna talk so loud; there may be some ane at the door." And so there was—little five-year-old Harry Lawrence, the ministers's boy, who had just come over for a half hour's play with his young friend, Jamie McDonald; and so through the half-open door he had seen and heard it all. Somehow he felt as if it would not be proper to show himself then, so he turned his steps homeward.

"I guess Mr. McDonald's folks must be *awful* poor. I wonder how I'd feel if I didn't have anything to eat but potatoes, and such little ones as those were! And just think—it's Thanksgiving-week, too, and everybody has all they want to eat Thanksgiving-week, of course!" and so Harry went to thinking. When he got home he was so still that Margaret, the watchful house-girl, noticed it.

"Mr. Lawrence, and sure it's some mischief that boy is up to; sure *he* wouldn't be staying still for nothing."

Margaret's sharp eyes were not often mistaken about "that boy," whom she prided herself on knowing "just like a book entirely."

It was very late before the boy went to sleep. He tossed nervously from side to side in his trundle-bed. At last he cried out joyfully, "I can do it to-morrow night!" and fell at once into a quiet slumber."

"To-morrow night" came. The shadows of evening shut out the day. One by one the street-lamps shone out in the darkness like twinkling stars down the street.

"Harry!"

The mother had discovered that her boy was not where boys ought to be found after dark—at home. She went to the front door and called; from the rear door she repeated the cry, but in vain. "Maggie, where is Harry?"

"I don't know, ma'am, I'm sure, if he he isn't in the house. Why, here's the child's hat!"

At that moment, a quarter of a mile away, a gentleman walking rapidly through the public park almost stumbled over a slight bare-headed figure that sprang out of the shade into his path.

"Here, man!" There was something so oddly earnest in the salutation that the man stopped.

"Why, that's Parson Lawrence's boy. Well, bub, what do you want?"

"Please to give me some money."

"Well! what sort of a beggar are you?"

An amusing dignity came into the little man's form as he answered with much spirit, "I ain't a beggar; I'm a little missionary, I am."

"Oh! I beg your pardon. But tell me now what you want money for?" and the man stooped down and kindly drew the little boy to his side.

Harry told him all about his friend Jamie, and what a good boy he was, and how hard his father and mother worked, but couldn't get money enough to give him all he wanted to eat. "And, O mister, won't you please give me some money to help 'em with?"

"What is Jamie's father's name?" asked the gentleman.

The little pleader hesitated.

"What's the matter? Have you forgotten?"

"No, sir; but I don't know as I ought to tell, 'cause if I was Jamie and Jamie was me, I wouldn't like to have him tell, sir."

"Very well, then; you needn't. Here is a half-dollar to give to Jamie's mother;" and the gentleman passed on, leaving the "missionary" in a maze of delight.

The next one to whom he addressed himself was a good-natured Irishman. "Here's tin cints for the poor widdy," replied the man; and as he passed by he said to himself, "It's Moike Murphy himself as will always give what he can to desarving poverty."

It was nearly eight o'clock before the little bare-head thought of home. The listening mother hears at length a familiar little step; and a moment later an excited boy rushes into her lap, so overjoyed that he does not notice the grave look on her anxious countenance.

"See, mother! Now Jamie can have all the potatoes he wants, and some bread; and I guess there'll be enough to get him some pie, too, don't you?" And then he began to draw out pennies and half-dimes and dimes, and the greatest prize of all, the shining half-dollar, until a dollar and seventy-five cents were displayed to his mother's astonished gaze.

"Why, Harry, where did you get this?'

"They gave 'em to me."

His mother saw that there was something unusual, and wisely waited till he could tell his story calmly.

"I must go over and see the McDonalds to-morrow," said Mrs. Lawrence to Harry's grandmother. "Something must be done if they are in such circumstances."

Every New England boy has heard the story of Thanksgiving Day—how the Pilgrim fathers, after a year of suffering and toil, gathered at last a bountiful harvest, and appointed a day for thanksgiving to God, which their children ever since have kept with feasting and praise. And so when Harry heard that he was to have the privilege of going over with Maggie and inviting his friend Jamie and all his folks to Thanksgiving-dinner, you may be sure he was quite beside himself with delight.

Oh, what a good time it was! There were Mr. and Mrs. McDonald and the old grandfather and grandmother and all the little McDonalds, as happy as could be, and looking surprisingly clean. Jamie told Harry confidentially that he would have been over to play earlier only he had to stay in bed with the other children all the forenoon waiting for their clothes to dry from the washing. Mrs. Ryan and her sick husband were there, and little Sallie Patrick. And then there was poor Annie, the cripple, and old Mr. James, who had lost one leg in the war.

The tired, worn-out women and the hard-worked men freshened up wonderfully under the influence of the fat turkeys, pumpkin pies, and other luxuries. They laughed and joked as though they were once more lads and lassies back in the dear "auld countrie." The children sat in silence. They couldn't afford to stop to talk with such a dinner before them. How they did eat! But there's an end even to a boy's appetite and capacity; and one little five-year-old, after disposing of the fourth plateful, turned in distress to his mother:

"O mither, I feel as if I should split!"

Everybody laughed, and the mother said, "My bairn, what makes ye eat sae much if ye dinna want it?"

"'Cause," said he with quivering lip, "she keeps putting it on my plate."

Mrs. Lawrence hastened to tell the suffering child that he needn't eat any more than he wanted to; and the look of gratitude and sigh of relief with which he rewarded her quite convulsed the guests with mirth. Then the "old folks" went into the library, and spent the afternoon in telling tales and singing and listening to the songs of "auld" Scotia and "ould" Ireland.

But out in the yard happy shouts and joyous laughter proclaimed the boys and girls were having. Three of Harry's school-mates had generously lent their sleds, and a merry time the boys had dragging the girls around! Then they had a snow battle, and made a snow man, and built two forts and played settlers and Indians. At sunset they all went in; and after reading in the Bible and prayer, and a hymn of praise, the guests took their leave.

That night Harry prayed for the man who gave him the silver half-dollar, and thanked the Lord fervently that Jamie had had "all the potatoes he wanted, besides turkey and pie!"—*Little Christian.*

The quality of mercy is not strained;
It droppeth as the gentle rain from heaven
Upon the place beneath. It is twice bless'd:
It blesseth him that gives and him that takes.

—Shakespeare.

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, Nov. 24.—The Lord redeemeth the soul of his servants, and none of them that trust in him shall be desolate.—Psa. 34:22.

Friday, Nov. 25 —This God is our God for ever and ever; he will be our guide, even unto death.—Psa. 48:14.

Saturday, Nov. 26.—Many sorrows shall be to the wicked; but he that trusteth in the Lord, mercy shall compass him about.—Psa. 32:10.

Sabbath, Nov. 27.—And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have eternal life.—John 3:14, 15.

Monday, Nov. 28.—Be glad in the Lord, and rejoice ye righteous; and shout for joy, all ye that are upright in heart.—Psa. 32:11.

Tuesday, Nov. 29 —The Lord is the strength of my life; of whom shall I be afraid.—Psa. 27:9

Wednesday, Nov. 30.—Hide not thy face far from me, put not thy servant away in anger.—Psa. 7:9,

Religious Intelligence.

The Churches Against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.
West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek Wis.; Spring, Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Mt. Moriah Baptist Association of Mississippi.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

—Prof. C. A. Blanchard preached in the Tonica church on Sabbath. He will probably not return to Wheaton until after the National convention, but will visit other places in the interest of the College endowment.

—The meetings at the Third Presbyterian church of Chicago for several weeks past have been very interesting, and as a result Dr. Kittredge, the pastor, received thirty new members into the church on the Sabbath.

—Dr. John Hall, of the Fifth Avenue Presbyterian church, New York, met with an accident Sunday night which will disfigure his nose and face for some time to come, if not permanently, and which will confine him to his home for at least wo weeks. He had been preachin in a new Presbyterian church, and was returning home on a street car. As he stepped off he slipped and fell heavily on his face, breaking his nose and receiving other slight injuries.

—The United Presbyterian church at Newville, Pa., was totally destroyed by fire on Sabbath morning, the 6th inst. It is thought to have caught fire from a stove in one of the Bible class rooms in which there was a fire on the previous Saturday. Nothing was saved as the fire occurred before daylight and did its work speedily.

—The *Instructor* of this city notices the deaths of three ministers of the United Presbyterian church: W. A. Wilson, Wait Wright and James R. Doig, D.D. The latter was, some years ago, we believe, a professor in Monmouth College. Prof. John W. Mears of Hamilton College, N. Y., a contributor of the *Instructor* also died last week.

—Rabbi Kohler of New York, the advocate of Sunday services for Hebrews who do not or cannot attend services on the Jewish Sabbath, adduces as evidence that the Jewish church is moving with the world, that three of the five most prominent synagogues in New York have adopted reformed rituals, and given up the old custom of separating the women from the men in the congregation.

—Father Chiniquy, the ex-priest of Rome lately visited Elmira, Ill., and spoke in the Canadian Presbyterian church. The quiet country town was much interested in his addresses. At the same time in Kewanee, a few miles away, the Romish Bishop Spaulding of Peoria, was tendered a great reception by the town trustees, and a great gathering of the people, although the place is nominally and strongly non-Catholic.

—An editor of a New England paper published a report of the American Missionary Association meeting at Worcester from the pen of a special correspondent and friend, but struck out that part relating to Mr. Cheever's resolution against the secret lodges which was so troublesome to the business committee. The editor has his own views of the wickedness of the lodge system, but did not dare say anything against them near home.

—Conservative ministers and churches are making haste slowly in adopting the revised edition of the New Testament, and its success is not by far what its enthusiastic friends anticipated. It has, however, been adopted by the officers of Yale and Princeton Colleges for chapel services. Dr. Taylor of New York, has urged his people to introduce it into their pews and compare the new while the minister reads from the old. Chicago Theological Seminary has also resolved to use the new version hereafter.

—For some time past a religious demagogue has been zealously at work in Northern Germany in the interests of American Mormonism. He is an American citizen, but this did not prevent the German authorities from doing their duty. His fanatical course compelled them to imprison him for six weeks, and when this only gave him a basis for the plea of martydom and incited him to work all the more for his nefarious doctrines, he was quietly sent to America, via Copenhagen.

—The Rock River United Brethren conference lately meeting in Haldane, Illinois, heartily endorsed the movement to overcome the blighting power of the lodge which is coming upon that church. This is their resolution:

"4. That we hail with favor the steps taken by the United Brethren Association Opposed to Secret Societies to start a weekly paper, to be called the *United Brethren Reformer*, under the editorship of Rev. W. O. Tobey, in defense of God's Word, loyalty, and the reformatory principles of the United Brethren church and promise our prayers, sympathy and assistance to the enterprise."

A paper upon moral reform was also adopted, in which the loyalty of the conferences, both upon the secrecy and the temperance questions, was re-affirmed. The conference pledged hearty co-operation with Western College and Union Biblical Seminary.

—Rev. Parker Hurless, a former presiding elder in this conference, having resigned while his conduct was being investigated last spring, the conference believing him guilty of improper if not immoral conduct, took his name off their roll.

—Dr. Sheldon Jackson has returned from his third missionary tour through southeastern Alaska. During this trip he established new mission stations among the Hydah and Hoonyah tribes, located three missionaries, erected mission buildings at the Chilcat and Hoonyah stations, changed and refitted into school houses an Indian dwelling at Hydah, and (with the assistance of Captain Glass and Lieutenant Symonds, of the U. S. Navy) an old government building at Sitka, visited and preached the Gospel in fifteen native villages and traveled five hundred miles in a canoe, with wild Indians, exposed to many hardships and dangers.

—A Roman Catholic mob broke up the first two services of several Protestant evangelists in Newry, Ireland. In a day or two the missionaries commenced again, a strong religious interest sprung up, and at the end of nine weeks several hundred additions are reported.

—The New York correspondent of the *Christian Instructor* thus mentions Bro. Stoddard's visit to the United Presbyterian Association of that city on his way back from Boston: "Rev. J. P. Stoddard was in the city a few days last week, and ing present at the meeting of the Ministerial Association was invited to speak in reference to the progress of his work in opposition to secret societies. He reports that encouraging progress is being made. The work of his society is of the most difficult character, because its opponents, from nature and habit, work and fight in the dark. He believes that what is needed is to let the light shine, and he certainly deserves all praise and encouragement in his brave efforts to accomplish this end."

—The fate of Surrey Chapel, so long associated with the ministry of Rowland Hill is sealed. Before long this celebrated place of worship, once occupying the position now filled by Mr. Spurgeon's Tabernacle will be utilized as the warehouse and showrooms of an agricultural instrument maker.

—Rev. L. S. Chittenden has been lately appointed pastor of the United Brethren church at Westfield, Illinois.

A Fearless Conference.

JUNIATA, Neb., Nov. 14.

EDITOR CYNOSURE,

Dear Bro.:—The West Nebraska Conference of the U. B. Church, of which I am a member, has just closed. The session was very harmonious and spiritual. A great deal of good, solid work was done for the cause of our dear Redeemer; and the anti-secrecy feature of Christian work was not neglected. Indeed, there was very little opposition offered. I send you a resolution in the interest of your good paper which, with others, was heartily endorsed by the Conference in session:

WHEREAS, The Christian Cynosure is earnestly and fearlessly advocating the anti-secrecy cause, and has demonstrated its purity in handling the Word of God; therefore,

Resolved, 1st, That we heartily endorse its general tone; and,

2nd, That we earnestly recommend it to the patronage of all Christian people.

K.

Gospel Work in Omaha.

OMAHA, Neb., Nov. 17, 1881.

Last Sabbath was the last the evangelists, Whittle and McGranahan, spent at Omaha. During their labor here, in a city which needs Christian labor, the Holy Spirit has blessed this city with greater zeal in Christian work, and brought some out of darkness into light.

One of the citizens of this city, who took an active part in this work of reviving the church, was killed by some one, we know not who, because he was determined to have good laws and have them enforced in reference to liquor dealers. Last Monday Mr. Whittle and Mr. and Mrs. McGranahan started for Salt Lake City. The sympathy and prayers of the earnest Christians of this city go with them, that they may be glad on account of the many crowns they shall be the means of

placing on the heads of the children of men, by the power of God working through them.

When we think of their earnestness and patience in the labor of winning souls to Christ, we *exclaim*, Oh, that there were more, who would dedicate all their talents to the honor and glory of God.

I confess I was surprised to see the knowledge which Mr. Whittle has of the Word and the hymns sung by Mr. and Mrs. McGranahan reached the hearts of many whom the preaching of the Word simply, did not. The truth that is impressed upon my mind most forcibly, is earnestness in Christian labor. "Be instant in season and out of season." God will be sure to bless it. H.

The Morgan Monument.

RECEIPTS FOR WEEK ENDING NOV. 19

W. M. Bowker, E. Holcomb, P. Derksen, Rev, I Hyatt, $1.00 each.

O. Breed, 40c.

T. Lovell, C. Petrie, J. W. Oens, Mrs. P. Derksen, Jessie Derksen, Mrs. John Derksen, Mrs. H. Hyatt, Saddie E. Hyatt, Arda M. Hyatt, Harmon R. Hyatt, Anna S. Hyatt, Willy I. Hyatt, Edwin A. Hyatt, Jesse S. Hyatt, Wm. Baker, 25c. each.

J. W. Cary, W. H. Harrison, 10c. each.

Willy L. Hammond, John Van der Pye, Mrs. Van der Pye, 15c. each.

Katie, Jane, Nicolaus, Nellie, 5c. each.

Mrs. Crook, John H. Derksen, S. Richards, 50c. each.

H. F. Buffham, 75c.

Total, $11.24. Grand total, $1,221.43.

"As every man in the nation has a right to make suggestions in regard to the monument, I for one would say, Granite," writes W. H. Taylor of Sparta Center, Wis. Bro. Taylor also suggests for a part of the inscription a tableau representing the demolition of Freemasonry in true woodsman style. It will be handed to the committee along with numerous other like designs.

Donations to the "National Christian Association."

Rev. John Harper, Smithville, Ill., $10.

Emma C. Black, Albion, Ind., for publishing fund, $50; for general fund, $3.

Sam'l A. Pratt, Worcester, Mass., for Elder Browne, $25.

T. W. Baird, Tonica, Ill., for publishing fund, $5; for general fund, $1.

W. I. Phillips, Treas.

During a recent storm in Orange, Vt., a large meteoric stone fell on the farm of Smith Martyn. When it struck it was somewhat shattered, and the fragments cut large holes in the ground and fences. Of the largest piece, a correspondent of the *Montpelier Argus* says: "At the time we visited the locality it was so hot that we could not get within twenty feet of it, but since then I have been to the spot and made exact measurement. It is eight feet and four inches long, and two feet five and one half inches in diameter. Of course from its size and from the force with which it struck, it may extend eight or ten feet into the earth. It stands at about an angle of 45 degrees and came in a direct line from that angle, as it can be plainly seen where it burnt the trees, it coming through a little distance off in the edge of the woods. The appearance is very much like slag from iron works. It did but little damage."

Professor Thwing has, in an article on colleges in the *International Review*, given an interesting account of these institutions in the United States. He says there are 358 colleges, with grounds and apparatus, valued at nearly thirty-seven millions of dollars, having fully thirty-seven millions of productive funds. Columbia College has an income of $315 000, Harvard of $231 000, Princeton $75 000, California $105,000 and three others with over $100 000. Seventeen of the above number are State universities, and the others are founded by private or denominational liberality. The gifts to colleges since 1860 have been larger than during all the previous history of the country.

—On the evening of July 2 last, D. Hennessey and Amanda Bently were married in the Good Templar lodge, at Ceres, Cal., in the presence of a large attendance of the order. After seventeen days of married bliss Hennessy started for Modesto, ostensibly for the purpose of buying an outfit of furniture. By a preconcerted arrangement he met a younger sister of his wife, and with her eloped. So much for match-making in the Good Templar lodge!

News of the Week.

—President Arthur has accepted Attorney-General McVeagh's resignation. Solicitor General Phillips will be acting Attorney-General until a new appointment is made.

—Mr. J. Stanley Brown, private secretary to the late President Garfield, who has been acting in the same capacity for President Arthur, has been requested by Mrs. Garfield to undertake the task of arranging her husband's correspondence, letters and documents, so as to have them ready for the biographer next spring. Mr. Brown has expressed his intention of complying with Mrs. Garfield's wish, although the President wishes him to remain as his private secretary.

—Already $17 910 have been subscribed for a Garfield Memorial professorship at Williams College. It is hoped to make the total $50,000.

—On Saturday afternoon while Guiteau was being taken back to jail from court in a prison van a single horseman followed, and, watching his opportunity, fired two shots into the closed vehicle, one of which slightly wounded the assassin's arm. The policeman riding with the driver fired in return and believes he seriously wounded the rider, but the fleetness of his horse allowed him to escape.

—Early in the fall there was a great hunt in Dunn and Pepin counties, Wisconsin, for two brother outlaws named Maxwell, alias Williams, who had just murdered two men in Durand. One of the murderers was lately arrested in Nebraska and brought to Durand for trial. On Saturday morning the prisoner was seized in court by a crowd that overpowered the officers, was jerked out of the room and hung to a tree close by. The crowd was largely composed of lumbermen from the region about.

—The French delegation to the Yorktown centennial were visiting Chicago last week.

—On Friday night, Nov. 11th, the bed of Prairie creek broke through into one of the mines of the Chicago and Vermillion Coal Company, at Streator, Ill. The bed of the stream where the break was made is only eight or nine inches above a bed of twenty-eight feet of quicksand, and the rains of Friday caused pressure enough to break through the bed of quicksand into the mine. The hole thus made is about 200 by 400 feet. Only four men were working in the mine when the break occurred. All escaped. Most of the implements and all but two mules employed in the shaft were gotten out. Loss $100,000. It will require four or five weeks to pump out the mine and repair the creek. The mine is the largest soft coal mine in working order in America.

—Col. Parker, Chief of the Post-office Inspectors, has received $500, in sums of $1 and $2, in response to an appeal for subscriptions to aid the widow of Ira Humphrey, the mail-carrier who was burned to death in the great Michigan fires last summer while in the discharge of his duty.

—The summer residence of ex-Attorney General Wayne McVeagh, near Philadelphia, was destroyed by fire Wednesday.

—Professor Swift, of Rochester, N. Y., has discovered another new comet in the northern heavens. It is as yet faintly discernible through the telescope, and may turn out to be the "comet of 1812," whose return has been expected this year. This is lettered "G."

—The house of Jesse Baldwin, near Youngstown, O., was entered yesterday morning by burglars, who took therefrom between $30 000 and $40,000 in gold. The old gentleman was well known because of his exchanging bonds for gold, which he hoarded in a miserly way.

—Returns from 395 election districts of Germany show that of the successful candidates forty-four are Conservatives, twenty-two Free Conservatives, one hundred members of the Centre Party, thirty-one National Liberals, twenty-four Secessionists, thirty-five Progressists, three members of the Party of the People, fifteen Poles, seventeen Particularists and Protesters, and the politics of four have not been defined.

—Documents found in the house of Tobin, a Fenian, at Manningham, England, are said to reveal the existence of a society known as the "Royal Irish Republican Society," which is said to have numerous members, and whose object is the establishment of an Irish Republic by force of arms. The Pope and he College of Cardinals are said to have approved the hostile attitude of the Irish Roman Catholic Bishops towards the Land League.

—The French expedition to Kairwan, the sacred city of Tunis, was successful; the place has fallen into their hands. All the inhabitants have been disarmed. The quartering of French troops in a number of mosques and colleges has given great offense to the Tunisians. It is impossible to describe the unpopularity of the expedition among all ranks. It is openly denounced as a waste of lives and the French officers contemplate a wholesale resignition of their commissions at the close of the campaign.

—A violent storm on the 26th of October completely destroyed the town of Manzanillo, Mexico. The gale blew with great violence for twenty-four hours. The town was leveled to the ground, houses, huts and storehouses overturned and blown to fragments. Every launch and lighter in the bay was driven on shore and broken up. The loss is estimated at over $500 000, independent of the value of the shipping destroyed.

—The Asylum for Idiotic Children at Columbus, Ohio, was burned Friday. It is believed to have been the work of incendaries. Owing to the excellent discipline of the teachers, the pupils, numbering over 200, were safely marched out, and no lives were lost. The loss of the property is about $250,000.

—An accident occurred on the Springfield and Peoria branch of the Wabash road near the Sangamon river, about four miles from Springfield. The mail and passenger train fell through a trestle twenty feet to the ground. No one was killed, but fifteen were more or less injured.

—Two representatives of modern barbarism in the heart of civilization, who have tried to have a prize contest near Erie, Pa., are under arrest, and probably will be sent to state prison.

—The Duke of Sutherland has just placed himself at the head of a company for the purchase of sixty square miles of land on the line of railroad to Omaha, for the purpose of founding a colony of Scotchmen.

—The steamer Bohemia brought 169 Jews to New York on the 15th, the first that found an asylum in Spain from persecutions in Russia and Germany the past summer. The immigrants are principally agriculturalists, and are strong, hardy men. The objective points are Louisiana and Texas. The steamer Silesia, due Wednesday will bring 250 more. It is said 5,000 will emigrate this winter.

—The steamer Solway was towed into Kingston harbor Nov. 16, suffering from a disaster caused by the bursting of a barrel of naphtha oil, which ran along the deck and caught fire at the stove in the steerage. Five soldiers and one passenger were burned to ashes, five other persons left the steamer in a small boat and have not been heard of since. The disaster occurred twenty miles off the coast, and all day long the vessel lay at the mercy of the waves in a terrible gale, the crew and the remaining passengers fighting the flames in the steerage.

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Sabbath School.

LESSON X.—Dec. 4.—BALAAM.

SCRIPTURE.—Numbers 24:10-19.

[From Pilgrim Commentary.]

NOTES.

"Balaam." Meaning, according to some, corrupter, or corrupter of the people; according to others, conqueror of the people, which is expressed in Greek by the name Nicholas, whence the name "Nicolaitanes" is given in the Book of Revelation to such as conform to the idolatrous and licentious practices recommended by Balaam (chap. 31:16; Rev. 2:14, 15).

"Cannot." Balaam here speaks literally He does not mean that he will not, on principle, or fear; but he means that when under the influence of the Spirit he is merely passive, and can only speak as he is moved.

"The Lord." Literally, Jehovah. It appears from this that Balaam was familiar with the name Jehovah.

"Took up his Parable." This expression introduces each of the prophecies of Balaam (chap. 23:7, 18; 24:3, 15, 20, 21, 23, but is never used of the prophecies of the true prophets of Jehovah, but only of certain songs and and similes inserted in them (Isa. 14:4; Ezek. 17:2; 24:3; Mic. 2:4). This points to a difference between such utterances as those of Balaam and the utterances of true prophets. The word rendered "parable" literally means "simile," and hence came to be applied to a proverb, or to any poetic utterance, because such utterances were usually full of similies.

Falling." The words "into a trance" do not belong to the text, as is evident from their being in italics. The falling referred to was the actual falling-down of the body to the ground under the power of spiritual influence (1 Sam. 19:24; Ezek. 1:28: Dan. 10:9; Mark 9:20; Rev. 1:17.)

"A Star." "A star is so natural an image and symbol of imperial greatness and splendor, that it has been employed in this sense in almost every nation. And the fact that this figure and symbol are so natural, may serve to explan the belief of the ancient world, that the birth and accession of great kings was annouced by the appearance of stars." (Hengstenberg.) For the use of the star as a symbol of royalty, see Isa. 14:13; Dan. 8:10; Mat. 24:29.

"Shall destroy him that remaineth of the city." That is, shall destroy those of every city that had previously escaped. "The phrase is peculiar to this place. It tersely describes a conqueror who first defeats his enemies in battle, and then hunts out the fugitives till he has cut off all of every place." (Speaker's Commentary.) This prophecy was partially fulfilled in David, who conquered and held in subjection the Moabites and the Edmonites, even putting to death all the males among the latter (2 Sam. 8.2, 14; 1 Kings 11:15, 16). But in neither case was the conquest complete and final. Both nations subsequently regained and for the most part retained their independence. It was not till the time of the Maccabees that the two nations were finally subjugated and incorporated with the Jewish nation by John Hyrcanus. And even after that, the Edomites, in the persons of the Herods, held dominion over Israel. If, as is possible, the "Star" and "Sceptre" referred to the whole royal line of Judah, rather than to any one king, the fulfilment of the prophecy is more striking. But most scholars have believed that these words of Balaam, though perhaps without his knowing it, were intended by the Spirit to refer to the establishment and triumph of the Messianic kingdom. In this case, "Israel" means the whole people of God; Edom and Moab are only representatives of all the enemies of the kingdom of heaven; and the Star and Sceptre represent the great King of David's line, of whom David himself was but a type. That the Jews themselves used to interpret the prophecy of the Messiah, is apparent from the fact that the leader of the last rebellion of the Jews against the Romans called himself Bar-cochab, the Son of a star, trading on the faith of the Jews in the prophecy of Balaam. When he submitted to the Romans, the Jews changed the name to Bar-coziba, "the son of falsehood." It was perhaps this prophecy of Balaam, surviving in the East, which led the "wise men" to recognize the "star" of "the King of the Jews" (Matt. 2:1, 2).

After having finished his prophecies, Balaam turned his face homeward, without the rewards and honors for which he had come. But he did not go far. Stopping among the Midianites, he gave to their kings the advice which perhaps he had also given to Balak before leaving him, that, instead of attacking the Israelites in battle, they should endeavor to corrupt them, by getting them to join in the licentious idolatry of Baal-peor, their chief sanctuary. The advice was adopted; and the Israelites fell into the snare, and came near being destroyed in consequence. Afterward, by divine command, they sent a military force to exterminate the treacherous Midianites. The expedition was successful. The five kings of the Midianites and all their followers fell in the battle, and with them perished Balaam, the son of Beor.

LESSONS.

Men often vent upon others the anger which they feel against God.—There is no cursing those whom God blesses.—Bad men do not respect a bad man.—A bad character betrays itself unconsciously.—The love of money is a terrible passion.—If the bad man does not go beyond the commandment of the Lord, it is because he cannot.—Bad men often have great gifts, and possibilities of greater.—God sometimes makes use of bad men to carry out his plans.—Wicked men mayeven have spiritual gifts.—The dominion of Christ will be an everlasting dominion.—There is no one so wicked as a fallen possessor of great spiritual knowledge and advantages.—The wages of sin is death.

Many profess to have attained Christian perfection when they have not so much as attained the mental serenity of a philosopher, or the candor of a good-natured, conscientious heathen.

We go round like men enchanted, in a circle of sinning and repenting, for want of discipline upon ourselves. For, had we striven to make our humiliations more low and full of pungent sorrow, the soul would start and fly at the first glance of that which cost it so much anguish. —Allestry.

Be not embarrassed by that common idea which precludes the hope of victory over sorrow, fear and sin in in the present life, but have faith enough to subdue the fears, the agitations and the injustice of nature.

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SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Nov. 19, 1881, from H F Buffham, W M Bowker, C A Blanchard, J F Browne, N Countryman, H F Carpenter, P Derksen, J L Edins, S G Engle, G L Frizzell, L Griggs, E Holcomb, H H Hinman, J E Irish, I Jackson, H S Limbocker (2), W R Laird, J C Miles, E Mathews, Jas Main, Wm Mock, J N Norris, Mrs E L Parker, D Roberts J Shaw, Jno M Snodgrass, D M Sawyer, J P Stoddard, W H Taylor, Mrs L Wren, Mrs E A Williams, M A Waterman, Judge Zearing.

—The new Cunard steamer Servia with 2 500 tons of dead weight on board, attained a speed of twenty and one-half miles an hour.

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CHICAGO, Nov. 21, 1881.

GRAIN—Wheat—No. 2		1 27½
No. 3		1 14
Rejected		90
Winter		1 36
Corn—No. 2		60¼
Rejected		58½
Oats—No. 2		43½
Rye—No. 2		99
Bran per ton	15 00	16 50
Flour—Winter	6 50	7 50
Spring	4 15	7 00
Hay—Timothy	13 00	18 25
Prairie	9 00	14 00
Lard per cwt		11 05
Mess pork per brl	16 25	17 00
Butter, medium to best	18	38
Cheese	8	13
Beans	2 00	3 50
Eggs		24
Potatoes, per bu	60	1 05½
Seeds—Timothy	2 55	2 58
Clover		5 00
Flax		1 48
Broom corn	5	9
Hides—Green to dry flint	7½	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 30	3 55
WOOL—Washed	32	42
Unwashed	16	29
LIVE STOCK—Cattle extra	6 75	6 90
Good	5 00	5 50
Medium	4 00	4 75
Common	2 00	3 75
Hogs	4 25	6 50
Sheep	2 50	5 00

New York Market.

Flour	$	4 50
Wheat—Spring	1 15	1 40
Winter	1 23	1 44
Corn	60	73½
Oats	45	54
Lard	11	45
Mess pork		17 50
Butter	15	38
Cheese	8	12
Eggs		27
Wool	16	48

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Topics of the Times.

The Forty-seventh Congress meets on Monday next at noon. Among the important subjects which it will be called upon to decide are the pension rates which are now a hundred million dollars in arrear, and will require forty million annually; our foreign relations which touch upon the Isthmus canal, and connected with them the measures by which the South American republics shall be more closely joined to ours in commerce and national sympathy; and the reform of the civil service, both for the sake of its efficiency and the protection of the chief executive. About our Presidents there is nothing of "the divinity that doth hedge a king," and our late sad experience demands some protection of the nation's interest in its chief magistrate. The party spirit in this Congress will be checked by the want of a strong majority. The Republicans will barely exceed the majority line, and this fact promises an attention to national interests instead of party squabbles.

The work of the Land court in Ireland is rapidly changing the relations of landlord and tenant by reducing the rents from 30 to 40 per cent, but more particularly by restoring to the latter the improvements made by himself or his parents, which the landlords had compelled him to resign in the lease contracts. The court is deciding that these contracts are void, thus restoring millions of property to the renter. The Protestant farmers of Ulster province are rejoicing in the probable restoration of property worth a hundred million dollars by this means. Bishop Simpson, just returned from abroad, told the Methodist ministers of Philadelphia the other day that the Irish question was largely a religious issue. "I have," said he, "never before seen so distinctively religious a line drawn in any issue. Nearly every Catholic is with the Land League and nearly every Protestant is against it. In 1870 I noticed every Catholic seemed to side with France, while every Protestant appeared to favor Germany. The people have been oppressed, but I think that the Irish question is closely connected with that between Protestantism and Catholicity, and that the issue will ultimately assume this attitude. How closely the line is drawn is shown by the fact that in Dublin, where it is almost essential to a man's personal safety for him to belong to the League, I could find but one Wesleyan Land Leaguer, and he had been boycotted into the association."

Agitation for independence is becoming a significant factor in Canadian politics, and the Liberal party and its press ably present the reasons for so important a movement. If the people of the provinces are divided into two classes of native and foreign born it appears that the former are more numerous and will, at no distant time have the predominance in power. This class more naturally partake of American ideas and cherish the idea of independence, though with many it may be only a sentiment. The recent exchanges of courtesy and good will between the United States and England are a token to Canadians that independence cannot mean loss of dignity, or honor, or commercial prosperity, and, while they yield to none in loyalty to the Queen, are not blind to their own interests. It has for years been a debatable question in England whether the provincial government was not a greater expense than could be wisely borne, and its dissolution would probably be freely granted whenever the Canadians agree to ask for it. An amicable separation of this kind would form as bright a page in history as singular. One of the leading London papers, in an article showing the advantages of Canadian annexation to this country which might follow independence, argues that the unity of the English-speaking race would be greatly enhanced, since Canada would furnish five million Americans in whom the sentiment of loyalty would remain strong, while every tie of interest and commerce would make them one with us. While this is not the first agitation of this topic, the Irish movement and land reform may now give it a greater impetus than before, until it becomes a party question.

Is the "age of steam" at an end and that of electricity beginning? That "universal spirit in nature," as Faraday used to call it, has been our dangerous toy, shall it be our useful servant? Edison in this country and Siemens in Germany, with many others, are guiding the lightning's terrific force to such humble labors as lighting our dwellings, speaking for us across leagues of space, supplying motive power and furnishing a light in which plants grow and flowers bloom without resting. Siemens has made an electric tram-car which runs over short distances, and he has applied to the elavated railways of New York to furnish their locomotives. But Edison has engaged with the president of the North Pacific railway to lay a fifty mile track and run its trains with electric engines. The great Electrical Exhibition in Paris has given a wonderful impetus to the study of this force and inventions to utililze it, and they hardly claim the gift of prophecy who foretell the future and amazing work which the electric agency will do for men.

The distillers have been holding meetings in Chicago and Cincinnati the principal business of which seems to be to reduce the manufacture of whisky, which has been carried on beyond the demands of the trade. The president of this convention confessed in his speech that "the greatest danger that threatened the whisky business lay in the growing public sentiment that holds every manufacturer of and dealer in spirits to be an enemy of society and the human race."

VOTE IT OUT.

There is an evil in the land,
Rank with age and foul with crime,
Strong with many a legal band,
Money, fashion, use and time;
'Tis the question of the hour,
How shall we the wrong o'erpower?
Vote it out!
This will put the thing to rout.
Vote it out!
Let us rise and vote it out.

'Tis the battle of the hour,
Freeman, show your strength again,
In the ballot is your power,
This will bring the foe to pain;
We have preached against the wrong,
We have plead with words of song,
Vote it out!
Vote and pray with heart devout,
Vote it out!
Let us rise and vote it out.

Never shall the promise fail,
God is with us for the right;
Truth is mighty to prevail,
Faith shall end in joyous sight;
We shall see the hosts of Baal
Palsied, from the contest quail;
Vote it out!
Thus we'll put the fiend to rout;
Vote it out!
Let us rise and vote it out.

—Adapted from Rev. Dwight Williams.

—D. P. Rathbun is in feeble health; he writes: "My work is done, I fear."

STEPHEN S. FOSTER.

A memorial service in honor of this late veteran abolitionist and reformer was held in Horticultural Hall, Worcester, Mass., Sept. 23, and was addressed by Wendell Phillips, Henry T. Cheever, Lucy Stone and Parker Pillsbury. From Mr. Cheever's address we are permitted to take the following eloquent passages descriptive of the character of this remarkable man:

"The brother whose brave spirit has so lately passed into the invisible realm that will soon receive us all, is, I think, to be red-lettered in the calendar of history for these two things, his faith in principles and fidelity to convictions. It was this that distinguished him among his peers, pre-eminent as some of them were for the same traits. Never was he known to stifle or hide or excuse his beliefs. Like his Master, in secret he said nothing, or asking leave, enemy as he was to all shams and secrecy, and to all the Orders of secrecy, sworn or unsworn. In the Theological Seminary and throughout life he was notably outspoken and independent, holding with John Milton in his Speech for the Liberty of Unlicensed Printing, 'That spirit is wretchedly mean that dares not write or speak truth without a sneaking and pitiful apology.'

"'This is true liberty, when freeborn men,
Having to advise the public, may speak free.'

"What Mr. F[illegible] felt, was convinced of as true, that he

uttered, he acted, he advised the public of without apology. In those utterances you had what was in him, not in another. He was no echo of other men's thoughts and convictions, but the exponent of his own only in his intense individualism. He loved moral controversy and was a believer in orthodox blows and knocks. He did not take Spurgeon's maxim, 'If drawn into controversy use very hard arguments yet very soft words.' But he held to the very hardest arguments and the most pungent words. He believed that as the love of the mother to her innocent babe is swift hatred to the hand lifted to slay it, so the love of God towards holiness is burning abhorrence of its opposite; and true zeal for the right and for justice, on the part of God's loyal servants, is unflinching hostility to wrong. And yet was Mr. Foster a consistent non-resistant and free from vindictiveness all his days, so that his only blows, hard as they were, were truths, arguments, logic set on fire, and words of power.

"He held with Lord Bacon that the greatest mark of wisdom is to accept the voice of God revealed in facts. Hence, when only seven years ago, in the sere and yellow leaf of his life, he heard the voice and saw the hand of God in the facts and providences of the Western Woman's Crusade against the dram shop, he, the old-time agitator in the interest of freedom, as valiant for temperance, and as true a warrior as he had ever been against slavery, was not disobedient to the heavenly vision. And, although he strongly disapproved of first making Worcester the scene of operations in the East, because he argued (and the issue proved him right) that the ministry of Worcester were too slow, conservative and inharmonious to warrant success. Yet when once it was resolved upon, and himself was made one of a Boston-appointed committee to inaugurate the movement here, he threw himself into it with all his might.

"In the old days of the anti-slavery conflict, it was prayer that had often girded him for the fight. I have heard him refer to times when his life was in deadly peril from malignant mobs, how he had held them long at bay, through an hour spent in secret communion with God, enduing him with a moral might and prowess which none could gainsay or resist.

"With this experience of a life spent in reform, Mr. Foster now cheered the women in the new temperance warfare by prayer and exhortation with the rum-seller and his abettors. How did we then see the resolute reformer, subject to infirmities as he then was, old age creeping upon him, his eye dim and natural force abated, but his strong spirit unbroken—how did we see him for weeks steadily wheeling in all the way from his farm, in that old familiar vehicle, day after day, night after night, through rains and snows and sleet and mud, with words of lofty cheer for the women, with Gospel spur and lash for laggard ministers and churches, with the twenty-fifth chapter of Matthew for rum-sellers and their abetting landlords and lawyers. He felt that it was his last time, that never should he or any of us see again to gather in and bind the golden sheaves.

"Ah, had all the professed friends of temperance and Christianity then stood with him shoulder to shoulder, so as under God to have carried the day, how gladly would he have said like Simeon of old, 'Lord, now lettest thou thy servant depart in peace for mine eyes have seen thy salvation.'

"Early in his manhood Mr. Foster was of the Andover school of the prophets, and a candidate for the ministry, from which he was turned aside, after nearly completing his course, mainly because of the failure of that school of the prophets and that orthodox ministry to take the position demanded in regard to the rights of man as man, and the inherent sinfulness of slave-holding. Mr. Foster's zeal for the truth and humanity at that period, his overmastering interest for the slaves, his spirituality, his benevolence, together with his extraordinary physical magnetism as well as intellectual force, made him a power in the circles where he moved. And there were instances not a few in which he was made the medium of healing and health to the sick, through the joint agency of prayer and the laying-on of hands.

"Let me say finally that our departed friend, rugged and unbending as he was, and having his full share of the imperfections incident to humanity, realized, I think, something like the noble ideal of a great poet, who in portraying the true man and his course when brought among the real tasks of life, and measuring them by the high moral principles with which he started, describes him as one that

"'Abides by this resolve, and stops not there,
But makes his moral being his primal care;
And therefore does not stoop, nor lie in wait
For wealth or honors, or for worldly state:—
Whom they must follow, on whose head must fall,
Like showers of manna, if they come at all;
Who with a toward, or untoward lot,
Prosperous or adverse to his wish or not,
Plays, in the many games of life, that one,
Where what he most doth value must be won.'

"By that one is meant the noble part of self-denying devotion to principle and to duty, which are always their own reward. Now, is any laborer for God and humanity to be excused from resolutely aiming to play that part under all circumstances, because it is so seldom practically exemplified in the stern conflicts of life? No! our standard of action is not what men are, but what they ought to be; not what men do, but what they ought to do; not what is, but what should be. Our business as moral teachers is with principles, and to make our own conduct and that of others conform to and grow out of principles. Our principles are to shape our facts, not facts our principles. Facts change, but principles, ultimate truths, are immutable. Conduct alters, but conscience endures. Men die, but duty survives. Be it ours, as the best memorial to our vanished friend, and the truest improvement also of the national loss of that noble man of God whom we mourn in common with all Christendom today, henceforth to carry ideal duty into the field of hard reality; to project the right and the true upon the ground of the real and the natural; and more and more to impregnate the dull actual of common life with the vital seed of the essential, the spiritual, the eternal!"

The American Legion of Honor.

BY JOHN TANNER, JR.

Editor Cynosure:—In reading your excellent paper from time to time I find reports from different quarters showing a decrease in membership of Masonry, Odd-fellowship and other of the older secret orders, and this we take as evidence that these enemies of righteousness are on the wane. While we welcome such news and rejoice in triumph, it is well to remember that there are springing up all over the country, like mushrooms in a night, young secret institutions, as supporters of their enfeebled and venerable parents, and if they are not taken in hand and their true character exposed they may be in a great degree successful in their purpose, and cause our reform a longer battle than would otherwise ensue. With one of these minor societies, the American Legion of Honor, the writer purposes to deal in this article.

This organization boasts like the rest, of its charities, and of being one of the annihilators of insurance companies and of giving a rate of life insurance within reach of all classes. With these and other arguments it appeals to the public for patronage and support, and, like Masonry, it perniciously professes a "grand religion."

In the journal of this society for Oct., 1881, is an article styled, "The Religion of our Order," written by a "Past Supreme Orator." He commences by describing man as a religious being, full of wants and as trying to penetrate the mysterious unknown, to find his Creator, for whose companionship his soul hungers. Which is all very good so far, but notice his conclusion, which reads as follows:

"The great problem of his existence, seemingly not of his own volition, but impelled by the inherent demands of his nature, is, how to get beyond himself, better his condition, benefit others and establish a faith which shall bridge the chasm between the seen and unseen. And right here the religion of the American Legion of Honor comes in as a prime factor in solving the problem. What is its religion and religious work? More than *thirty thousand* men and women who are proud to be called members of the order, answer the question by the very fact of their being members. They say to the world—and the records of the order prove the truth of the assertion—that their motto of "*juncta juvamus*" is no meaningless boast; that they practically demonstrate their right to it in the work they have done and are doing; that the religion of the order comprehends all that is good, noble, charitable; it feeds the poor, clothes the naked, comforts the disconsolate, cares for and provides for the widow, educates the orphan, makes better men, better women, better children, better communities, a better world. It teaches that the practice of the cardinal virtues of faith, hope and charity are essential to the well-being and advancement and elevation of mankind; and as proof of its work and worth, paid to the widows and orphans last year *two hundred and thirty six thousand and five hundred dollars!* Has not the American Legion of Honor a grand religion?"

The foregoing shows their religion to be solely of works; but it will not stand a test of good works even, when we add that the above boasted amount paid to widows and orphans was less than one half the amount paid into the treasury of that institution during the same period of time, leaving a balance of upwards of fifty per cent. to be accounted for, which we have a right to suppose is the amount necessary for the running expenses of the organization!

The writer above referred to speaks of faith, hope and charity, but they do not exercise these virtues toward Jesus the Saviour of men as will be seen by the following prayer, copied from the September number of their journal, and is as Christless as any known to the system of Masonry:

"The attention of all commanders and chaplains of councils of the A. L. of H. is called to the following prayer which was adopted by the Supreme Council at its last session. Let it go into immediate use as it supplies a long felt need in our order:

'"Commander—We will unite with the chaplain in prayer.'

"'Chaplain—Infinite and most holy Father, we worship and adore thee as the source and giver of all life, beauty and power; we thank thee for thy loving care to us, and for our inclination, derived from thee, to care for each other. We thank thee for our helpful and beloved order, and we ask that divine love and wisdom may fill each companion, and guide us and all councils in our deliberations. Especially do we ask it for the Grand and Supreme Council, so that our laws may be just and good, and faithfully and wisely administered. May thy best blessing be upon all

companions, especially in sickness and distress. May the interests of each companion be precious to us and in thy sight, thou Supreme Commander of all councils, all worlds, all beings in all the boundless universe; and to thee shall be thanks, adoration and glory evermore. Amen.'"

In addition to the foregoing, I would inform the reader that the organizer of this society is a ninety-six degree Mason of the Egyptian rite, and was also the first "Supreme Commander," and when he resigned that office nominated in his place a ninety-five degree Mason of the same Masonic rite, who is the present "Supreme Commander" of the order. These facts the writer hopes may prove sufficient evidence that this junior society is a legitimate offspring of the old handmaid.

Boston.

A Lottery of Death.

TWO LIVES FOR A MASON'S GRIP.

A writer in the Philadelphia *Weekly Times* relates the following story of the war as told to him by a soldier of Mosby's command:

"On arriving at Rectorville, Virginia, we found Col. Mosby with full command drawn up in line, and he himself in consultation with his principal officers. One of these finally advanced toward the squad which guarded the Union prisoners and gave orders to draw them up in line. The adjutant then rode forward and read an order stating that seven of our men having been recently hung by the enemy it was determined that seven of the prisoners should be hung in retaliation, and that lots for these seven would be immediately drawn. A scene ensued which will be impressed upon my memory until the day of my death. A cry of anguish and consternation arose from the unfortunate prisoners. Some implored the guard to intercede with Col. Mosby and have them excluded from the drawing, two of them declaring that they were merely sutlers, and not fighting men, never having fired a gun at a Southern soldier. Others said they had been drafted into the Federal army contrary to their wishes and were friendly to the South. Others again expressed a willingness to desert that army and join our standard. While this tempestuous appeal for life was going on among these poor fellows, the main body of prisoners heard the awful sentence with deep dejection but sullen resolution.

"In the course of twenty minutes two officers approached, one of them holding a hat in which had been placed a number of wads or balls of paper, corresponding with the number of prisoners. Seven of these wads were marked. The drawing then commenced, the officer with the hat requiring the right hand prisoner to take out a ball, which when drawn he handed to the other officer in attendance, who on opening pronounced it to be either a blank or otherwise. At first several blanks were drawn, then came a marked ball, which was drawn by a cavalry soldier of Custer's command and hailing from Michigan. This man very cooly remarked that he was prepared to die for his country.

"'Six men have now been drawn,' cried the officer with the hat; 'one more must come.'

"The next and last victim was a drummer-boy, who, upon being informed of his fate, uttered the most piercing cries, and throwing himself upon the ground exclaimed that he was only a drummer-boy with neither father nor mother, and begged to be spared. So greatly was the pity of the officers excited that they immediately applied to Col. Mosby to spare this boy. He very promptly replied that he did not know there was a boy among the prisoners, and ordered that he should be removed and the drawing taken over again. This was done, and on the second drawing my friend, a lieutenant, drew a marked ball. I was shocked by this, and he was greatly distressed but exhibited a courageous resignation to his fate. Calling to him a soldier of his company who had also been taken prisoner, he requested him to take to his wife an empty pocket-book and pencil-case, saying these were the only souvenirs he had left when condemned to execution, and that his last thoughts were with his wife and mother. I was deeply affected at his fate, and desired to assist him if possible. Whispering to him, I asked him if he was a Freemason, to which he replied in the affirmative. Immediately after this the guard was ordered to march off with the seven men who had been condemned. We proceeded with them (I being one of the guard) only a few hundred yards, when we were ordered to halt and await further orders, and in a few moments a freshly-mounted squad of fifteen men, commanded by a lieutenant and equipped for a raid, approached us with orders from Col. Mosby that we should be relieved from care of the prisoners. Among the number of this relief guard was an intimate friend of mine, to whom I related the circumstances in connection with the lieutenant, and also informed him that he was a Freemason. Being anxious to learn their destination, I questioned him about the recent order, and he informed me that they had been commanded to take the prisoners across the mountains and as near to Sheridan's headquarters as possible, and there to hang them. He promised me that he would do all that he could (consistently with duty) in behalf of the condemned officer. They then proceeded on their way, and several days elapsed before I heard anything of their movements. On meeting with my friend, he gave me the following particulars:

"They reached Paris on the same night after leaving and were there met by Capt. Mountjoy, who was returning from the valley with a batch of prisoners. Being a friend of Mountjoy's he took the first opportunity of informing him of the situation of the unfortunate lieutenant and also informed him that he was a Freemason, and requested that he would try to save him. Upon hearing this Mountjoy requested an interview with the officer, and immediately afterward he crossed the street to where he kept his own prisoners, and returned with two of them. These he presented to the officer in charge of the prisoners as two of Custer's men, whom he wished to substitute for the lieutenant. After some hesitation, and with the condition that Mountjoy should assume all responsibility, the exchange was made. The officer, after returning earnest thanks for his life, was hastily transferred to a batch of prisoners under the care of a sergeant, who was told to make all possible haste to Gordonville, and specially to get out of 'Mosby's dominions' before the break of day. The others met their fate."

It is said that there is a parish in Savoy that has the following placard in every house: "Understand well the force of the words, a God, a moment, an eternity—a God, who sees thee, a moment which flees from thee, an eternity which awaits thee; a God, whom you serve so ill; a moment of which you so little profit; an eternity, which you hazard so rashly."

A pupil of the Deaf and Dumb Institute of Paris was asked, "What is eternity?" and replied, "It is the liftime of the Almighty."

One of the reformers being told, "All the world are against you," replied, "Then I am against all the world."

The same Bible that gives us the Ten Commandments enjoins that charity which believeth all things, hopeth all things.—*Guthrie.*

Gideon, to human calculation, ran a great risk in reducing his motley forces to three hundred men, but the wisdom of God ordained it. It gave him an army of one heart and mind and a ready victory.—*James Porter.*

If you give expecting it back again, there is no sacrifice; charity is no speculation in the spiritual funds.

The Word of God moves along like a passing shower; wherever it comes it must be received at once, or it will be gone. How soon a man's "not now" becomes a "never!"

Such is the constitutions of things that unwillingness to goodness may ripen into voluntary opposition to it.—*Julius Muller.*

—Get subscriptions for the *Cynosure.*

Faith.

A SERMON PREACHED BY GEORGE MULLER, OF BRISTOL, ENGLAND, IN THE 13TH ST. PRESBYTERIAN CHURCH, NEW YORK.

TEXT.—"Faith is the substance of things hoped for, the evidence of things not seen. Through faith we understand that the worlds were framed by the Word of God, so that things which are seen were not made of things which do appear."—Hebrews 11: 1, 8.

The subject of our meditation this evening is, What is faith—how it may be increased, and the growth of faith, which I will endeavor to illustrate by some of the experiences which, by the grace of God, I have realized in the exercise of belief in his promises as revealed in his Word.

First: What is faith? In the simplest manner in which I am able to express it, I answer: Faith is the assurance that the thing which God has said in his Word is true, and that God will act according to what he has said in his Word. This assurance, this reliance on God's Word, this confidence, is faith.

No impressions are to be taken in connection with faith. Impressions have neither one thing or the other to do with faith. Faith has to do with the Word of God. It is not impressions, strong or weak, which will make any difference. We have to do with the written Word. We have to rely on the written Word and not on ourselves or our impressions.

Probabilities are not to be taken into account. Many people are willing to believe regarding those things that seem to them probable. The province of faith begins where probabilities cease and sight and sense fail.

Now, preliminary to what I have to say to you, dear Christian friends, lay to heart that it is because there is so much dependence on these things that it comes to pass that we have so little blessedness among us. All these things must be left alone. The naked Word of God is what we are to depend upon. That is enough for us.

And now beloved Christian friends, you are in great need to ask yourselves whether you are in the habit of thus confiding in your inmost soul in what God said, and whether you are in earnest in seeking to find whether the thing you want is in accordance with what he has said in his Word. If it is, that the thing you ask for will come to pass is as sure as that you were able to confide in him.

Second: How faith may be increased? God delights to increase the faith of his children. He is thus glorified before an ungodly world and the powers of darkness. The confidence of his children in times of trial, discouragement, pain and sorrow, gives great encouragement to other Christians. God de-

lights that he may do good to others through them and that they themselves, through the exercise of faith may obtain an increase of it. For difficulties, costs, crusts, hindrances, bereavements and losses, though we shrink from them, and shrink exceedingly, are the very things God uses to develop us more and more as the young infant has its weak limbs developed till by and by they grow to the power of a man's. For I am NOT one of those who believe that we can attain to a strong faith at once, any more than a weak infant can spring into manhood at once. Our faith which was weak and feeble at first, is developed and strengthened more and more by use.

What we have to do instead of wanting no trials before victory, no exercise for patience, is to be willing to take them from God's hands as a means. I say, and say it deliberately—trials, difficulties, obstacles, bereavements, necessities, are the very food of faith. I get letters from so many of God's dear children who say, "Dear Mr. Muller, I'm writing this because I'm weak and feeble in faith." Just so surely as we ask to have our faith strengthened, we must feel willingness to take from God's hands the means for strengthening it. We must allow him to educate us through trials and bereavements, and troubles. It is through trial that faith is exercised and developed more and more. God permits difficulties that he may develop increasingly that which he is willing to do for us, and to this end we should not shrink, but if he gives us sorrows and hindrances, and losses, and afflictions, we should take them out of his hands as evidences of his love, and his care for us, in developing more and more in us that faith which he is seeking to strengthen in us.

Again, it is necessary to acquaint ourselves with God as he has revealed himself in the Scriptures. We must not content ourselves with the notions that people have about God, but we must diligently seek to know what he has disclosed regarding himself. For I say, and I say it deliberately, that the notions which the world has about God and his character are not the truth. And we must not take the notions which the church and many professing Christians have of God; for I say again, deliberately, that the notions which the church of Christ has about God are not the truth, and we do not want to gather our views from what the church says about God, or what Christian men say about him; but we want to come to the very fountain, the revelation the Lord has made of himself in his written Word. and step by step, as we read, to learn not only of the power, infinite wisdom, justice and holiness of our God, but also of his gentleness, pity, beautifulness and bountifulness. When we read and see what God has revealed of himself in his Word we shall find out more and more from it that God is the lovable, One, *God is the lovable One*, GOD IS THE LOVABLE ONE; and before I go any further—before I go ANY further—I stop and ask you what is the response of your inmost soul? Is God to you the lovable One? If not—IF NOT—you are not acquainted with him. You have yet to find out that he is the most lovable One. Oh, seek to say in your inmost heart that he IS the lovable One. The result will be that you will confide in him unreservedly, at all times, and in all circumstances. Though he slay you yet will you trust in him. Turn and read the ninth Psalm. With your very own eyes read the ninth and tenth verses. "The Lord will be a refuge for the oppressed, a refuge in times of trouble." And, "They that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee." If these words are not according to the world's views—if these words are not according to the practice of the church of Christ, do not be troubled, for their notions are mainly erroneous. We who learn to see God as he has revealed himself in his Word, are so satisfied with God, and in his dealings with us we see how everything is for our good. On this account it is so deeply important for our usefulness and for our growth in faith that we get correct ideas of God from the fountain of truth contained in his Word. And, in the exercise of our faith, and in studying God in his Word our faith grows. I say this deliberately, advisedly, and tens of thousands of God's tried children will say the same thing.

The church of Christ is not aroused to see God as the beautiful and lovable One he is, and hence the littleness of blessedness. Oh, beloved brothers and sisters in Christ, seek to learn for yourselves, for I cannot tell you the blessedness! In the darkest moments I am able to trust in him, for I know what a beautiful and kind and faithful and lovable Being he is, and, if it be the will of God to put us in the furnace let him do it, so that we may acquaint ourselves with him as he will reveal himself, and that so as we know him better we come to the conclusion that God is the most lovable Being, and we are satisfied with him and say, "It is my Father—let him do as he pleases."

When I first begun allowing God to deal with me, relying on him, taking him at his Word, and set out fifty-one years ago simply relying on him for myself, family, taxes, traveling expenses and every other need, I rested on the simple promises. I found in the 6th chapter of Matthew a passage, "I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air; for they sow not, neither do they reap, nor gather into barns; yet your Heavenly Father feedeth them. Are ye not much better than they? Which of you, by taking thought, can add one cubit to his stature? And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin. And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Therefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" No man could by care and forethought array a lily. Put a flower under a microscope and you will say it has been attired by no other than the living God. "Therefore, take no thought, saying: What shall we eat? or what shall we drink? or wherewithal shall we be clothed? (For after all these things do the Gentiles seek), for your Heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you. Take, therefore, no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

I believed the Word. I rested on it and practiced it. I "took God at his word." A stranger, a foreigner in England, I knew seven languages and might have used them perhaps as a means of remunerative employment, but I had consecrated myself to labor for the Lord. I put my reliance in the God who has promised, and he has acted according to his Word. I've lacked nothing—nothing. I have had my trials, my difficulties, and my empty purse, but my receipts have aggregated tens of thousands of dollars, while the work has gone on these fifty-one years. Then with regard to my pastoral work for the past fifty-one years I have had great difficulties, great trials and perplexities. There will be always difficulties, always trials. But God has sustained me under them and delivered me out of them, and the work has gone on.

Now, this is not, as some have said, because I am a man of great mental power or endowed with energy and perseverance—these are not the reasons. It is because I have confided in God; because I have sought God and he has cared for the institution which, under his direction, has one hundred and seventeen schools, with masters and mistresses, and other departments of which I have told you before. The difficulties in such an undertaking have been gigantic, but I read that they that put their trust in the Lord shall not be ashamed. Nearly twenty years ago a beloved brother from America came to see me, and he expected to find me an old man helpless and decrepit, bowed down with burdens, and he wondered I did not look old. "How is this?" he said, "that you keep so young under such a load as you are carrying?"

"My dear brother," I said, "I have always rolled the burden on the Lord. I do not carry one hundredth part of it. The burden comes to me and I roll it back on him." I do not carry the burden. And now, in my seventy-sixth year, I have physical strength and mental vigor for work as great as when I was a young man in the University, studying and preparing Latin orations. I am just as vigorous as at that time.

How comes this? Because in the last half century of labor I've been able, with the simplicity of a little child, to rely upon God. I have had my trials, but I have laid hold on God, and so it has come that I have been sustained. It is not only permission, but positive command that he gives us to cast the burden upon him. Oh, let us do it, my beloved brothers and sisters in Christ. "Cast thy burden upon the Lord and he shall sustain thee." Day by day I do it. This morning again sixty matters in connection with the church, of which I am pastor, I brought before the Lord, and thus it is, day by day, and year by year; ten years, twenty years, thirty years, forty years And now, my beloved brothers and sisters, come with your burdens, the burdens of your business, your profession, your trials and difficulties, and you will find help.

Many persons suppose it is only about money that I trust the Lord in prayer. I do bring this money question before the Lord, but it is only one out of many things I speak to God about, and I find he helps. Often I have perplexity in finding persons of ability and fitness for the various posts that I have to have supplied. Sometimes weeks and months pass, and day by day, day by day, I bring the matter before the Lord, and invariably he helps. It is so about the conversion of persons; prayer, sooner or later, is turned into praise. After a while, God helps. It is so about the needs of our work in sending out tracts and books, and missionary efforts. After a while, God helps. We're never left. We're never confounded. * * *

Do not, however, expect to attain full faith at once. All such things as jumping into full exercise of faith in such things I discountenance. I do not believe in it; I do NOT believe in it, and I wish you to plainly understand I do not believe in it. All such things go on in a natural way. The little I did obtain I did not obtain all at once. All this I say particularly, because letters come to me full of questions from those who seek to have their faith strengthened. Begin over again, staying your soul on the Word of God, and you will find an increase of your faith as you exercise it.

One thing more. Some say, "Oh, I shall never have the gift of faith

Mr. Muller has got. He has the gift of faith." This is the greatest mistake—it is a great error—there is not a particle of truth in it. My faith is just the same kind of faith that all of God's children have had. It is the same kind that Simon Peter had, and all Christians may obtain the like faith. My faith is their faith, though there may be more of it, because my faith has been a little more developed by exercise than theirs; but their faith is precisely the faith I exercise, only, with regard to the degree, mine may be more strongly exercised.

If you will turn to the thirteenth chapter of 1st Corinthians you will see that a person may have the gift of faith and yet may go to hell. But no person who has the GRACE of faith has it apart from love, which is rendered in this chapter "charity." If I do not love, which is here translated "charity," though I may have the "gift" of faith to remove mountains, I do not belong to Christ. The gift of faith might be found able to cast out devils. Judas had the gift of faith, he had faith in the Lord's power, yet he "went to his own place," in the gall of bitterness.

But he who has the grace of faith always has it accompanied by love, rendered "charity." What little faith I have is the grace of faith, not the gift. The gift of faith is able to command, and may even command devils. The grace of faith has to do with the written Word of the Lord.

Now, my beloved brothers and sisters, begin in a little way. At first I was able to trust the Lord for ten dollars, then for a hundred dollars, then for a thousand dollars, then for a hundred thousand dollars, and now, with the greatest ease, I could trust him for millions of dollars, if there was occasion. But, first, I should quietly, carefully, deliberately examine and see whether what I was trusting for was something in accordance with his promises in his written Word. If I found it was, the amount of the difficulties would be no hindrance to my trust. Fifty-one years, and God has never failed me! Trust him for yourselves and find how true to his Word he is.

May God's richest, choicest blessings rest upon you now, and upon all who do now feel encouraged to put their whole trust in Christ hereafter. Then will peace, sunshine and happiness begin with the beginning of the exercise of the grace of faith, which is always found united with love.—*New York Witness.*

THE MORGAN MONUMENT.

RECEIPTS FOR WEEK ENDING NOV. 26.

I. Dunbar, 9c.
D. King, F. D. Parish, $1.00 each.
N. Bingham, $2.00.
Total, $4.09. Grand Total, $1,225.52.

—Get subscriptions for the *Cynosure.*

Reform News.

—Up to time of issue reports indicate prospects of a good convention at Galesburg. Messrs. Starry and Ferguson are among expected delegates.

—Rev. E. Mathews continues his work for the Illinois State Association. At Princeton he preached twice on Sabbath, Nov. 20th. A good meeting was held at Wyanet on the 21st.

SOUTHERN LETTERS.

MOBILE A BANNER CITY—GLIMPSES OF THE STATE BAPTIST CONVENTION OF COLORED CHURCHES.

MOBILE, Ala., Nov. 18, '81.

DEAR CYNOSURE:—The Colored Baptist State Convention is in session here. It is a body of fine-looking men, nearly all pure blacks—large, strong men with well shaped heads. Some of them are men of culture, and it is easy to see who are the leaders. They are the men of wisdom and *will.* This body represents 60,000 colored Baptists in this State, much the largest body of Christians in it. I listened to the report of their State missionary. It was a well written paper and indicated great industry and success on his part. I was specially glad to note that he spoke warmly of the co-operation and aid of his white brethren, that their houses had been open to him, and their horses at his service. He gets one-half of his support ($800 per year), from the white Baptist convention.

Some of these men are Freemasons but none wear Masonic jewelry. Most of them are opposed to the lodge. Several are readers of the *Cynosure.* Only one of the three Baptist churches of the city is represented, as the church where the convention meets is made up almost wholly of members excluded from the other two on account of their adherence to the lodge. I have distributed quite a number of tracts among them and hope to get a hearing.

I have addressed large audiences in the Stone Street and St. Louis Street Baptist churches, on the secret orders as related to the family, the church and the state. I found sympathy and some enthusiasm. I have also spoken on the same topic to the Congregational, the Corinthian Baptist and the Shiloh Baptist churches. The latter two are out of the city.

I have found the white Y. M. C. A. gladly received our publications, and its general secretary is in warm sympathy with my work. I do not know of a city in the North where there is so great freedom of discussion on this topic as here in Mobile. I have found two colored ministers of good education and standing who have renounced Masonry and other secret orders, and find that the work is steadily progressing. Much credit is due to Elder Benjamin Burke who for fifteen years has stood with more than Spartan firmness against the power of the lodge. The brother of Elder B. was some years ago elected to Congress, and *killed by the Ku Klux.*

I have still several appointments in the city and vicinity, and then hope to go to New Orleans. Will not the readers of this pray for me?

Yours in the Lord,
H. H. HINMAN.

FREEMASONS HEADING KU KLUX RAIDS!

COLUMBUS, Miss., Nov. 17, '81.

DEAR BRO. K.—I have put in circulation a number of the *Cynosure* tracts since I last wrote you and have conversed with many on the subject of Freemasonry. A man who lives a considerable distance from Columbus met me on the street saying that he had been watching for me some time to get some information about secret orders. He said that his cousins who had been Masons, told him that Freemasonry is *a cheat and a fraud.*

I have heard of a number of crowds, principally composed of young men, headed by Freemasons, riding around at night just before the election. Many who are tools for the secret lodges do not seem to be aware that they are only tools. Some who once went to carry out their plans seem to have got their eyes open and now refuse to go. "A prudent man foreseeth the evil ....but the simple pass on and are punished."

E. TAPLEY.

STIRRING APPEAL FROM CALIFORNIA.

WOODLAND, Cal.

DEAR CYNOSURE:—I write to tell you something of the condition of the anti-secret cause on this coast. In the first place we are few and scattered, and those of us who are most interested are poor and not able to do very much. The United Brethren who were formerly interested seem to manifest little or no zeal. (Bro. Phil Beck is all right, but has to work day and night almost to support his family.) Unless we can get financial aid it seems that we will be compelled to give up the fight. Bro. D. A. Richards, as our State lecturer, has the armor on, ready to go out and do battle for the Lord in trying to open the eyes of the blind. He is fully convinced there must be something done in this direction before there can be any anti-secret church formed. There are a few of us who will forever stand outside of the church rather than fellowship Masonry. So you see we are anxious to have this work carried on, but not able to furnish the means.

I see by the *Cynosure* that donations are being made to carry on this work, and, if possible, will not some respond to our call also. There are a few Anti-masons on this coast who are well-to-do. Will you not, Mr. Editor, make an appeal to them through your paper and stir up their "pure minds by way of remembrance." Tell them our State lecturer should not be idle for want of a little money to pay expenses.

I was chosen at our last meeting to raise money for this work, and have had such poor success it has driven me to head-quarters. So you will please pardon me for thus addressing you. I will make an effort at our next meeting to get some new subscribers for the *Cynosure.*

Darkness covers this State as the waters do the mighty deep. Please do something for us if in your power. Yours in love for the truth.

MRS. U. P. MERRELL.

From the United Presbyterian.

A KANSAS SYNOD MAKING OUR REFORM POPULAR.

The Synod of Kansas, at its meeting at Americus, Kan., Oct. 13, 1880, adopted the following resolution:

"That the committee to the Anti-Secret Society Convention be instructed to secure a lecturer to lecture or work one or more degrees of Masonry at our next meeting of Synod."

As directed by this resolution, the committee secured Bro. Stoddard of Chicago, and through him Mr. Starry, of Iowa, an initiated Mason, to work the degrees before Synod.

During two evenings of Synod a large and appreciative audience were entertained both by impressive words from Bro. Stoddard and by the exhibition of the profane and disgusting inner workings of the lodge by Mr. Starry. Mr. Starry on the first evening formed a lodge in the first degree of Masonry, with sufficient of the brethren to act as officers, and initiated a candidate just as it is done in the lodge, abridging some things which he explained. On the second evening he opened a lodge in the second degree, and then in the third, in due form, and then, as near as could be done (owing to the circumstances of an improvised lodge-room), raised a candidate to the *ridiculous* "sublime degree of Master Mason," passing him through all the corrupting ceremonies incident thereto, as far as possible, before a mixed audience. These scenes carried conviction to the hearts and minds of all present, giving a view of the degrading workings of the lodge-room.

These lectures of Bros. Stoddard and Starry left an impression on the minds of that large audience that will not soon be effaced. Masonry will not very soon get many members from their midst. If such exhibitions of that foul and corrupting system were given in every community, but few desirable candidates would be found for the lodge.

This communication is sent by request, after the appearance of the notice of Synod.

W. R. HUTCHINSON,
Ch'n of Synod's Com.

Correspondence.

Lodgery and Dancing.

Editor Cynosure:—As you are aware there has been agitated, recently, within the limits of one of the strictest, most influential and revered bodies of Christ's church militant, a subject which, one would suppose, the scholarship of the humblest sect should have been able instantly to decide, and locate where it belongs. And yet we find this denomination, a representative type of enlightened society and cultured Christianity, brought almost to an ignominous halt, and compelled to confront an issue having its origin, existence and perpetuity associated with paganism, sensuality and barbarism.

The matter referred to is that of the Presbyterian church and dancing. Disgusting and distressing as ever may be the matter of reflecting upon this subject, Christians can hardly be faithful to their trust, while there may be a neglect, concerning inquiry as to the probable cause, or causes, both of spiritual dearth, and the aggressions of vice. The demand for special zeal and activity in these matters seems to grow rather than lessen with age. The improvements of time have their counterpart in the efforts to adorn and embellish vice. But the bold, unblushing audacity which dares approach the threshhold of the sanctuary, and demand a reconsideration of principles so plain and unmistakable, strikes the average Christian with horror, and as bearing with it evidence, either of a rationalistic age, or of a tendency to general demoralization.

Now, as stated in a letter to the *Cynosure*, in our early experience in Anti-masonry, it was interesting to find the extent to which this deplorable state of things is due either directly or indirectly to the system of lodgery.

The case involves three points:

1st. Is dancing demoralizing and forbidden?

2d. Does Masonry cherish and foster dancing?

3d. Does Masonry indoctrinate its victims, though stalwart clergymen, with its own philosophy on this, as on other subjects?

As to the first point, it has been proven beyond all doubt that lust is the spirit of the dance. This needs no demonstration, but stands out, an axiomatic, self-evident truth. Let the sexes dance separately and dancing would die out in a very few years. To patch up the frail fabric, unprincipled, leprous characters have tried to lug in the Scriptures as evidence. But thus far any evidence that the sexes danced together has been sadly wanting. Concerning its demoralizing tendency, probably the meanest, yet one of the most effectual weapons used by the advocate of this vice, is the allegation that persons who are so fastidious as to surmise evil consequences, are themselves tainted, and unfit to render a decision. Thus Satan sports his sophisms. Occasionally startling disclosures are made, but still the tide rolls on to destruction. The statement of the chief of police of New York, that "three-fourths of the abandoned girls of that city were ruined by dancing," meets with the ordinary indifference.

That Masonry fosters the practice of dancing needs no effort to prove. Nay, it is even safe to assume that this is an important factor in the institution. Herein lies woman's great portion and mission—to adorn the ball-room, and imagine herself respected, while duped by the fraternity. The following reports and announcements give some idea of the institution in its undisguised capacity.

Inter Ocean, Aug. 27, 1881.—"On Thursday the annual basket picnic of Garden City Lodge, No. 141, occurred. After dinner came the fun: Music and dancing, games of skill, and athletic exercises. The dancing lasted all day and was to most of the visitors the most enjoyable part of the affair."

Inter Ocean, Aug. 13, 1881.—"One of the most enjoyable events of the season was a moonlight picnic given by the members of Lady Washington Chapter, O. E. S., to their many friends Wednesday evening, August 10, at Douglas Park. Music and dancing was the order of the evening. There were about fifty couples present."

Inter Ocean, Aug. 13. 1881.—"The Foresters added to the charms of well-filled baskets, of genial companions, of demoiselles clad in muslin, of music which will sway hearts and feet," etc.

Inter Ocean, July 30, 1881.—"Knights of Pythias, Damon Division, No. 4, U. R., will give a grand excursion to Milwaukee, Wis., to the beautiful Schlitz Park, on Aug. 14 (Sunday). The full orchestra of that illustrious musician, Bach, is engaged to give a grand concert and ball in the park in the evening."

Inter Ocean, Aug. 13, 1881.—"St. Mark's Guild at Evanston. Evanston Felechampetra. The programme comprised an opening and closing waltz. Dancing commenced at 9 P. M. lasting until after midnight."

As to the third and last point, no study is more interesting and gratifying in its results. Recently the *Christian at Work* said of the late agitation, that "Such a test would meet with singular disfavor in New York or Brooklyn." By placing beside this comment the following published just after the Pan-Presbyterian council in Philadelphia we have a key: "A little less Anti-masonry, and more —— would not," etc., referring to the United Presbyterians on that occasion.

The utterances of a Chicago divine, aggressive in some respects, but singularly out of harmony in this, may yet furnish evidences of the swaying power of the lodge. After hearing the lectures at Farwell Hall under "Christianity's Challenge," who was more shocked than the writer to read statements from Dr. Johnson like this: "I am inclined to think there must have been something else connected with the case than that of simple dancing;" also the following in the *Inter Ocean* of Oct. 29, 1881: "The Rev. Herrick Johnson, D.D., says that dancing is not a matter of discipline in the Presbyterian church, and in his judgment it should not be."

After seeing the above the writer concluded that until evidence to the contrary was obtained, he should feel less affected by the seemingly inappropriate paragraph noticed in the *Cynosure* just previous to the lecture entitled "Christianity's Christ," in which paragraph was expressed a hope that the lecturer might himself see the folly of his course in the lodge from which his alleged hero was excluded. Would it not be interesting also to see how the Rev. Dr. Worrell and other dancing doctors stand in reference to the lodge?

J. C. Schoenberger.

The Cynosure the Friend of the United Brethren.

Sparta Center, Wis.,
November 15, 1881.

Editor Christian Cynosure:—*Dear Brother:* In the *Cynosure* of Nov. 3d, I read an article in regard to the state of the United Brethren church on the secrecy question. I was an accepted member of the M. E. church for about forty years, but my conscience rebelled and I was obliged to fight or separate. I chose the latter; so I cast my lot with the United Brethren in Christ, believing their discipline to be all right, as I still believe it to be. Since I became a member of the said U. B. church I have been considered a loyal member, and have labored diligently for the success and final triumph of the principles of said church, believing the same to be the doctrines of our Divine Master, I have ever since I became a member of said church, been a subscriber and a constant reader of the *Cynosure*, and I believe to-day, that no paper published is a better friend to our church than the *Cynosure;* I therefore cling to it with an unwavering and confidential assurance that it is the means under God by which the Masonic lodge & Co., that deadly, soul-degrading, life poisoning, antagonizer of all virtue shall be brought to speedy annihilation. For more than forty years I have been a special target for Masons, but I defy their best shots. In all the years that I have been a reader of the *Cynosure*, I have not seen a line or syllable to complain of. I therefore would say the article referred to above has my earnest approval, as I believe it will also of every member of the U. B. church, who is a true member of the body of Christ.

Yours to the end,
William H. Taylor.

Cheer up, Ringgold County.

College Springs, Nov. 18.

Editor Cynosure:—A communication in your paper from Bro. M. A. Gault is somewhat unfortunate in one or two of its statements. It is stated that after the Rathbun outrage in Ringgold county, some of the friends invited Rev. Wm. Johnston and A. W. Hall of College Springs, to lecture in that county; that they were thereupon warned by a brother minister not to go, as their lives would be endangered; and they dared not go.

Now our good brother has unfortunately fallen into some mistakes. The undersigned never received an invitation to lecture in Ringgold county. He was informed that a meeting or convention was talked of, and that he would be one of the speakers invited when the meeting should be arranged for. But said meeting or convention has never as yet been arrange for, and neither he nor Bro. Hall have yet been called on. In the meantime a ministerial brother in Mt. Ayr, who has a keen sense of the ludicrous, sent a letter of warning, which was designed as a burlesque on the bluster of some members of secret orders, without any expectation of it ever being construed in any other way.

Hall and Johnston have not showed the white feather yet, and I presume would be ready to respond to a call from Ringgold county if it came at such a time, as did not conflict with other duties.

Very truly, Wm Johnston.

Our Mail.

One of our ever watchful Chicago friends has heard—perhaps through an open parlor window, perhaps from a street musician—strains that jar his ear. Thus he writes:

"A piece of Knight Templar music, in commemoration of the Conclave held at Chicago last year, consists of three double verses of self laudation, transcending any thing we know of among the "ancient" Pharisees. The song tells how "faithful" hey are with vows "cemented in nerve," (very poetical that!) and assures them that their watchwords are "passwords—to the Grand Lodge of Heaven." Its temples on earth are "sacred bulwarks of truth, loved, admired, and changed at last for the sky under the heavenly Grand Master's eye!" (Sure pop for those who are true Red Cross Knights!) Oh yes, in their temple here they "prepare for their beautiful temple above."

Rev. John D. Potts, lately of Decatur, Ill., presents thoughts for very serious consideration in a late letter. The more profoundly we search into the nature of our ever blessed God and the mysteries of his grace the farther are we from the shallow stuff of the lodge, and the more do we hate its real character and its author. Thus he writes:

"The true idea of the true God lies at the basis of a true religion. Men do not know God aright, and unless this matter is pressed with especial force, we will g

back to idolatry in the midst of great intellectual advancement. Even now the essential elements of this 'man of sin' are penetrating every avenue of society, and unless we awake we will be sold into the hand of the Philistian host. The lodge is the church of Satan. It dethrones the true God, and substitutes the god of the triangle, the compass and the square, for the triune God, Father, Son, and Holy Ghost, of the Holy Bible. There is more in this question of the relation of God, of the true God, and the lodge than most persons apprehend. The lodge and the church are antagonisms, as are Satan and the true God."

John K. Root of Lower Lake, Lake county, Cal., sends us an item for which he has our sincere thanks. The New York Times has occasional editorials on our current topics written in ridicule. The subject may be appropriate or serious—no matter; the scant wit is doled out to the readers. Such was an article on the Morgan abduction and murder, which was treated as a myth. Friend Root, in noticing this editorial, gives us this fact respecting the identification of Morgan's body:

"What fixes this matter still more indelibly in my mind is that my much cherished and sainted old mother was not only an acquaintance, but an intimate friend of Mrs. Morgan, and spent one entire night with her soon after the established identity, when the whole affair was related to her, agreeing exactly with the current news of the day. In fact, no one of that time, or for many years after, ever pretended to deny the existence, publications or citizenship of Wm. Morgan. Neither has any one ever attempted to deny the manner of his death but the law-defying crew of the lodge."

Obituary.

Rev. W. R. Laird of the Reformed Presbyterian church, St. Johnsbury, Vt., who so nobly sustained Bro. E Ronayne through the outrageous attack of a Masonic mob in that place in 1880, writes of the death of his sainted mother, whom, after a long sickness, the Lord has taken unto himself. She died Nov. 15th: "In her death," he writes, "the Anti-masonic cause has lost one of its bravest defenders. Her last days upon her death bed were largely spent in talking to members of secret orders and asking them for Christ's sake to come out from the evil. Her great proof text was, 'Whatsoever ye do, do all in the name of the Lord Jesus.' She died yesterday morning at five o'clock, aged 49 years. She lived as a person might be expected to live, who believed in those grand principles which make men and women Antimasons, and died the death of the righteous. Her last words were: 'Raise me up! They are coming! I see the boat! O death, where is thy sting? O grave, where is thy victory? Thanks be to God which giveth us the victory through our Lord Jesus Christ.' I think she deserves that some notice should be made of her in the paper she loved."

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, Dec. 1.—Thou art my hiding place; thou shalt preserve me from trouble; thou shalt compass me about with songs of deliverance.—Psa. 32:7.

Friday, Dec. 2.—The Lord of hosts is with us; the God of Jacob is our refuge.—Psa. 46:7.

Saturday, Dec. 3.—If by one man's offence death reigned by one; much more they which receive abundance of grace, and the gift of righteousness, shall reign in life by one, Jesus Christ.—Rom. 5:17.

Sabbath, Dec. 4.—A double-minded man *is* unstable in all his ways. —James 1:8.

Monday, Dec. 5.—Whosoever believeth on him shall not be ashamed.—Rom. 9:33.

Tuesday, Dec. 6.—If when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life.—Rom. 5:10.

Wednesday, Dec. 7.—Not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. —Rom. 5:11.

Temperance Tales.

LOOK ON THESE PICTURES!

Wouldn't Break His Vow.—One McPherson of Toledo, had been a hard drinker for many years, when his wife, on her deathbed, made him pledge himself to total abstinence. After three days without alcohol he gave up the struggle; yet he would not break his vow, and suicide became his desperate resort.

"*Liquor Never Hurt Me.*"—Ex-Senator Merrimon, of North Carolina, in a recent prohibition meeting, in that State, said, "I have never meddled with liquor! I never drank it, have hardly kept it as a medicine in my family, and yet it has meddled with me, has made my boy a wandering vagabond, has broken my wife's heart; yes, when I was asleep, thinking him at home in the house, he was being made a drunkard in the bar-rooms of Raleigh.",

A Rum Fiend.—Not long ago there lived in Cleveland, Ohio, a father and daughter. The former was a drunkard, and compelled his only child, a young lady, to support him and herself by hard labor. One day, while hunting work, she slipped and fell, receiving injuries that soon terminated her death. A few days afterwards, this heartless man was seized with an appetite that maddened him to desperation, and, as if goaded on to his infernal deed by fiends of the bottomless pit, he went to the grave of his daughter, tore her wasted body from the grave, took it to a medical college, and sold it for a few dollars! And with the price of his faithful daughter's body, he again gloated himself with the fierce liquor that murdered his child.—*Gospel Standard.*

The Murderer's Drink.—At a Sabbath afternoon temperance meeting under the auspices of the Woman's Gospel Temperance Association, Chicago, several gentleman gave some interesting facts and statistics concerning the liquor traffic. One stated that eighty per cent. of the young men of Chicago were more or less addicted to the use of liquor; another stated that while it cost a butcher $300 to procure a license to furnish his customers with beef, a liquor license could be procured for $50. He further stated that there are now twenty-one murderers in Cook county jail, whose crime are all traceable to liquor.

An Opium Suicide.—A dispatch from Schoolcraft, Mich., says: "Our community received a startling shock yesterday at noon, caused by the death of one of our old and respected citizens by his own hand. Dr. Barnum has been long known here, and for many years held the post of surgeon for this division of the Lake Shore & Michigan Southern railroad, but gave it up some time ago, and of late years has suffered terribly from the opium habit. So strong a hold had it upon him that the effort to break it was severe. For nearly three weeks he was unable to get any good sleep, and for the last forty-eight hours was not able to take any food. During the hour of church service yesterday he repaired alone to the little office a short distance from the house, and when the wife rang the bell connected to the house by a wire she failed to get a response from him. She sent the little boy, who returned saying the doctor was asleep. The wife immediately went to the office herself and found the doctor lying dead on the dissecting table. He had placed a loaded pistol close to his heart and fired, killing himself instantly.

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E. Johnson, Dayton, Ind.
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By quotations from a score of masonic works of unquestioned authority the fact of the blasphemous ceremonies and teachings of Freemasonry are so clearly demonstrated as to make it evident that every initiate is of necessity a blasphemer.

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The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 1, 1881.

The Christian Cynosure.

This paper has already reached its *fourteenth* year without missing an issue. And it is believed that no other print has made its way against opposition so peculiar, and, at the same time so unscrupulously relentless. Slavery was local. There were fields where there were no slave holders; and still the first Abolition presses had hard work to live. But Freemasonry and its broods, are every where between the oceans. Slavery was violent; and presses were mobbed and broken; and some lecturers were killed. Masonry is equally murderous, but more cunning. Dr. Bailey's *Philanthropist* had to print a week and skip a week, to tide over financial sand bars, until near the time when it went to Washington and became the *National Era*. It soon justified its name and became a *National Era* indeed; and the parent of national eras.

There are signs of the times that such an enlargement is coming for the *Cynosure*, and near. Probably more than twenty thousand different persons have taken the paper since its first issue, and have had their minds enlightened by it, and to an unusual degree, have been pleased as well as profited by it.

There are now a sprinkling of churches in Canada and the United States extending down to the Gulf of Mexico, which exclude the Christless worshipers; and the dying struggles of the slave power have so nearly reached the final collapse, that patriots can and will turn their attention to the American party, a name so true to the thing, so general and so just, that it *must* yet become dear to the American people. It includes every thing valuable in every other party organization: Republican, Democrat, Prohibition, Greenback, Workingmen and all, not one truly American principle can be pointed out in one of them which is not included in the American platform, while every one of them includes the lodge-pest and curse of the country, which is sucking out the life blood of its institutions, civil and religious. Every social, religious, or political reform which does not include opposition to the secret lodge system, is a ship sailing the ocean, which carries what will surely sink it, in its hull. Christ did not mistake its nature when he excluded it from Christianity. And wherever it has crawled into Christian churches, it has corrupted and sunk them. Witness Asia, Mexico, and Spain.

I purpose to devote my restored health to the *Cynosure*, and no effort will be spared to make its literary, political and religious character worthy of the glorious movement which it represents; a movement founded like our American republic, in Christ and the Christian religion; casting off kingcraft, priestcraft and their hollow titles and shams which have so long kept the laboring masses like Samson

"Eyeless in Gaza, at a mill with slaves."

The National Christian Association has found and got its hands on the pillars of the temple of the American Dagon, and prayer will bring back the strength which our churches and parties have lost in the lap of the lodge. The work already achieved is magnificent and vast. Give us a few thousand more of subscribers, which enterprise, patriotism and faith will easily accomplish, and every true reform will soon crystalize around ours.

Theological Seminary at Wheaton.

This school is started by the Board of Education of the Wesleyan connection in the United States and controlled by that Board. But as its sessions are held in the College building some explanation is due to answer questions which will naturally arise concerning it.

First, its presiding officer is Rev. L. N. Stratton, A.M., an alumnus of Wheaton College in 1860. Since that time he has preached several years as a successful Wesleyan pastor; was ten years editor of the *American Wesleyan, Children's Banner*, and other connectional literature, during which period he has been like Paul, "in labors more abundant." He was for years Director of the Young Men's Christian Association of Syracuse; was Director of the State Temperance Society of New York, which is sixty-five years old, in which he was associated with Theodore L. Cuyler, Drs. Striker, Dunham and other prominent men. He was also a member of the Syracuse Municipal Board of Education, chairman of its committee on education; and as secretary of the Board drew all the money orders for teachers, buildings, and repairs. He was also President of the New York State Christian Association opposed to secret societies, in which office he was distinguished as through his whole life (he is still young) by constant labor, sound, practical judgment, and uniform success. He has never labored with a people as pastor where he was not desired to return, and when about to leave Syracuse for Wheaton his Christian neighbors of all denominations united in a request that he would preach to them before leaving; which he did to a crowded audience in the M. E. church in that city. And he lectured eloquently last fall to the Chautauqua Association along with Schuyler Colfax, John B. Gough, and other distinguished lecturers.

Prof. Stratton's ideas of theological teaching are like Mr. Moody's: though church history, homiletics, etc., will receive attention; to enable young men to "preach the Word," by earnest and prayerful study of the Bible, and applying its truths to the ways of men. He begins with an interesting class of six or eight young men, some of whom are already interesting and useful ministers of the Gospel.

Masonic Use of Great Reputations.

"It is always safe calculating on the treachery of a cursed Mingo," says one of Cooper's characters. It is no less so to reckon on the duplicity of the lodge when it associates with itself some great and popular name.

All the old fraudulent stories about the generals of the Revolution, about Franklin, Washington and others, are revived by reading a story now going about the papers in which the great and good name of Lincoln is dragged in to give the lodge a character. The liquor dealer might as well attempt the same because Lincoln once, when his strength was challenged, lifted a whisky barrel and took a mouthful from the bung. A man of his honesty and clear-sightedness would repudiate the lodge as naturally as young Lincoln spit out the swallow of liquor. But he is dead and cannot throw back the slander upon its inventors.

President Arthur, soon after his nomination last year, was written down with Garfield as a Knight Templar, and his position in political life gave credit to the story, which soon was contradicted, but within a few weeks has revived and he is being published as the eighth Masonic President. While our present executive has probably no such dishonorable relation he is quite as unlikely to speak of it; and it will add one more to the happy disappointments of the nation in him should he authorize a denial of the slander.

There is nothing to stop the mouths of Masonic liars like a resolute and indignant "Get-the-behind-me-Satan" kind of refusal. Washington's well-known letter to Mr. Snyder, nor his testimony to Governor Trumbull, that Masonry might be used for the worst of purposes, were not enough. John Quincy Adams wrote to the State Convention of Massachusetts that from two sources it had been published that he was a Freemason, and the lie lived until he crushed it with an emphatic denial. Charles Francis Adams, his son, was published as a Mason in 1872, and the date of his initiation with the lodge name and number were given. This was a short-lived slander. The sainted McIlvaine of Ohio, of whom Dr. J. B. Walker has written, "I believe in the parity of the ministry, but if some denominations must have bishops I hope the Lord will send them many such men as Bishop McIlvaine," was once claimed publicly by the lodge as an active member in the most positive terms. Grieved at such an aspersion upon his Christian character, the good man as positively and publicly wrote not only denying the imputation, but giving such an opinion of the lodge as kept it far from him thereafter. Such, too, will be the effect of Secretary Blaine's manly statement just before the Boston National Convention. In the face of his prominence as candidate for Presidential honors, it was among the bravest acts of his life.

The *Cynosure* has endeavored to refute the Masonic calumny of Garfield's name. There is yet something to be said on this topic since, now that his voice cannot deny, the Oddfellows are claiming him as a pillar. The garrulous Masonic mayor of Chicago first publicly assumed that he was thus connected, and the Rebecca lodges of the city followed his suggestion; soon other lodges were spreading upon their records and publishing memorial resolutions in which "Past Grand Master James Abram Garfield" is transferred to the "Celestial Grand Lodge above." These are the very terms which have lately appeared in print. Now, it may be safely said, that there is no more truth in these statements than in the devil's lie to Eve.

The relation of Garfield to Masonry is chiefly known to the public through one man, a thirty-two degree Mason, ("Sublime Prince of the Royal Secret") Ben. Perley Poore, who went years ago from Boston as a Washington correspondent. A specimen of this man's gall toward Anti-masons was seen in his articles of two years ago in the *Atlantic Monthly*, sketching Washington life for the last half century. In these, the character of one of our best Presidents and ablest American statesmen, John Quincy Adams, was misrepresented with a manifest attempt to degrade it. Poore began just after Garfield was nominated to expatiate on his Masonic relations and enthusiasm. Last April he was writing to the *Tribune* of this city how the Masons of Washington, with Albert Pike at their head, were eating "the Paschal Lamb" on "Maunday Thursday"; were attending a religious worship on "Good Friday" in full Knight Templar uniform; and were to have a dance

on "Easter Monday, which is to be attended," wrote Poore, "by its most distinguished frater, Sir Knight James A. Garfield."

During our late national mourning, Poore wrote thus to the Boston *Journal* of the dead but then yet unburied President:

"Partially released from the Congressional labors imposed upon him . . . he was able to devote more time to the institutions of Freemasonry, to which he was devotedly attached. I think he was initiated, passed and raised to the degree of a Master Mason in Ohio, and that he received the capitular degrees there. I know that he received the orders of Knighthood in Columbia Commandery, No. 2, of the District of Columbia, and he was an efficient member thereof, taking great interest in the 'work.' Last winter he was contemplating a connection with the Ancient and Accepted Scottish Rite of Masonry, and had his life been spared he would, doubtless, have advanced to its highest honors. At his inauguration it was his desire that Columbia Commandery, No. 2, should form his immediate escort and march directly in the rear of his carriage, but there was a division of opinion among the Sir Knights as to the propriety of appearing in a civic procession of a political character. Grand Master Dean granted the necessary dispensation, but it was finally determined that the Commandery should not appear. This Gen. Garfield regretted, but acquiesced in the decision."

This story of the inaugural procession bears upon its face the evidence of falsehood. The only objection mentioned at the time was that of the functionary Dean and he gave way easily. Is it to be for a moment supposed that the Masons would have been debarred from parading if Garfield wished them in it? The order never neglects such an occasion, and what Anti-mason was there in Washington to prevent it? As to his attachment to the order and desire to go on through its whole course of blasphemy and degradation it is a picture of Garfield from which every American heart revolts. It puts upon his character a coloring that darkens the whole conception of it as we have learned it from witnesses competent as this Freemason Poore. We have lately read, and been allowed to copy, a private letter from probably the most intimate of General Garfield's religious advisers in Washington. Poore's representations are thus contradicted in that letter: "I knew him [Garfield] to be a very busy man and I suppose he had little time to attend lodge meetings. He was always in his place at church, however busy. I never heard him mention in any way the subject of Masonry, but suppose there can be no doubt of his connection with the order." Men of such habits are not enthusiastic Masons any more than Elijah was an idolater.

There is, moreover, another proof of Poore's dishonesty. In this same letter to the Boston *Journal* he says: "After dinner President Garfield used to indulge in a game of billiards, having promply restored to its place the billiard-table banished by Mrs. Hayes. Occasionally he would indulge in a cigar, and he was not averse to a glass of champagne or Rhine wine or lager beer, although he drank temperately and without hypocrisy." This slander does well to go with the first, and it has just as good authority. Yet if we may believe President Hinsdale of Hiram College, a close friend of Garfield, it seems utterly false and wicked. The latter, in a letter to the *Christian Advocate* of October 6th, says: "I told him General Garfield *was* a temperance man, and always had been, that he often made temperance lectures in former days;.... that I had spent much time the last twenty years in General Garfield's house, and had been at his table hundreds of times; that I had never seen wine or other liquor on his table; that I had never seen liquors drank at his table or in his house; that I had never heard of such a thing; that it could not be true; and that General Garfield is temperate in his own habits."

Thus, while we must always regret that President Garfield did not renounce the lodge, and must believe that had he been more courageous and consistent as a follower of Jesus Christ he would have done so, as did Finney and Colver and Tappan and Pentecost, yet the lodge should not have its own way unquestioned, filling the ears of susceptible young men with praises of an enthusiasm for Freemasonry which it is evident he never had. It is, moreover, only through persistent and Christian agitation of our reform in politics and in the church that we can hope to aid our eminent public men in repudiating the slanders fastened upon them by the lodge for its own aggrandizement.

THURLOW WEED.—Tuesday, Nov. 18th, was the 84th birthday of this veteran politician and Anti-mason. He spent the greater part of the day in receiving the congratulations of friendly callers, and to a press representative who asked regarding his habits of life which had conduced to so great age, he said that he had been, almost throughout the whole course of his life a total abstainer from any kind of intoxicating drink, even from beer, and had never had any desire for such a stimulant. In his later years he became addicted to the habit of smoking, but quit on the advice of his physician.

—Rev. E. Mathews spoke at Galva, Ill., on last Friday evening, Secretary Stoddard, having been in the place on a visit to his aged mother the week previous, had made arrangements for a good meeting. The appointments at Geneseo and Cambridge failed because of the proximity of Thanksgiving day. At Farmington Bro. P. P. Chapman had been through the week actively engaged for a meeting on Saturday evening, and at Altona Bro. McIntosh, who gives liberally for the State work was, with others, preparing to hear Bro. Mathews Tuesday evening.

—The Oddfellows are more numerous and active in Galesburg than any other lodge, and the National Convention will secure, if possible, an address reviewing that order.

—Many friends of this reform will be glad of the opportunity now offered by the publishers of the *Cynosure* of neat card photographs of Capt. Wm. Morgan, Pres. Blanchard, Pres. Finney and Elder Bernard for 15c. each, or the four for 50c. by mail.

—Secretary Stoddard spent the Sabbath, Nov. 20th, with his aged mother in Galva, Ill., and arranged while there for a good meeting for Bro. Mathews. Last week he visited Monmouth, to arouse an interest in the large United Presbyterian churches and the College there, and secure a delegation of their strong men.

—Geo. W. Bain, the eloquent temperance lecturer of Kuentucky, is now speaking in Illinois. He is engaged for a series of lectures at Wheaton during the first of December.

—Some of our older readers may remember with a certain repugnance the severity of Stephen S. Foster, the abolitionist, toward the churches in their apathy on the slavery question. Mr. Cheever's memorial address refers to this in another part of this paper. Mr. Foster's views on this matter appeared at one time in a pamphlet entitled "The Brotherhood of Thieves; or a true picture of American churches and American slavery." But Albert Barnes in his book on the slavery question affirmed the same idea only in milder words when he said, "There is no power out of the church which could sustain slavery an hour if it was not sustained in it." Bad as such a state of things was then it is fearful that the same accusation may by made against the churches today in their alliance with the lodge.

Political.

Is not a Masonic official in a queer predicament when obliged to prosecute a brother Freemason? It is laughably absurd to think of such a farce as one Mason bringing another to justice when guilty of crime or misdemeanor. There is nothing in the Masonic obligations providing for such an emergency. If a man is not going to be an American citizen, and absolve all prior unlawful murderous oaths, is it safe to entrust public affairs to his manipulation? We have a right as a people to demand that our city and county officers at least shall absolve themselves of their Masonic fealty and place themselves on a level with their constituency. An official has no business to be bound by ties to one citizen that do not bind to another. We challenge the legality of a Freemason as a judge or juror where a Mason and a non-Mason are in litigation.—*American Freeman.*

The following notice of political action in south-eastern Illinois is sent without signature, and would not have appeared except that the handwriting was recognized. A more definite report of this action is expected:

The Christian Association for the Fifteenth Congressional District of Illinois have adopted the following paper: 'Being dissatisfied with the dishonest theorizing of the party platforms upon which professional politicians go before the people, and wishing to be represented in Congress by a man of acknowledged moral stamina, who will support the people's true welfare by zealous and intelligent efforts to secure proper moral and reformatory legislation for the general good; we hereby endorse the nomination of Daniel B. Turney, the honored president of the South Illinois Annual Conference of the Methodist Protestant church, as our next candidate for Representative in Congress, to be voted for in 1882; and believing our course will be fully approved by the friends of public purity, we unanimously concur in this action, feel that it will be alike the duty and the interest of all honest voters to support Mr. Turney who, if elected would make the people an excellent and serviceable Representative."

A New Secret Order in Politics.

It is announced that a secret society was formed in Pittsburgh, Pa., April 15, 1881, called the "Constitutional Rights Association" with a newspaper organ known as the *Trade Leader.* This order claims now some 6 000 members. Its purposes are: "To guard and protect the sacred rights and liberties of a free people; to oppose the passage of all arbitrary, sumptuary, fanatical and discriminating laws, and that have a tendency to interfere with or abridge the rights and privileges guaranteed to all American citizens by the Constitution of our country. The time has now come when we must meet the issue; the advance of fanaticism is daily becoming bolder, more defiant, and determined, and it was the better to be prepared to fight the battles that are inevitable that this order was formed."

This is yoking the lodge and liquor interests only more openly than heretofore. Their interests have so long been one that it need cause no surprise to observing people; but to many of our temperance friends, who have become in a degree accustomed to such secret arts as have been brought into the temperance reform under false pretences, it will be a revelation when they come to understand that the lodge and liquor systems have no trouble in their partnership.

Home Circle.

What is the Gain?

What is the gain?
If one should run a noble race,
And at the last with weary pace,
Win to the goal, and find his years
A harvest field of waste and tears,
Of turmoil and of buried trust,
Rich with dead hopes and bitter dust,
And strife and sneer and ceaseless pain,
What is the gain?

What is the gain!
When, having reached a sunlit height,
Through barren sweeps of gloomful night,
Hoping to see beyond the crest
Fair lands of beauty and of rest,
There lies before, stretched far away
Unto the confines of the day,
A desolate and shadeless plain.
What is the gain!

What is the gain?
To sail for months of cold and toil
Across wide seas, where winds recoil,
Only to gather strength and roar
A louder challenge than before,
And find, when through fogs thick and dun
The rocky coast at last is won,
No haven from the storm-vexed main,
What is the gain?

What is the gain?
The race is won, we see the light,
We conquer where the storm-winds fight;
We show the way to those who wait
With faint hearts by the walls of fate;
Our banners flutter in the van
Of battles fought for thought and man,
And ignorance and darkness wane,
This is the gain.

—Thomas S. Collier.

Mrs. Chester's Diamonds.

Mr. and Mrs. Chester were going to a party at the Draytons, and Mrs. Chester stood before her dressing-case adding the finishing touches to her toilet, when Mr. Chester, calling her attention to some object across the room, dextrously substituted a beautiful set of diamonds for the simple set of jewelry that lay upon the case.

A moment after, Mrs. Chester turned to pick up her jewelry, and cried out in amazement at the wonderful metamorphosis. With a voice tremulous with surprise, she faced her husband with the eager question:

"Where in the world did they come from?"

"From Donnell and Mason's, my dear, and they are yours," said Mr. Chester, looking and feeling as happy as one does who thinks he has given another the pleasantest of surprises. "You see I knew how much you admired jewels, and I have been doing unusually well in my business lately, so I thought I could afford you a real out and out luxury. Now proceed to adorn yourself."

Mrs. Chester hung the sparkling drops from her ears, fastened the beautiful cross in the lace upon her bosom, and looked at her mirrored self with pleasant satisfaction. And in truth, the brightened eyes, the heightened color of the smooth, round cheeks, the conscious smile playing around the red lips, conspired with the imprisoned fires of the jewels leaping into flame, to give new beauty to the familiar face, and Mr. Chester surveyed the *tout ensemble* with pardonable pride.

But what was it that suddenly touched her eyes and lips with a grave perplexity, and so weighted her with thought, that half unconsciously she sat down in the nearest chair, leaning her head upon her hand, absorbed in her own reflections?

"Why, my dear, what is the matter?" her husband asked, regarding her curiously, and not without some anxiety. "What are you thinking about?"

For answer, she rose, walked over and stood behind his chair, her light hands wandering caressingly, and he thought coaxingly, over his hair.

"What now, little woman," he said, reaching up and catching both hands in his.

"Have you paid for them, George?"

He laughed gleefully. "No, but that is all right, Mrs. Prudence, the money is lying in the bank waiting. I know Mr. Donnell so well that he let me bring them home on approval."

"But, George,——"

"But, what?" he asked, a trifle impatiently.

"Do you really and truly," as the children say, George, wish to give me something whose money value is as great as these jewels?"

"Yes, dear, I really and truly do."

"Well, then, would you mind—would you care very much—would you think it very strange—if—if I took the money itself instead of the diamonds?"

Mr. Chester released the hands he held, and his countenance fell. He was like the rest of us. He enjoyed exceedingly being generous, but he liked to choose his own way. Nevertheless, he answered manfully:

"Of course the money shall be yours, Margaret;" but he added, mannishly, "I hope you won't spend it foolishly. I suppose you have no objections to telling me what you a want to do with it."

"That is just it, George," Mrs. Chester replied in a troubled voice. "If the money is really mine, I suppose I have the right to spend it as I please, and no questions asked, otherwise, it is not mine. Cannot you trust me?"

"Cannot you trust me, Margaret!" She answered him not a word, in her heart she was saying: "He would think it a whim; he would talk me out of it, but in the end he shall see that I was right."

He spared her from replying to his question, by saying, in an aggrieved voice,

"Well, Margaret, you can have it your own way; I am disappointed, that is all, I thought I had such a pleasure for you!"

"O! George," and there was a world of entreaty, tenderness and deprecation in his wife's voice, "You know I think it was lovely in you to bring me these jewels, and it was really the pleasantest of surprises, but dear, I have had a vision, an inspiration, I will tell you about it—sometime," and she unclasped the jewels as she spoke and laid them with a lingering, tender hand back in their cases.

II.

A few days after the Drayton's party, Mrs. Chester went alone to one of the poor tenement houses of the town. Climbing the rickety stairs that led up to an outside door in the upper story, she knocked; the door was opened by a woman, whose face told the story—as faces will—though the lips refuse to utter it—of poverty, of patient endurance and of trouble worse than poverty. Mrs. Chester's sympathies went out to her at once.

"Mrs. Somers?" she said interrogatively; the woman bowed and invited her in. She hastened to perform her errand, for this woman evidently could not afford to wait for good news. "I am Mrs. Chester," she said, "your husband came to mine a week or two ago seeking help to get employment. Has he succeeded yet?"

No madam, at least he has no steady employment. For two or three nights now he has been watchman in the new Baker Block, but they only want him one more night. He is asleep now in the next room. Shall I call him?"

"Not yet, let me talk to you first. What has he tried to do?"

"Anything and everything that is decent and honorable, but it seems as if the devil were besetting him. The only offer that amounted to anything has been something in connection with saloons or breweries. He comes home at night worn out with fatigue and discouragement, the discouragement, of course, pulls him down more than the fatigue. It is a great deal harder for him than for me. Before he reformed he did not realize what my life was. His perceptions and affections were blunted, but now that he has come to himself he has the bitter regret and shame for all the past to burden him, and the gradually increasing weight of despair for the future. But, thank God, he cannot wholly despair now, for he is not only a reformed man but he has learned to ask God to help him. He is a converted man."

"Mrs. Somers," said Mrs. Chester, "I think the Lord has put it into my heart to help him, and I have come to-day to do it. I have lately had some money given me, which I am at liberty to spend as I please. I remember your husband told Mr. Chester that he could get a position as conductor on a street car if he had a certain sum of money to deposit. I will let him have the money, and this may be a stepping-stone to something better. I have been to look at a little cottage that can be rented for fifteen dollars per month; with your consent I will rent it for you and pay three months' rent in advance. If your husband has a comfortable home and is well clothed once more, I think it will give him a self respect and assurance that will go far towards restoring him to his former position in society. This is the last of the month, will send a man the day after to-morrow to help you move, and please allow me to send a few things, pictures, etc., that I can just as well spare as not, from my own home. Now don't hesitate to accept, or think I am doing too much. I cannot afford to do less, because I am sure it is all God's will. The blessing is mine, you remember."

Mrs. Somers had listened with conflicting emotions, surprise, humiliation, hope, pride and joy struggled for mastery. She began:

"Mrs. Chester," but just then her husband opened the door. He involuntarily shrank back when he saw the visitor, but not, however, before she had spoken to him. So he was obliged to come forward. She began at once with her business.

"Mr. Somers, I come to tell you that the money shall be deposited, if you still desire the situation that you spoke of to my husband. I have been making some arrangements with your wife, of which she will tell you. And if you please, this is entirely our affair, no one else need know anything about it."

Mr. Somers stood looking at her, bewildered, scarcely comprehending—was the day really beginning to dawn at last? Was the awful weight of disappointed hopes, which had been growing heavier and heavier every day, until life itself seemed a burden, going to be lifted at last? How had this woman prevailed upon her husband to do this thing? Her husband, who had said like all the rest, that he was glad I had reformed and he hoped I'd stick to it, but he really could not help me now. And now—what did it all mean?

It meant simply that there are some Christlike souls in the world that count diamonds and luxuries but as dust in the balance against the happiness and well-being of their own fellow creatures. It meant that Margaret Chester was herself one of God's immortal jewels which shall shine by and by "as the brightness of the firmament, and as the stars forever and ever."

But she was not thinking of that as she walked home with the quick, elastic step that tells of happiness and vigor. She was only saying to herself, "I could not afford to wear diamonds and miss this."

III.

Six months after the foregoing events, Mr. and Mrs. Chester were walking to church one Sunday morning. Just before them walked Mr. and Mrs. Somers and their children. Mr. Somers had within a few weeks found another and better situation. "I declare," said Mr. Chester, nodding toward the Somers, "I never saw a family pick up like theirs. A year ago Dick Somers was down in the gutter. You remember he came to me after he reformed and wanted me to help him get a situation. I hated to turn the poor fellow off, but I really could

not trust him. But it seems he had the true grit after all and managed to pull through—the more credit to him!"

"George," said Mrs. Chester, "Did it never occur to you that when a man is clear down he cannot manage to get up no difference how much 'grit' he has, unless some one helps him. Somebody must trust him, we are 'our brothers' keepers,' and we cannot any of us afford to miss any opportunity to help another. It is like God missing us when he calls to us. And George," she added, a moment after, with downcast eyelids and a shy pressure of his arm, "You say, 'There go Mr. and Mrs. Somers,' but I say, '*There go my diamonds.*'"—*The Signal.*

Childrens' Corner.

Do you Think to Pray?

Ere you left your room this morning,
  Did you think to pray?
In the name of Christ, our Saviour,
Did you sue for loving favor,
  As a shield to-day?

When you met with great temptations,
  Did you think to pray?
By His dying love and merit
Did you claim the Holy Spirit,
  As your guide and stay?

When your heart was filled with anger,
  Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
  Who had crossed your way?

When sore trials came upon you?
  Did you think to pray?
When your soul was bowed with sorrow,
Balm of Gilead did you borrow
  At the gates of day?

—Selected.

The Ship with Two Pilots.

A ship's crew rose in mutiny against the captain soon after they had lost sight of home. Then they said, "Who shall steer us safe to some foreign land?" So they appointed as pilot one of the mutineers, who said he knew the way. But the crew were divided among themselves; some thought the captain knew the way, others believed in the new pilot; at one time the captain's side got the upper hand and set him at the helm: then presently the other side would prevail, and they would push away the captain and put the mutineer in the captain's place. The consequence was, that the vessel used to sail at one time in one way and at another time in quite the opposite way, so that they made no progress at all.

At last, one evening as the sun was setting, one of the oldest and most experienced sailors said, "Look yonder: there is the Black Rock, on which hundreds of fine ships have been wrecked, and we are drifting towards it. Night is coming on, and the current is taking us fast to the rock. This comes of having more than one pilot."

It is foolish to suppose that we can serve Jesus at one moment, and evil the next. If we do, our life will be a zigzag; we shall make no progress, and we may at any moment run into terrible sin. Jesus tell us "no man can serve two masters."

Mind, therefore, you cannot please God on Sabbaths and yourselves on week days. You cannot say, "I will do as I am told in school, but at home I will do as I like;" or, "I will try to make my school fellows like me, but I shall not take any trouble about my brothers and sisters;" or, "I will never steal money, but I do not mind taking sugar or biscuits or a little fruit." You must try to please Jesus *always*.—*From Parables for Children.*

Short Hints for Young Christians.

Never neglect daily private prayer; and when you pray remember that God is present, and that he hears your prayers.—1 John 5: 14.

2. Never neglect daily private Bible reading, and when you read remember that God is speaking to you, and that you are to believe and act upon what he says. All backsliding begins with the neglect of these two rules.—John 5: 39.

3. Never let a day pass without doing something for Jesus. Every morning reflect on what Jesus has done for you, and then ask yourself, What am I doing for him?—Matt. 5: 13-16.

4 If you are ever in doubt as to a thing being right or wrong, go to your room and consider whether you can do it in the name of Jesus, and ask God's blessing upon it. (Col. 3: 17). If you cannot do this it is wrong.—Rom. 14: 23.

5. Never take your Christianity from Christians, or argue because such and such people do so and so, that therefore, you may. (2 Cor. 10: 12). You are to ask yourself, "How would the Lord have me act?" Follow him. (John 10: 27).

6. Never trust your feelings, or the opinions of men, if they contradict God's Word. If authorities are pleaded, still "Let God be true, but every man a liar."—Rom. 3: 4.

7. Never indulge in a trifling and frivolous spirit; "foolish talking and jesting," says the Word of God "are not convenient" that is not profitable, but always injurious. Be cheerful, but calm and self-controlled. Remember that others are to learn from you the loveliness and excellence of the Saviour's service.

8. Expect to be made perfect in love, by faith, just now. This is the will of God concerning you. Completeness in Christ is your heritage, not by struggling, or self-denial, or self-improvement, but by faith. See Acts 15: 9; Col. 2: 10; 1 Thes. 5: 23.

9. Remember each thing you do is worth an eternity of hell or heaven. Be serious.

10. In all you do, Be quick. Time is short, and sinners are dying. Remember all you do, or think, or say, is in sight of the judgment seat of Christ.

Prove it by Mother.—While driving along the street one day last winter, in my sleigh, a little boy six or seven years old asked me the usual question, "Please, may I ride?"

I answered him, "Yes, if you are a good boy."

He climbed into the sleigh; and when I again asked, "Are you a good boy?" he looked up pleasantly and said, "Yes, sir."

"Can you prove it?"

"Yes, sir."

"By whom?"

"Why, by my mother," said he promptly.

I thought to myself here is a lesson for boys and girls. When a child feels and knows that mother not only loves, but has confidence in him or her, and can prove their obedience, truthfulness and honesty by mother, they are pretty safe. That boy will be a joy to his mother while she lives. She can trust him out of her sight, feeling that he will not run into evil. I do not think he will go to the saloon, the theatre or the gambling house. Children who have praying mothers and mothers that have children they can trust, are blessed indeed. Boys and girls, can you "prove by mother" that you are good? Try to deserve the confidence of your parents and every one else.

Mark this, Boys.—Did you ever know a man who grew rich by fraud continue successful through life and leave a fortune at death?

This question was put to a gentleman who had been in business forty years. After reflecting awhile he said:

"Not one. I have seen many men become rich, as if by magic, and win golden opinions, when some little thing led to an exposure of their fraud, and they have fallen into disgrace and ruin. Arson, perjury and suicide are common crimes with those who make haste to be rich regardless of the means."

Boys, stick a pin here. You will soon be men and begin to act with those who make money. Write this good man's testimony in your mind, and with it put this word of God, "He that hasteneth to be rich hath an evil eye, and considereth not that poverty shall come upon him."

Let these words lead you to resolve to make haste slowly when you go into business in the matter of making money.

Home and Farm.

Help the Children Grow Erect.

William Blakie, the author of "How to Get Strong and how to Stay so," spoke before the Brooklyn Teachers' Association recently on "Physical Education." "I want," said he, "to see if in an informal talk we can't hit upon some way in which we can bring the physical education of children down to a practical basis. Our children who are healthy and buxom when they begin school work, come out pale, sickly, and with round shoulders. If you require the children under you to sit far back on a chair and to hold their chins up you will cure them of being round shouldered, and the lungs and other vital organs will have free and healthy play. Another simple plan is to have the children bend over backwards until they can see the ceiling. This exercise for a few minutes a day will work a wonderful transformation. If a well qualified teacher could be employed to superintend the physical development of the children the best results will be seen."

"They all put brandy in them!" said one.

"They all don't. My mother has never put a drop of brandy into her mince pies since since the day Bob said he could taste the brandy and it tasted good. Mother said then it was wrong and she would never be guilty of it again; and if mother says a thing is wrong, you may be sure it is wrong, for what my mother knows she knows."

"How about mince pies; are you sure she knows how to make mince pies good?" and a laugh went up from a group of girls gathered over the register of the recitation room, eating their lunch. But some of them winced a little when back were tossed the words:

"if she doesn't, she knows how to make a boy good, and isn't a boy worth more than a mince pie?"

Laws of Health.

Children should be taught to use the left hand as well as the right.

Coarse bread is much better for children than fine.

Children should sleep in separate beds, and should not wear nightcaps.

Children under seven years of age should not be confined over six or seven hours in the house—and that time should be broken by frequent recesses.

Children and young people must be made to hold their heads up and shoulders back while standing, sitting or walking.

The best beds for children are of hair or cotton.

From one to one pound and a half of solid food is sufficient for a person in the ordinary vocation of business. Persons in sedentary employments should drop one-third of their food, and they will escape dyspepsia.

Young persons should walk at least two hours a day in the open air.

Young ladies should be prevented from bandaging the chest. We have known three cases of insanity terminating in death, which began in this practice.

Reading aloud is conducive to health.

The more clothing we wear, other things being equal, the less food we need.

Sleeping-rooms should have a fireplace; or some mode of ventilation besides the windows.

Young people and others cannot study much by lamp-light with impunity.—*Ex.*

DUNCAN'S MASONIC RITUAL AND MONITOR.

PROFUSELY Illustrated with Explanitory Engravings, and containing the entire Ritual and work of the Order for the Seven Degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a Standard Text-Book in the Lodge, and is strictly correct; but publicly it is not acknowledged as authority, though almost every officer of the Lodge makes use of it. Price in cloth, $3.50.

Religious Intelligence.

THE CHURCHES AGAINST LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Bible Christians.

Brethren (Dunkers or German Baptists).

Church of God (Northern Indiana Eldership.)

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Omish.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Cong., Sandford co, Ala.

New Hope Methodist, Lowndes co, Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E. Lowndes co, Miss.

Hopewell Missionary Baptist, Lowndes co., Miss.

Cedar Grove, Miss. Baptist, Lowndes co., Miss.

Simon's Chapel, M. E., Lowndes co, Miss.

Old Tebo Baptist, near Leesville, Henry co., Mo.

Pleasant Ridge Miss. Baptist, Lowndes co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes county, Miss.

West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek Wis.; Spring, Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Mt. Moriah Baptist Association of Mississippi.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

—Rev. L. N. Stratton of the Wheaton College Theological Seminary, preached in the College Chapel on Thanksgiving day: "Oh, give thanks unto the Lord for he is good, for his mercy endureth forever," was the text and the burden of the discourse.. Thanks for our nation, even our national affliction which is being overruled for good; thanks for our homes with all their comforts; and above all thanks for salvation and our Saviour.

We publish below a part of Longfellow's celebrated poem which was read in connection with the sermon. It is entitled:

THE ARSENAL AT SPRINGFIELD.

This is the Arsenal. From floor to ceiling,
Like a huge organ, rise the burnished arms;
But from their silent pipes no anthem pealing
Startles the villages with strange alarms.

Ah! what a sound will rise, how wild and dreary,
When the death-angel touches those swift keys!
What loud lament and dismal Miserere
Will mingle with their awful symphonies!

I hear even now the infinite fierce chorus,
The cries of agony, the endless groan,
Which, through the ages that have gone before us,
In long reverberations reach our own.

The tumult of each sacked and burning village;
The shout that every prayer for mercy drowns;
The soldiers' revels in the midst of pillage;
The wail of famine in beleaguered towns;

The bursting shell, the gateway wrenched asunder,
The rattling musketry, the clashing blade;
And ever and anon, in tones of thunder,
The diapason of the cannonade.

Is it, O man, with such discordant noises,
With such accursed instruments as these,
Thou drownest Nature's sweet and kindly voices,
And jarrest the celestial harmonies?

Were half the power, that fills the world with terror,
Were half the wealth, bestowed on camps and courts,
Given to redeem the human mind from error,
There were no need of arsenals or forts:

The warrior's name would be a name abhorred!
And every nation, that should lift again
Its hand against a brother, on its forehead
Would wear forevermore the curse of Cain!

Down the dark future, through long generations,
The echoing sounds grow fainter and then cease;
And like a bell, with solemn, sweet vibrations,
I hear once more the voice of Christ say, "Peace!"

Peace! and no longer from its brazen portals
The blast of War's great organ shakes the skies!
But beautiful as songs of the immortals,
The holy melodies of love arise.

Let us engrave the last four of the above stanzas on our hearts and with patient energy speed on the day which will be vocal with the "holy melodies of love."

THE MICHIGAN CHRISTIAN CONFERENCES REFUSE TO INVESTIGATE.

A letter from Elder Samuel Bradshaw of Grand Ledge, Mich., tells us how the State conference of the Disciple churches, either from fear or love of the lodge, will have no inquiry made into its wickedness. His letter reads:

GRAND LEDGE, Mich., Nov. 21.

EDITOR CYNOSURE:—According to my purpose I brought up the subject of Masonry in the Michigan Christian Conference at its late session in Oxford, Oakland county, on the 2nd to 5th ult. I waited till an item of the regular business of conference was called, (Reception of Memorials and Petitions,) and then I presented a memorial and petition which I had prepared, and in which I had referred to my services, and what I had found to be the greatest obstacle to the success of the work in which I had, as a minister for forty-three years, been engaged. That obstacle was Masonry. I had thirty counts in my indictment against the institution. I earnestly prayed the conference to investigate the subject.

They received the petition and required me, according to a rule of the body, to draw up a resolution in writing, which I did, asking them to appoint a committee of three non-Masons to investigate and report upon the subject. They, after considerable discussion, laid the resolution on the table, thus refusing to investigate.

Address, ELD. S. BRADSHAW.

—The *Home Messenger*, published at Willington, Conn., by Bro. Taylor, secretary of the Connecticut State Association says: "The Willington Congregational church is rapidly going down hill, and we lay it to Masonic influence in church and society, owing to the noble stand its pastor took on anti-secrecy. The dogs of Masonry growled and threatened; and now the same parties have withheld money due the pastor, or in other ways have acted unfitly for business, or they do not know enough about business matters to handle trust funds; and did he not have other means of getting money he would suffer. This is what it costs to be an Anti-mason in a church where Masons rule; isn't it a beautiful spirit this spirit of Masonry? Let us all join!' Now let Bro. Taylor and others who have made Christ 'Lord of all' resolve that this state of things shall be made better with God's help; and if they earnestly do this, a more cheerful notice will soon appear in the *Messenger*."

—It is proposed by the leaders in holiness work that December 9th be observed generally throughout the country as a day of fasting and prayer for the promotion of the gracious work of the Holy Spirit in the sanctification of believers.

—Rev. J. B. Galloway, a valued contributor to the *Cynosure*, has accepted a call from the United Presbyterian congregation of Vernon, Wisconsin.

Dr. S. Collins has been requested to continue missionary labor in Washington City by the Philadelphia U. P. Presbytery. His work is in a flourishing condition.

Bishop Coxe says: "I have heard of churches decorated with cut flowers at Easter at an expense of nearly $100, the offertory alms in the same church rarely reaching the sum of $15, and less than $50 being the sum total of its contributions to missions."

—The First Wesleyan Methodist church at Cadwell's Corners, New York, was dedicated on Thanksgiving Day.

—Rev. C. F. Hawley is to commence evangelical work in Michigan about Dec. 14th, and will remain in that State till the middle of January.

—Rev. S. Rice has become pastor of the newly organized Wesleyan Methodist church at Canton, Ohio. The church was organized on the distinctively holiness basis, both in theory and experience, says the *Wesleyan*.

—The well-known philanthropist George Muller, has issued his report of the condition of the orphan homes in Bristol, England. In the year ending May, 1881, he had received for his homes and for different missions the sum of $164,500. This was expended mainly in the education of 2,252 orphans, in the support of 78 day schools, 56 Sunday schools, and 6 schools for adults. A portion was also expended in the distribution of Bibles and for the assistance of insufficiently supported pastors and missionaries.

—The Holy Synod of the Russian church have issued a decree forbidding priests to refuse the rites of religion in the cases of persons whose deaths have notoriously been caused by the excessive use of spirituous drinks. It is stated that from time immemorial the Russian clergy have been accustomed to class such deaths with suicide, and as such have declined to give the body a Christian burial.

—The Ministerial Alliance of Kansas City, Mo., has inaugurated a movement looking to the better observance of the Sabbath. It has prepared and is circulating a memorial appealing to those who are bound by official oaths to enforce the laws against Sabbath desecration.

—We are pleased to hear of excellent work being done in and around Boston by the evangelist, Geo. C. Needham, formerly of Chicago, who is conducting services under the auspices of the Boston Evangelistic Committee.

—Rev. W. Speer, D.D., preaches to the Chinese in their own language in the Y. M. C. A. rooms on Sunday evenings and gives them an entertainment on Monday evenings, combining instruction and amusement. Their reading room and night school is open every evening, in charge of a committee of teachers.

—The Duke of Westminster is a person of rank, vast wealth, and the owner of a large stable of racehorses. Among his possessions is St. Mary's Chapel, in Park street, London, an edifice which has been used as a place of worship for upwards of a century. Not long ago the Duke decided to pull down the structure, and when his intention became known there was great excitement in the congregation, which is composed mainly of rich and influential people. They prepared a petition and remonstrance, but the Duke was unmoved in his purpose.

—The Iowa Wesleyan Conference adopted the following at their late meeting:

Resolved, 7. That we are in entire harmony with the twenty-fifth section of our Book of Discipline, as amended by the last General Conference, and we sincerely hope, and earnestly pray, that the pastors and churches throughout our Zion, will see that said section is enforced; without this, we will soon find the secret foe, organized within our own pale, making efforts to subvert and destroy us. We believe it to be inconsistent for any of our preachers

to recognize as a Christian minister, any person who is an adhering member of the Masonic order, knowing him to be such: and we know of no principle of the Gospel that will Christianize any man, who, in nearly a nude state, kneels at the altar of any religious institution where Christ is ignored, and binds himself under the penalty of death, to "ever conceal and never reveal" its impious mysteries; except genuine repentance, renouncing all allegiance to the horrid and blasphemous system, and trusting in Christ for pardon and mercy.

Resolved, 8. That in the judgment of this Conference no intelligent Christian can connect himself with a Masonic lodge, or being so connected remain therein: and we also believe that it is inconsistent for intelligent Christians, to connect themselves with or remain in Masonic churches.

—The Salvation Army recently held a "Council of War" at Exeter Hall, London, which attracted so great an attendance that an overflow-meeting had to be held; and that was not enough. "General" Booth, who presided, gave the statistics as made up to last August, with the figures of five years ago. The Army had now 245 stations. They had five years ago 26 stations. Their officers numbered 470, as against 36 five years ago. Then, as regarded their income five years ago it was reckoned at £4 000 ($20,000) per annum. It was now considerably more than £50,000 ($250,000). The meetings were attended by 40,000 persons a week, and 7,000 "soldiers" were prepared to face mobs, to speak, and to sing! Mr. Booth spoke of a project for a great world-center, to be called Salvation Temple, which is to built at a cost of $500.000, and to hold 10,000 people. The Army has had some success in Paris, and has several workmen enrolled, who profess religion and wear its badge regularly.—*Independent.*

—Immense throngs gathered to hear Moody in Spurgeon's tabernacle on Sabbath, Nov. 20th. The Bishop of Manchester, preaching at Oldham, referred to the visit of Moody and Sankey. He feared that some of the forms which religion was taking among well-meaning but fanatical men were far from the spirit of soberness which pervaded Christ's teaching.

—The work of revising the standard translation of the Bible has been going on in Germany for some time. The revisors, who are mostly University professors, hold their meetings every spring and autumn, in various towns of Central Germany. About ten years ago they terminated the revision of the New Testament, and they are now occupied at Halle upon their final consideration of the Old Testament.

—At a meeting of the Protestant clergymen of New Haven much dissatisfaction was expressed with the revision of the New Testament. All present acknowledged the necessity of a revision of the King James translation, and were equally unanimous in the opinion that the recent revision was too faulty to be adopted. The great burden of the criticism upon the revision was in relation to its bad English, and the Rev. Dr. John E Todd, of the Church of the Redeemer, said he had counted 150 instances of bad English in one of the epistles to the Corinthians. A revision so faulty, he said, could not be approved by scholars of this age. Rev. Samuel W. Barnum and Rev. Dr. Dennen criticised the revision upon the same ground. No churches in the city have adopted the revision in public worship, and many people who have used it in family worship have discarded it and returned to the version of 1611.

NOTICE.—The Directors Board of the National Christian Association will meet in their office, 221 West Madison street, Chicago, on Tuesday, December 6th at 10 o'clock A. M., to hear the report of the New England agent and take such action thereon as may be demanded, and also to transact any other necessary business. By order of

PHILO CARPENTER, Chairman.

News of the Week.

—Congress will meet at noon next Monday.

—President Arthur occupied the White House Tuesday.

—The speakership contest in Washington presents an apparently even race between Kasson, Keifer and Hiscock.

—Continued lawlessness is reported in the Pennsylvania coal regions. All the flagrant outrages are attributed to the Molly Maguires.

—Southern and eastern Ohio is infested by a gang of horse-thieves. One of them has recently been arrested.

—Five hundred men are thrown out of employment by the burning last Sabbath morning of the Paulding Iron Furnace, at Cecil, Paulding county, O. The loss is placed at $60,000.

—It is reported that the appropriation already made for the tenth census exceeds the entire cost of the two censuses, 1850 and 1860. Nearly $1,000,000 has been expended in excess of the first appropriation, and the census office confesses bankruptcy at a moment when near one thousand clerks and innumerable special agents, theorists, and experts are engaged on the work.

—From the annual report of the Postmaster General, it appears that during the last fiscal year the expenditures for the postal service were $39,251,736, and the revenue derived from all sources $36,785,398; the number of ordinary letter postage stamps issued was 954,128 450, the number of postal cards, 308,536 500, and the number of newspaper and periodical stamps 1,995,788. The whole number of letters mailed during the year was 1,046,107,348, of which 3 323 621 found their way to the Dead Letter Office. The report deals with the working of the post office money order system, which has been satisfactory, the star-route extravagances, and the deficiencies in the postal service.

—The corrected census returns give the population of the whole country at 50.155.783; New York leads the list of States with 5 082,000 Pennsylvania 4 282 000 Ohio 3,198,000 and Illinois 3,077 000.

—Secretary Kirkwood in his annual report recommends that liberal provisions be made for teaching Indian youth the English language; that the number and area of the existing reservations be reduced; that on such reservations as are not adapted to farming without irrigation the Indians be recommended to follow the occupation of herdsmen; that the Indians should as far as possible hold property in common, and not as individuals; that among the more civilized Indians the system of county government prevailing in the States and Territories be introduced as much as possible; and that the number of Indian agencies be reduced.

—The aggregate receipts from internal revenue have increased from $123 981 916 in 1880 to $135 229 912 in 1881. The increase in Illinois is from $23 000 000 in 1880 to $25 000,000 in 1881. The State which contributes the next largest amount is Ohio, with $19 000 000 New York State paid only $17 000 000, and Pennsylvania but $7 000 000. Kentucky paid the most of any other Southern State $8,719,162, and Virginia was next in the South, with $6 000 000 The first Illinois district (Chicago) paid $8 000 000 of the whisky tax, and the fifth District (Peoria) $11,000 000.

—The centennial anniversary of Daniel Webster's birth will occur on the 18th of January, 1882, and a great celebration of the event is proposed. The demonstration will probably take place in Boston. Distinguished officials and citizens will be invited from various parts of the country, and it is not unlikely that there may be other local celebrities.

—Cyrus W. Field, having placed the family of the late President above want, intends to ask Congress to increase Mrs. Lincoln's pension to $5,000 per annum.

—Josiah Henson, the original of the hero of "Uncle Tom's Cabin," died lately in Canada, leaving a mourning family of eleven children, forty-four grandchildren, and six great-grandchildren.

—It is thought that the photograph which Mrs. Garfield will select to send to Queen Victoria will be one which was taken in Painesville, O. by a country artist, but which, all his friends who have seen it, think the best likeness taken of the late President.

—The postal money-order system was established seventeen years ago and it was believed to be the cheapest, safest and speediest method of transmitting money ever invented. But a large amount of money has been deposited in the postoffices all over the Union, and through one blunder or another never paid to the persons who ought to have received it. There is now unclaimed at the New York postoffice $1 825,497 49, which is the result of seventeen years' accumulation.

—Every scholar applying for admission to the public schools of Illinois on and after Jan. 1, 1882, must present a certificate of successful vaccination, signed by a reputable physician.

—Edward Atkinson, speaking at the twenty-fifth triennial festival of the Massachusetts Charitable Mechanics' Association at Boston lately, deprecated the holding of a world's fair in Boston. He said that the one-hundredth part of the money to be expended thereon, if devoted to specific purposes, would secure greater progress and better results in the arts and sciences.

—The verdict of the coroner's jury in the case of the lynched desperado Maxwell, at Durand, Wis., was: "Came to his death by falling from the court-house steps and breaking his neck." Nothing is said about the rope that was around his neck.

—Dr. Rice, the medical expert in insanity cases, thinks that Guiteau is subject to emotional insanity, and that he has a religious ecstasy without feeling any of the moral truths of religion.

—A construction-train on the Texas-Mexican Road crossed the temporary bridge near Laredo last week Monday, the first train to cross the Mexican border.

—A Constantinople dispatch reports awful mortality at Mecca, the sacred city and shrine of Mohammed. Two hundred persons a day are said to be dying from cholera. The steamships at Djiddah, the nearest seaport, refuse to carry returning pilgrims.

—A severe gale swept over England, Scotland, and southeast Ireland Monday of last week. The storm inflicted great damage on the sea wall of the Frith of Forth, and killed two farmers in Glasgow. At Queenstown the gale was the fiercest known for thirty years.

—Believing that the Gambetta Cabinet in France is favorable to the repeal of the laws against the importation of American pork and other hog products, several New York shippers have made contracts for the shipment from Chicago of about 2,000 boxes of shoulders and middles. The goods are to be shipped in December direct to France.

—The Russian minister of finance has refused the request of the minister of war that employment be found for army officers thrown out by the reduction of the forces, in order to keep them from joining the Nihilists.

—Turkish officers and soldiers murdered a Christian family at Lucca, and carried off sixteen men, women and children and $200. Anarchy is reported throughout Macedonia.

IMPORTANT TO TRAVELERS.

SPECIAL INDUCEMENTS are offered you by the BURLINGTON ROUTE. It will pay you to read their advertisement to be found elsewhere in this issue.

—A student at Northwestern College is endeavoring to arrange for expositions of the three degrees of Masonry.

—H. G. Judson of Moravia, Appanoose Co., Iowa, publishes a challenge in the *Liberal Free Press* to any one who thinks he can defend Freemasonry, to meet him in discussion. He states, "I will back my judgment to the amount of one thousand dollars, more or less, that the Masonic order is opposed to a republican form of government.

Sabbath School.

LESSON XI.—Dec. 11.—THE LAST DAYS OF MOSES.

SCRIPTURE.—Deuteronomy 32:44-52.

GOLDEN TEXT.

So teach us to number our days, that we may apply our hearts unto wisdom.—Psa. 90:13.

[From International Sunday School Lesson.]

"Moses, considered merely in a historical light, without any reference to his divine inspiration, has exercised a more extensive and permanent influence over the destinies of his own nation and mankind at large than any other individual recorded in the annals of the world. Christianity and Mohammedanism alike respect, and, in different degrees, derive their origin from the Mosaic institutes.—Milman."

ECLECTIC COMMENTARY.

"Hoshea"—Joshua, (Saviour,) otherwise written Jehoshua, Jesuha, Oshea, Hoshea and Jesus. In the form Joshua it is commonly used of the son of Nun, the successor of Moses, and the commander-in-chief of the armies of Israel during the conquest of Canaan. He was of the tribe of Ephraim, was nearly forty years old when he shared in the hurried triumph of the Exodus. He is mentioned first in connection with the fight against Amalek at Repidim. He is specially called the minister or personal attendant of Moses, and accompanied him part of the way when he started to ascend Mount Sinai. He was then a young man. Afterward he was one the twelve spies who was sent to explore the land of Canaan, and one of the two who gave an encouraging report of their journey, and who alone were spared to inherit the land. Toward the close of the wandering he was solmenly and publicly invested with definite authority over the people, and just before Moses' death received a special charge from God through the lips of the great lawgiver. He had had at this time forty years of public life, and was well trained to enter upon his career as leader of the people. When he had put Israel in possession of the promised land, and had established a regular organization in civil and social affairs, he died, at the age of 110 years, and was buried in his own city. Timnath serah, in Mount Ephraim, a city which the children of Israel assigned to him when the division of the land was complete,—L. Abbott.

"Die in the mount"—There is a strange mixture of severity and gentleness in the command, "Get thee up into this mountain and behold the land of Canaan, and die in the mount whither thou goest up." There is severity—Thou must die, though thou art yet in thy full strength, with every power, whether of mind or of body, unimpaired. But there is also gentleness—thou must die; but yet thou shalt not close thine eyes upon the world until they have been gladdened by a sight of the valleys and mountains which Israel shall possess.—H. Melvill.

The act of Moses in smiting twice betrayed a doubt, not of the power but of the will of God to gratify such a rebellious people, and his exclamation seems to have emanated from a spirit of incredelity akin to Sarai's. Gen. 18:13. These circumstances indicate the influence of unbelief, and there might have been others unrecorded which led to so severe a chastisement.—R. Jamieson.

Moses was disappointed and angry. He had waited 37 years for a new generation to arise. The promise of God (Num. 14:31) had led him to expect in the children a better people than the fathers had been. But here, at their first assembly to march upon Palestine, they seemed to possess all the rebelliousness of those who had perished for their sins. It was a bitter disappointment. Moreover, Moses and Aaron had been slandered and abused, and their authority was set at nought; and their anger had, hence, the element of personal resentment.—Johnson.

It is the goodness of our Lord that he will not have his children die anywhere but where they may see the land of promise before them. Neither can they depart without much comfort to have seen it; contrarily a wicked man that looks down and sees hell before him, how can he choose but find more horror in the end of death than in way!—Bishop Hall.

The burial was the act of God, perhaps performed by the agency of angels. The rites and sepulture were thus performed by God, in the absence of the Israelites, that the grave might be unknown, and hence unworshiped by a nation ever prone to idolatry. It was possibly at the burial that the curious interview of Michael and Satan took place, Jude 9; the latter desiring the body, that he might make it a temptation to the chosen people.—Johnson.

The passage in Jude, which every reader feels to be so singular in its reference to a dispute between Michael and the Devil over the body of Moses, may really allude to the resurrection of Moses, in order that, with Elijah, he might stand in glorified humanity beside Jesus on the Mount of Transfiguration.—Taylor.

The sin of Moses was not suffered to hinder his greatest longing, that the people should be brought safely into the promised land. The punishment fell upon himself, as he would have chosen, and the way he met it adds to his greatness. The time of his death was a rebuke, but the manner of it was a distinction. All Israel might mourn for him, Joshua bend to receive his blessing, but God buried him; He granted no man that honor. We might be well content to leave him thus. But wait, we have another glimpse. Fourteen centuries Moses dewlls with God, then, as that redemption is being accomplished which Israel's deliverance only foreshadowed, he comes to the land from which he had been shut out: he stands upon that goodly mountain, the glory which used to linger about his face now radiating from all his presence, and there he talks with the Incarnate of his decease; and, as of old, the cloud overshadows them, and the voice is within the cloud. The glory of a righteous life is crowned by the greater glory of its reward in death.—Monday Club Sermons.

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☞See description of these books on page 15.

All who successfully canvass for the *Cynosure* are allowed *something* for their labor, even when they send us clubs at our lowest club rates. But the chief reward of those who circulate the *Cynosure* we believe to be the consciousness that they are working for the welfare of their country, and of their fellow-men throughout the whole world; and above all for the glory of God.

Books and Tracts sent during the week ending Nov. 26, 1881.

By Express.

J Nagle, S P Holt, M Hulett.

By Mail.

J B Woolsey, A Butler, M E Lions, N Bingham, T Medland, Lane Bros, Carl T Wagner, S H McBeth, J Denidoerfer, G M Payfer, E Thomas, W M Love, H J Robeson, J Townsend, A C Weeks, J A Oldfather, G H Stiles, J E Verkler, P Henderson, P Howe, C H Wakefield G B Starkweather, S Bradshaw, W F Severson, A M Robinson, T S Knapp, A Pifer, T Taylor, E S Sutphen, W B Wathall, O Fodder, W H Sims, J Main, R M Rowley, M L Reynolds, T Kerr, W Hine, C L Bowen, L A Christensen, A Rueger, J Teeple, J T Buckley, C Shoemaker, G C Whitmore, H E Rubendall, C Jansen, Jr, J M Tucker, W Towling, H H Hinman.

Publishing Aid Fund.

W B Walthall, $2.50; a friend, $5.00. Total $7 50.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Nov. 26, 1881

C Bender, J T Buckley, C Bascom, L Bery, C A Blanchard, J S Bibbins, L Chittenden, J Divoll, J O Doesburg, I Dunbar, Mrs A E H Doyon, Rebecca Edgar, W S Garrison, A B Gilliland, S Grover, A Housel, W Hine, Mrs A B Hubbard, D King J M Kent, J King, A Laughlin Mrs U P Merrill, E Miller, F D Parrish, W Plant, L Perry, T C Radabaugh, W R Roach, R Reagor J Remington, Rev E Stark, I D Surface, C Shoemaker, Mrs E S Sutphen, J P Stoddard, H F Taft, J Teeple, Caroline White, W B Walthall, W Whittimore, F H Whittaker, L Wood, E W Wheeler, I Wingert, Judge Zearing.

On the evening of November 7th Dr. Howard Crosby, previous to introducing Miss Willard in his chapel to speak on temperance stated that four years' experience trying to enforce law against saloons of that city had convinced him there was no way out save through an *independent political party.* He said both the existing parties are bound hand and foot by the liquor interest, so cunningly balanced in its relations to Republican and Democrat that it holds the balance of power.

—The report of the convention called to organize a State Association in California is received and will appear next week. The following officers were elected: President, L B. Lathrop; Vice President, Otis Smith; Treasurer, C. Ruddock; Recording Secretary, P. Beck; Corresponding Secretary, Mrs. U. P. Merrell.

—H. H. Hinman writes from New Orleans, La., on Saturday, Nov. 26 h.

PHOTOGRAPHS.

We now have at the Cynosure office a supply of well executed card photographs of Captain William Morgan, President J. Blanchard, President Charles G. Finney and Elder David Bernard, at 15 cents each, or four for 50 cents, postpaid. Postage stamps received for amounts under $1.00. tf

MARKET REPORTS.

CHICAGO, Nov. 28, 1881

GRAIN—Wheat—No. 2		1 2 ⅛
No. 3		1 14
Rejected		90
Winter		1 36
Corn—No. 2		59¾
Rejected		58½
Oats—No. 2		43½
Rye—No. 2		99
Bran per ton	15 00	16 00
Flour—Winter	6 50	7 50
Spring	4 15	7 00
Hay—Timothy	13 00	18 25
Prairie	9 00	14 00
Lard per cwt		11 05
Mess pork per brl	16 25	17 00
Butter, medium to best	18	38
Cheese	11	11 ½
Beans	2 00	3 50
Eggs		24
Potatoes, per bu	60	1 05½
Seeds—Timothy	2 55	2 58
Clover		5 00
Flax		1 48
Broom corn	5	9
Hides—Green to dry flint	9¼	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	16	29
LIVE STOCK—Cattle extra	6 75	6 90
Good	5 00	5 50
Medium	4 00	4 75
Common	2 00	3 75
Hogs	4 25	6 50
Sheep	2 50	5 00

New York Market.

Flour	$	4 50
Wheat—Spring	1 15	1 40
Winter	1 21	1 44
Corn	60	73½
Oats	45	54
Lard	11	4
Mess pork		17 50
Butter	15	38
Cheese	8	12
Eggs		27
Wool	16	48

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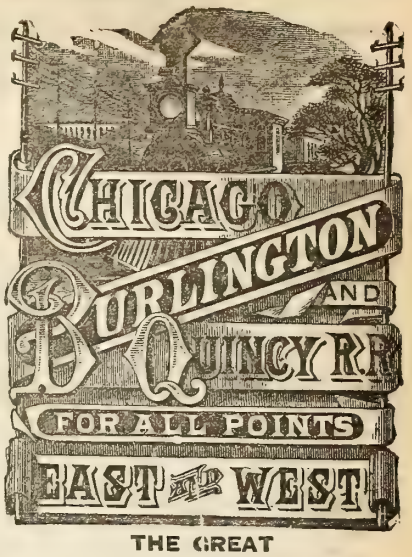

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All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor, are not publicly acknowledged as Masonic authority, because they tell too much.

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J. BLANCHARD EDITOR.
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THE SUPPLEMENT furnished our readers this week contains the able paper on the influence of the press in Christian reforms. We ask of every subscriber who receives this supplement to give it a wide circulation and make it an an agent for securing other subscriptions in your neighborhood.

ANTI-MASONIC LIBRARIES.

A friend of reform believing that if an Anti-masonic Circulating Library was placed in every school district the days of lodgery would be numbered, has paid half the cost of one hundred $12 Libraries of 16 volumes each bound, in cloth, which retail separately for $14, comprising all of the publications of Ezra A. Cook.

In view of this the publisher offers at $6 each to the first 100 applicants, a library as described to be sent by express, charges not prepaid and the *Christian Cynosure* for a year. He further agrees to continue the *Cynosure* to such Library Associations at $1.50 per year, and to furnish all new books that he may publish at a discount of 25 per cent and send these post paid.

The delegates attending the National Woman's Christian Temperance Union, when holding their recent grand convention in Washington, collected at the house of Senator Jones to pay their respects to President Arthur. Miss Frances E. Willard, in a brief but eloquent manner introduced the ladies, representing thirty-one States, and consisting of two hundred and forty-eight delegates. Among the good things said in reply by the President was the remark made to the editor of *Our Union*:

"We cannot do without our editors; the good work is well enough, but unless it is sown broadcast by the press it will accomplish little."

This time of year is peculiarly favorable for reflecting on this sentiment; and now is the time to secure a wide circulation for the *Cynosure*.

"THE GOOD WORK IS WELL ENOUGH, BUT UNLESS IT IS SOWN BROADCAST" by the people who desire its promotion "it will accomplish little."

The grange will keep together and maintain a show of importance and strength while a penny remains of the vast fund collected from the farmers during the days of its power. It has just had a meeting at Washington and while they shrewdly conceal the figures they claim with much self-congratulation that the order "is in a flourishing condition and new granges are being organized in all parts of the country." Such falsehoods would never have been given to the public by honest nor by smart men. They need no exposer. They are very much of the nature also of the falsehoods of Freemasonry, and this relation may have influenced Dr. Loring, Commissioner of Agriculture and Knight Templar, to make the grangers a speech.

A movement is now being urged in Chicago to reduce the number of saloons in the city from three thousand to one, or one groggery to every 500 inhabitants, and the Citizens' League have called a mass meeting to petition for the proper ordinance. This is a bitter comment on our American civilization. Yet it is a step toward a better social and moral condition of the city. Among other marks of improvement in Chicago is the fact that the West Side police court has sent to the Woman's Christian Temperance Union rooms for pledge-cards to be kept for the benefit of penitent men who by arrest and trial have been brought to realize their condition. The Citizens' League agent is also busy. During three months fifty-eight saloon keepers have been arrested for violating the ordinances. Outside of this agency 214 of this class have been arrested for other offences, an evidence of the demoralizing character of their business.

PISTOLS OR PRESIDENTS.—Just as intemperance is the prolific cause of crime in every part of our country, so to our lax customs that allow the indiscriminate carrying of pistols must be charged the great calamity through which our nation has just passed. To the names of those who protest against this habit we may add the name of Robert Collyer, who says: "This is not a land of peace. It is a nation of armed men. The farmer has a revolver in his bedroom, and the merest boy, on the slightest provocation, pulls out his pistol. Two hundred years have proved that, in civil life at least, the Quaker is right. No Quaker ever shoots, and no Quaker is ever shot. There should be a general disarmament; and we should guard the sale of pistols, as we guard the sale of poisons. It is the brutality that comes from the possession of arms that does the harm."

THE BOSTON MINISTERS.—The infiltration of secrecy, grips, oaths, pledges, genuflections, traditions and false rites into the sanctity of religious worship or the promotion of charity and temperance has a striking resemblance in the adulterations in food, and the use of poisons in a hundred articles of common use. Adulterated goods can seldom be detected by ordinary means of tasting, smelling or feeling, but eaten or worn or handled they imperceptibly vitiate the blood and produce disease. The Evangelical Ministers Association of Boston considers this vicious manfacture of articles for home consumption a proper topic for their action and are moving for stringent legislative action. A Harvard College professor reports to them that out of 119 samples of wall-papers of various colors, all obtained in Boston, he found nearly one-third poisonous; and out of sixteen samples of tinted papers used in kindergarten schools, cards, tickets, window curtains, lamp shades, shades for the eyes, covers of books and boxes, wrappers, and a variety of other purposes, and in some form met with in almost every household, he found two-thirds poisonous; and out of forty samples of dress goods and fabrics he found nearly one-quarter poisonous; also, that within the past few months he has found arsenic in children's toys, candies, writing paper, hat lining, and various other articles. When the Boston ministers are through investigating this topic and warning their people of the dangerous use of adulterated goods, they will take up their legiitmate work against the adulterations in religion which are corrupting and filling with fatal disease the whole body of Christianity, and are making its members a lodge-going, dancing, tradition-loving people.

—We have just received circulars from Rev. Jno. M. Snodgrass, President the Freedmen's Aid Association of Dunlap, Kansas, containing much interesting information in regard to that organization. The purpose of this corporation is: "1. To observe closely the condition of the refugee settlers of this community, and to report the same from time to time. 2. To assist those refugees who are sick, or infirm, or suffering from any calamity, who would otherwise become wards of the county. 3. To assist refugee immigrants in securing employment and in selecting land claims for permanent homes; to purchase suitable tracts of land near Dunlap, which shall be sold to refugee purchasers in small lots, or in part brought under cultivation to furnish labor for a short time to those who may have just arrived from the South. 4. To assist in sustaining at Dunlap a literary and business academy for the benefit of the colored people of all sections of the country. 5. To solicit contributions of funds for the accomplishment." The plan of their work seems to be the result of much careful study and intelligent observation, and we think any contributions sent to the President, John M. Snodgrass, will be well applied.

—It is said that the Vatican is about to pursue a policy of temporization with regard to France. Cardinal Guibert and several other French prelates will soon visit Rome.

Dr. Angus of England, estimates that to make the Gospel fully known to all the world within ten years would require 50,000 missionaries and an expenditure of $75,000,000 per year.

*Our Brother in Black.**

This is a Southern work by a man whose education and instincts are all with the South. It presents the best phase of Southern Christian sentiment on the present and future of the colored race. There is in it little to criticise, and very much to approve. It is a simple and humble acknowledgment of the teachings of Providence for the last twenty years, a manly confession of past wrong-doing, a careful survey of the present status of the race, and an earnest plea for his education as the indispensible condition of the well-being of the South. It is written with marked ability and in a most Christian spirit. I want to commend it to the readers of the *Cynosure*, as (not without fault) but a most important and profitable book. I give a few of its statistics but wish I had room for its many eloquent passages.

The total colored population in the nation is 6 577,497, of whom the great majority are unmixed Africans. As a people they are eminently religious. The following list shows their denominational strength in the nation:

African M. E. church	214,808
M. E. Zion church	190.000
Colo'd M. E. church	112,300
M. E. church (colored members)	800 000
Colored Baptists	800 000
Total	1,617,108

In 1878 there were enrolled in the public schools of the former slave States 675 150 colored children. There were in that year an attendance at Normal schools, 5 236; at institutions of secondary education, 5,290; at colleges and universities, 1,620; schools of theology, 626; law schools, 44; medical schools, 94; Since that time the number enrolled in the public schools and in the institutions for higher education have materially increased.

The interest that the people of the South take in these institutions for the higher education of the colored people that have been planted and mainly sustained by Northern benevolence is seen in the following appropriations made for their support: Maryland appropriates for a colored Normal school $2 000, annually. Virginia for Hampton Institute. $10 000. Atlanta University gets $8 000 a year from Georgia. Mississippi pays $10,000 a year for the higher education of colored youth. Missouri gives $5,000, and Louisiana provides by her constitution for the annual expenditure of from $5 000 to $10 000.

When we consider how poor the South was at the close of the war, and how much they have had to overcome of prejudice, the above showing looks most hopeful.

I will only add the concluding prayer invoked. I trust we all shall join:

"O, thou Christ of God! Thou mightiest among the holy and holiest among the mighty. Thou who didst take upon thyself the form of a servant that thou mightest make all men free, give us the fullness of thy Spirit, that we thy unworthy disciples may have wisdom and grace and courage to make ready for the duties of the morrow, by faithfully performing all the duties of to-day, toward these our brethren who came unwillingly to our guardianship; whom thou hast made free by many and strange providences; and to whom thou hast given a message of hope and salvation for multiplied millions of their kindred who wait for thy coming as those who watch for the morning."

H. H. Hinman.

Mobile, Ala.

"Our Brother in Black; his Freedom and his Future." By Attacus G. Haygood, D.D., President of Emory College, Oxford, Ga.

Freemasonry and Atheism.

I have been asked by the editor of the *Cynosure* whether R. G. Ingersoll has ever been a Freemason? I do not know positively, but I know Masons used to assert that he was years ago, and that he could not be an atheist in reality, for he was a Mason, and an atheist could not be a Mason.

In June, 1870, O. A. Burgess, pastor of the Christian church, meeting at the corner of Indiana avenue and Twenty-fifth street, Chicago, met in public discussion, at Fairbury, Illinois, B. F. Underwood of Boston, Massachusetts. In the discussion Mr. Underwood advocated the baldest atheism and materialism. Mr. Burgess charged him with having committed perjury, when he joined the Freemasons, for he then solemnly affirmed that he believed in a Grand Architect of the Universe and in future life. Also, that he was living and acting a life of perjury in remaining in the lodge, when he believed in neither of these ideas; and with hypocrisy in remaining in the lodge, where the Bible is used as it is in lodges.

Underwood did not deny that he was a Mason, and made but a weak apology for his duplicity. But Masons who were believers, were very indignant. They protested that he was not a Mason. That he could not be one for an hour. No lodge could admit him or retain him. The secretary of the lodge to which Underwood claimed that he belonged, was telegraphed to, and replied that he was a member in full standing.

In the spring of 1872, charges were presented, in the lodge at Washington, Tazewell county, Illinois, against Dr. Nichols of Washington for un-Masonic conduct, in corrupting the youth and public morals, by advocating atheism in the streets, stores and other places, and using language that was blasphemous and obscene. The atheists of Washington sent for Underwood to come and lecture, and raise a public sentiment that would influence the lodge, and to enter the lodge and defend Nichols. They also challenged the churches to meet Underwood in debate. The writer met him a few days before the trial of Nichols in the lodge. He advocated the baldest atheism and materialism. The writer exposed his hypocrisy, and also the duplicity of the lodge to which he belonged, in trampling under foot the landmarks of Masonry, and retaining an atheist and materialist.

Many Masons were very much excited, and claimed that he could not be a Mason, and that he could not work his way into the lodge. But when the night for trial came, he entered the lodge, passed every ordeal and defended Nichols as a Mason, and Nichols was acquitted.

One of two things is true, either the claim made by Masons that an atheist, or a materialist, or a disbeliever in the Bible cannot be a Mason, or that Masonry is a religion, and in substance Christianity and Bible religion is untrue; or scores of lodges are trampling under foot the fundamental principles of Masonry, and hundreds of atheists are perjured so far as their oaths are concerned and are hypocrites.

Respectfully,

Clark Braden

Rev. Chauncy Webster.

During the early part of last year the Glens Falls, New York, *Messenger* published an interesting biographical sketch of this aged United Presbyterian minister, whose labors in the first Anti-masonic struggle have not had the record they undoubtedly deserve.

"He continued as a journeyman printer until he was twenty-four years of age, [1823] when the secretary of the American Tract Society came to him to ascertain whether he could do the printing of the Society, if it should be given him. He asked for a week to reply, and then proposed to George Wood, one of the best printers in the city, to join partnership, start an office, and take the Society's work. They purchased material, giving their notes, and were so successful that they had the office all paid for by the end of the year. They printed tracts, canal blanks, and law books for Anthony Gould.

"His attention was called to the necessity of a periodical devoted to the interests of the Associate church and he was led to start the *Monitor*, which met with great favor, and was published by Mr. Webster for eighteen years, several of which he was sole editor. The title was soon changed to *Evangelical Repository*, and is now published at Philadelphia in its fifty-seventh year, and is at present [1880] edited by Robert Stewart, D D.

"In 1826 they were established in a prosperous business. Mr. Webster was sent as a delegate and ruling elder of the church that year to the associate synod at Philadelphia, where an ecclesiastical war sprang up, which was waged for thirty years thereafter. The official minutes were published in the *Repository* and its circulation was extended. The *Repository* also took a prominent part in the Anti-masonic excitement which broke out in that year, on account of the Morgan affair, which added to its subscription. In the fall of 1827 about thirty members of the Assembly and three Senators were elected in western New York on the Anti-masonic ticket.

"At this time Thurlow Weed edited a powerful Anti-masonic paper in Rochester. Leading men of that party proposed to Webster and Wood to start a daily evening paper on the Anti-masonic platform. They were startled at the idea of such a great enterprise, requiring ten times the capital they possessed. But they were given strong assurances of support by the party, and Mr. Webster consented, but Weed bolted and declared he would rather sell out than engage in such a wild-goose chase. Messrs. Packard and Hoffman were induced to buy Weed's interest, and a new firm was organized under the name of B. D. Packard & Co., the profits of the concern to be divided equally between the three, Mr. Webster reserving his interest in the *Repository*, and in the meantime the religious war waxed warmer. In the fall of 1830, Mr. Webster went to New York to purchase material for the new daily paper, buying a new press and the type needed, and in less than three weeks the first number of the Albany *Evening Journal* appeared. They hired Thurlow Weed, paying him $1 000 the first year, and $1 500 afterwards. Mr. Weed reported the proceedings of the assembly, and Mr. Webster the proceedings of the senate. They also employed sixteen jorneymen and four apprentices, and run a semi-weekly and weekly, besides printing tracts, law books and handbills, giving them a lively time, and at the end of the year they were out of debt, and had cleared $1,500 each net over and above their family expenses.

"The next year Mr. Webster was led to consider his vow to enter the ministry, if Providence should furnish the means. Death having taken four of his five children, he could no longer plead the necessity of continuing the business for their support. He threw away one of the fairest prospects of becoming one of the wealthiest men of the time, by selling his interest in the *Journal*, for five thousand dollars, to Mr. White, their bookkeeper—less than half its real value. Few men, indeed, are led to commence preparations for the miuistry, when in such a favorable worldly position as he then occupied. In 1835 he studied the Hebrew language in the theological seminary at Cannonsburgh; was licensed to preach in June, 1836, and afterwards filled appointments in Newark, N. J., Brooklyn, Fall River, Providence, Baltimore, and Philadelphia, settling in the latter city in 1837. In 1840 he resumed the editorship of the *Monitor*

at the same time continuing his clerical duties with his church. He also wrote and published several pamphlets and religious books that had a wide circulation in the church, and received marked attention among the doctors of divinity. We can only allude to them here. His life was one of great activity, labor, study and works of benevolence, and his memory is held in the highest esteem by those who knew him best."

The Irish Imbroglio.

A popular and widely circulated paper of Paris the other day presented the Irish problem thus: "If Ireland wishes to live with England, the laws which the government have carried, and which guarantee the tenant-farmers against arbitrary conduct on the part of the landlords, give a means of rallying round the Union. If Ireland on the contrary be absolutely and passionately bent on independence these laws are not a solution." And in a later issue the same paper, commenting on the situation as it now stands, says: "It is the second hypothesis which is realized." The manifesto just published by the executive committee of the Land League, exhorting the people to pay no rent, will show that the object throughout is to depreciate the Land Act and the Land Court and to encourage and induce the people to join in a movement for national independence, in the hope of receiving aid from the United States for that purpose. That sane men should for a moment entertain such a huge illusion and lend themselves to such visionary designs is certainly marvelous. The manifesto of the League is only signed by the men in prison and the treasurer, who is in Paris. Those at large did not append their signatures to the document, and Mr. Biggar and Miss Parnell have wisely gone to England. The conclusion of the manifesto is an appeal to all the bitter prejudices of race. The people are called upon "to stand together against the brutal and cowardly enemies of your race," and are told "that one more heroic effort to destroy landlordism at the very source and fount of its existence, and the system which was and is the curse of your race and of your own existence will have disappeared forever." It is narrowed to race, and this would probably exclude the great majority of the Ulster tenant-farmers from the success of such a triumph. To Ulster the success of this effort to establish a victory of race over landlords, and over government, and over the Queen, would be ruin. Since Tyrconnel displayed from Dublin Castle the banner with the motto, "Now or never; now and forever," no such foolish appeal to passion and prejudice has been addressed to the Celtic men of Ireland as this manifesto of the Land League embodies. Tyrconnel had an excuse if not a justification, which the present seditious demagogues have not. He lived in other times. He never dreamed of equal and impartial laws for Protestant and Catholic, without respect to and independently of religion or race, or thought of their enjoying together all the glorious privileges of the greatest, the freest, and most civilizing Empire the world has ever seen.

This dream of national independence is hallucination to a degree which prevents those possessed and inspired by it from taking in a wise and sensible view of the situation, and urges them to a course of action which is ridiculous, suicidal, and must result in egregious and laughable abortion. Daniel O'Connell kept up an agitation for years; but he was himself the only one who reaped any benefit from it. Mr. Parnell and his colleagues will prolong the present agitation until the golden stream ceases to flow into their exchequer from the United States; but when that stream dries up their patriotic enthusiasm will evaporate, and they will content themselves by a more moderate and less active course of service in the interests of Ireland. The government should have locked them up months ago.

And if the Roman Catholic bishops mean what they say, and if their recent pastoral letter expresses their real views and sentiments, they should exercise their authority and command the priests to preach to their flocks in the interests of law, order and loyalty, and forbid them from identifying themselves with treasonable associations. It is a fact, and a suggestive one, too—aye, and one which embraces a strong impeachment of the loyalty and patriotism of the church of Rome—that all the agrarian rioters and assassins belong to the papacy. No Protestant farmer has ever shot at his landlord from behind a hedge; no Protestant peasant has ever maimed or houghed his neighbor's cattle. All these brutalities and assassinations are committed by Romanists; and they are reprisals and retaliations which no grievance could goad a Protestant to commit. I do not say that Romanism is the one curse of Ireland; but I do most certainly hold the church of Rome chiefly responsible for all the agrarian crimes that have stained the soil of Ireland with blood, and for the present anarchical and lawless state of the country. The unjust land laws have been favorable for fostering discontent and disaffection, and the priests have availed themselves of them with much success. The government is doing its utmost to correct these laws, and when corrected an Ultramontane and alien priesthood will then become powerless for mischief.—*Rev. Samuel Thompson in Christian Union.*

Faith is letting down our nets into the untransparent deeps at the divine command not knowing what we shall take.—*Faber.*

A Reformer's Qualifications.

Were you bodily sick and wasting away, and a doctor should come along who was in as bad, if not worse, predicament than yourself, and wished to prescribe for you, your first thought would be, "Physician, heal thyself." To the sick and feeble there would be no helpful influence exerted by the presence of a doctor who was the picture of death himself. On the other hand, the mere presence of a robust, cheerful and sympathizing physician sends a curative thrill though his patient, which wonderfully prepares the way for the better effect of the medicine to follow.

The one grand qualification for a reformer, it matters not in what department a reform is desired, is: he must show the same reform in himself which he wishes to bring about in others. The more brilliant and lasting his purity shines out in his life, the greater effect will it produce on others. It takes real sunshine to produce life in the vegetable world; nothing artificial will suffice. So, in the spiritual world, those men who are somewhat destitute of outward accomplishments may do great things toward the reformation of this world into purer religion, if from their hearts shine out the wonders of God's purifying grace. Learning and native talent are good if coupled with this necessary qualification, but powerless alone. The devil is learned and talented, but he is dishonest, impure. It is not learning or talents that the world needs so much as to be touched with the reforming grace of God.

We have never been informed as to what school John the Baptist was graduated from, but God thought it important to put into his diploma: "He shall be great"—(in the sight of man? No! A sinner might be that, but)—"in the sight of the Lord." To be great in his sight, he must be holy, for the Lord is holy. "And shall drink neither wine nor strong drink." A considerable of a temperance man withal. "And he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God"—Luke 1: 15, 16. Of course he would be successful under those conditions. He did not act like Satan, for the best part of his life, with the Jews, and then all at once sober off and take the role of a reformer and put on ministerial airs and go to belaboring good people for their lack of his zeal. No; John, from his youth up, was made of just the right material to do effective reformatory work.

A broken bow will not shoot the arrow to its mark. A tight boat is the best to take a journey upon the water in. A rotten bridge no one wishes to cross. He who would save others must first be saved himself. A giant's strength is needed for a giant's burden. What are Philistines, with a Samson after them? If we would cope with the immorality of this world, we must be giants in moral force—giants in the strength of the morality of God, as it works in us, "to will and to do of his good pleasure." "The wicked flee when no man pursueth, but the righteous are as bold as a lion." A Nehemiah could say, "Should such a man as I am, flee?" Ice must melt before the flame. Sin must give way before burning and unimpeachable holiness. We need to walk and talk in a heavenly atmosphere continually if we would be vessels of the Master's use. God grant that all who name the name of Christ may depart from iniquity, and may all they do and say ring the glorious echo: "Holiness to the Lord."—*Pacific Missionary Advocate.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you —John 15:7.

Thursday, Dec. 8.—God will render to every man according to his deeds; to them who, by patient continuance in well doing, seek for glory and honor and immortality and eternal life.—Rom. 2:7.

Friday, Dec. 9.—Being justified by faith, we have peace with God, through our Lord Jesus Christ.—Rom. 5:1.

Saturday, Dec. 10.—By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God. —Rom. 5:2.

Sabbath, Dec. 11.—So teach us to number our days, that we may apply our hearts unto wisdom.—Psa. 90:12.

Monday, Dec. 12.—In the world ye shall have tribulation: but be of good cheer; I have overcome world. —John 16:33.

Tuesday, Dec. 13.—If ye keep my commandments, ye shall abide in my love.—John 15:10.

Wednesday, Dec. 14.—Ye have not chosen me, but I have chosen you, and ordained that ye should go and bring forth fruit.—John 15:16.

There is no human interest so personal and private, so public or universal that the Sabbath wisely kept does not greatly serve it, and it would be as easy to make an inventory of what the sunlight accomplishes in this world of matter and life as to prepare an inventory of the blessings a day of Sunday rest confers upon human beings.—*Prof. Gregg.*

There is dew in one flower and not in another, because one opens its cup and takes it in, while the other closes itself and the drop runs off. So God rains goodness and mercy as wide as the dew; and if we lack them, it is because we will not open our hearts to receive them.

THE GALESBURG CONVENTIONS.

REPORT OF THE PROCEEDINGS.

The Ninth Illinois State Meeting.

Pastor Lindahl had his large Swedish Lutheran church opened promptly on Wednesday afternoon for the State convention. The Illinois friends found it necessary, many of them to ride by night and reach Galesburg at 4 o'clock in the morning in order to be present, or else be delayed till the middle of the afternoon. Rev. D. P. Baker, of Chicago, being in feeble health, could not endure the night ride, and so was not present as the convention opened. Pres. S. B. Allen, Prof. E. D. Bailey and other Vice-presidents were in like manner delayed.

The convention was therefore called to order at 2 o'clock by the secretary, who called upon Prof. C. A. Blanchard to preside over an opening prayer meeting. This continued till 3 o'clock with increasing enthusiasm and power, when it was deemed best to wait no longer for absent officers, but proceed to the necessary business of the Association. Prof. C. A. Blanchard of Wheaton, was chosen president *pro. tem.*

Committees on enrollment, nominations and State agency were appointed and were directly at work. Rev. Edward Mathews employed as State agent during the last month, gave his report. He had visited and spoken in St. Charles, Marengo, Wheaton, Aurora, Lostant, Princeton, Wyanet, Sheffield, Galva and Altona. His expenses were $34 and some cents, of which $16 was for hall rent. The collections amounted to $57. Bro. Mathews was much encouraged with his work. In most of the places visited he was urged to return, and in Geneseo preparation is made for addresses on three evenings. He urged the brethren to greater future sacrifices for the work in the State. Bro. Mathews' report was heartily approved.

The chair was then given to Rev. D. P. Baker, president, who had just arrived. The delegates representing the Chicago Christian Assosiation presented a letter and recommendations embodied in resolutions which were adopted as follows:

Resolved, In view of the wide-spread declension of pure religion and the ascendency of false worships through the agency of the secret lodges, that we recommend the appointment by the National Convention of a day of fasting and prayer for the removal of these evils.

2. That we especially urge the paramount importance of the press as a means of reform labor, and consequently the urgent necessity that means be taken to extend the circulation of the Christian Cynosure and other true reform publications.

3. We recommend the admission of ladies to membership in the corporate body of N. C. A.

4. We recommend that all possible means be taken to extend and increase the lecture work.

5. We urge that every available means be used to impress upon the minds of American voters the fact that duties to duly constituted civil government are duties to God, and that hence to vote from motives of other than right principle is prostitution of the ordinance of God to time-serving policy and disgrace to Christian character and patriotism.

The committee on nominations presented their report, which was thus adopted:

President, Rev. D. P. Baker of Chicago.

Vice-Presidents: Rev. S. P. R. Lindahl of Galesburg, Moses Pettengill of Peoria, Rev. A. T. McDill of Chicago.

Secretary, Rev. W. H. Chandler of Van Orin.

Treasurer, W. I. Phillips of Chicago.

Executive Committee: Philo Carpenter, T. B. Arnold, W. I. Phillips, J. P. Stoddard, E. A. Cook.

"We further recommend that the employment of State Agent be referred to the Executive Committee; and further recommend to them the employment of Rev. Edward Mathews as State Agent if satisfactory arrangements can be made with him. We further recommend that a collection of pledges and cash be taken this evening for the State work."

The chairman of the retiring Executive Committee, E. A. Cook, presented the report of the Treasurer, which was satisfactory to the convention, as was also his report of the work of the Executive Committee, from which it appeared that funds had been raised for the full payment of all claims upon the Association. This closed the business of the State meeting, except the taking of a collection and of pledges for the work of the Association during the coming year.

The Preliminary Meeting.

A noble audience greeted the speakers of the evening in the same church. There is place in the great audience room for 1200 hearers, there being but small gallery in the rear in connection with the organ loft. Probably 1100 were present and the closest attention was given throughout. It was observable that a considerable proportion of the audience were from the large Swedish population of Galesburg, who, although they generally understand well the English tongue, had yet provided for them a special address by Rev. Prof. Oleson of Moline, who was present instead of Prof. T. R. Hasselquist of the same city. For full an hour before the opening a number of the brethren were engaged in earnest prayer. Rev. D. P. Baker presided during the evening and called upon Pres. S. B. Allen of Westfield College to lead in prayer, and the choir followed with a Gospel hymn.

President Blanchard was then introduced for his address upon American Politics, which was one of great power, and was received with the closest attention. At the close, the hour being somewhat late, Pastor Lindahl and Prof. Oleson decided to defer the Swedish address prepared by the latter. The former made a few remarks in Swedish and the choir sang to the grand organ accompaniment the stately hymn of Luther, in the German, "*Ein feste burg is unser Gott*," in which the audience joined. The announcements for the National Convention next day were made and the audience dismissed after the benediction.

Though disappointed in not hearing Prof. Oleson, the audience had listened to one of the ablest addresses that has been given in any of our national meetings, and were apparently well satisfied. Probably many of the Swedish friends were mechanics and laborers who could not afford to remain to a late hour, and it was therefore a kindness not to detain them.

The National Convention.

The misty and threatening weather of the evening before through which hundreds had doubtfully ventured was succeeded by a clear, cold morning air, which had fully penetrated the Academy of Music Hall where the delegates gathered at half past eight in shivering discomfort. The owner of the hall evidently considered his duty done when the doors were unlocked, but a score or two persons packed about the two small stoves were of a different opinion. This annoyance seemed not, however, to interfere at all with the fervor of the devotion of the brethren, and Bro. E. Mathews, who led, is not a man to let a prayer meeting be frozen out. Toward the close of the half hour the testimonies were given with a sharpshooter's aim but as rapid as musketry.

The Convention was formally called to order by Secretary Stoddard, who introduced Prof. L. N. Stratton, vice-president for New York, who would occupy the chair. Rev. J. D. MacMicheal, D.D., president of Monmouth College, came forward upon invitation and offered the opening prayer of the Convention.

The first business was an attempt to get into more cheerful and healthful quarters, and every vote was given to President Blanchard's resolution appointing Prof. E. D. Bailey, Pres. S. B. Allen, and Prof. C. A. Blanchard a committee to call upon the trustees of the First church and get them to reconsider the refusal of that house, so that the meeting might be made more comfortable. The speaker said that he had received between 90 and 100 members into that church during the first few months of his pastorate over it in the early days of the city. He had baptized and married its members, had there preached against the lodge when hardly a voice was to be heard on the subject, and knew that the early convictions of the people of the city were true to Christ. He did not believe the sentiment of the First church would at all sustain the decision of the one or two men closing the doors of their building to this great meeting. He moved the committee to confer with these gentlemen and overcome their objections by a fair statement of the case. The committee being appointed went out upon their errand. Their report, presented later, was that none of the gentlemen upon whom the decision rested could be found. They were not at their places of business and seemed unaccountably to have disappeared.

The following committee on Order of Business was appointed: F. Wells, of Galesburg; J. G. Brush, of Iowa; Rev. Wm. Pinkney, of Wyanet, Ill.; and immediately retired to attend to their work.

John D. Nutting, of Chicago, and R. Park, of Iowa, were made committee on Enrollment.

The committee on Business were promptly ready to report and the Convention to adopt the order for the day, which was: 1. An opening address by Prof. L. N. Stratton, the presiding officer. 2. Business. 3. Paper on the Influence of a Reform Press. Afternoon: 1. Reports of committees. 2. Address on the Relations of the Temperance and Anti-lodge Reforms, by Mrs. L. H. Plumb. 3. Address by Prof. C. A. Blanchard. Evening: Exposition and explanation of the Master Mason's degree in Opera Hall, admission for gentlemen 25 cents; ladies free, and the same gratuity was extended to children by special order.

Professor Stratton then addressed the Convention in a fervid and eloquent strain, and as he concluded the following committees were constituted:

On Finance: Samuel G. Holyoke, of Galesburg, Samuel Plumb, of Streator, Moses Pettengill of Peoria, John Dorcas, of Tipton, Iowa.

On Resolutions and Correspondence: Prof. W. O. Tobey, of Dayton, Prof. C. A. Blanchard, of Wheaton, and Pres. S. B. Allen, of Westfield.

On Nominations: J. F. Browne, of Kentucky, Rev. T. H. Hanna, of Monmouth, Ill., and Dr. J. N. Norris, of Iowa.

The paper of Mr. J. D. Nutting on the Press and Reforms was then read, and the approval of the Convention manifested by a rising vote.

Prof. E. D. Bailey, New England agent rose to second the paper in relation to the organ of the National Christian Association. The *Cynosure* he esteemed as not a left or right hand of the reform but as its head and life-giving force. He had found during his experience in Connecticut that the men who take and read that paper are the men to be relied on for help in carrying forward our movement. He related an affecting incident of an old Scotchman of Illinois, to whose bedside he had been called as he lay dying. The old man had been an infidel, but being opposed to the lodges he was induced to subscribe for the *Cynosure*. He read the paper with some amazement, for from first to last he read about Christ. He was led to reconsider his infidel princi-

ples and abandon them, and now wanted prayer at his bedside. The speaker continued upon the value of the paper in setting forth every phase of the reform. It resembled the Bible in this, and in opening the mind by logical argument and filling it with facts from which to deduce correct action. He referred to the adverses which have visited the paper, and urged that it be put upon a sound basis, financially, by doubling the subscription list. He had heard of brethren who paid 50 cents on each subscriber in a certain district who would pay $1.00 each, and thus had helped to a good increase. The list should be doubled in a year, and there should be a grand beginning at this Convention.

These remarks aroused much enthusiasm and several began to pledge themselves to help, but reference was made of the matter to a committee to present in some definite form to the Convention. The Chair appointed Prof. E. D. Bailey, of Mass.; Rev. Wm. Pinkney, of Illinois; Thos. Lowe, of Wisconsin; Jos. Frazier, of Iowa; Rev. C. C. Foote, of Michigan.

President Blanchard then pronounced the benediction as the Convention adjourned.

THURSDAY AFTERNOON.

After singing and a season of prayer led by the venerable Samuel Smith of Ringgold county, Iowa, the Chair announced the committee on Nominations, whose report as voted by the Convention was as follows:

FOR PRESIDENT:

Rev. J. B. MacMichael, D.D., president of Monmouth College.

VICE PRESIDENTS:

For Arkansas, Rev. C. F. Obermyer.
Alabama, Rev. Benj. Burke.
California, Rev. D. A. Richards.
Connecticut, C. L. McCracken.
Colorado, Edward Hildreth.
Florida, Jos. F. Galloway.
Georgia, Rev. Jos. E. Ray, D.D.
Illinois, Prof. L. N. Stratton.
Indiana, Elder I. W. Lowman.
Iowa, Rev. C. D. Trumbull.
Kansas, Rev. J. A. Richards.
Kentucky, Rev. John G. Fee.
Louisiana, Rev. Christopher Hunt.
Massachusetts, Rev. David McFall.
Michigan, Elder R. Faurot.
Minnesota, Rev. P. Sjoblom.
Missouri, M. N Butler.
Nebraska, J. M. Snyder.
New Hampshire, J. Smith.
New York, F. W. Capwell.
Ohio, Prof. Lewis Davis, D.D.
Pennsylvania, Rev. T. P. Stevenson.
West Virginia, J. W. Moss.
Wisconsin, J. P. Richards.

SECRETARIES:

Henry L. Kellogg, Rev. W. C. Williamson, Rev. Wm. Pinkney.

On hearing his name used in nomination President MacMicheal stated that though heartily in sympathy with the Convention he should hardly, he feared, be suitably chosen to preside. His college was in session and he had only stolen away for the day and must return before night. The Convention, however, declined to change the report and it was unanimously adopted. Dr. MacMicheal was conducted to the platform and, being introduced by Prof. Stratton, spoke as follows:

LADIES AND GENTLEMEN:—I appreciate the honor conferred upon me by your vote, though contrary to my protest. I know that you meant it for good, though I fear the Convention may suffer loss in not selecting some one who could remain with you. I can say that I am heartily in favor of the movement to abolish the secret orders. I cannot remember a time when I did not abhor these dark places of iniquity; it was one of my earliest convictions. I might illustrate my sentiments upon this question by an incident which presents one of the strongest reasons for my identification with this movement. I bought a load of wood yesterday, and asked the man who brought it of his relations to the kingdom of Christ. He said he was not a church member but would tell me something which would horrify me. I had little time to spare but concluded to listen if there was matter of enough consequence to produce horror in my mind; so the man poised himself on the end of his load waiting to see me horrified. His terrible story was that the United Presbyterian church of Cedar Creek would not receive him because he was a Freemason. [Applause]. I was certainly not horrified at that statement. The man protested that he loved God with all his heart, mind and soul and believed Masonry a good thing. A man could not be a good Mason if he wasn't a good Christian. Why then do want to unite with a Christian church? I said. You have no need of the church and the church has no need of honorary members.

That illustrates why I believe Freemasonry to be anti-church and anti-Christ. It makes men believe that by union with the institution they have a right to all the privileges of a true religion and are safe for this world and the next. The Freemasons have their religious ceremonies, their ritual, and are even sound on infant baptism, as I have seen within a year that they practiced it. They are even sounder on this point than some of you [laughter]. How often do men cleave to the lodge and refuse the church. But many have seen their error and have renounced the dark institution. We should thank God for their testimony and labor that their number may be increased. These are some of the views I entertain upon this subject. I thank you again for the honor you have consented to put upon me.

The report of the committee on resolutions was then presented by Prof. W. O. Tobey, and for more convenient action were laid over till a later period.

The hour having arrived for Mrs. Plumb's address the president announced that as there would be slight confusion connected with the preparation for music, getting in the piano, the convention might be at leisure for a short period. The time was improved by many in getting their railroad return certificates at the secretary's desk.

As a prelude to the address the quartette choir, provided by the local committee, sang a beautiful and inspiring song which was roundly applauded and the singers recalled, responding happily.

In introducing Mrs. Plumb, Dr. MacMichael paid a delicate and deserved tribute to the noble women who were with such Christ-like devotion and self-sacrifice giving their best labors to the temperance reform; and one of these it was his pleasant duty to introduce to the convention.

Mrs. Plumb's address, which will be reproduced for our readers as nearly as possible, was beautiful in its simplicity and womanly tenderness, touched with a spirit of noble self-abnegation and thrilling in its facts against the twin evils of lodgery and intemperance.

The address was followed by another sweet and thrilling song, and the president in introducing the next speaker referred to the remark of Mrs. Plumb that she was held to be a woman of one idea, but could say that among the men in Illinois whom she most esteemed and respected was one who was everywhere spoken against for the same reason. We must have conjectured whom she meant and what was the "one idea" which he maintains; and so I wish to introduce to you Prof. C. A. Blanchard of Wheaton College as the embodiment of this idea.

This address was on a practical theme, answering the question why the lodge is so powerful and why our testimony has no more effect. It was delivered with great earnestness and produced a deep and powerful effect.

President Macmichael having to retire from the convention, Rev. C. D. Trumbull, vice-president from Iowa was called to the chair. After announcements and benediction by the chairman the convention adjourned till evening.

THURSDAY EVENING.

The body of Opera Hall was crowded and many were in the galleries when the evening's exercises opened. While everything was being put in order, after prayer by Rev. W. C. Williamson of Washington, Iowa, Rev. S. Smith gave a brief sketch of the mobbing of Rathbun in Kellerton, Iowa, last June.

The exposition was conducted with Bro. S. E. Starry, of Iowa, as master, ably assisted by Thos. Lowe as senior warden, James Furguson as junior warden, J. F. Browne as senior deacon and by M. N. Butler, M. R. Britten and several others. The work proceeded with great promptness, with occasional explanations by Elder Browne or the two chief officers. Probably Anti-masons never worked the degree more skillfully, and they might safely challenge two-thirds of the lodges of Illinois to compete with them in accuracy and dispatch. The audience was highly pleased, Masons excepted, and without exception all were powerfully impressed. The effect could be immediately seen upon the streets and in all parts of the city on the morrow. Fraternity men were abashed and confounded; their boasting was gone, and dismay and defeat were on their countenances. The Galesburg friends were correspondingly elated, and the effect will never be lost upon the community.

[The report is completed in the Supplement.]

RESOLUTIONS.

WHEREAS, Freemasonry and other secret societies are in their nature, spirit and tendency hostile to the to the Christian state, and the Christian church, and

WHEREAS, The ceremonies of these orders are blasphemous, their oaths subversive of justice, and the penalties of Freemasonry horrifying to every enlightened mind and heart; therefore,

Resolved, 1. That all Christian churches, ministers, men and women, should bear a consistent and continual testimony against these associations as infidel, atheistic and idolatrous. That it is not right for churches to sustain ministers who openly sustain or silently acquiesce in the work of secret societies, and that special prayer meetings should be held by all Christians for the overthrow of the lodge.

2. That since any oaths which bind men to recognize and obey signs and summons which are hidden from the public, may become the means of protecting crime, and preventing the administration of justice, all societies imposing such obligations should be prohibited by law, and that persons who assume and admit the binding force of such oaths, should not be eligible to places of honor and trust where impartiality of administration is required. To this end we endorse the platform of the American party, recommend the nomination of candidates for President and Vice President and the organization of American clubs throughout the country.

3. That since Freemasonry and Oddfellowship deprive wives and children of the time and money of husbands who are connected with the order, and thus tend directly toward the the destruction of the home, that all Christian women have a special interest and duty in exposing and removing the orders named and all others constructed on similar principles.

4. That we consider the opening of the South to our reform work as truly providential and that we earnestly recommend the work in that field to the especial prayer and contributions of all friends of the truth.

5. That the cause demands a largely increased expenditure of money and the services of a larger number of men. And that while great care should be exercised in the choice of men: colporteurs, lecturers, tracts, and books should be used to a far greater extent than ever before.

6. That the Christian Cynosure, as the organ of the Association, should have a far greatly increased circulation. That we recommend the reception of pledges to this end at this meeting, and that all denominations and other Christian papers, which speak fearlessly on this subject should be sustained, while those who do not, should be dropped by friends of this cause.

7. That the thanks of the Association are due, and are hereby tendered, to the railroads for excursion rates, to the citizens of Galesburg for hospitalities, and to the press for their reports of our meeting; and to the ladies and gentlemen who favored us with such excellent music.

And finally, Resolved, That we hereby pledge God and one another our faithful and persevering prayers and labors for the removal of these secret lodges.

W. O. TOBEY,
S. B. ALLEN,
C. A. BLANCHARD.

California State Convention.

SECRETARY'S REPORT.

Woodland, Yolo Co., Nov. 18.

Editor Cynosure:—The convention called to organize a State Association has just closed. The attendance was not large, but there were a few earnest spirits who mean business and are willing to face the the storm. Several who had been expected were detained by sickness, and some who ought to have been present were kept away, it would seem, by indifference.

Convention met in the United Brethren church in Woodland, Nov. 10th. Was called to order by Dr. C. Ruddock, president of the county association. Prayer was offered by Rev. D. Shuck, after which convention proceeded to the appointing of committees preparatory to the organization of a State Association auxiliary to the National Christian Association opposed to secret societies. In the evening Bro. D. A. Richards gave one of his telling lectures, showing up the deistical religion of Masonry and the degrading character of its ceremonies, obligations and penalties. The organization was completed on Friday, the 11th, the county organization merging itself in the State Association.

The officers elected were, President, L. B. Lathrop; Vice President, Otis Smith; Treasurer, C. Ruddock; Recording Secretary, P. Beck; Corresponding Secretary, Mrs. U. P. Merrell.

Rev. D. A. Richards was unanimously chosen as State Lecturer, and the Association voted to ask of the National Association an appropriation to aid him in his work. The friends of the anti-secret reform will do well to invite Bro. Richards to their respective neighborhoods. He is well fortified with authorities, Masonic and Anti-Masonic, and deals telling blows against the order. The convention passed off quietly, although the village marshal declared publicly that a man who would go round preaching and lecturing against so good an institution as Masonry ought to be hung.

Radical resolutions were adopted to the effect that Christians should separate themselves from all secret combinations. That the obligations of Masonry are in direct conflict with the discharge of our duties as citizens or Christians, and that as Masonic ministers are the chief supporters of Masonry, it is the duty of Anti-masons to withhold all support from such ministers.

Mrs. U. P. Merrell.

This white devil, which urges men to commit spiritual sins, to sell them for righteousness, is far more dangerous than the black devil, which only tempts them to commit fleshly sins, which the world acknowledges to be sins.—*Martin Luther.*

Correspondence.

Mormonism Against Secret Societies.

A late *Cynosure* has an old (1840) exposure of the Mormon Danite oaths and murderous obligations *printed by order of the Senate of the United States.* Will you allow an extract from the Book of Mormon itself on the oath and murder secrecy question?

The extract is genuine, being from page 587, Book of Mormon, published at Salt Lake City. Utah, in this very year, 1881, and seems to condemn lodgery and its oaths as much as the *Cynosure* itself. How is this?

"And it came to pass that they formed a secret combination, even as they of old, which combination is most abominable and wicked above all in the sight of God. For the Lord worketh in secret combinations, neither doth he will that man should shed blood, but in all things hath forbidden it from the beginning of man."

Before these words, however, the story is given that Jared was a rebel son, who promised to give his daughter to a king if he would kill Jared's father, so that he might become king. To that end the secret society was formed.

"And Akiah did administer the oaths which had been handed down even from Cain who was a murderer from the beginning. And they were kept by the power of the devil to administer these oaths unto the people to keep them in darkness to help such as sought power to gain power, and to murder and to plunder and to lie, and to commit all manner of wickedness and whoredoms."

There are several other passages against secret societies the Book of Mormon.

Yours, Kuon.

REMARKS.

Our correspondent asks, "How is this?" A question which may be answered by the strange inconsistencies of mankind who often carry some grains of truth among tons of falsehood. Mormonism, like Mohammedanism and Romanism profess a faith in Christ, but like it also believes that it can rightfully exercise temporal authority and be invested with the powers of life and death over their people. These civil ecclesiastical unities have an easy way of doing horrid things and getting absolution when their churches are professedly served. The sword of state, the dagger of the assassin, the fury of the zealot, or the cunning of Satan's own emissaries may get or have got, the blessing of the heads of their churches. Burning heretics is not yet forgotten, nor are Morgan martyrs. Possibly the Mormons condemn them when not controlled by their church, as the Roman Catholics do; and approve them when their church is professedly served by them. What is the Confessional, but a secret organism? and what are the Danites but secret executioners of Mormon law? Yes, and what is the claim of popular lodgery, but that it is a "handmaid to Christianity," and, alas, that the claim should be sanctioned by hundreds of popular ministers and church members!

Discipline Needed in the Baptist Church.

Editor Cynosure:—Permit me to speak to the honest people of the Baptist denomination through your paper.

I was about to accept a position in one of the Freedmen's colleges, but the Secretary of the Baptist Home Missionary Society discovered my opinion of Freemasonry, whereupon he declared that he could not send me because many of the colored people, he says, are Freemasons; and if I said anything about Freemasonry there it would make trouble; and, besides, they were receiving a part of their support from Freemasons.

Furthermore, he told me that a Freemason had taken him through a lodge and showed him the secrets of Freemasonry. And thus it appears that, in one sense, this secretary is not a "blind guide."

Your readers know that lying and murder are the fundamental principles of Freemasonry, and that their lodge worship is an infamous blasphemy against God. I told the secretary that I regarded Freemasonry as "infinitely worse than human slavery black or white." When the candidate is sworn into the order they say that he is bound to them by an obligation, a tie stronger than human hands can impose. I do not doubt for one moment the truth of that statement. I understand very well that it is a power other than human that swears the soul of the Freemason to the blasphemous obligations of the fraternity. That bondage of the soul is worse than any human bondage.

And now I call upon the honest people of the Baptist denomination to take the matter in hand and discipline our leaders, who are in possession of this guilty knowledge concerning the infamous Masons connected with the denomination.

I saw it stated in a newspaper that the President of the United States sent word to a government official that his resignation would be accepted; that official took the hint and tendered his resignation. The paper stated that that official was in possession of guilty knowledge concerning other government officials—guilty because he, for some reason, did not dare to make it public.

Now, in view of what God has said in his Word concerning unfaithful preachers, and our duty concerning such people as Freemasons, I call upon the honest, God-fearing people of the Baptist denomination to deal with and discipline all such people as the editor of the *Journal and Messenger*, Dr. Lorimer, the pastor of the St. Paul Baptist church, and many others whose names I might mention. From what has been said in the *Cynosure* about the men whom I have mentioned, they are most clearly subject to discipline.

Let us see to it, brethren, that our hands are not defiled with guilty knowledge concerning these men. If we do not, God will surely deal with us.

I may add that one man a few days ago arose in the Fulton St. prayer meeting and broke the lodge shackles by confessing his guilt in taking six degrees of Freemasonry. At the same meeting a guilty Masonic preacher slunk out with his head down, I hope convicted of his sin. Satan has a terrible grip on these Masonic preachers. He has captured the conscience and threatens them with the assassin's poniard. Poor souls, they are in a worse condition than the inebriate. But Freemasonry is not necessarily an unpardonable sin; ours will be, if we keep silence while they quietly pass away to their eternal doom.

William Fenton.

Our Mail.

Rev. W. R. Laird of the Covenanter church, St. Johnsbury, Vt., shows, by the following, that he is active in the pressing on the work of Christ against lodgery:

"I will try to get some new subscribers. There are many who would like the paper if they thought they could afford it. I think in a year or so many persons can be induced to subscribe."

Friend T. K. Buf kin of Iowa, sends a note of a pleasant anniversary at Pleasant Plain, Iowa, not long since:

"Quite a number of the friends and relatives of Thos. and Charlotte Charles visited them on the 23rd of 9th mon'h, 1881, it being the fortieth anniversary of their marriage. Thos. Charles was born near Richmond, Ind., in 1817. He settled with his wife near Pleasant Plain, Iowa, in 1851, where they have been living on a farm and making themselves useful in church and state ever since. As many of our workers know, he is one of our staunch reformers. The value of the gifts brought in was over $35. Five were present who attended their wedding forty years ago."

Bro. John Thompson of Sabbetha, Kansas, believes and practices a thorough reform Gospel, which is separation from sin and sinful organizations:

"I feel encouraged that the subject of separation is beginning to claim the attention of able, earnest Christian writers. It is a subject that I have thought much upon, and have come to the conclusion to have no fellowship with an organization, religious or political, that will tolerate lodgery. The Bible tells me to "have no fellowship with the unfruitful works of darkness, but rather reprove them," and I see no such successful way of reproving them as to wholly withdraw from them that I be not partaker of their sins."

Abel Blower of Oramel, N. Y., was one of the few living men who took part in the Leroy Convention. He speaks thus of those old days of Anti-masonry:

"I went through Perry, N. Y., in 1827, to a seceders' convention in Leroy, where over 100 seceding Masons stood upon the platform at one time and said Morgan had made a true revelation of Masonry. I was then 29 years of age. Masonry went down. No one spoke in defense of it, until it had a son called Oddfellow. And

odd it was; it had the traits of Masonry and many thought it was Masonry, but soon Masonry came out from its hiding place, and O! what a family of evil orders they have raised up for the Christian to war against."

Edward Etter of Mendon, Mich., tells us of a case of lodge persecution far away in the South. There may be scores more like this which Bro. Hinman's work will bring to light, that they may encourage one another in this trial of their faith. This is the case:

"Bro. Philip Allen, a Methodist minister who lives near Sparta, Bienville parish, La, was suspended by his Masonic brethren, for no other cause that I have yet been able to learn but that 'he had too much religion and preached it.' His last circuit was Waterproof, La., but I have heard that he has since withdrawn from the church. It might not be amiss to send him a paper or two from your office."

Temperance Reading.

A DEBAUCH AMONG THE KURDS.

At length, the rather tedious tippling preliminaries over, we were called to dinner, and a regular Polyphemus feast it turned out to be. The Emir, who was most anxious that everything should be as much a la Franca as possible, took his seat at one side of the head of the table. I sat opposite to him. The head of the table was occupied by a young nephew. It was evidently a kind of neutral point. Next the Emir sat his brother, another Kurdish chief, whose eyes were already beginning to look "fishy" from the effects of his continued libations. Next him sat the son of the Emir, a lad of seventeen, already Hakim, or Governor, of Shirwan. Other brothers and relations sat in due order. Beside me was a colossal Kurdish chief, governor of some outlying district.

First, a white soup, whose base was evidently milk, and highly seasoned with aromatic herbs, was brought in. At the same moment a musician with a three-stringed guitar struck up what, doubtless, was music to the ears of the company. To mine, like all Eastern music I have yet heard, it was a kind of confused jangle, devoid of either melody or harmony. The soup was rapidly disposed of, and, pending the arrival of the next course, red and white wine was rapidly gulped down from the Russian tea-glasses, like small cylindrical tumblers, with a movable outer shell and handle of silver. Our first meat course was very good indeed—pieces of meat, whether stewed or roasted, or both, I couldn't make out, stuck upon small wooden skewers. This, my host informed me, was "Kebat a la blessed Hussein." Next we had meat with mushrooms, and then followed an endless variety of dishes. I stopped counting at the twelfth course. I was nearly suffocated with food, though I partook but very lightly of each dish, and all the time my colossal neighbor, who himself each time swept his enormous plateful clean, kept reproaching me with not doing justice to Kurd cookery. In this country, as well as among the Turcomans it is considered the highest politeness for a guest to stuff himself as full as he can possibly hold, and then commence a series of eructations in his host's face as a proof of the heartiness of his meal. It is worthy of remark that between almost every course water-pipes were called for and freely smoked. It reminded me forcibly of the custom I have seen at the tables d'hote of Spanish hotels of smoking cigarettes between the courses. Nowhere else have I seen this practice. After an indefinite number of various courses we had conserve of oranges; then iced cream, immediately followed by a heavy rice pilaff with boiled mutton, the piece de resistance in all Oriental countries. Next came wild fowl, and the meal terminated with hashed meats of different kinds. This custom of eating the sweet dishes in the midst of the meat courses is truly Oriental. In Turkey the pastry is invariably the penultimate dish, and the heavy, substantial pilaff the last. I cannot say I appreciate the system by any means.

At this juncture the old Emir sent to his treasury for two large music-boxes of Russian manufacture, evidently presents from his generous neighbors. These he took great pride in winding up and setting going, and the guitar-twanger was obliged to cease, infinitely disgusted at seeing himself thus eclipsed. The amount of wine and arrack consumed during the repast was very large indeed, and the overdone reverence and extreme respect for the Emir which had marked the commencement of the proceedings gradually died away, giving place to an utter disregard of all the proprieties. Indeed, before the repast was half over the junior members of the company had become noisily intoxicated. My neighbor, the colossal Kurd, and his vis-a-vis, the Emir's brother, another massive specimen of humanity, held out steadily; but there was a wandering, watery look about the latter's eyes which told that the end was not far off. At this point there was another general distribution of cigars. On this occasion the Emir first lit and smoked a little of the cigar, and then calling out each person's name in turn, the individuals came up, kissed his hand and had the cigar thrust into their mouths. This bestowing of lighted cigars was considered an extremely high honor conferred on the recipients.

At this point the dinner had degenerated into a mere debauch. Some parties were seated on the pavement, uttering inarticulate howls in an attempt to sing. Others were promenading to and fro, their feet far in front of their bodies, supported under the arms by a couple of servants. The greater number were in heaps about the place, rolling over each other in vain attempts to get on their legs. Myself, the colossal Kurd, and the grim-looking household physician were, I believe, the only sober persons left except the servants—the latter being forced, doubtless much to their regret, to act as lookers-on only. In Persia, as in Russia, no sense of shame whatever seems to attach to drunkenness. It was past midnight, and yet there seemed no sign of abatement of the festivities, and I began to feel somewhat anxious as to how matters were going to end. I heard the Emir several times ask where I was, though I was not six feet distant. At last he said, "Prepare a bed for him." It is the usual custom in Persia that when a guest is invited to supper he passes the night at his host's house. This custom is probably due to the extreme lateness of the hour at which supper is usually eaten, and the dark, rough roads and lanes the guest would have to traverse on his way home. In latter years another festive reason doubtless largely contributes to the advisability of the invited not tempting the dangers of the midnight streets. Thanking the Emir for his hospitable attentions, but excusing myself on the plea of having much to write, I took my leave, directing my steps toward my dingy caravansary, and accompanied by two of the Emir's servants, each bearing a Chinese lantern as large as the big drum of a regiment.

Such is a banquet away in Persian Kurdistan, on the marge of the vast desert—all the more curious perhaps for the tinge of Western influence that mingled with it—all the more instructive for the source whence that tinge came. All through the banquet I noticed one tendency—all the more remarkable for the attempt to suppress it in my presence—to hail Russia as a friend, to consider her already a neighbor, and to drink the health of the Czar.—*Letter to London Daily News.*

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The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 8, 1881.

One Thousand

extra copies of this number of the *Cynosure* have been published and are ready for distribution to every worker in the reform. They will be sent free for canvassing purposes. Order by postal card *immediately* what you can use to advantage.

The Galesburg Convention.

Whether we estimate its local influence, or the ability and variety of the various papers and addresses, the attendance from abroad, the harmony of its counsels, or the influence of its political measures, the thirteenth National Convention must be regarded as among the most successful of our great reform meetings.

The good people of Galesburg were at first almost as coldly inclined toward the meeting as was the hall furnished for its sittings; but a generous warmth began to glow before the delegates departed. The churches and the colleges (Knox and Lombard University), which lead in social and religious opinion, were more than indifferent, until the refusal of the First church to the Convention by a Masonic trustee roused the indignation of many of the older members. This measure will yet be seen to have been a severe blow at the lodge influence in the city.

There were not a thousand subscribers obtained for the *Cynosure* as we had some hope; but estimating the pledges, provision was made for some two hundred, and ordinary diligence in this business will bring in the thousand before winter gives way.

If sacrifices were made to bring together so large a delegation from abroad, the zeal and devoted spirit of a few of the friends in the city were enough to make the Convention memorable; and the first meeting in October at Bro. George Avery's where the local work began was a long step toward success. May heaven bless those earnest brethren and grant a hundred-fold reward to their faith and labor.

Temptations Removed or Temptations Resisted.

The temperance story about "Striker Stowe" on the 10th page represents a certain phase of Christian experience, a conflict with the temptation of appetite and the perfect, joyous victory over it. Another form of experience is where the poor victim of appetite in his helplessness goes to God, and asks that his unnatural appetite be taken away, and finds to his joy that it is *all gone*. So many such cases have been reported that it seems there can be no reasonable doubt as to the fact.

Now the question arises, Which indicates the higher degree of grace? Which implies the stronger faith? The victory over internal conflict, or the equal victory without conflict? In answering this question we must consider what are the uses and providential designs of temptation. Manifestly to develop and strengthen our faith in God. Christ began his ministry with a season of sore temptation. He was tempted in *all points* like as we are, and hence must have had internal as well as external temptations; and yet he knew no sin. James says, "Count it all joy when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience"—the highest expression of faith. Again Paul says, "Tribulation worketh patience, and patience experience, and experience hope."

Thus we see that temptations are among the blessings that come from God, and though often painful are but the needful discipline of the Divine training school in which we are to grow up into "the measure of the stature of the fullness of Christ."

Now to say that the experience of those whose internal temptations (appetite for strong drink or tobacco for instance) are taken away proves that they are entirely sanctified; and that those who steadfastly resist these temptations, as in the case before us, are not thus sanctified, is to put the worse for the better, and to put a premium on spiritual weakness.

God has promised to give us the victory over every temptation, but he has not promised that any one form of temptation will be removed. Paul prayed thrice that the thorn might be removed, but God said, "My grace shall be sufficient for thee." *Perhaps* the Lord may take away our evil appetites, but he may see it far better for us and more for his glory to give us the victory over them, and our entire sanctification will be manifested by the fact that we do have a perfect victory through Christ.

—From the Galesburg Convention fifty-three subscriptions for a year each, one for six months, and six for three months were received. This is an encouraging commencement for the Winter Campaign. Keep right on in this line. Who reports the next club?

—Attention is called to Bro. Hinman's article on the 12th page of this number as a most able article on the work now opening before us in the South. It continues the topic which our readers have been considering in Prof. Bailey's letter on the American Missionary Meeting at Worcester. The prospective development of this work into a State organization shows how quickly it it is bearing fruit.

—Mr. and Mrs. Linus Chittenden are to spend the winter with their son, Dr. R. H. Chittenden, at Lyndon, Osage county, Kansas. Mrs. C. is very feeble.

—The California State meeting was a very important one. We trust that it will result in great good. We are indebted to Phil. Beck, recording secretary, for a copy of its constitution and full report of the meeting.

—In answer to questions sent us by Dr. S. L. Cook, Hon. Emery A. Storrs makes the following courteous answer, for which he has our thanks:

"1. Guiteau never occupied an office with me, and during his residence in Chicago I never exchanged a dozen words with him.

2. I know nothing about his literary pursuits.

3. I do not know whether he was ever connected with any secret society."

He adds in reply to a question asking his opinion of Masonry:

"I am not sufficiently acquainted with the order of Freemasonry to justify me in giving an opinion as to its character."

So long as educated, honorable men have face to plead ignorance of Freemasonry, so long with unwearied energy we must circulate the *Cynosure* and reform literature.

—The friends at Oberlin have presented the Anti-masonic Library of thirteen volumes to the President of Berea College, Kentucky. Every college president and pastor in the land should have one.

—Those who read the report of the California State convention will be interested in the following from the lecturer of that State, D. A. Richards: "The battle is waxing hotter and our village marshal says that I, or such as I ought to be hung. I do not believe it. I am doing the best I can to let the light into these dens of darkness. We need books and papers for gratuitous distribution, but are poor and the cause is unpopular. I am trying to sow good seed hoping that some will fall on good ground."

—A friend in Kansas sends for books and says he is going to try to break up a lodge which was formed in his place Nov. 25. We hope that men everywhere will seek to break down lodges and at the same time plant deep in the hearts of their votaries an earnest, pure Christianity; which consists of supreme love to God and equal love to all mankind.

—The Oddfellows, we are informed, are worried because our Revised Oddfellowship Illustrated is so much better than the revised ritual furnished them by their Grand Lodge. Ours illustrated and bound in cloth costs them only a dollar. Theirs costs them $2.50 each.

—One occasion of Elder Bradshaw's defeat in the Conference of Christian churches in Michigan (as published last week) is explained in the following: Last July Rev. C. I. Deyo, of the Disciple church, and esteemed an able man by them, delivered a dedication address at the Masonic hall in Nashville, Michigan. In that speech, after justifying the Masons for the murder of Morgan, he goes on to pour forth such infidel sentiments as these: "Freemasonry is no claptrap institution to catch every demagogue, or shield any one from a just punishment for crime. Its requirement is nothing less than the ideal of humanity. Its bitterest and deadliest foes have been, and are, all unworthy men within; and the despotic king, and bigoted priest without. Its principles are designed to destroy intolerance, sectarian bickering, and strife, and bring in a better era, in the world's history. Masonry is more than signs, and grips, and ceremonies in the lodge room. It is all that constitutes manhood, and all those who can rightly give this sign and token, show beyond a question that God has initiated them into the secrets of that celestial Freemasonry which is the sacred ritual in the open lodge of human life." Of course a man who could profess publicly such sentiments would not endure that the lodge should be condemned in the name of Christ.

Convention Side Notes.

—Greater praise was never due to local entertainment than was confessedly earned by the few Galesburg friends upon whom that duty devolved. Especially were the younger members, brethren Frank Wells and Samuel G. Holyoke abundant in labors, giving their whole time by day and night to secure the comfort of their guests. The best commendation we can give is but a slight reward for their assiduity. The success of their efforts was proven by the uniform satisfaction of all the friends with their arrangements.

—Of no less meritorious notice were the labors of Mrs. D. Jones, who presided at the noon and evening lunch provided for part of the delegates in the Academy Hall. If ever the National Association formally associates the ladies in its business management such women should be among the first to be entrusted with the honor and the responsibility.

—Mr. Holyoke is one of the managers of George W. Brown's mammoth manufactory of farm implements. Through his courtesy many of the delegates were shown through the vast establishment which is one of the most complete in the country not only making plows, planters, etc, but also the machinery used in the manufacture, part of which is of Mr. Holyoke's invention and are valuable patents.

The manufactory is this year turning out 10,000 sulky cultivators; 5,000 corn-planters; 2,000 stalk-cutters and 1,000 sulky plows. The buildings cover a whole large block and the largest is four stories in height.

—Mr. Holyoke showed the visitors with just pride the corn-cultivator manufactured here, which is his own patent and is everywhere taking the lead where it is known. The ease with which it is managed and the adaptation of every part to the farmer's use, together with the perfection and thoroughness of its manufacture makes this undoubtedly the first upon the list of these implements. Our farmer readers should be sure to examine it before purchasing any other.

—Bro. Schoenberger of this city skillful alike with pen and brush, contributed not only his presence to the convention, but also much valuable labor by way of painted mottoes and the testimonies of worthy men against the lodge. The following, in bold neat letters, hung upon the walls of the room where the convention was sitting:

"The Religion of Masonry is bald Deism with pompous pagan sacerdotal rites."

"Three Satanic Heads of Masonry:

1st. A Shameful Paralyzing of Justice in our Courts.

2nd. An impeding of Temperance reform and Prohibition as by an iceberg.

3rd. A gigantic swelling of Latitudinarianism in the Church."

"Note the difference! The saloons do not decorate for us. You know what they did for the Knight Templars and the Oddfellows."

"The claims of Masonry to charity are false and their beneficence a sham."

"The ceremonies of Masonry are a mixture of Puerility and Profanity."—*Finney.*

"Masonry is a virtual Conspiracy against both church and state."—*Finney.*

"Masonry, instead of a benefit is a War on the Home and the Family."

The Morgan Monument.

The action of the National Convention in adjourning to meet in Batavia, New York, next year, has an emphasis respecting the monument that every one, who desires to contribute toward the fund, should heed. It means that the enterprise will be carried through and that without delay. Don't delay in this matter.

RECEIPTS FOR WEEK ENDING DEC. 3.

James Auten, $5.

O. S. Chamberlain, R. G. Wood, H. M. Sherman, $1.00 each.

E. T. Preston, J. Donohue, 25c each.

S. L. H. Dobler, T. S. H. Dobler, G. Aikin, C. D. Brown, W. H. Chandler, S. Smith, D. Jones, 50c each.

W. Fost, 20c.

M. A. Fost, A. Lincoln Fost, 10c each.

G. M. Fost, M. Fost, M. Vandike, 5c each.

Etta Vandike, Charles Vandike, 1c each.

Total, $12.37. Grand Total, $1,238 09.

New Orleans Revisited.

THE N C A AGENT'S LETTER FROM THE SOUTH.

New Orleans, La, Nov. 28.

Dear Bro. Kellogg:—Thanksgiving day was duly celebrated by the churches of Mobile, both white and colored. I attended at the Government Street Presbyterian church. Rev. Dr. Burgett is pastor, who gave an able and excellent sermon on "national peace and thanksgiving," from Col. 3: 15. The services in the colored churches were in the afternoon.

At 4 P. M. I went to Chunchula, twenty miles north of Mobile in the pine forests, where the making of turpentine and rosin is almost the sole business. Some garden vegetables and early peaches are raised for the Chicago market, and this business is increasing. I was met at the depot and taken to a restaurant where I was entertained until seven o'clock, when we walked a mile into the country and found the neatest country church I have seen in the Gulf States. Rev. C. C. Carlton, the able pastor, has built up a flourishing Baptist church almost wholly of those converted from the world. I found them engaged in prayer, and though the night was chilly and they had no fire they gave me most excellent attention for an hour on secret societies as related to the family, the church and the state. They were all in hearty sympathy with me and very grateful for my coming among them. This is one of the churches of the Good-Will Baptist Association."

On the morning of the 25th I returned to Mobile and in the evening started for this city. Before taking leave of Mobile I wish to express my gratitude to Rev. O. D. Crawford and wife for their great personal kindness and my high appreciation of Emerson Institute, of which he is the head. They are doing a noble work, and it is beginning to be appreciated by both the colored and the better part of the white people. Bro. Crawford, and, so far as I know, all the members of his church, are in sympathy with our reform.

At 11 P. M. we reached this city and next morning after a few calls, I took cars up Canal street, the finest in the city, to Straight University, which has just completed its large, fine Ladies' Hall. I found Prof. McFerren, Mr. Hubbard, (treasurer of the A. M. A.) and some lady teachers were planning an excursion to the Ames sugar plantation across the Mississippi river. By their kind invitation I joined the party, and we were soon on the way to the Custom House, where we made our first stop. This is an immense granite structure covering one entire block, costing fifteen millions of dollars, and not yet completed. From the top we had a fine view of the city, the river and the shipping, together with many acres of sugar hogsheads and cotton bales.

We then took a street car that carried us six miles to a point opposite the plantation where we were taken over in a skiff and were soon in the great steam factory. There are about 1,200 acres of cane raised here, though they buy of four other plantations. We watched the process from where it came from the field, passed through the great rollers, which left it so dry that it is at once consumed as fuel, and then through different evaporators, until it comes out pure white sugar, and is shoveled into barrels for the market. This plantation and mill were established by Oakes Ames of Massachusetts, and is owned by his heirs. It is said to yield a net profit of more than $60,000 per year.

On our route we saw many fine orange groves, badly injured by the cold of last winter, and bearing very little fruit. The tall bananas were scorched by recent frosts, but a great variety of flowers were blooming, and there is much that is beautiful.

On Sabbath I listened to Rev. Dr. Alexander, President of Straight University, in the Central Congregational church. In the afternoon I attended service at the oldest colored church in the city, and at night heard an excellent sermon from Rev. Christopher Hunt.

Yesterday I visited Leland University at Carrollton, a few miles out of the city. They have a fine building in a beautiful situation. Pres. Morton received me kindly, expressed his sympathy with our work, but said that the school was so new, and the students generally so young, that he did not think a lecture would be of any advantage. He would be glad of some of our publications. I have been invited to lecture at Straight University to-morrow afternoon, and to preach at St. Paul M. E. church on Thursday evening.

I find in this city a former missionary of the Mendi Mission, at present connected with a colored orphan asylum conducted on the "faith plan." I find also a native African employed in the Custom House, who was educated at the Mendi Mission and graduated at Oberlin, Ohio. There is a great work to be done here, and there are many obstacles, but the Lord will give me a measure of success.

Yours in Christ,

H. H. Hinman.

—The use of the old First Church of Galesburg was not given to the convention because of a Masonic preponderance on its board of trustees. The refusal began immediately to react upon the order and its members are represented as desiring to put the responsibility upon other shoulders.

Our New Book.

ODD FELLOWSHIP ILLUSTRATED.

Oddfellowship is here presented to the public in a form which implies authenticity and it appears to disclose even the minutest of its ceremonies and practices. The day of secret organizations is past; our civilization cannot tolerate them. If an enterprise be right and its purpose humane it is more likely to gather support by openness and directness rather than by arts of cunning and silence. It is no excuse that its work may be better done under cover. There are benevolent societies which do much good quietly and thoroughly but not in secret. Society has confidence in them and supports them without caring to question their methods. The President of Wheaton College furnishes an historical sketch of the order and the critical analyses of the nature of the degrees. It seems a little odd that intelligent men should seriously take part in such elaborate ceremonials and indulge in so much mummery. As a matter of amusement we should not object to it. Possibly that is the major premise.—*Phrenological Journal.*

Notices.

Minnesota.

On account of the N. C. A. Convention occurring one week before our regular time, and thus preventing Bro. Stoddard from coming into the State this month, the Executive Committee decided to postpone the annual meeting of the M. C. A. What think all the friends of celebrating the birth-day of Washington as a seceded Mason, by holding our meeting at that time?

E. G. Paine, Pres.

Convention in Alabama.

To the friends of true Christianity and good government in Alabama:

It is obvious to those who have given the subject careful investigation that the secret orders, especially Freemasonry and Oddfellowship, are highly injurious to the churches of Christ, and unfavorable to that civil equality that belongs to all American citizens. It is, therefore, the duty of all Christians to oppose them. After consultation it has been determined to call a State convention to meet at the Reformed Presbyterian church in the city Selma, Ala., on the 18th and 19th of January, 1882, to commence at 7 o'clock P. M., of the 18th, to organize a State Christian Association opposed to secret societies for Alabama, and consider what can be done for the removal of secret societies from our midst. All Christians who concur in the objects of the convention, and all who are willing to listen to a candid discussion of the subject, are invited to attend. Entertainment will be furnished free to them from abroad. Persons expecting to attend are desired to write to Rev. G. M. Elliott, Selma, Ala.

H. H. Hinman,
Agent of N. C. A. for the South.
G. M. Elliott,
Pastor of Ref. Presb. Church, Selma, Ala.
Alex. Butler,
Pastor of St. Louis St. Bap. Church, Mobile, Ala., and many others.

—Get subscriptions for the *Cynosure.*

Home Circle.

The Dying Year.

The year is dying; soberly the trees
Are mellowing—with a dull sad face
They lean against the sadness of the sky;
The glory of the Summer has gone by,
Gone in the smile of gladness from the place.

O, sad to see the sun come later up,
And sad to see him pass betimes away,
And sad the pallid glints he throws across
The leaf-strewn garden; and the sense of loss,
The all-pervading fragrance of decay.

Yet at the open window, as I sit
With closed eyes, and hear the gentle rain
Fall on the damp green earth like lovers' sighs,
And feel the breath of earth uprise
From far and near, from hillock and from plain:

The same soft drip of lightly falling showers,
Upon the moss-greens growing everywhere,
The same strange stilly warmness in the lift,
The cawing of the rooks, the gentle drift
Of odorous distillings in the air.

Daffodils growing on the field's green breast,
Buds all a-blow, and the enchanted breast
Of violets peeping in the damp hedgerow,
Kindled to being—O mystery that so
Death looks like life, and life so like to death!

—Sunday Magazine.

"*Make it Right.*"

There are few persons who are not conscious of having wronged their fellowmen. They may dispute it, question it, or deny it; but they know that it is true, nevertheless. The question then arises, What should be done? There are many who know the wrong, but will not admit it; there are others still who both know and admit the wrong-doing, but who take no steps toward repairing the mischief they have wrought, or undoing the wrong which they have done.

Strictly speaking, the wrong act done can never be undone; the wrong word said can not be unsaid; but no man who has been guilty of wrong should rest satisfied until he has done his utmost to make suitable reparation.

If he has wronged his neighbor pecuniarily, let him make restitution—not in scrimped and scanty measure, but liberally, heartily and ungrudgingly. Let him restore fourfold. If he has said wrong things, let him promptly and openly recall them. Let his apologies be as distinct and hearty as his accusations have been. Let him in a manly and Christian way, so far as in him lies, remove all occasion of grief or grievance. Let him see to it that the false impressions he has given be corrected, that the slanders which he has uttered be recalled. Thus, and thus only, can he win back the love he has forfeited, and hope to receive the blessing of the Lord whom he has offended.

Thousands of Christians and churches are suffering through neglecting to take such stumbling-blocks out of the way. Men will do wrong, will injure or misrepresent a brother, and then, while he is grieved and stricken at heart, will endeavor to go right along as servants of God without correcting their mis-statements or confessing their wrongs. Such circumstances are frequently sufficient to account for the deadness and paralysis that often overhangs the church. People are grieved and driven away from the communion of the saints and the fellowship of those they love, in consequence of the wrong-doings of leaders and managers who do not confess their faults and rectify the wrongs which they have done. Often such persons seem to think it easier to send for a minister and "have a revival," than to confess their own faults and right the wrongs of which they are guilty. But a revival of religion which comes in on top of old grudges, misrepresentations, dishonesties and wrongs, will never be effectual. The high tide may float their craft for a little while; but when the flood recedes, every rock and snag and shoal that studs the channel will reappear and the sailing will be no better than before.

A religion that is not founded on righteousness is of very little use in this world, and the men who think that special services, protracted meetings, labors of evangelists, earnest prayers, and Gospel hymns, will make amends for wrong, robbery, slander and abuse, will probably find out their mistake before the day of judgment comes; but if they do not, will certainly find it out then.—*Southwestern Presbyterian.*

Striker Stowe's Way.

Striker Stowe was a tall, powerful Scotchman, whose position as "Boss Striker" at the steel works, made him generally known. Nearly all of the men in his department were hard drinkers, and he was no exceptiod to the rule. But one day, it was announced among the workmen that he had become religious, and, sure enough, when pressed to take a drink, he said: "I shall never drink mair, lads. Na droonkard can inherit the kingdom o' God."

The knowing ones smiled and said: "Wait a bit. Wait until hot weather—until July. When he gets as dry as a gravel-pit he will give in. He can't help it."

But right through the hottest months he toiled, the sweat pouring off in streams; yet he seemed never to be tempted to drink. Finally, as I was taking the men's time, one evening, I stopped and spoke with him. "Stowe," said I, "you used to take considerable liquor. Don't you miss it?"

"Yes," said he, emphatically.

"How do you manage to keep away from it?"

"Weel, just this way. It is now tan o'clock, isn't it?"

"Yes."

"Weel, to-day is the twentieth o' the month. From seven till eight I asked that the Lord would halp me. He did so, an' I put down a dot on the calendar, right near the twenty. From eight till nine he kep' me, and I put down another dot. From nine till tan he's kep' me, and noo I gie him the glory as I put down the third dot. Just as I mark these, I pray, 'O Lord, halp me—halp me to fight it off for another hour.'"

"How long shall you keep this up?" I inquired.

"All o' my life," was the earnest reply. "It keeps me sae full o' peace an' happiness that I wouldna gie it up for anything. It is just as if he took me by the hand and said, 'Wark awa', Striker Stowe, I'm wi' ye. Dinna be fearfu'. You teek care o' yeer regular wark an' I'll see to the de'il an' the thirst, an' they shallna trouble ye.'"—*Selected.*

"*Jewing Down.*"

"'Tis naught, 'tis naught, saith the buyer; but when he goeth his way, then he boasteth."

Perhaps few stories would be sadder than the related experience of poor girls and women who do sewing and similar work by the day, or who trade on their own account. Perhaps the supposed inhumanity of women to women never comes nearer being a fact, than when they have money dealings with each other. Most housewives have a talent for making bargains, and there are few gifts more subject to abuse. Ladies, have a care in your economies of this sort, lest you be found to "grind the faces of the poor."

We have known a wealthy woman and a prominent church member, to "beat down" for troublesome and expensive white work, a young woman, to whom a dollar meant almost the difference between hope and despair.

Once a minister's wife said complacently, "I got her to let me have this for a half dollar less," when we could hardly help exclaiming. Don't you know the poor old lady of whom you bought this is almost on starvation's verge—is living on two meals a day in this bitter weather?" The whole purchase amounted to two or three dollars, and the reduction had only been consented to under the urgent necessity to sell. How cruel!—and yet, in both instances, the wrong was done by hind-hearted women. More evil is wrought by want of thought than by want of heart. But in this world it is our business to think.—*Ex.*

Tunis.

A most impressive journey it is to the palace of the Bey, the Bardo. Passing through the marine gate we enter the quarters of the town which lie between the ancient wall and the outer ramparts; we glide past a confused multitude of huts and houses and shops (which are a joke) filled with charming rubbish kept by wax-work figures, rows of sable women sitting against white-washed walls with piles of bread; youths with savage faces, bent old men leaning on their staffs; mangy children with scald heads—shirted, hooded, naked, with features black and yellow in all indefinable shades, in costumes for the most part white, squatted in circles, asleep in corners, motionless as the rubbish which form the background, without a smile, without one movement of muscle, oppressed, weary, petrified, filling the bright air with mystery. We ride on amid a peaceful, silent, sad throng. In these wretched little imps and those horrible hags we see the children of lust and debris of the seraglio. Year by year the negro villages of the Soudan are ransacked for girls of voluptuous beauty—who are stolen, or bought for a few beads or a bottle of rum—for the Mussulman market, where unmoved by pity, swollen with savage passion, the drover knows eager buyers await his arrival. Beautiful women are the money monopoly, the luxury of the fat, fair-complexioned majestic, lounging, lazy Moor. Over exceptional beauty, cadis, pashas, ministers and merchants wage a fierce money strife before it is determined in whose embrace it shall be used up. Thousands of both male and female children, from eight to ten years of age, are annually imported into the Moorish markets. On their way many of them die of a broken heart. They are fattened prior to sale, and are treated to music to give a look of contentment—for the Moor loves only the flesh. When worn with care, or sorrow, or old age (which comes at thirty) a woman is worthless. May be that ghastly wretch, with toothless skull, now more like a fiend's than a woman's face, once smiled in a merchant's face, or wore the pretty necklace of a pasha. With used up slippers, she has been cleared out to make room for the new ones. The Moor is a hideous hot-bed of sensuality. He believes in the bottom of his heart that in his relation to woman he was created to be first a beast, then a brute. Under the curse of such a character, his land is a waste, his manhood a ruin. What a European owes to the now attained creed about woman, a glimpse at the empire of the Moor may help us to conceive.—*Good Words.*

Faraday's Lost Cup.

Mr. Pentecost, the evangelist, replying to the charge of folly made against those who believe that God will raise the dead, gave this beautiful illustration: "There is a story told of a workman of the great chemist Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid and couldn't be found. The question came up whether it could ever be found. One said he could find it, another said it was held in solution and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith and the cup was restored. If Faraday could precipitate that silver and recover his cup, I believe God can restore my sleeping and scattered dust."

Childrens' Corner.

Eternal Life.

As when the latest Autumn's
  Unclean and faded show
Is covered with the purest,
  The heaven-dosended snow—
So heavenly grace o'ervaileth
  Sin's taint upon the soul,
Until to life she waketh,
  As seeds in Spring unfold.

Not in the bud it stayeth,
  Nor in the leaf doth fall,
Its deathless fruit confirmeth
  Its flowery promise all.
Grant me this life enduring,
  Through Thy rich mercy free;
O Lord, Thy word fulfilling,
  Come Thou, and live in me!
—From the Swedish of Bishop Franzen.

A Bitter Night.

The true sketch I give you here, I heard a few days ago from the lips of one of the children mentioned in it, and who is now, I am happy to add, an estimable and intelligent citizen.

"I was a boy about seven," he said, "and had a sister five years old, and a little brother of two, when our mother died. My father was a very intemperate man. I think his habits, and the harshness which grew out of them, broke my mother's heart, for I always remember her with a fixed look of misery on her pale, patient face.

"We lived in a lonely hut on the Mississippi, at least five miles from any neighbor. My father was a woodchopper, and as at that time the steamboats did not burn coal as they do now, he sold every cord of wood he chopped at high prices.

"I can't say how the money went, for we were miserably poor, without the commonest necessaries of life. Often would mother get up of a bitter cold night and pile dried moss upon us. Not a warm covering, certainly, but we had little beside it to keep us from freezing.

"Mother had always been delicate, but one hard winter she took to her bed. She was often sick, and we did not think this was more than one of her ordinary attacks of sickness. Father was drinking harder than ever. I had the cooking to do, small as I was, while mother was sick, and I lived in deadly terror of having father throw a pot of boiling water over me, which he was always threatening to do if the food did not exactly suit him.

"Often and often I heard him curse mother, and order her to get up and cook his dinner, for he wasn't going to put up with the slops the dirty brat gave him.

"She would stagger to her feet and move around until the cough took her, and then I've seen her drop flat on the floor and lie there panting, with blood pouring from her mouth. I can't say that I ever saw him lay violent hands on her but once, and then she did not know it.

"Ah! poor, blessed mother. So patient and gentle, with never a hard word for her tyrant, and always a tender, loving smile for us—a smile that I think she still wears among the angels!

"One night father was out at the landing where a boat had stopped to take in wood, and the children and mother were all asleep. He had beaten me severely that evening, and my limbs ached so that I could not sleep. I knew, too, that he would get a fresh supply of whisky from the boat, and would perhaps come in, as he often did, a madman, and my heart quaked at the prospect. Suddenly my mother called to me loudly, and in a strange voice,—

"'James, James, come here!"

"I jumped up and ran to her. She was half sitting up, and there were bright red spots on her cheeks. Her eyes looked wild, and her voice, usually very low, was raised and excited.

"What do you want, mother?' I asked.

"She grasped my hand. 'Promise me, swear to me, James, that you will never touch a drop of liquor!'

"Her words came so fast, and her manner was so strange, that I felt frightened.

"'Yes, mother, yes, I promise you,' I said.

"'Get on your knees there!' and she pushed me down. 'Now say after me, O my God, I pray that I may fall dead if I ever touch liquor!'

"I repeated the words, and she continued in the same excited manner, 'It's better you should be dead, better for you and everybody else, than to have the poison creep and creep through your veins till it reaches your heart and turns you into a brute, and then creeps into your brain, and turns you into a madman!'

"She gasped for breath and lay back on the pillow. When she spoke again, it was in her usual quiet voice.

"'I'm almost out of reach now, Jamie; but be good to the little ones. Fear has passed from me, my child; but remember—remember'—

"She not did finish her sentence. There was a sudden gush of blood from her lips, and she never spoke again. I knew nothing of death, and I had been accustomed to these sudden hemorrhages. As she lay on her pillow, with her eyes half closed, as she usually slept, I saw nothing unusual in her calm, quiet face, and fancied she had dropped off in a placid slumber. I wet a towel and wiped her lips, and then crept back to my own pallet.

"In a few minutes I heard my father's voice cursing loudly before he reached the door. He was evidently in his worst mood, and I jumped up as he stumbled over the threshold.

"'Hallo!' he shouted, 'I want my supper right off. Stir about! Come! I'll break your head if you're not lively!'

"I ran towards the shelf where his supper had been placed, but he staggered forward and kicked me down. He was a large, powerful man, and drink had not impaired his strength. 'You dirty brat! Get out of this! Who wants you meddlin' with my victuals?' he shouted, in direct contradiction of his first command. 'Susan, Susan, get up and get my supper.'

"As I crouched there, I wondered that mother, who was a light sleeper, hadn't been awakened by that terrific voice. But no, there she lay.

"'Mother's asleep,' I stammered. 'She's bled at the mouth to-night, and hasn't waked since.'

"'I'll wake her! Yes, I'll wake her!' he shouted. 'Bled at the mouth, did she? I'll make her bleed so't she won't play possum on me!'

"He strode to the bed. To my horror I saw him lift the frail form in his arms and dash it on the floor. The head struck with a heavy thud, and I saw the poor form huddled up just as it had been cast down. In a moment I saw my father lift my mother's arm and stare with his drunken, bloodshot eyes into her face. Then, in a scared, blood-curdling voice, he said, 'She's dead! I believe she's dead!' I screamed at the very top of my voice. The children were awakened, and added their shrieks to mine without knowing why. I was crazed with grief, and threw myself on my mother's body; but my father, instead of striking me as usual, said in a trembling voice, 'Stop your noise. Let me get her on the bed. May-be she ain't quite dead.'

"He was evidently completely sobered; but after making a few attempts to resuscitate her, he sat there with his face buried in his hands, and shaking as if he had the ague. Every now and then, as if constrained by some mysterious force, he would look at the figure on the bed, over which he had thrown a sheet, and then turn away his face with such an awful look on it that I shook with terror.

"The lamp burned dimly, and the sobbing children had huddled up against me as I sat on the floor, too much frightened to fully realize my loss. All my thoughts were absorbed in wondering if my father was going to kill us all, or what he meant by his terrified looks around the room.

"Suddenly he jumped up with his teeth chattering, and whispered so low I could scarcely hear him, 'Here, don't make a noise! Bring the children and follow me. We must git out of this, or there'll be trouble!'

"I was so afraid of him that if he had ordered me to jump in the fire, I dare say I should have done it. But love for my mother was stronger than fear.

"'I can't leave mother,' I sobbed, 'even if she is dead. I'll stay with her.'

[To be continued.]

Home and Farm.

Milk of the Cow.

The comfort of the cow has much to do with the quality of her milk. In hot weather the annoyance produced by flies, and excitement caused by fighting them, make the night's milk still poorer than it otherwise would be. Chemical analysis has shown a great falling off of fat of the milk in the same cow when chased by a dog. Any unusual excitement of the cow affects the fat in her milk. Extremes of heat and cold also affect the milk. In a case where cows went into a stream in hot weather, and stood several hours in the water above the knee, there was a falling off of the butter product from the same quantity of milk. This is accounted for by the extra food required to keep up the animal heat in consequence of the heat being carried off by the water. When we consider the fact that milk is secreted from the blood, we can readily see the effect that must be produced by excitement on the nervous system of the cow. In a case occurring in the city of Albany, N. Y., where a nervous cow was milked by a passionate man, who whipped and otherwise ill treated her at milking, the milk was given to a child who had been healthy, but, after using this milk, became ill and suffered from intestinal irritation, followed by a fever which seemed to affect the brain and nervous system. This illness was traced directly to the milk of this ill-treated cow.

The French way with Poultry.—*La Basse-Cour*, a French journal specially devoted to the interests of the poultry yard, gives the following directions for insuring white, plump tender poultry for the table, as obtained from a celebrated cook in the south of France. To get good weight and a delicate color, only meal from grain of last year's growth should be used in the fattening process, and the water employed for the mixing of the food should be mixed with salt in the proportion of ten grammes to the litre (three-eighths of an ounce avoirdupois to a quart of meal). Further, a small quantity of coarse gravel should be added to the paste thus made, so as to assist the bird's digestive functions. Special care should be taken not to give them any heavy meal for at least twelve hours before they are killed, so that the intestines may be empty at the time of death, and the acid fermentation of their contents, which would otherwise ensue, and which facilitates decomposition, may be avoided. Nor should we be in too great a hurry to pluck them. If feathers are pulled out while the blood is still fluid, the vesicle at the root of each of them becomes engorged and the skin gets spotted. A fowl killed while digestion is going on will hardly keep for a week. By attention to the above directions, they may be preserved for a fortnight in mild, wet weather, and for three weeks or more when it is dry and cold. A few pieces of charcoal put inside will assist in preservation.

To clean black cashmere, wash in hot suds, with a little borax in the water; rinse in bluing water, very blue, and iron while damp. It will look almost equal to new.

The Work of the N. C. A. in the South.

Society in the South has been since emancipation in a transition state. So great an upheaval must needs be followed by many years of readjustment, and if grave errors or cruel wrongs have been committed, it need excite no astonishment. The earthworks erected for defence still surround every principal city of the South, and are constant reminders of the clang of arms that seems to linger in the air. Four millions of people were suddenly changed from "chattels personal" to be fellow citizens with their former masters. Two thousand millions of dollars in valuation was suddenly transferred from white to colored ownership, and more than $3,000 000,000 were sunk in the war. If we add to this their just share in the immense debt contracted by the national government, it is not strange that the South was poor, and has not yet fully recovered.

On the freedmen have devolved duties that were new, strange and bewildering. Besides providing themselves with homes and support —besides having placed in their hands a ballot which they were unable to read, they were called on to provide school and meeting houses, teachers, and ministers. All this was required of a people ignorant, poor, improvident, and held in cruel scorn by the more favored race. That, with all these obstacles, we should see many large, fine churches, many ministers of good abilities and fair education, a whole generation of readers, more than two thousand pursuing a higher education, including many who are students of law, medicine, and theology, is a marvel of the age and a presage of a glorious future for the race.

Among the most natural, as well as most deplorable, of the mistakes of the freedmen, has been the great and rapid development of secret societies. The love of concealment is inherent in man; but it belongs to man's lower nature. It is larger in brutes than in man, and in the barbarian than in the civilized man. What wonder then that they who had received only so much instruction as would make them profitable slaves, on coming into freedom should be attracted by the pompous titles, the gaudy displays, and specious promises of the "orders." In fact secretism spread like a prairie fire before a tempest. There were here in Mobile fifty-four different societies for colored people, each with its different degrees, and many of them with insurance attachments which received and disbursed many thousands of dollars. Nor is it strange that the colored ministry should have been largely entrapped by these schemes of spurious benevolence and morality. At the close of the war, but few of them could read. They knew nothing of the history of secret orders. They were all poor and ready to grasp at anything that promised them influence and support. Human nature is alike everywhere. Some were designing men who loved place and power, and became the blind leaders of the blind, for the sake of a little brief authority which the lodge would give them. Perhaps no class of colored people have been more terribly demoralized by this "mystery of iniquity" than these ministers. The secret societies of the white people, both North and South, though the same in character are totally distinct in membership. If color line churches have been organized, it was to be expected that the lower morality of the lodge would intensify the distinction in race, and probably no one influence tends so much to promote and perpetuate this spirit of caste both North and South, as these powerful organizations.

Some of these orders both of the white and colored, have been semi-political. Such as the Union League for the Freedmen, and the Ku Klux Klans and White Leagues. In each case they were but modifications of Freemasonry and they have since the immediate occasion of their specific organization no longer exists, resumed their original Masonic form. But the spirit is the same. They are practical conspiracies against society and government and ready at any moment to assume any of the protean forms by which they have filled the land with violence. The white lodges of the South have probably no greater influence than those of the North, and are declining in numbers, and yet active opposition to them by a Northern man is attended with many difficulties. Not so with the colored people. They are rapidly advancing in education; eminently religious as a people; have a profound reverence for the Bible and are willing to hear the truth. At no time since emancipation has there been so favorable an opportunity to bring before them the principles of our reform as now.

"There is a tide in the affairs of men,
Which taken at the flood leads on to fortune."

And just now the tidal wave of reform is beginning to set in the right direction. We shall be greatly remiss in our duty if we do not meet the emergency, and deliver this people out of these devices of the devil. Our great opportunity is seen in the following facts:

First. The schools, colleges and churches established by Northern benevolence and notably those of the American Missionary Association, are in general sympathy with us. They represent the best Christian sentiment both of the North and South. As at present constituted *they* cannot do *our* work. A Masonic constituency restrains them. Yet their teachers and ministers deplore the evils of secretism and gladly welcome your agent among them. The colored youth in these institutions of learning are the most intelligent and enterprising of the colored population. They represent the future teachers, ministers, lawyers, physicians and legislators of this people. These colleges are the centers of intellectual and moral influence, and nowhere else can labor be so wisely bestowed or be so far-reaching in its results. Haply these institutions are open to your agents. I have found a cordial reception at Berea, Fisk and Atlanta, and my words of counsel and instruction received a hearty endorsement from the able men who are at the head of these great and growing institutions. Nor are these the only institutions of the kind that extend their sympathy and aid. Several in East Tennessee, Alabama, Mississippi and Louisiana have thankfully received our publications and invited me to address their students. I have been much indebted to Rev. J. E. Roy, D.D., superintendent of the missions of the American Missionary Association in the South, for his sympathy and commendation of my work. The work to be done in connection with these institutions of learning is far beyond the capacity of any single laborer. I feel oppressed with the weight of responsibilities which I am unable to fulfil. Truly the Lord has set before us an open door. Shall we fail to enter it?

Secondly, there is a marked reaction against the lodge in the cotton-growing States of the South. Owing to the poverty of the freedmen and the want of all home missionary aid they have found it necessary to unite in large local churches, and to carefully husband their means in order to sustain them. This is especially true in the cities, where their houses of worship are costly and their incidental expenses considerable. It will be seen that any considerable diversion of funds would be severely felt by the churches, and if there were added to this the absorption of much time and interest by other institutions the practical effect must be well nigh ruinous.

Some of the churches of this city, and many throughout the South have discovered that a man who had ten dollars a year to give to the church, if nine of them went for lodge dues, regalia and excursions, and moreover, if his heart was drawn out after these things so that he forgot the prayer meeting, so that of his fifty spare evenings he gave forty-five to the lodge, he ceased to be a valuable church member, and that a church largely made up of such members must inevitably die. The oldest and largest colored Baptist church in this city some years since came to the conclusion that membership in any society, whether secret or open, proposing similar ends to the church, and yet is not in subordination to it, is inconsistent with church fellowship. Within the last two years this conviction has rapidly extended. Twenty-five Baptist churches, some of them large and influential, have made it a rule to exclude all members of secret orders and to withdraw from the fellowship of those churches that receive them. The conviction is growing and deepening that the family, the church and the state are the only authorized institutions, and that no Christian has a right to assume obligations and covenants to other organizations. Many earnest colored Christians have renounced Masonry and Odd-fellowship. Many more have abandoned these orders, and the best Christian sentiment in the colored churches is arrayed against them.

Thirdly, there is an anxious desire on the part of the colored people of the South to hear the truth in reference to the secret orders. This is true of some who belong to them. The great body of the people on the plantations have not been drawn into them and are wholly opposed to them, and readily see the importance of excluding them from their fellowship. The country churches of the freedmen, are everywhere open to the discussion of this subject and even in the city it is far less difficult to get a hearing than in the North. I have been two weeks in this city and in that time have given twelve discourses, in nearly all of which I dwelt to some extent on this subject, and four were lectures exclusively on the secret orders. I have met with no open opposition but have received much sympathy and many tokens of appreciation of my labors. I desire to make the following suggestions:

First, that at least two laborers be constantly employed, who shall divide the land before them and visit all institutions of learning that are accessible, and all ecclesiastical bodies where there is a reasonable hope of a hearing.

Secondly, that as soon as practicable a colored agent and lecturer for the State of Alabama who shall reside in some central locality, be employed, and that the N. C. A. appeal to the colored people of the nation for their sympathy and co-operation in our work.

Thirdly, that we greatly extend the circulation of the *Cynosure* by furnishing it free to all colored ministers in the South who are in sympathy with us, and that we establish in the cities of Selma and Mobile, Ala., depositories of tracts and books with especial reference to the wants of colored churches. All of which is respectfully submitted.

H. H. Hinman.

Mobile, Ala., Nov. 25, 1881.

—T. C. Spier, Northwood, Ohio, sends us the sad intelligence that our old friend and correspondent, Jas. Barnett, has gone to his reward. He adds: "I think some one ought to look after the *Cynosure* in his place." Day after day noble men of God are dropping out of our ranks. Close up the breaches, friends, with new recruits and press on the battle until victory is won. He was a fine man and respected by all who knew him.

Religious Intelligence.

—At the exercises of inauguration of the Theological Seminary in Wheaton Rev. J. B. Walker, D.D., made appropriate remarks in his fitting and forcible manner. Prof. W. O. Tobey, once connected with Westfield College, and afterward for eight years one of the editors of the *Religious Telescope* of Dayton, O, made a brief and able address upon the relation of theological training to reform work. Rev. Geo. S. Young, who was converted in Wheaton College more than twenty years ago, followed. He has been led into and has come out of the dark worships to return no more. Rev. L. N. Stratton then delivered his inaugural as newly elected President of the Wheaton Theological Seminary. He held the close attention of the audience.

—Rev. W. W. Warner, who has been preaching for the Wesleyan church at Baraboo, Wis., for several years, has lately removed to Waupun.

—Rev. D. P. Baker, editor of the *Free Methodist* of this city, went from the Galesburg convention to a church dedication at Roseville, and has another similar appointment in Elgin.

—President J. Blanchard remained in Galesburg over the Sabbath, having accepted an invitation to preach in the old First Church of Christ, of which he was for a time pastor while President of Knox College.

—Below is an interesting report of Fisk University, Nashville, which has become known to our readers through the labors of Bro. Hinman:

During the session of the last legislature an appropriation of $2,500 was made for the education of colored teachers. This fund goes, according to the decision of the State Board of Health, to support fifty students in five different schools, the pupil to choose the institution at which he will study. These students are appointed by the Senators of the State after a competitive examination. Fisk University has now about twenty of these normal students, and many are not yet appointed.

Livingstone Hall, a splendid recitation and dormitory building, built by the generosity of Mrs. Valeria G. Stone, is now having its roof put on, and will be pushed toward completion as fast as possible. It is admired by all, and is considered by the citizens of Nashville as a great addition to the city. It will not be ready for occupation until next September, when the school year for 1882 begins. A good deal of religous interest prevails among the students at present. Seven of them have made a profession of their faith in Christ, and others are inquiring. Daily prayer meetings are held.

—Rev. M. L. Vorheis of Burlington, Iowa, has begun the publication of a small monthly, devoted to promulgating the doctrines of the second coming of Christ and the spiritual life of believers.

—The judicial court of the M. E. General Conference at Terre Haute settled the Dr. Thomas case forever, so far as it is in the power of the Methodist denomination to settle it. The vote on the question of entertaining the appeal was overwhelmingly against Dr. Thomas, but four out of nineteen voting in favor.

—Rev. M. H. Ambrose is now pastor of the Summit street United Brethren church in Dayton, O.

—The report of the Presbyterian Board of Home Missions shows that 1,217 missionaries have been employed in 39 states and territories. Of these Kansas had 124. About 9 500 members were received. There are 1 147 church buildings and $115 865 church debts. The total receipts of the Board were $345,911, the largest sum ever contributed.

—Rev. D. K. Flickinger, United Brethren Missionary Secretary, left Dayton on the 19th ult. for a visit to the mission field in West Africa. His visit to Africa at this time is made necessary by the death of the King of the Sherbro country and probable political changes which it is hoped will be favorable to missionary interests there. As this is his sixth visit to that mission, it appears that there is a large expense connected with the maintainance of Gospel preaching in that part of the world.

—Of the 2,296 000 Baptists in the United, 1,689,000 are in the South, of whom 740,000 are colored. The latter are said to give even more, in proportion to their ability, than the whites. They have built churches, almost without number, some of them quite costly. There are 700 colored Baptists in the colleges of the South preparing for the ministry.

—Dissent from the Greek church is increasing rapidly in Russia. It is supposed now to number not less than 14,000,000, including Roman Catholics, Begounie, or wanderers, denouncing the Czar as anti-Christ, and living a nomadic life to escape the officers of the government and retain their freedom, and others who passively refuse conformity to the national church.

Week of Prayer—1882.—The Executive Committee of the Evangelical Alliance recommend the following programme for the several days of the annual week of prayer:

Sunday, January 1.—Subject for discourse: "Renewed Consecration."

Monday, January 2.—Thanksgiving for the blessings, temporal and spiritual, of the past year, and prayer for their continuance.

Tuesday, January 3.—Humiliation and confession on account of individual, social and national sins.

Wednesday, January 4.—Prayer for the blessings of God on his church and his Word.

Thursday, January 5.—Prayer for the young and all agencies for Christian training.

Friday, January 6.—Prayer for the universal prevalence of peace and righteousness.

Saturday, January 7.—Prayer for Christian missions, the outpouring of the Holy Spirit and the conversion of the world.

News of the Week.

—It is rumored that President Arthur will send to the Senate next week the name of ex-Senator Frelinghuysen for Secretary of State, and that of Chauncey I. Filley, of St. Louis, for Postmaster-General; also that the names of other members of the cabinet will not be sent in for some time.

—Secretary Lincoln in his annual report heartily indorses the recommendation of General Sherman that the army be increased to 30 000 men, and calls the attention of Congress to the necessity of legislation to prevent intrusion upon Indian lands, especially on the Indian Territory from Kansas.

—Secretary Blaine will retire from the Department of State on the 15th of December. Previous to that date he will give a farewell dinner to the Diplomatic Corps.

—During the twelve months ending Oct. 31, 1881, the value of the goods exported from the United States exceeded the value of the goods imported by $117,887,358, as compared with an excess of $155,576 327 during the previous twelve months.

—The total interest bearing debt of the United States at the end of last month was $1 564 305,200, and the total debt, less the cash in the treasury, was $1 778,285 340. The decrease during the month of November was $7,249,126.

—A tug captain is on trial in this city for delaying the mails by putting his vessel in the draw of a railroad bridge.

—Micheal Leonard, convicted of illegal voting at Philadelphia, has been sentenced to be imprisoned for three months, to pay a fine of $100, and to be deprived of the right of suffrage for four years.

—Edward Brewer and Elizabeth Stanley, both members of a band of English gypsies, were married in Lafayette, Ind., last week. When all was ready for the ceremony, the bride compelled the groom to make oath on the Bible that he would never touch a drop of liquor without her sanction.

—The promoters of the plan for supplying New York with water from Lake George caused a survey of the route to be made. The engineers declare the scheme feasible.

—A conflagration occurred early Sunday morning in the mill district of Minneapolis, destroying property to the value of $416,000, upon which there is insurance aggregating $207,500; besides causing the death of four men and the injury of many others. Four flour mills and one cotton mill were destroyed.

—Two negroes named Jordan and Craig, caught at Yazoo City, Miss., on Thursday, confessed to the murder of Robert Catlin near Hunnsfield, Miss., on the 17th ult. Both were lynched by an infuriated mob.

—By the explosion of the boiler of the Yazoo Oil works at Yazoo, Mississippi, Thursday, seven men were badly injured, four it is feared fatally.

—The track of the Northern Pacific road has been laid to Fort Keogh, and will probably be extended eight miles further this season.

—Reports of shipping disasters caused by the recent Atlantic gale continue to be received. The steamer Glendeven brought five members of the crew of the German bark Lohengrin into port; the other members of the crew were drowned. The Dutch steamer Castor, for New York from Amsterdam, lost a mate and two seamen.

—Opposition to rent-paying is the order of the day in large districts of Ireland. A farmer named Hogan, who paid his rent, has been fatally shot in Tipperary, and a farmer in Leitrim, who paid his rent, was assaulted Wednesday evening and received twelve wounds, which it is believed will result fatally. Three tenants on Lord Kenmare's estate in county Cork were shot in the legs for paying rents. Three cows owned by a farmer in the same locality were found ripped open. A flock of sheep were clubbed to death on the estate of Lord Donoraile. The sheriff of Limerick holds three hundred writs of eviction. The police took the names of ladies who organized a Land League at Boyle.

—A jury at Rome convicted an editor and publisher of printing articles insulting to the pope. The former was fined five hundred francs and sentenced to two months' imprisonment; the latter will have to pay a thousand francs and be locked up for three months.

—A desperate fight took place on Monday of last week in Dalmatia between Austrian troops and insurgents in which the former lost twenty men.

—The arrest of Calderon, the Peruvian Pretident has not resulted in the submission of Peru to Chili. Pierola continues to hold out in the mountains although the desertions have been many, and the leaders of the people threaten to assassinate Montero if he signs a peace with Chili. Lynch, the Chilian commander, continues to act with cruel vigor.

—The Reichstag administered a very severe rebuff to Bismarck last week by the rejection of the item for the expenses of the Economical Council by a vote of 169 to 83. Bismarck said the council was absolutely necessary, and appealed to the Reichstag to make the appropriation.

—From Colon, and as far as ten kilometers inland, digging is about to be commenced on the Panama railroad. The second great centre of work will be set up in the middle of the isthmus on the summit of the Culebra; and lastly, the earth derived from this will serve to form a great bar at Ganiboa which is to keep back the waters of the Chagres river.

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Sabbath School.

A Successful Teacher.

Mr. Pardee, one of our pioneer Sunday school workers, used to tell this story of a certain teacher whose private diary was found after her death, and with it the first revelation of her secret as a marvellously successful teacher after a long period of apparent failure. The following successive entries were found in the diary:

"Am distressed at the lack of conversions in my class. Will pray more;

(Some time after.) "Have prayed, but no results. Will pray for my scholars separately, by name, every day.

(Again.) "Still no conversions in my class. Will agonize in prayer:

(Later still.) "See but little token of salvation among my girls. I begin to suspect the reason. I will, from this hour, not only remember them each by name daily. I will not only agonize in prayer. I will expect a blessing."

Almost immediately, the whole tone of the diary changed. It was no longer the record of one going forth weeping bearing precious seed, but of a glad harvester bringing her sheaves with her. One and another were reported interested, inquiring and converted, till they all were gathered in.

Teacher, are you on the road to Emmaus, though with slow steps and with a sad countenance? Oh, look up into that bright and beaming face; keep step with him, commune with him, till your heart burns with love for him and longing to make him known to others. Make the Scriptures your constant study, because it is as the window at which he stands day and night, revealing himself through the lattice. And as you take down the blessed book and lay it open before you, ask that he will even so open up to you their innermost and spiritual testimony concerning himself. Then shall Christ be in the Sunday school, as the Spirit was in the wheels of Ezekiel's vision, as the radiance of the Holy Child fills Raphael's entire picture. He shall be in the Sunday school as the Truth of all its truths, the Way of all its ways, and the Life of all its life. Christ shall be in the Sunday school because the Sunday school shall be in Christ.—Intelligencer.

Withheld Statistics.

How it would startle some of our congregations to have the pastor follow the reading of the annual report of his church with a few of the withheld statistics, somewhat after this sort: "Of the thirty-two who have joined our church the past year, I find that five of those who came in on profession have unmistakably fallen into former evil ways, while those that were received by letter, three were certainly lacking in good character in the churches they left, although by the record they were in 'good and regular standing.' One of our elders is popularly reported to have swindled a neighbor outrageously in a notorious business transaction. We have lost one of our more prominent members by his transfer to the county jail on conviction of crime. A careful examination of our record has convinced me that fully one-third of our members can be counted on the 'dead-head' list. They do nothing in the line of Christian activity. As to their example, they are not bad enough to be a warning to the outside world, nor good enough to be taken as an example by anybody—in or out. Our benevolent contributions look pretty well for our numbers, but I learn that nearly one-third of their full amount has been given by four persons; and that of the other members of the church more than one-half gave less to religious causes than they pay to public amusements, while there are not a few families which gave more for peanuts during the year than they put in the contribution box. A fair estimate of the tobacco bills of the congregation is twice and three-eighths the amount given by the church to the home and foreign mission combined." Such a supplement as this, in kind and in degree according to the particular community, could be made in many a church where the annual report last presented is spoken of as "every way encouraging."—S S. Times.

The first question for the Sunday school teacher is this: Is Christ taught in my class? Is my class a little Mount of Transfiguration, where we see no man but Jesus only—so that we all want to pitch our tabernacles there and stay? And the second question is: Does Christ teach my class? Is he so in possession of my heart, and filling my thoughts, and inspiring my tongue, that he uses me as David used his shepherd's pipe to call the lambs to his bosom? And have I so learned in his normal school that I know his divine system and have learned his heavenly art? Am I Christlike in this as in all else? For me to teach, is it Christ? Am I, too, "a teacher come from God?"—Intelligencer.

When religion is made a science, there is nothing more intricate; when it is made a duty, nothing more easy.

A Good Epitaph.—On the tombstone of the Rev. Dr. Morrison, the renowned Chinese missionary, is the following characteristic epitaph: "I have sinned; I have repented; I have trusted; I have loved; I sleep; I shall rise, and (through the grace of God though unworthy), I shall reign." This is what Mr. Ingersoll calls a compound of ignorance and insanity, but the greatest minds in the world call sublime faith. Such faith can stand a sneer and a scoff, because the believer knows its value and gives up all for it.

The only Way of Salvation.—A man is not saved because he is better than other men, but because he is in Christ and Christ in him. He who is lost is not lost because he is worse than other men, but because he is no in Christ and Christ is not in him. Christ's obedience unto to death imputed to us by God, and received by faith—this is the way, and the only way, to holiness and heaven.—David Winters.

Christ's cross is the Pharos of this tempestuous sea like the Eddystone lighthouse flinging its beams through the midnight of ignorance over the raging waters of human sin, preserving men from rock and shipwreck, piloting them into the port of peace.

In spiritual things moderation is a crime.—Jay.

REFORM NOTE-PAPER AND ENVELOPES.

As a needed means of spreading the truth regarding secrecy, a collection of the utterances of Scripture and various noted statesmen and ministers has been prepared and printed in tasteful form at the top of note-paper and on both sides of envelopes (the matter on the paper being entirely different from that on the envelopes.) A blank line for date is also printed in. The envelopes can be furnished either white or colored; both envelopes and paper being of the ordinary size and of good quality.

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Books and Tracts sent during the week ending Dec. 3, 1881.

By Express.

C K Tilden, S L Cook, E F Wilcox.

By Mail.

R N Newton, L B Johnson, E Gowling, J Simpson, F Carlton, J H Lewis, E Taylor, E R Mathis, H B Hartford, A H Kunz, G B Goodrich, W H Cleveland, J McBride, C J Wright, W R Nevill, W H Ritch, S P Holt, S Bradshaw, F Schroder, J H Wood, A Coffon, I S Harrison, R Marshal, J N Floyd, J M Geddes, F Wilmot, J Fee, C Bascom, W W Fuller, J J Joutras, D A Richards, W Cobb, J G Robinson, M J C Martin, R S Lang, K Julian, D F Pennington, S Ayles, J D Mackintosh, E E White, T Beckman, D W Mitchell, J E Cadmus, B Williams, D West, W H Spears, W McGinnis, J A Jarvis, M & J Daboll, G LaBar, W Frayer, A M Paull, F L Shaw, M J Davis, L Brandenburg, A D Clark, O L Scott, W Schaible, N D Chase, J L Tweksbury, W Hendricks, J L Reinhart, J G Bishop.

Donation to Tract Fund.

H McCausland, 50c.

Publishing Aid Fund.

D West, $1 50;

Donation to fund for sending Cynosure to colored ministers:

E Kent, $10 00; J Catterlin, $5

MARKET REPORTS.

CHICAGO, Dec. 5, 1881.

GRAIN—Wheat—No. 2		1 28¾
No. 3		1 15½
Rejected		93
Winter	1 40	1 48
Corn—No. 2		60¼
Rejected		59½
Oats—No. 2		45
Rye—No. 2		99
Bran per ton	15 00	18 00
Flour—Winter	6 50	7 50
Spring	3 75	6 75
Hay—Timothy	13 00	18 25
Prairie	9 00	14 00
Lard per cwt		11 05
Mess pork per brl	16 25	17 00
Butter, medium to best	20	41
Cheese	6	10¾
Beans	2 00	3 50
Eggs		25
Potatoes, per bu	60	1 05¾
Seeds—Timothy	2 55	2 58
Clover		5 00
Flax		1 48
Broom corn	5	9
Hides—Green to dry flint	9¼	15
Lumber—Clear	42 00	45 00
Common	13 50	17 00
Shingles	3 20	3 55
WOOL—Washed	33	42
Unwashed	16	29
LIVE STOCK—Cattle extra	5 65	6 75
Good	5 15	5 50
Medium	4 25	4 90
Common	2 00	3 75
Hogs	4 00	6 40
Sheep	2 50	5 00

New York Market.

Flour	$4 75	4 90
Wheat—Spring	1 24	1 88
Winter	1 10	1 45½
Corn	65	72
Oats	66	54
Lard	11	45
Mess pork	17	50
Butter	15	42
Cheese	8	12
Eggs		30
Wool	12	48

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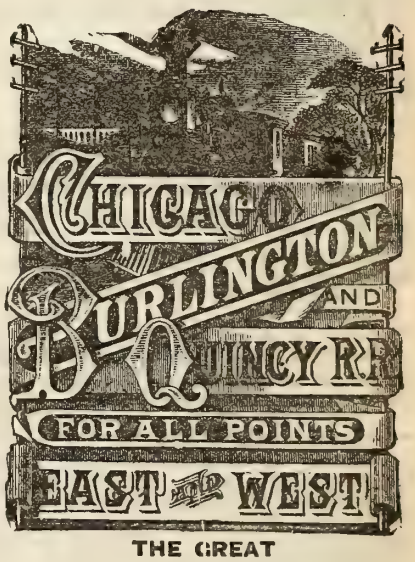

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PHOTOGRAPHS.

We now have at the Cynosure office a supply of well executed card photographs of Captain William Morgan, President J. Blanchard, President Charles G. Finney and Elder David Bernard, at 15 cents each, or the four for 50 cents, postpaid. Postage stamps received for amounts under $1.00. tf

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THE CHRISTIAN CYNOSURE.

SUPPLEMENT.

EZRA A. COOK, PUBLISHER, NO. 13 WABASH AVENUE. | CHICAGO, THURSDAY, DECEMBER 8, 1881. | VOL. XIV., No. 11—WHOLE No. 606. WEEKLY (postpaid) $2.00 A YEAR.

THE NATIONAL CONVENTION.

REPORT OF PROCEEDINGS CONCLUDED.

FRIDAY.

The forenoon was given up to the political mass meeting except a half hour for an earnest prayer meeting led by Rev. T. P. Robb of Linton, Iowa.

In the afternoon the National Convention was again called to order by the vice-president from Iowa, who called on Prof. E D. Bailey to lead in prayer. The committee on presenting the claims of the *Cynosure* then presented their report, which, after amending to make the the provisions of the second item to apply to any State, was adopted and brief space given to raising pledges. The sum of $202.50 was quickly put down. The report reads thus:

1. We believe the time has come for pushing the circulation of the Christian Cynosure with more vigor than ever before. We believe the cause of the reform can be promoted in no way more successfully than by doubling its subscription list. This cannot be done unless a popular enthusiasm can be awakened among reformers to accomplish this end. We, therefore, heartily unite in proposing the following plan:

2. We recommend that funds be raised from each State to pay one-third of the club rate of subscriptions received from those States so that agents may solicit new subscriptions in those States at $1.00 each until the amount so pledged is exhausted.

3. We recommend that men be designated in the different parts of the country to be the agents of the Cynosure for their section, and that these agents be asked to secure the co-operation of other suitable persons who shall canvass their own localities for subscriptions.

4. We recommend that these agents be appointed for the Cynosure in connection with this report.

5. We urge all subscribers of the Cynosure to assume a personal responsibility for the paper, and to render hearty aid in the promotion of its interests.

6. We recommend that an opportunity be given by the Convention in connection with this report to secure the pledges called for therein.

The finance committee's report was presented showing that the expenses amounted to $268 60; the receipts from local subscriptions were $59, for exposition tickets $72, from donations sent to Secretary Stoddard, $68.05, total $199 05, leaving $69 55 yet to be raised.

The political convention had made a request of the committee on order of business that an address be given at 3 o'clock by Pres. Blanchard upon the political issues of our reform. The arrangement having been made, the hour was now given to this address. Elder Browne responded to numerous calls for a song as a prelude with "The Good Time Coming." Rev. C. C. Foote addressed a brief speech to President Blanchard as chairman of the committee appointed to announce his nomination as candidate for President of the United States in 1884. (Both these addresses will appear in our next.)

The resolutions presented the preceding day were then ordered from the table and adopted singly and in body without prolonged debate.

Prof. Stratton's motion that the next National Convention be held in Batavia, New York, and that J. P. Stoddard, E. D. Bailey and F. M. Capwell be a committee to make necessary arrangements, was adopted with enthusiasm. The enrollment committee presented their report which was not accepted as complete and Rev. E Mathews and Mrs. D. Jones were added to the committee.

LAST SESSION.

A good audience came together in Academy Hall on Friday evening. The half hour prayer meeting led by Rev. C. C. Foote was a time of joy and blessing only too soon closed for those who participated. Rev. D. P. Baker of Chicago presided during the evening and introduced first a song from the quartette.

Prof. Tobey reported for the committee on correspondence letters from Rev. John G. Fee of Kentucky; Chas. O. Wilson, editor of *Gath Rimmon*, St. Louis; Samuel D. Greene, Chelsea, Mass.; Rev. D. McFall, Boston; George W. Clarke, the "Liberty Singer," Detroit; and D. B. Turney of Edgar county, Ill. The committee realized that there would not be time to read these letters and preferred that they should be given to the *Cynosure* editor for publication if the Convention so desired. It was so ordered.

Prof. Tobey was then called upon for remarks respecting the position of the United Brethren in Christ. This body of Christians, he said, had been brought providentially to the front of late, through the persistent efforts of the lodge to insinuate itself among them. It was distinctively an American church, being organized wholly on our soil, and from the first anti-slavery, anti-rum and anti-secrecy by law and constitution. After the war the lodge pressure became strong, and has been of late increased almost to the overthrow of our principles. We need your prayers and your sympathy in our effort to keep the denomination true on this question. If this cannot be done as a whole at least a part will maintain the truth as we believe God would have us. We do not wish to cause any division, but propose to stand fast in our testimony for Christ. It may not be known that I am giving all my time to the getting up of a paper which shall sustain our effort against the lodge conspiracy within and without the church.

Last summer I was present at a purely anti-lodge camp meeting in Pennsylvania where we had thirty-five cottages, a number of preachers, and a large attendance, all thoroughly committed to Christ on this question. A paper which has been prepared to sketch the history of the United Brethren on this question has been prepared but there is not time now to present it. We shall rely upon you for your prayers and favor toward our work.

Prof. Bailey moved that the document mentioned be given to the *Cynosure* for publication, and the Convention agreed, regretting that there was not time to hear it before final adjournment.

Occasion was taken at this moment also to adopt a resolution read to the Convention but not presented for action. The resolution looks to an important consolidation of reform publishing interests, and reads thus:

Moved, That we request the owners of the *Christian Cynosure* and Chicago *Signal* to unite those two papers under the name of the *Christian Cynosure and Signal* and place Mrs. Mary B. Willard and Mary Allen West on the editorial staff of the united paper.

The remainder of the evening was occupied with addresses by Rev. Wm. Johnston of College Springs, Iowa, Elder J. F. Browne of Camp Nelson, Ky., and Prof. E. D. Bailey of Worcester. The well-praised singing of the quartette choir made pleasant interludes, and the addreses were well received. They will appear in the *Cynosure* heareafter.

CYNOSURE AGENTS.

A few names were secured towards carrying out the third and fourth recommendations. At the same time the fifth article of the report makes an individual and personal appeal to every subscriber of the *Cynosure;* virtually appointing him or her agent to perform the duties recommended in article third.

NAMES.

E. C. Noe, Livingston, Ia.
J. C. Noe, Paw Paw Grove, Ill.
Rev. H. Avery, College Springs, Iowa.
J. T. Allaman, Blakesburg, Iown.
John Donahoo " "
M. A. Gault, Blanchard, "
S. Y. Orr, Morning Sun, "
R. Armour, Linton, "
Andrew Thompson, Waitfield, Iowa.
Thompson Graham Crawfordsville, Ia.
Jas. Brown, D.D., Columbia City, Iowa.
E. Potter, Wapello, Iowa.
J. L. Tuome, Winfield, Iowa.
Henry McKeown, Roscoe, Iowa.
Geo. Miller, Clarinda, Iowa.
W. P. Love, Coin, Iowa.
—— Wilson, Elmo, Mo.
J. B. Charlton, Omaha, Neb.
Sheldon N. Adams' Pearlette, Kan.
R. M. D. Feemster, Fulton, Kan.
David Inches, North Bend, Neb.
H. B. Turner, Dunbar, Neb.
Geo. R. Murray, Free Grove, Neb.
Thos. Lowe, Colema Station, Wis.
A. C. Jennings, Rio, Wis.
Wm. Hamlin, West Bend, Wis.
J. W. Wood, Baraboo, Wis.
M. R. Britten, Vienna, Wis.
J. O. Doesburg, Holland, Mich.
Rev. W. H. Ross, Allegan, Mich.
Rev. H. A. Day, Coldwater, Mich.
Rev. V. M. Thompson, Vetura, Mich.
Rev. E W Bruce, Williamston, Mich.
Wm. Wing, Allendale, Mich
Joseph Wylie, Alexandria, Minn.
Wm. Mathews, Glenwood, Minn.
Andrew McCouneha, Superior, Neb.
Rev. John Wylie, Wahoo, Neb.
John Alexander, Mankato, Iowa.
Wm. Johnson, Reynoldsbugh, Ohio.
Moses Varny, Springdale, Iowa.

CIRCULATE THE CYNOSURE.

The unanimous opinion and enthusiastic vote of those present at the late convention in Galesburg was that

THE FIRST MATERIAL NEED

of the reform was a greatly increased circulation for its literature. Here are their words:

"WE BELIEVE THE TIME HAS COME for pushing the circulation of the *Christian Cynosure* with more vigor than ever before. We urge

ALL SUBSCRIBERS OF THE CYNOSURE

to assume a personal responsibility for the paper and to render hearty aid in the promotion of its interests." (See full report elsewhere.)

From a thousand readers of the above sentiments we are assured of a responsive feeling of approval and endorsement (of this action of the convention). Almost involuntarily they exclaim: "Here am I, send me." This work is of vital importance to the success of our great reform in every department and

NOW IS THE TIME TO ATTEND TO IT."

To others who have not had their minds fully wrought up to realize the great and pressing importance of this work we recommend a patient and careful perusal of the address on the

PRESS AND REFORMS

which was presented to the convention by John D. Nutting. This address does not contain the crude thoughts of a superficial observer, but is the result of long experience and an extensive investigation, and is a careful analysis of the agencies necessary to success.

The Press and Reforms.

AN ADDRESS DELIVERED BEFORE THE GALESBURG CONVENTION BY JOHN D. NUTTING, OF CHICAGO.

The history of reforms is a history of the world. One after another, like sunrises after weary nights, they have dawned upon earth, and risen to the noonday splendor of full completion. Without them, as without the sun, mankind would have stifled in the damps and darkness of its accumulated corruption. Noah, Abraham and Moses; Gideon, Elijah and the prophets; John the Baptist, our Saviour and the Apostles; Huss, Luther, Knox and the Wesleys, were all of them reformers—the glorious sunrise brigade—generals in moral conflicts at the flash of whose sword in mi-dair the tramping battalions of darkness and evil were first stayed and then vanquished. Like sunrises, also, reforms never cease. No sooner was the Deluge past than intemperance raised its venomed head. No sooner is one day accomplished than another night is felt, and in the darkness another dawn is preparing; and were there no dawns the darkness would last forever!

But specific and transitory reforms are not the only ones. Blessed be God, we shall not need to reform forever! There is a greater reformation—that grand terrestial revolution of the ages upon which the dwellers in other spheres are looking with bated breath for its final completion. The ancient reformers had each his work to do, and not till the labors of all were done did the central Figure, at the focus of history, appear. When he came, watched by myriads of angels leaning over the battlements of heaven and by a silent universe, angels announced the beginning of three minor in the one great reform by our Lord manifest in the flesh. The gospel was to be given to *all* people; men were to worship God supremely, and peace was to reign on earth, among men in whom he was well pleased. Almost the first act of his public ministry was to reaffirm this announcement in the synagogue, using the words of the prophet Isaiah. Christ came to re-form the world,—to create it anew in his own blessed image; and of this one, grand, world and time-embracing reformation all others are parts. They must be accomplished under the same commission, by the same laborers, by the same means, under the same adorable Father's blessing, and with the same end in view, which is the accomplishment of that great reform which the heights of Calvary inaugurated.

The commission "*Go ye into all the world and preach the gospel to every creature*" (Mark 16: 15), however it may generally be taken, is by no means limited to a few individuals in its application. In Paul's Epistles (Rom. 12: 6-8; I Cor. 12 and 14) prophesying and preaching are spoken of as spiritual gifts common among the whole church, who are exhorted to desire and even to *covet* prophecy more than all other spiritual gifts, it being also a gift to which all can attain. *All* the disciples were thus favored on the day of Pentecost, in answer to the prophecy of Joel—which prophecy applies also to us. And as "prophecy" and "preaching" are in these passages practically the same, by interpreting the commission in the light of the gift its true application becomes evident. Spoken in the first instance to the eleven as missionaries, it was as broad as the world; and it applies with redoubled force to all Christians of the present day, as their facilities for labor are more than doubled. It is plain that qualifications for service are both a commission and an *obligation* to serve—that abilities or facilities are gifts in view of requirements, which God never bestows amiss; and that special conviction by the Holy Spirit of the need of such work is also both commission and obligation for its performance. Broad as the universe and deep as the plans of the Infinite, these facts bear with unanswerable force upon the universal, irrevocable obligation of all men to labor, *directly*, for the spread of the gospel of the kingdom of Christ. Not, indeed, that all are called to enter the pulpit; but that the very ground which men tread is a pulpit; that "the field is the world," and the promise of Christ to *all* workers is, 'Lo, I am with you alway, even to the end of the world." As another has nobly said, "In this theatre of man's life it is reserved only for God and the angels to be lookers-on!

The *means* by which reforms must be accomplished are, generally speaking, two in number:—spreading the truth, and the power of the Holy Ghost, *convincing* the *world* of sin, righteousness and judgment through this truth, and leading his *disciples* into all truth. In the providence of God both these instrumentalities are placed very largely in the control of human agency, in this way again enforcing the paramount obligation to Christian labor. That "Truth is mighty and will prevail" is itself a truth, wrung from the expiring throes of the ages, as conflict succeeded conflict and struggle after struggle involved the destinies of men. It was easy to crystallize this fact from these recurring struggles, which swept over portions of the earth like storms over the sea, as the ancients did; but if we remember that truth is an essential attribute of God; that the Holy Spirit is the Spirit of Truth, and that God himself is the omnipotent Energizer of and Conqueror by the truth, the aphorism assumes a higher and holier significance. Truth is no longer an inert abstraction, but a *vitalized power*, instinct with divine energy. Such, in all its potency, is the instrument of all truly reform work. Christ did not speak at random when he prayed that we might be sanctified—that is, made holy, entirely reformed—through his truth. He thus gave utterance and divine sanction to this important fact, that the *truth is the comprehensive instrument of reform for all time.* Publishing this truth is the fundamental idea in the commission to the apostles and the gift of prophecy, already noted. Those who prophesied uttered this truth in the congregation, while the commission in Mark is to *go* and herald the good tidings of Christ's work: the one being stationary and the other traveling preachers, but both engaged in the same work of bringing divine truth home to the hearts of men. The commission applied equally to each of these ways, as it does to *every other legitimate method.*

The ways in which this truth may be spread are varied. Among them conversation and the lecture work are each important, with each its own advantages. It is often sought to exclude the ministry from special reform work, with the argument that it is "not the pastor's business." But the gospel or "good tidings" which was the object of Christ's coming was more than a string of platitudes to which nobody would object. It was a *positive, definite, specific* and at times *cuttingly personal* mission, including salvation through the truth from *future sinning* as well as from *past sins*, and the elevation of mankind in this life to somewhat of his own moral nobility—in short, he came to *destroy the works of the devil.* And it is worthy of especial note that in *every particular* of his mission as announced by the angels and by himself he *would be compelled to oppose secretism.* So long as these facts remain, and so long as the Bible continues to ring from one end to the other with denunciations of *particular sins*, and with injunctions to "cry aloud" these same invectives, the pulpit has no right to be silent on questions of moral reform, be they what they may!

But there is another agency that is more important than either of these—if not, indeed, than all of them. It is an instrumentality that is misunderstood, not half esteemed, abused and berated; often spurned by good men, but always used by bad ones; pure and powerful in itself as an angel of light, but made with all its mighty strength to stoop and do the dirty work of hell. The press, a giant in youth, in maturity will be a leviathan that may thresh to wrathy foam the comparative quiet of the moral ocean in which it lives. The poet Byron spoke one thing truly, when he said "Words are things; and a small drop of ink, falling like dew upon a thought, produces that which makes thousands, perhaps millions, think." Napoleon the autocrat said of the press: "A journalist—a giver of advice, a regent of sovereigns, a tutor of nations. Four hostile newspapers are more to be feared than a hundred thousand bayonets;" while Thomas Carlyle queried: "Is not every editor a ruler of the world, being a persuader of it?" Ranging from a half-dozen to a few hundreds at most in any other method of labor, the smallest county newspapers have audiences of from two to three thousand, taking the common estimate for weeklies of five readers to each subscriber. This is the lowest extreme; and at the other we find one New York journal with a circulation of 140,000 copies *daily* the year round, and others East and West with daily or weekly editions of from 15,000 to 130,000. The larger editorial audiences thus range from seventy-five thousand to six hundred and fifty thousand per issue, with the *average* editor speaking daily or weekly to *eight thousand five hundred souls!* One journal alone has issued over *sixty million* copies per year, while the combined issues of the periodical press alone in North America several years ago aggregated the enormous number of 1,250 024,590 copies!

These figures convey a meagre idea of the power wielded by the press; but even this is not by any means their most important lesson to us. While the average circulation of city denominational weeklies is 12,000 to 15,000 and one or two reach 50,000, the city papers which are always true to the principles of American reform, including the *Christian Cynosore,* will hardly average 4 000 subscribers each—a discrepancy which, if merits and importance were the standard, would be speedily reversed. Of the political papers, from the lodge-ridden and lodge-supporting city dailies to the smallest country weekly in the same dilemnea, we must doubtless count at least seventy-five per cent. as opponents, with the remainder mostly undecided. Of the M. E church papers, which are the most numerous and best patronized of the denominational journals, very few indeed can be counted as favoring this reform, while a considerable majority of other church papers must be reckoned as opponents, with most of the balance silent against the lodge. Counting, as a very liberal estimate, ten per cent. of the political and miscellaneous and twenty-five per cent. of the religious press as favorable to American reform principles, we have eighty three per cent. of the 10,846 journals of the land opposed to the movement which this Association is organized to advance. And since the reform papers are relatively of small circulation, even these figures give no adequate conception of the overwhelming journalistic majority which we have to meet and vanquish. On this point only estimates can be given; but, taking all the facts into account, it seems certain that no more than *five per cent.*, at the most, of the net power of the press can be counted as on the Lord's side of this controversy!

Thus we may see something of the stupendous engine given to man in the press, the immense odds against which we have to contend, and the *imperative needs* of reform journalism. God never gave to man a more potent means of advancing his kingdom than the press. Comparatively speaking, at once infinitesimal and almost infinite in

extension, it is the lever to move the world for which the ancients wished in vain. Men may cavil, and with a show of reason, at the press; but if Christ had lived upon earth now instead of before the press was known he would as surely have ordained editors as preachers by word of mouth. If grounds for cavil there be, it is because the press has been too often eyed askance by the churches, and almost forced into disreputable courses as the price of existence. Only a few men realize that even the local paper in a village can do more harm than all the ministers in the neighborhood can do good—nay, that the advertising columns alone of such a paper may send souls running down the sloping way to perdition faster than the churches lead them up. But few men ever stop to consider that it takes real, solid, downright and upright "backbone," and clear grit in a publisher who ekes out a scanty livelihood in a small town to refuse all even covertly vicious advertisements. But few think to drop a word of encouragement to an editor—God bless them, there are a few such!—who is conscientious enough to thus lose five or ten score dollars a year rather than become a preacher of wickedness. Why is it that these things have not been thought of? What have Christian people been doing? Why have they not "compassed sea and land," if necessary, to get Christian editors into their towns, and by their approval and hearty support to aid those whom they may already have? As it is, doubtless eight-tenths of country papers are the product of the desire for independent employment on the part of journeymen printers, who as a class are not above the average in either moral character or moral acumen, and are more often than not lacking in the very first essentials for the editorial sanctum. The vices and false views of an editor are self-propagating over the entire field of his influence. An evil seed of error hidden in this paragraph to-day, another and in that item and that article of the next week—what wonder that a crop of tares among the wheat is the result, which only judgment-day can fully reveal! What wonder that in most regions the lodge rules, and the churches barely hold the balance of power between God and Satan, if even that much is true? What wonder is it that while this press has doubled in numbers and nearly in power per thousand of population in the last two decades there has come into the religion of this land a spirit of worldliness and spiritual decline like the step of death? So long as cause and effect continue; so long as the unprincipled, dare-devil wit and liar and flatterer of an editor gets the support of both God and Mammon through their professed representatives, while his Christian competitor loses most of the one, gains little of the other and is crippled as the result;—while moral distinctions in *absolutely their* MOST INTENSE, DIFFUSIVE AND POTENT FORM are thus UTTERLY ABROGATED by Christian people, can we expect anything different? If lodgery is sown fifty-two weeks in a year, can we expect to reap American reform on the last day of December? Must we not expect that the covert skepticism and practical unbelief, to speak of nothing worse, which are spread broadcast week by week through an unconverted press will produce their kind, and nothing else, in those whose mental food they are? And if these things are true of the merely local press, what shall we say of the metropolitan journals whose influence is a thousand fold? Great brains they are, with nerves of sensation and motion reaching out over continents. Men depend on them for facts, and often for opinions. Suppose the facts are colored, the opinions false, what follows? Suppose that they oppose reforms; or that they are covertly skeptical or permeated with just ordinary lack of belief in religion, what must, inevitably, be the effect upon the spiritual life of the generation? These suppositions are in almost every case true of the daily press; yet men *wonder* that the gospel and reforms make no greater progress! Is it strange, or is it just what we ought to expect? God gave the press to man to use for his kingdom on earth. It has been overlooked by good men, and its power prostituted by evil men to the service of Satan. We have no right to expect the fulfillment of prophecies which we neglect or refuse to help fulfill; and the church need never expect that supremacy upon earth to which of right she is entitled as the Bride of our Lord, and reforms might as well cease looking for their noonday of success, until their views in regard to the press undergo a most radical revolution.

The press is a power of itself; but a power without direction. It is like a Samson robbed of his eyesight; and no wonder that the Philistines force it to grind ignobly in their prison-house, or to make sport in praise of their god. Such an agency is too potent to be forgotten by the minions of evil. "Henceforth," say they, "it must be made, not a Samson for the Children of Israel, but one of the Anakims for us their adversaries." In this, truly, "the children of this world have been wiser in their generation than the children of light;" and hence arises the deplorable fact that by far the greater part of the most powerful agency that the world has ever seen, or probably ever will see, is marshalled against vital Christianity. Hence it is that a calling which *pre-eminently* demands real piety, acute moral sense and an active reform spirit, as well as good intellectual parts and training, is too often filled by those whose religion is lodgery, skepticism or nothing; whose moral sense is blunted by narcotics or long abuse, and whose reform spirit goes just where and so far as the money leads. Not that journalists are below other classes of society, but that they should be *very much above* average men What would be thought if unconverted merchants, farmers, laborers or mechanics, who might be swearers, drinkers, infidels, theater-goers, Freemasons or Sabbath-breakers, should take it upon themselves to enter the work of the ministry? The mind recoils with horror from the thought It would be a wicked man in a holy place;—holy not only because of its official position as the visible head of Christ's visible church, but also because it is a place sacred to the dissemination of God's truth, and second in its capabilities and hence its obligations for the accomplishment of good to but one agency on earth. A wicked man would prostitute both these positions;—the one by his vile presence, and the other by his false teaching; and it would be just were he hurled from his place like a viper from the hearthstone. But in thousands of towns o'er this fair land there are men doing more evil than this, and in yon city one might point out a score each of whose audiences fifty ministers could not equal, and whose evil influence over souls from now to eternity no mortal can compute. Why do not men stand aghast at this, which is really so deplorable? Why was it that the only religious daily ever started in the United States sank scores of thousands of dollars in a few years and then was compelled to give up and *die*?

Humanly speaking, reforms cannot succeed without the press. It was the nursing-mother of that great Reformation which shook the world in the 16th century. So it was in the movement of a century later in England, which created that Protestant sentiment whose overflow to England gave America those fundamental principles against whose overthrow we are now organized to contend. So of the American Revolution: Boston was at once the "cradle of Liberty" and of the three first American newspapers, though now the lodge serpent is rocked in the one and nursed by the other; and Cambridge, near by, was the seat of the first college and of the first printing press—those twin instigators to and perpetuators of civil liberty. In the Anti-masonic reform of 1826 the press took perhaps the most important part in disseminating the facts which, had they kept before the people, would have perpetuated the dismemberment and long ere this have completed the destruction of the entire fabric of secretism. And so in the anti-slavery movement. When Garrison was living on bread and water and sleeping on the floor of his little upstairs Boston printing office from which the *Liberator* was issued, the clank of slavery's chains and the crack of its bloody lash were heard on many a fair southern plantation. But in Baltimore was the *Genius of Emancipation*, and in Boston the *Liberator;* in Alton Lovejoy fought by winged words tipped with fire till the assassin's bullet closed his lips forever; while from every Northern city the newspaper, pamphlet and book were frequently invoked to go forth upon their mission with truth for the nation of bondmen and vengeance for the oppressor's crime. These agencies it was, in very great part, which so educated the people upon the enormities of human bondage that when in towering pride the giant Slavery rose up, with one fell crime to rend this nation in twain, itself was crushed and human bondage wiped from the face of the civilized world forever. And the anti-secrecy press of to-day is winning no less laurels. Point out a community where the *Cynosure*, or even any other pronounced anti-lodge literature, is generally read, and you point out a community where secretism is not tolerated by the reading public, and where the lodge, if such a monstrosity exists at all, is fast dying and will soon be dead.

Such has been and will be the effect of the press in advancing reforms. Omit it from earth's powers for good and the nineteenth becomes again the fifteenth century. Its work can be accomplished by no other means. While oratory depends largely upon its direct address and personal magnetism the press has no such dependence. Its advantages are chiefly in its cheapness, its adaptation to the wants of its readers and of laborers with it, the permanence of its influence and effects, and the practically limitless extension of which its work is capable—all of which are fixed quantities. Its cheapness is such that a million persons can be reached with tracts at a cash expense of one-twentieth of a cent each; its adaptability enables men of no talents as speakers to take a very effective part in the great work of preaching the Gospel, which would otherwise be entirely out of their power; its oft-recurring visits deepen and strengthen into fixity the convictions first planted and its wide sphere enables it to influence thousands where other methods are confined to tens and hundreds. Oratory is needed to arouse an interest in and open the way for the press, as well as for its own special work; but the press must be had to supplement the lecturer with that "line upon line, precept upon precept" teaching and repeating which alone can make a *permanent* impression on the human mind. And it is *very important* to notice that the cheapness and extent of influence of the press are very closely connected, and that, in the reform press especially, *both depend upon the efforts of friends in the field.* The tracts which by the million could be afforded for one-twentieth of a cent each would cost *four thousand times that amount* singly. The secret of cheapness lies entirely in a large circulation, and the secret of influence chiefly so. The political, denominational and literary press find their constituencies ready to hand, and have only the competition of similar journals to fear; while the reform press must first through its friends *make* a constituency, and then meet not only the combined competition of the political, miscellaneous

and denominational press, but also the *determined opposition* of its enemies in the press and in private life, by fair means and by foul. To overcome these obstacles it has neither wealth nor prestige among men. Its only capital and sole reliance under God is and must be upon those who are with it in principle and are *willing to be with it in labor, on the subscription field:* and in the appreciation of these facts by the friends of truth lies the meagre or glorious future of American Reform.

The reform press is cramped by the low public esteem in which it is held, hemmed about by lack of means, and comparatively crippled by the small circulations to which, with its utmost exertions, it can thus far attain. Take, for example, the *Christian Cynosure.* In point of either literary excellence, ability or purity of tone it will stand comparison with almost any journal published. Yet, after thirteen years of patient, hard-working, heroic struggle, it has less than 4,000 subscribers, when 400,000 would better represent its merits and the importance of the cause it represents. It makes simply *no difference whatever* how good a paper may be, if it has not readers whom its merits can affect. A light under a bushel might as well be a rag in a spoonful of grease as the best electric burner ever invented. Now, men are commanded to let their light shine; and Christ has commissioned every one to preach the Gospel of his truth. The *Cynosure* contains matter enough every week for several sermons or lectures, and every paper will be read by about five persons. All cannot preach from the pulpit, even if it were desirable; but he who can deliver six sermons or lectures a week to five persons fifty-two weeks in the year had better even pay the cost himself rather than fail of the promise, "Lo, I am with you alway!"

At the present stage of this movement nothing, it seems to me, is needed more than an intelligent appreciation of the press as a means of reform and a consecrated determination to secure its full aid. In almost every other conceivable way the reform interests have been pushed; but no concentrated, simultaneous, persistent effort has ever been made to put the circulation of reform literature up to something near thas point which the interests of the reform demand and where it might with reasonable effort be placed. The battle has been fairly opened with the heavy artillery of lecture and sermon hither and yon over the field; it must be followed up with a hail of rifle balls and a charge of the bayonet brigade on the reading minds of America. Lectures have been given to scores or hundreds in a town once or twice in a decade; they must be sent broadcast to thousands and hundred-thousands all over the land every week, and eventually every day. There are hundreds of thousands of persons who are really anti-secretists in the United States alone whose names are not on the *Cynosure* list; but suppose that of even its less than 4,000 subscribers every one should come to a just appreciation of the press as a means of reform and to a righteous determination before God to give and labor to the limit of his ability for the extension of its influence; what would be the result? Suppose that the friends of reform in every neighborhood should parcel off the territory and see that every household was faithfully solicited to subscribe? Suppose that they should agree to take pay from poor persons in labor or produce, if necessary, or themselves should send the paper free for a year to some who would promise to read it but would not subscribe for it; or that they should devote a portion of their income annually to sending it to friends who were entangled in the lodge? Suppose they should make it a point to keep tracts on hand and use them, and to recommend the books of the reform at every opportunity? Suppose that earnest prayer were made to God daily for the work of the press? Suppose that they made a religious duty of such preaching work as this, *as it really is*, and that it was continued for only one year; what, under God, would be the result? If the circulation of reform books and tracts was not quadrupled, and the *Cynosure* did not have twenty thousand subscribers, with one hundred thousand minds directly reached and moulded by its truth, it would be a thing unheard-of in the relation of cause to effect. In three years of such work the *Cynosure* alone would influence directly more minds than the lodge, and American paganism would be practically dead! Could any other agency accomplish such results? Is not this indeed, then, the one thing above others which the American Reform movement needs? The scattered few have been astir in this work; hundreds and thousands must gird themselves and go forth to labor ere we attain success. A few thousands now take the *Cynosure;* when it is scattered like leaves from the whirlwind through 50,000,000 of people every week we may know that the doom of secrecy is at hand and the powers of lodge darkness are staggering under their death blow!

This time is coming. For nearly six thousand years the mighty power of steam lay idle in the laboratory of nature and the world plodded on without it. A little while ago the giant was found; and now the earth jars with the throbs of engines in the service of man. So the tremendous work that can be done through the press is not yet by the people of God fully realized. Satan discovered it long ago, and earth and sea have felt a tremor at the violence of his onset upon Zion, at its continued duration and his seeming daily triumphs. Yet we *know* that this is not to be the end; that, as Lowell has nobly written, though now we may see

"Truth forever on the scaffold, Wrong forever on the throne,
Yet—that scaffold sways the future, and, behind the dim Unknown,
Standeth God within the shadow, keeping watch above his own;"

and from that shadow, reaching away back to Palestine, comes the prophetic voice of Divinity, saying: "*Fear not, little flock, it is your Father's good pleasure to give you the kingdom!*" And we look forward to the time when this mightiest of God-given agencies for bringing that kingdom shall be appreciated and used; when men shall refuse to patronize an impure journal as they would refuse a covenant with death and an open agreement with hell; when they shall realize the transcendent importance of aiding the circulation of the Christian reform press, and when to the press shall be given the ability to make its power *felt* in all its semi-omnipotence. Year by year this day is approaching; year by year, in the providence of God, the time is coming when the Almighty can look down upon a nobly purified press, whose myriads of white-winged messengers go forth on errands of peace and righteousness alone; when the penning of every line, the click of every type, the rattle of every printing-press and the whir-r-r of every engine shall be but the ticks and turnings of the great timepiece of the ages that marks the progress of the Redeemer's kingdom, and whose final stroke of midnight twelve shall usher out a divided world. *But this work* MUST *be accomplished by human agency and through the friends of reform.* Our own self-interest; our love for Christ and his work; the wants of society; the needs of moral reform; the necessities of a race unsaved by its blind guides, and the command of Christ, all call for earnest, concentrated, simultaneous, enthusiastic effort to multiply an hundred-fold the circulation and power of the truly Christian reform press. Could any array of motives be stronger? Could there be greater incentives to the work? Then shall it not be accomplished? Shall not one result of this hour's consideration be a consecration to God by many of time and means to help in wresting this two-edged weapon from the hands of Satan and in wielding it "*Christo et Regno Ejus*"—for Christ and his kingdom—that kingdom of which we are loyal subjects, for which we have promised to labor, to which our hearts' allegiance and love is plighted, and in which those shall one day "shine as the stars forever and ever" who have "turned many to righteousness" through the power of truth? May God grant it, for his Name's sake!

How to Use the Anti-masonic Library.

1. Let the library, tracts and copies of the *Cynosure* for circulation, be kept at some private house where some member of the family can act as librarian.

2. Provide a memorandum book in which to keep a register of the date, name of the drawer of books and number of the book.

3. Let books be retained two weeks and be renewed for the same period. If necessary to secure the prompt return of books, impose a fine of two cents a day on each volume not returned according to rule. The fines will help to buy new books for the library or get a bookcase.

Let the books be numbered and covered with strong paper.

Organize for Victory!

HOW TO DO IT.

1. Have notice read in churches and published in the local paper, or circulate a call privately for a meeting to be held in some church, school-house, store, private dwelling, shop or barn.

2. When assembled elect a chairman and secretary, open with prayer, and carry out a programme like the following:

(*a*) Have a report of the National Association at Galesburg given by a delegate or read from the *Cynosure*, together with a statement of the offer of the $12 Anti-masonic library of sixteen volumes and the *Christian Cynosure* for a year for $6.00, to the first 100 persons who send in their orders with $6.00 each, a friend having paid half the cost of these 100 libraries.

(*b*) Raise the fund for this library on the spot if possible, by contributions and by a small membership fee paid in advance.

(*c*) Organize an American club.

First, read the American platform.

Second, adopt a resolution like the following: Resolved that we hereby organize as American citizens to carry out in political action the principles of the American platform.

Third, elect officers for the club—president, vice-presidents, secretary and treasurer, of whom three shall be chosen an executive committee for future meetings, speakers, room for library, circulating literature, etc.

Fourth, resolve to ratify and heartily endorse the nomination of Jonathan Blanchard for President and John A. Conant for Vice-president of the United States in 1884, made at the National Mass Convention held at Galesburg, Illinois, December 2, 1881.

CALL FOR MEETING OF REFORMERS.

The undersigned, believing that secret societies are a social, religious and political evil, hereby join in a call to friends who are like-minded to meet with them at_____

On_____

to hear a report from the thirteenth Annual Convention of the National Christian Association, and the political meeting held in connection therewith, at Galesburg, December 1 and 2, 1881, and to discuss, and, if approved, adopt measures to effectually carry out the plans and objects suggested by the report of these meetings.

(Signed,)

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—JESUS CHRIST.

EZRA A. COOK, PUBLISHER, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, DECEMBER 15, 1881.

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Topics of the Time.

Mr. Plumb in his address at the Galesburg political meeting, printed on another page, prophesied that Virginia would yet erect a monument to John Brown. Already there is a proposition to erect his statue on one of the public reservations which border on Pennsylvania Avenue in Washington, and before the generation to which he belonged shall have passed away the State that hung him in ignominy may be dedicating a memorial to him as a patriot, hero and saint.

The President's message was read last week with more than ordinary interest, arising largely from the peculiar circumstances of the national executive. The document opens with a short but eloquent paragraph referring to the death of Garfield as a manifestation of God's will as mysterious, as in other respects our national condition marks his favor. The presentation of other topics in much greater number than ordinary gives this message a business-like appearance seldom before realized, and marks Mr. Arthur's industry in mastering the details of his great office. On the Monroe doctrine in its relation to the Isthmus canal the message reaffirms the position of Mr. Garfield. The report of the Secretary of the Treasury recommending a check upon the silver coinage is approved, and this part of the message is received with unfavorable criticism, especially at the West where the new dollar and a large silver coinage was popular from the first. The Indian affairs have due attention and the recommendations of the President are in the same line with the reform begun by the Hayes' administration and generally demanded by our best informed people. Three points are especially urged: To bring the Indian within the protection of the law, to make him a land owner, and to educate his children. In regard to the polygamy business in Utah, it is the judgment of the President that the system should be opposed by Congress and the executive with all the power which can legally be used for its destruction. The enormous demands of the pension department which now asks $235,000,000 is a warning to avoid such projects in the future and suggests the need of special action to prevent fraud. Measures for civil service reform occupy a large space. Mr. Arthur refers to his letter accepting the nomination for Vice-president, and gives notice that he shall be governed by the principles there laid down. He discusses at length the English system of appointments for life and a pension, and urges the appointment of a board of examiners as a relief from the army of office beggars.

The Guiteau trial drags slowly along. It is the intention of his lawyer and brother-in-law, Scoville, to gain all the time he can, hoping that apathy may take the place of just indignation in the popular mind. The assassin was himself for several days examined as a witness, and nearly or quite overthrew the assumption of his insanity. If any doubt remained, the testimony brought in last week by the government swept it away. It is in evidence that insanity is not hereditary in the Guiteau family, but that in the prisoner a general meanness and unrestrained baseness has become second nature. The experts in insanity are united in their testimony that he is fully accountable so far as mental capacity is concerned. In view of all evidence the the prolongation of the case, with its daily exhibitions of buffoonery and shamelessness on the part of Guiteau and the judicial weakness on the part of Judge Cox, is becoming an outrage upon the national sympathy and honor. It is no wonder that even the Nihilists of Russia repudiate such a wretch as the assassin is proven to be.

The choice of Mr. Keifer of Ohio last week for Speaker of the House of Representatives marks the return of the Republicans to power in that body after six years. Their majority however is secured only by the help of Independents and Greenbackers. Miss F. E. Willard gives him a bad character on the prohibition question. Last winter, when the members of the Prohibition Alliance met in Columbus, Ohio, to urge the adoption of the "Local Option Bill," a member of the Legislature (when Mr. Keifer was presiding) asked that his home pastor be invited to open the session with prayer. Keifer asked if the reverend gentleman was a delegate to the late temperance convention, and on being answered in the affirmative, said that no delegate to that convention could be asked to pray with his permission.

Whether it was one life like Lincoln's, or hundreds, as at Richmond and Brooklyn, the greatest disasters that have visited communities with terrible fatality have been connected with theaters. It is but a few years —families have hardly yet put off their mourning -- since hundreds perished by the burning of a Brooklyn theater; and now the capital of Austria mourns a holocaust of victims offered at the shrine of the goddess of Pleasure. The burning of the theater in Vienna, indeed, promises to surpass any previous disaster of this kind in dreadful fatality. The disaster came Thursday evening and on Saturday the number of victims was yet unknown. The lists published five hundred and eighty victims, but it is officially reported that the missing number nearly one thousand (917). Every device of modern art for the safety of these places of popular but questionable amusement seems to fail in the moment of danger, and the question naturally is forced upon us whether Death does not linger about these places where he is often depicted in mock tragedy and where the excitement of passion prepares him many victims.

STAND FOR THE RIGHT.

Be firm, be bold, be strong, be true,
"And dare to stand alone;"
Strive for the right, whate'er you do,
Though helper there may be none.

Nay—bend not to the swelling surge
Of fashion's sneer and wrong;
'Twill bear thee on to ruin's verge,
With current wild and strong.

Stand for the right: though falsehood rail,
And proud lips coldly sneer;
A poisoned arrow cannot wound
A conscience pure and clear.

Stand for the right, and with clean hands
Exalt the truth on high;
Thou'lt find warm, sympathizing hearts
Among the passers by.

Stand for the right; proclaim it loud,
Thou'lt find an answering tone
In honest hearts, and then no more
Be doomed to stand alone.

—Selected.

OUR HOPE NOT IN HUMAN NATURE.

BY L D BRYANT.

Many avow an exalted opinion of the natural excellence of human nature. This opinion, erroneous as it is, is the result of a partial knowledge of the history of chosen nations that have attained to foremost places in civilization. The truth is, there is little in depraved human nature worthy the admiration of an enlightened man. He may, indeed, find in rude and savage tribes single traits that may well be praised. He may find among a cultivated people, in ages previous to the Christian era, something that may excite his emulation. If such an one remembers the wisdom and patience of Socrates; if his bosom warms with the valor of Leonidas and the loyalty of Regulus; if he dwells with affectionate gratitude upon the sweet and tender humanity of Pocahontas, he remembers the wrongs associated with their names. Their enemies, opponents and detractors, not less than themselves, were human.

To the influence of the life and doctrine of Christ, is owing all that makes men capable of improvement and worthy of happiness. Christianity, if it has not prevented all crime, has promoted all virtue. Imbued with its spirit, men of all ages shall speak with reverence of the pious fortitude of Latimer and Lovejoy, and behold the dagger of Ravaillac and the bullet of Booth in all their appalling horror. Without light, darkness would not be known. Without the Gospel, many acts regarded as criminal would be held up for imitation or warning as they were successful or otherwise; the butchers of St. Bartholomew and Glencoe would be the agents of

laudable ambition, and Guiteau and Gale would each be admired until Tyranny should successfully call for a harder heart, a meaner spirit and a stronger hand. Unsparingly exposing evil, Christianity contends against it in divers ways with varying success. Sometimes it wrests from power an Edict of Nantes; sometimes it counterbalances the evils of war with the results of Lutzen and of Marston. Who ever admires the heroes of ancient history, may well admit that the virtues of the greatest among them, under the influence of the Bible, shine with a deeper lustre in the pages of Newton, Milton and Edwards; in the achievements of Gustavus; in the disinterested patriotism of Hampden and of Adams.

Recent events ought to convince us that we have, in human nature, no security for our religion or our liberties. Mobs, conspiracies, Sunday excursions, slander of the good and true, are a few of the indications of decay that lead us to inquire, not whether human nature will purify itself, but whether when Christ cometh he shall find faith on the earth; not whether we shall plant the banner of civilization on every meridian and dispense her blessings from pole to pole, but whether we can long maintain a national existence; whether we can escape the wrath of an avenging God. The recent assassination of the President and the assault of the champion coward of Iowa upon Elder D. P. Rathbun, compel the inquiry whether our personal rights have not become the sport of ambition and lodgery. At a time when every corner has its lodge and every lodge may have its assassin, we are moved to trust in God alone. We thank him for what is good and earnestly implore his aid against the evil. We may well tremble for the institutions of our land when we reflect that the worst possible elements are under lodge control.

A Scrap of History.

The real origin of the order, as we have it now, appears to date from about the beginning of the eighteenth century; while an extinct organization which furnished the motive for Freemasonry, though having no immediate connection with it, is some three or four centuries older. It has been indisputably proved that the institution of Freemasons took its rise in the guild of operative masons which under the name of the "Fraternity of Masons" was formed by the architect and workmen employed from the thirteenth to the fourteenth century in the building of Strasburg Cathedral. The flower and pick of the profession were engaged upon this masterly edifice, and they were naturally desirous of perpetuating the secret of such good work just as the *Comedie Francaise* preserves the traditions of the art of perfect acting. Their example was followed by other groups of masons throughout Germany, and all these different lodges were, some twenty years after the completion of the tower of Strasburg, merged into one association. Their act of Uniformity was drawn up in 1459, and ratified by the Emperor Maximilian thirty years later by an imperial diploma. They adopted the instruments of the craft—the square, level and compass—as their emblems, and had a secret password, "Liberty," which in itself gives a clue to the ulterior aims of the society. The Fraternity of Masons lasted until 1707, when it was authoritatively abolished by the Imperial Diet.

These are simple facts about the origin of the society, or rather of the society whose constitution served as a model for the more recent association which has taken its name. It is essentially a European institution, has no claim to a remote antiquity, and has not the slightest immediate connection with the East or the least pretensions to antiquity. —*Saturday Review, London.*

At Night.—It is night now; and here is home. Gathered under the quiet roof, elders and children lie alike at rest. In the midst of a great peace and calm, the stars look out from the heavens. The silence is peopled with the past; sorrowful remorses for sins and shortcomings, memories of passionate joys and griefs rise out of their graves, both now alike calm and sad. Eyes, as I shut mine, look at me that have long since ceased to shine. The town and the landscape sleep under the starlight, wreathed in the autumn mists. Twinkling among the houses, a light keeps watch here and there, in what may be a sick chamber or two. The clock tolls sweetly in the silent air. Here is night and rest. An awful sense of thanks makes the heart swell, and the head bow, and I pass to my room through the sleeping house, and feel as though a hushed blessing were upon it.—*Thackeray.*

Meekness is love at school—love at the Saviour's school. It is Christian lowlihood. It is a disciple learning to know himself; learning to fear and distrust and abhor himself. It is the disciple practicing the sweet but self-emptying lesson of putting on the Lord Jesus, and finding all his righteousness in that righteous other. It is the disciple learning the defects of his own character, and taking from hostile as well as friendly monitors. It is the disciple praying and watching for the improvement of his talents, the mellowing of his temper, and the amelioration of his character. It is the living Christian at the Saviour's feet, learning of him who is meek and lowly, and finding rest for his own soul.—*Dr. James Hamilton.*

The true way to advance another's virtue is to follow it, and the best means to cry down another's vice is to decline it.— *Quarles.*

The Secret Orders and the Colored Race.

PAPER PREPARED BY REV JOHN G FEE, OF BEREA COLLEGE, KY., FOR THE NATIONAL CONVENTION AT GALESBURG.

To the Members of the National Christian Association in Convention assembled at Galesburg, Ill.—Dear Brethren:—Nothing but the pressure of other duties hinders me from meeting with you in person. I want to assure you of my deepest sympathy in your work of opposition to secret, oath-bound, affiliated societies, such as the Freemasons and Oddfellows.

I regard these societies as conspiracies against all true benevolence, against society, against government, against the religion of Christ, against his poor; as I will show.

I regard such as conspiracies against all true benevolence, because, while feigning benevolence, they reject the very objects of benevolence, "the halt, the lame, the blind, the poor," all who have not a "visible means of support;" and they accept only those "hale and sound in physical conformation"—such as can take care of themselves. The amount given to the sick and to orphans is not a third part of what is paid into the coffers of these orders. The effect of such an exhibit before society is evil and only evil, for it fosters in the uninstructed the initial principle of all wrong, selfishness.

I regard such societies as conspiracies against society, because the members are taught and sworn to promote the interests of another class—as expressed in the Royal Arch degree: "I will promote a Royal Arch Mason's political preferment in preference to another of equal qualification—will assist a Royal Arch Mason when in any difficulty and espouse his cause so far as to extricate him from the same, if in my power, whether he be *right or wrong.*

Orders that thus secretly give undue advantage over another class and knowingly and purposely conceal the most atrocious crimes, cannot but be conspiracies against society. Ku-Klux cruelty and lawlessness are but the legitimate fruit of such teaching and such practice.

Such orders are conspiracies against government, because they are organized clans within a government, executing penalties without "due process of law;" and in the fact that the wicked and barbarous oaths administered in these orders are *extra-judicial.* They are not administered by a civil officer—one clothed with judicial authority. The oaths are profane, because they trifle with the name of Jehovah. The oaths are wicked, because they bind men to do things which to them are wholly unknown. Such profanity and trifling with the forms of government ought, not only not to have the support of loyal men, but be at once suppressed by the government.

These orders are conspiracies against the religion of Christ, the religion of the Bible. While they claim to be a religion, they reject, as seen in the Royal Arch degree, the name of Christ. Here he is "disallowed of men." Such a system is emphatically anti-Christ. These orders do more; they repudiate the Bible itself. True, they carry it in their processions, and so they would the Koran if in Mohammedan countries. It is also true that Masons and like orders introduce into their ceremonies the altar, the laver, and the burning bush, but it is only to prostitute these to silly purposes.

Masons boldly say, "Masonry has nothing whatever to do with the Bible. It is not founded on the Bible. If it was it would not be Masonry, it would be something else." The Grand Lodge of Pennsylvania says: "As Masons we only pursue the universal religion, or the religion of nature.' Mackey says: 'The religion of Masonry is pure Theism." You may believe there is a God but bring in no notions about Christ, or a revelation. A Jew or Deist would object.

This is not all. Masonry teaches that the symbols of Masonry show the way of salvation, and the performance of the work of Masonry fits for heaven. The Entered Apprentice is thus instructed: "The common gavel is an instrument made use of by operative masons to break off the corners of rough stones the better to fit them for the builder's use; but we as Free and Accepted Masons use it for the more noble and glorious purpose of divesting our hearts and consciences of all the vices and superfluities of life, thereby fitting our minds as lively stones for that spiritual building, that house not made with hands, eternal in the heavens." This is avowed salvation by the common gavel and not by the grace of Christ. Such teachings are as silly as they are impious. Washington spoke too favorably of Masonry when he called it "child's play." It is horrid impiety—yea, blasphemy. Sickels, referring to the first three degrees of Masonry says: "Nor can we conceive that anything can be suggested more which the soul of man requires."

The baleful tendency of such teaching, so far as it can be believed, is to cause men to repudiate a revelation from God, reject the life and teachings of Christ, the sanctifying power of the Holy Spirit, and rely upon silly forms and works as a religion and means of salvation. Thousands of silly ones are infatuated with the ceremonies and avow it "good enough religion for them;" and many say "better than the Bible."

I do not believe Satan has in this country a more effective means of luring and cheating souls than these secret, oath-bound fraternities; and no class of people are suffering more

under this delusion than the colored people of the South. They are an impressible people, love show and display. This passion sanctified may be turned to good account. They are lovers of worship. That which has only the semblance of religion is readily received by the credulous and undiscerning. Now add to these elements of their character their poverty and proscribed condition, and you can readily see how a receptive, trusting, poverty-stricken people may be lured into that which may seem to provide for them in sickness and care for them when dead. These unsuspecting victims do not see that this show of benevolence is managed by the artful and the vicious, who spend two-thirds of the sums received for other than benevolent purposes. They do not see that in their very choice they have emasculated their own manhood by giving up the noble virtue of providing for themselves through persevering industry and economy.

I have in my possession a letter addressed to me by a friend now residing in Louisville, Kentucky, a native of the State, colored, a Christian gentleman, a graduate of one of the colleges of Kentucky. His words are so pertinent I will insert a portion of them. Speaking of secret societies in that city he says, "They not only occasion their members to rob their families of a support, but hinder the accumulation of property essential to place a poor people upon a solid basis, and they do this by fostering the idea that the orders are the extent of their ability to provide for future contingencies—sickness and death. Thus these orders foster indolence and paralyze all thrift and enterprise. The result must be to the colored people in the future, just what it has been in the past—leave them a race of dependent beggars, and slaves to those around them, and must ever be a stamp of degradation upon the negro.

"I see no way out of this condition but by the ownership of property, which opens the way to all kinds of business and enterprise. To this all secret orders among the colored people are an obstacle.

"There is no telling how much money they do consume, but it is a positive fact that those who aspire to the highest positions in the orders (and there is kept up a constant rivalry in this direction) use up nearly every dollar they make in taking degrees, which are in addition to monthly dues which run from fifty cents up. Their degrees cost from ten to thirty dollars, and to this add an expensive uniform, often going up to one hundred dollars. A poor people cannot afford thus to waste their scanty earnings.

"Two influences are brought to bear upon them to constrain them to thus part with their money. First, the influence of those interested in these orders, together with their own disposition not to be outrivaled by their neighbors. Second, their dependent and proscribed condition. The societies do not so much use the influence of the craft to trample outsiders as they do in promoting their fellows over others in cases where there is a contest for place. They want to show the advantage of the order."

Thus colored men are induced to do just what scores of white men did in time of the late war—join the abhorrent thing, accept the horse leech, for the sake of promotion and protection. This brother adds:

"These secret orders hold that the order is higher than the church; that the church is of secondary importance. The church members connected with these secret orders will pay their society dues and let the church starve. Three-fourths of the money of church members belonging to these secret orders go to the order and one-fourth to the church. The halls of the secret orders are going up while in the same place the churches are going down for want of support. The people are truly crazy on the subject of societies."

Another colored man, an intelligent Christian gentleman, a minister of the Gospel and whose residence is in Lexington, Kentucky, gives to me a similar statement. He says:

"About three-fourths of the adult colored people in this city are in some one of the secret orders. Oddfellows are largely in the ascendency."

Again he says:

"There is a wonderful disparity between the contributions to these societies and the churches; the societies get the lion's share—in other words religion receives about one-fifth of the time, money and brains of the colored people, professedly Christian."

I want to say, great and crying as is the evil of intemperance, I do not believe it is so deceptive, wasteful and ruinous to the church of Christ as lodgery—secret oath-bound societies.

The two instances referred to give a glimpse of the fearful havoc of these orders upon the time, energy and means of this poor people. In the city of Louisville with a colored population of thirty-two thousand, as given by my friend, there are, as seen in the bulletin of Nov. 12, no less than one hundred and seventeen societies. Six of these are juvenile and fourteen miscellaneous. The rest are secret and these will average as my correspondent informs me, more than one hundred members to each lodge. More than $75,000 has already been absorbed in that one city by initiation fees; more than $5,000 annually in monthly dues; other thousands in advancing degrees and frivolous regalia. These thousands filched from a poor and deluded people are not the greatest calamity. The misguided judgment of an uneducated people, the enervated life of a misguided youth, the delusive hopes of a false religion, and the neglected church of the living Christ, are far greater calamities, felt for time and eternity.

We need good men like Bro. Hinman, who shall go as angels of light to those sitting in the "valley and shadow of death." These colored people are in many respects a most hopeful people. They are receptive, trusting, lovers of song and worship—have command of language and great buoyancy of spirit. These elements of character, sanctified will be powers in the kingdom of Christ. The Christian people of this nation should speedily rescue this people from the fell destroyer.

We need good schools, seminaries of learning, where young men and young women will be shown the silliness and wickedness of lodgery, and be so trained as to be able to expose its false claims and evil tendencies. The evangelist will die, but the schools will be perennial, We need churches, associated followers of Him who "ever spake openly in the temple and in secret said nothing"—churches that will let their light shine and "have no fellowship with the unfruitful works of darkness." More, we need a National Missionary Association that will sustain these evangelists, schools and churches.

To this end we must have an association that will be the organ of the Christian *people*, and not the organ of any one sect. *The sects are afraid of reforms*; and so are the mission boards which are the organs of these sects. We all saw this painfully exhibited in the days of slavery. So now in this age of secretism. We have a painful exhibit of this in the late meeting of the American Missionary Association, when the business committee was afraid to present a carefully prepared resolution against secretism, for fear it would "*alienate Masonic money!*"

The blessed Lord give us grace to endure and to be faithful watchmen on Zion's walls. JOHN G. FEE.

Berea, Ky , Nov 26, 1881.

ANTI SECRECY IN THE UNITED BRETHREN CHURCH.

PAPER PREPARED FOR THE CONVENTION BY PROF. W. O TOBEY.

If there is need of any apology for reviewing the history of the anti-secrecy question in the United Brethren church, on this or any other occasion, the statement of three things will constitute the apology:

1. This church has always been, in one hundred years, anti-secrecy.

2. It has been a great factor in the anti-secrecy struggle.

3. There is danger that this important division of the army will be demoralized, if not entirely routed and defeated.

The church of the United Brethren in Christ celebrated its centennial a few years ago. It now numbers 160 000 members. Its meeting houses dot the country from Baltimore to San Francisco. Its preachers are active in saving the lost, and in extending the denominational bounds. It has a mission in Germany and a very prosperous conference in Western Africa. It has colleges and a theological seminary, a publishing house, numbers of papers, and every other known means of promoting its evangelical and reformatory work. It has thousands in glory, saved in the blood of the Lamb, and thousands on the way.

This church is of purely American origin, and its government has the genius of republicanism throughout. Purely orthodox and evangelical in its doctrine, it has never been an apologist for any popular evil. It was early in the field for prohibition, and never allowed its members to manufacture, sell, or drink alcoholic liquors. With regard to slavery and organized secrecy, it has always coupled them as twin evils, saying in its very constitution: "There shall be no connection with secret combinations, nor shall involuntary servitude be tolerated in any way." This constitution was adopted in 1841. But Rev. H. G. Spayth, the earliest, and a very reliable historian of the U. B. church says: "From the very commencement the United Brethren in Christ discountenanced secret societies, and refused to receive members of such societies, however unexceptionable in other respects." Also another one of the fathers of the church says: "Anti-masonic principles in our church are coeval with her existence."

As early as 1826 the character of several preachers was arrested for becoming members of the the Masonic lodge, and they were able to save themselves from expulsion from the church only by promising that they would sever their connection with the lodge. At the same time the Miami conference adopted a paper poviding that if any member should thereafter join a lodge he would thereby expel himself from the church. A circular setting forth this action was sent throughout the entire church. This important and characteristic action was taken a few months before the revelations of Wm. Morgan were heard of. Thus the Anti-masonic position of the United Brethren was not the result of the "Morgan excitement," as some would make us believe. It was a spontaneous action, and would have been, if Morgan had never made his revelations. Yet the righteous position of the church was greatly strengthened by the wonderful events connected with the work and foul murder of Morgan. One of the ministers expelled at that early day said: "I joined the Masonic fraternity for which I was soon expelled from the church. I approved the action, for I soon learned that the oaths and obligations of the order were contrary to God's

word, and anti-Christian in their character."

Another who was persuaded to oin the lodge soon found it the wrong place for a Gospel minister. He says: "I became a backslider in heart, and for a time kept up the form of godliness but did not enjoy the power. Alarmed at the profanity of the initiatory oaths, ashamed of the ridiculous work of the lodge-room, and afraid to confess my error, I stood for a time confounded, unable to decide what to do." The sitting of his conference helped him to decide to quit the lodge; he broke the unholy alliance and was at peace with God. After this he traveled extensively and lectured to crowded houses, exposing the secrets of Masonry, and exhorting his hearers to shun the lodge-room as a place unfit for honest men. At the last conference which he ever attended, with tears he besought his brethren to remain true to the anti-secrecy position of the church.

It is the testimony of the oldest living ministers of the church, that Rev. Wm. Otterbein, the founder of the church, would not admit members of secret societies into his church in Baltimore. It is generally understood that all the fathers of the church were opposed to secret societies as they were to slavery. The sentiment became moulded into the organic law of the church, and to-day we have the legislation which originated in the hearts and minds of the men of God to whose labors the existence of the U. B. church is due. The framers of the constitution employed language with great care, and said, "secret combinations" and "involuntary servitude." Time passed on and the "slavery question" and the "secrecy question" came to the front. The well-guarded language of the fathers covered the ground completely, and the bars have never been let down for the entrance of these evils under any name. It is only by a conspiracy of men in the church and others outside of it, that persons connected with one of these evils have been allowed to enter, and that, of course, by trampling down law.

The earliest books of discipline, even before the constitution was framed, contained legislation against secret societies. In 1829, the General Conference adopted the following rule of discipline:

Resolved, That in no way or in any sense of the word, shall Freemasonry be approved or tolerated in our church; and that should any member of our church who may now be a Freemason, continue to attend the lodge, or as a Freemason attend or take part in their processions; or if any member join the Freemasons, such member by such an act excludes himself from membership in our church.

This action was unanimous and was supported firmly by John McNamar and Aaron Farmer, both seceding Masons and practically acquainted with the inside workings of the lodge. God has honored our position and given us prosperity and many true converts to the faith of his Son, our only Saviour.

But prosperity and success in building up the church brought with it a desire for popularity. For the last twelve or fifteen years, there has been a rising faction among us, growing more and more into a conspiracy to overthrow our anti-secrecy legislation. Soon after the civil war, the spirit of opposition to our position took deep root, and has been waxing bolder and bolder. It seems as if the devils cast out by the downfall of slavery took refuge in our church as well as others and have been tormenting the people of God severely.

In no way could Satan more successfully hurt and weaken the United Brethren church than by driving at its anti-secrecy position. He has several times sought to divide and weaken it by fostering false doctrine. But it was always a failure. He has at last brought us into a condition at which all hell may rejoice and heaven mourn. At the present time whole conferences are acting and living in violation of our secrecy legislation, and not only are members of secret societies taken into the church, but a spirit of ostracism is sharply exercised towards those who bravely stand up in defense of our anti-secrecy position.

The greatest difficulty in the church at present is not that there are so many members of secret societies in it; for notwithstanding the willingness of many preachers to admit them, and their efforts to induce them to come into the church contrary to law, there are not many secretists among us; but the *lodge power* has come into the church and is enthroning the spirit of secrecy. It is just as the country was situated for many years before the war. There were no slaves north of Mason and Dixon's line. But the slave-power ruled and reigned even in Boston and the national capital.

It is not strange that this same deceitful yet defiant spirit has insinuated itself into the United Brethren church, even though there are comparatively few secret society members in the church. Our struggle is with the lodge power rather than with the actual lodge. Notwithstanding the early courageous and uncompromising opposition to the lodge by the fathers of the church, yet we have fallen upon evil times when a conspiracy exists between ministers of the church and lodge men without, which is rapidly intimidating free speech, and placing us on a level with lodge-governed churches.

It is painful to review the history of the pro-secrecy movement in this once spiritual and aggressive church. The march of the lodge spirit having begun, one defense after another gave way before it, till now the constitutional guaranty is threatened, and the lodge opposers in the church are wondering what can be done to save the denomination from the grip of the lodge. It is even claimed by the anti-law party that the last General Conference was a triumph to them. A member of that body having been appointed fraternal delegate to the Evangelical Lutheran Synod which was to meet soon, had the bad taste and unfairness to his church to go before the Lutheran Synod and after attempting to account for the alleged slow growth of the Brethren church by its "radical views on certain moral questions," to say that there was a "happy adjustment of things at the late General Conference," which "indicates furture harmony and peace." The fact is that of late the pro-secrecy members are constantly giving the church away by misrepresenting its history and reflecting upon the fathers and the reformatory work which has been so creditable to the denomination.

While we must regard the moral effect of the last General Conference as unfavorable to the reform, yet there was nothing enacted positively antagonistic to the anti-secrecy law of the church. It is unquestionably the purpose of the conspirators in the church to expunge, at as early a day as possible, the enactments against secrecy. They have succeeded in discouraging agitation, and intimidating the defenders of the constitution and rule. The means used to accomplish this are the usual ones, such as ridicule; cry of fanaticism, extremism and radicalism; assertion of superiority, as being themselves the men of "brains," fairness, gentleness and goodness; proscription wherever possible, and other methods well-known in the Satanic tactics of the war against purity and holiness. It but remains for this faction under the lead of the lodge to overthrow the legislation which has so long been the bulwark of our warfare, and then will be the completion of the work of humiliating, discouraging and debasing one of the noblest reform churches of the present century. Then will there be rejoicing in the chambers of hell, and shame and sorrow among good men and angels. Shall the church which never tolerated a slave-holder, always disallowed the rum traffic, and long fought a good fight against organized secrecy, at last trail its banner in the dust and dishonor its fair escutcheon by surrendering to the anti-Christ of this age, the last great enemy of God and man? Let us all pray that God may thwart the purposes of evil men and seducers who are deceiving and being deceived, and save this church to the cause of reform, and to a pure Christianity.

It is not my desire to bring accusations against the "constituted authorities" of the church, those who have been honored with the administration of the general interests of the denomination; but it is not unfair nor out of place to say that they have been actuated too much by the desire to "hold the church together," as they have been accustomed to say. The fear that the church might fall apart under their administration, has impelled them to conciliate and yield to men who care nothing for the unity of the church, if this unity stands in the way of their schemes and treason. Thus these good men have well nigh lost the church by trying to save it. * * *

The great question is, What can be done to dislodge the secrecy power? The purposes and schemes, the arrogant spirit and reckless ambition of the conspirators being fully known, is there any hope of saving the Brethren church from the lodge? A large number of easy-going, loyal brethren say to this question, "Well, God reigns and all will come out right." In reply I say, "But the devil also reigns. He is the god of this world. It lieth in him, the wicked one. God reigns morally only through his people who are commissioned to destroy the works of the devil. If they do not come up to the help of the Lord, the help of the Lord against the mighty, God does not reign in this world."

This lazy feeling, that God will take care of his interests without our help, reminds me of the Pennsylvania German church member who was asked to assist in paying for lightning-rods to the church, and replied with blunt irreverence, "If Providence wishes to destroy his own house, it is all right with me." So he excused himself from helping the enterprise. But if the church is saved from the clutches of the lodge-demon it will be through some rational, God-approved method, adopted by those in and out of it who are zealous for the honor of Christ.

I have devoted my heart and labors, sacrificed an official position, to do my duty in trying to save the honor and usefulness of my church. I believe a paper devoted to this cause will be a great power in the struggle. The tricks, fallacies, abuses and treason of the chief conspirators must be ferreted out and exposed. Hence I am trying with several other good brethren to establish a paper of respectable size and ability. The lodge has an organ in the church, and it has become the official paper of the Eastern book-rooms established by authority of the late General Conference. The authorities of the church do not rebuke this gross abuse.

I also believe that a persistent effort to agitate in the face of official pleas for "rest" and "peace," will have a good effect, Hence I am seeking to stir up the slumbering energies of the church by personal visitation, organization, praying and speaking wherever any number of brethren can be reached. A few months ago I assisted brethren in good old Pennsylvania to hold a camp-meeting on pure United Brethren principles. It was a glorious meeting. Thirty-five cottages

were occupied by thoroughly loyal families, twenty loyal preachers from three States were present, the subject of secrecy and the state of the church were discussed, and the result was a great awakening on this subject in that part of the church.

I also believe that the prayers and interposition of brethren outside of our church will help greatly, though such friendly aid is sharply resented by even high officials among us. For my part, I welcome the well meant and discriminating criticisms made upon the conduct of men in the church by able defenders of the truth in other spheres of labor. These criticisms are not without effect. A prominent and officious troubler of our Israel while doctoring, or at least fixing up his General Conference speeches for official publication, was heard to remark to a brother of like views, "We must be careful, for Blanchard is after us!" Well said, and long may the veteran warrior live to get after such fellows!

It is painful to see the unfairness and sophistry of the methods and arguments of the ablest even of the anti-law party. Their dealings, whether with men or measures, are characteristic of those who love darkness rather than light. To break down men they use any means that will accomplish their selfish ends; their policy being to give "fanatics back seats;" because, forsooth, they themselves are greedy for front seats. They think the end justifies the means, and the tongue and pen which are paralyzed before the lodge, are swift to set on fire of hell and write in ink of gall if necessary to the end in view. As Dr. Porter in his history of Methodism, when speaking of the persecutions against the Methodist abolitionists by high authority says: "But might was right in those days and always will control where slavery and kindred crimes are in the ascendant."

The sophistry of our lodge apologists is so apparent as to excite both pity and contempt. Their attempts to ridicule the present rule under the constitution, as being "a self-executing law," has had its effect in biasing many of our brethren. But nothing is weaker than such talk. The rule says that any preacher or member who does not sever his connection with secrecy within six months after its passage, shall be regarded as having severed his connection with the church. There is nothing ridiculous, at least nothing unprecedented, in such legislation. When Otterbein entered upon the pastorate of his Baltimore church, he drew up a number of most excellent rules for its government, and in two cases provided that members by violating the rules would exclude themselves from the church. The first law against secret societies passed at a General Conference provides that members joining them will thereby exclude themselves. So much for precedent. As for the reason of the thing, it is clear that a law providing for the exclusion of members is as fair and as efficient as a special decision after a trial. The arguments that our legislation keeps rich men out of the church, prevents us from entering cities, drives good men away from us, and others like these, are too shallow to be considered seriously if they were not convincing to some minds. What with sophistry, lower-plane arguments, defiant boldness, conspiracy, and treachery, the movement is making rapid progress, and already the administration of the church is too feeble to arrest the evil.

The worst indication is that the church is becoming indifferent to its fate. When first the utterances of treason were heard, the sensitive conscience of the church was startled and the demand was for the immediate correction of the tendency to disorderly walking. But as the opposition to our laws has continued, the sentiment of the church has become tainted, till now gravitation has shifted and turned the other way, and the unpopular thing is now to advocate our principles. How a whole denomination of Christians can agree to surrender a vital and distinguishing principle, and that, too, at the dictation of an outside party with a few inside fellows of kindred spirit, is one of the strange things. Such unanimity of sentiment as would be the agreement to sell convictions, principle, and even truth itself, must be the covenant with death and agreement with hell, a refuge of lies, and a covering of falsehood. It cannot be that the United Brethren church will be united in a corrupt abandonment of its reformatory principles. There must yet be a future of purity to a church with so good a record. The spell that has come over it can not be enduring—

"It is but the rest of the fire, from which the air has been taken,
It is but the rest of the sand, when the hour-glass is not shaken,
It is but the rest of the tide between the ebb and the flow,
It is but the rest of the wind between the flaws that blow."

The day for compromise is past, if it ever was. The lodge-power among us desires no compromise. It simply demands submission to its requirements. At the great nullification conventions held at Harrisburg, Pa., and Dayton, O., by the leaders of the movement, it was boldly and correctly declared by their wisest men that a house divided against itself can not stand, and that the United Brethren church will either sustain or entirely abandon its anti-secrecy test. It is the purpose to break down our testimony and leave us without a vestige of strength to oppose the lodge.

We are at the turning point of history and we must have the prayers of God's people everywhere. We are in danger of saint worship, adulation of the living, and worldly conformity, even if we do not fall into the jaws of the lodge. But that the revolutionary faction intend to expunge the last vestige of anti-secrecy legislation there can be no doubt.

It seems to me that the time has come at last when God is trying the U. B. church as he has tried all of his true people. The fact is that though our church has always stood for purity and right, it has never yet been called to pass through the fire, as other reform churches have. We all know the severity of the persecutions against the Waldenses. The Puritans were not only persecuted with sneers and pens dipped in gall, but were compelled to undergo the greatest privations and hardships for their religion. The early English Wesleyans were sneered at by the witlings, pelted and ostracized. The United Brethren in Christ arose in America, the land of freedom and liberty, and we have never undergone the persecutions common to reformers. The testing time, the crucial hour may be approaching, and though on account of the refinement of the day there may not be many Rathbun experiences, yet this very excess of refinement is as hard for many to face as coarse blows and blackguardism. Will our church stand firm in this ordeal? God will have a tried people, though he may delay the crucible. If we as a church will be worthy to enter into the great conflict with anti-Christ "who opposeth and exalteth himself above all that is called God, or that is worshiped," we must stand the trial of our courage which I believe is now being made. May God help us to stand.

The Morgan Monument.

RECEIPTS FOR WEEK ENDING DEC 10.

L. C. Terry, N. Everett, L. D. Stone, L. Bronson, F. G. Niles, Mrs. E. Mathews, Mrs. A. Booth, J. Ginn, T. Brown, 25c. each.

A. Stone, J. L. Scofield, F. Dewitt, H. Pratt, B Devoe, J. S. Mathews, S. T. Cary, W. E. Cary, J. Collins, E. Weeks, G. Ridley, R. Page, W. A. Calkins, 1c. each.

H. Parker, J. Chamberlain, J. Armsby, Mr. Lathrop, H. Devoe, J. T. Rice, W. S. Weed, J. Devoe, J. Ogden, B. Parsons, S. Branard, H. Puffin, G. Thomas, W. N. Perrin, M. E. Perrin, D. J. Clakins, 5c. each.

A. Amsby, R. S. Monroe, 2c each.

C. F. Tupper, B. Sprague, J. A. Weed, A. Ogden, M. Burnell, 10c. each.

H. Puffen, H. L. Niles, 3c. each.

H. A. Slosson, 15c.

W. Slosson, $1 48.

M H. M, $1 00.

J. T. Mathews, T. Ginn, 50c. each.

T. Gibbs, $5.00.

Total, $12.41. Grand Total, $1,250 50.

Thomas Gibbs promised to pay $5.00 towards the Morgan monument fund when it reached $1,000, and $5 00 more when it reached $2,000. His pledge was recorded with others on our books, and he promptly fulfills it, and hopes soon to have the privilege of sending another five dollars. He subscribes himself, "Yours for a good monument."

Political.

The American Party.

POLITICAL MASS MEETING AT GALESBURG—NOMINATIONS FOR 1884.

During the forenoon of Friday, Dec. 2, while the National Convention stood adjourned, the delegates quite generally took part in the discussion of their political duties.

Hon. J. M. Kent of Iowa, was elected chairman, and M. N. Butler of Missouri, and W. O. Tobey of Ohio, secretaries. Before proceeding to business prayer was offered at the suggestion of the chairman.

The position and powers of the meeting were stated as distinct from from the Convention of the N. C. A. which was adjourned till afternoon. The presentation of business was called for, and various suggestions soon took the form of a test motion on the nomination of candidates for President and Vice-President of the United States, to be voted for in 1884.

E. Mathews of Michigan, said that he wanted to vote in this meeting although he was not a naturalized citizen of the United States. He read the American platform which has been before the people for several years.

Joseph Frazier of Iowa, was opposed to the resolution. We must not do this business in too much of a hurry. We should at this meeting take measures to thoroughly organize the American voters, and set the battle in array, and in a year or two can select our candidate with more deliberation. To put forward a candidate without any party organization is to put the cart before the horse.

C. C. Foote of Michigan, believed in immediate action. Our national movement itself is the horse. Let us have him and attend to the cart afterwards.

D. P. Baker of Chicago, believed that this question should be decided without too great haste. We should have thorough discussion and canvass the whole field of our political duties and relations, as well as the men who are the best fitted for the nomination. If negotiations are made with friends in other parts of the country, who are pushing forward the prohibition movement and the religious amendment to the Constitution, we may unite all these related movements to produce a powerful effect. Let the battle go on in the lecture field and with the tracts and books, and then in good time let the nomination be made, but don't let us be too hasty.

E. A. Cook of Chicago, thought we should be in time by improving the present opportunity. Other parties are getting ready and will get the voters pledged. We shall lose nine-tenths of our voters if we don't know soon for whom we are to vote. The arguments are overwhelming in favor of immediate nomination.

Others spoke briefly, among them President J. Blanchard, who said that he had during the past few months been something of a politician, since he had conferred with Rev. T. P. Stevenson of Philadelphia of the Constitutional reform movement, and with Gen. Neal Dow of Maine and Gov. St. John of Kansas, leading temperance agitators. He had asked the two last named whether there was any objection to their being nominated for the votes of the American party. Their reply was friendly, but not favorable in respect to their nomination; yet he believed that a union of the reform vote would be brought about soon and he was ready to offer a resolution nominating John P. St. John, Governor of Kansas, for President, and inviting every lodge and every Freemason in the United States to unite with us in electing St. John, in inaugurating St. John; and we will join them in keeping inauguration day as the only St. John's day fit to be kept by the American people [Great applause]

The speaker reviewed the course of Abolition politics when Birney, Van Buren and Fremont were nominated. He had voted for Phelps and Pomeroy, though as the country was situated he wanted Garfield elected. Always when we have voted the Anti-masonic ticket there have been other important issues so that we wished some other man to be elected. But now the parties are so balanced that from their platforms no one can tell any important difference. Can any one tell me whether the U. S. Senate is Republican or Democratic.

"If any speak for him have I offended."

Miss Frances E. Willard says truly that the old parties are dead and only wait to be buried. Southern brigadierism is knocked in the head. Now is our time. We must move on the devil's works in New York after the Batavia meeting in 1882, for which Secretary Stoddard has planned. I called on Peter Cooper of the great Cooper Institute, and asked if he could not let us have Cooper Union Hall free. He said that it was in the hands of trustees and he could not give its use; but we could have it for $50 per day and he would help pay the expense. When I said, "Then you do not belong to the lodge?" he replied, "I never had any time for such things." It is clear to my mind that we should nominate to-day, ratify in Batavia next year, have a great meeting in New York the year following and elect St. John in '84.

This earnest speech brought a unanimous vote for the resolution, and some of the delegates struck up the doxology as a fitting expression of the spirit of the hour.

After a vote to appoint a committee in which different States should be represented to decide on candidates and platform, it was moved that Hon. Samuel Plumb address the Convention while the chairman was making the selection.

Mr. Plumb, being introduced, said that in the Anti-masonic movement history was repeating itself. When I heard President Blanchard recount the history of the past, of which I was at least a witness, I could but contrast the present movement with the scenes in which I once moved and acted. There is truly a going among the tops of the mulberry trees of which we do well to take heed. When we nominated James G. Birney, the convention was only a small crowd to which the present meeting is a great audience. We cast then only fifty votes in the great Western Reserve district. The men of those days struggled nobly. They had to "bite at the bare hook of faith;" and such faith and zeal we need now. We have no assurance of success except in that one thing. The cause is lost to humanity if we have not the faith that shall carry us through. We shall be but a feeble host, easily wiped out, if we have not that trust. I began when very young to be known as a radical and abolitionist. God made me a defender of reform principles and thereby I grew, until I came to be known as one who helped keep the abolition societies *plumb* [laughter]. The point to be made clear is that we are come to another crisis as men opposed to craft and ungodliness. We have great things at stake. First are the interests of our own being, but beyond and of far more consequence is it that we adjust ourselves to the divine law, and have respect to the principles of eternal truth. Hardly one minister or leader in the church in a dozen believes with us on these questions. These brethren may be just as good as I, but God has not put them where they apprehend the nature of the lodges. They go quietly along, without worry. They pay their minister, as if it were to pay their train fare and then go to sleep. I pity the great mass of these my brethren trusting everything to their pilots; and these pilots are wily men who want to keep the people obedient and quiet, until they can appropriate the churches and swallow up the land. Political parties are of the same stripe. I have been with them from the town meeting to Washington and know the leaders, and I must warn you to beware of men who do not fear God. How many are flattered by such politicians out of their principles. I have slept many a night with Joshua R. Giddings in Washington, and have been intimately acquainted with many others of whom I can say with sorrow that they were by their political life and associations cheated out of the best element of their characters. What makes the churches and ministers after gathering about President Blanchard for years then turn and reject him? The men who have despitefully used him, have done so because he has not forgotten to fear God and will not give up his principles to please Pharisaical leaders. What made Garfield a mighty man? He had a godly mother, and he so held on to his love for her that he did not lose his fear of God. I knew him well and though he got into the lodge for a night and a day he then fled from them. Do not flatter reformers or reformed men that they can get along without fearing God. I have seen in the abolition days State conventions divided into a dozen prayer circles, but I have seen these conventions turn away from the fear of God and their work perished. Let us hold to our faith in God and the children of the men who now cast us out and oppose us will learn to bless our memories. Virginia will yet build a monument to old John Brown. You are only repeating the abolition reform. You must get into the place where God can use you and be faithful in it. I went to the national anti-slavery convention in Albany and was made vice-president for Ohio because I was the only one from that State. At the Buffalo Convention we had Salmon P. Chase to lead us, yet it was not so great a meeting as this. You need to realize that you have numbers enough for God to use; and you must learn to make some sacrifices. Take from your pockets and put the money where it will draw interest for God. I have learned that the way to be blessed is to give something. Don't be afraid to part with your possessions. Don't save so much as to spoil your children. God has blessed me with considerable means; I hope to have grace given me to part with my property. Lewis Tappan hoped to live by the grace of God to die a poor man. He was enjoying an income of $100,000 a year, but he died worth only about $5,000. I expect to see a consolidation of our reformers and reform interests so that all Christian reforms shall run together. Then we can vote for St. John and elect him. Thank you for this opportunity of addressing you, and may God bless you and your work.

The committee on candidates and platform was thus announced:

Iowa—J. N. Norris, John Dorcas, Samuel Smith.

Wis.—M. R. Britten.

Mo.—M. N. Butler, M. F. Needles.

Mass.—E. D. Bailey.

Ill.—Samuel Plumb, D. P. Baker, S. G. Holyoke.

Ky.—J. F. Browne.

Ohio—W. C. Tobey.

Neb.—E. B. Graham.

Kans.—P. S. Feemster.

Mich.—C. C. Foote, E. Mathews.

While the committee was in consultation the convention took a recess. Their report unanimously recommended as candidate for President of the United States, Jonathan Blanchard of Illinois, and for Vice-President John A. Conant of Connecticut; and the re-adoption of the American platform as it now stands.

The report was adopted unanimously.

The chair appointed C. C. Foote, E. D. Bailey and J. N. Norris a committee to inform the candidates of the action of the convention, and it was voted to recommend to the business committee of the National Convention that an address be heard from President Blanchard at 3 P. M.

After voting that the reading of the American platform be secured in all the churches of the land as far as possible, and that the chair appoint and announce a central committee in the near future, the political mass convention adjourned.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electo ral colleges, and a direct vote for Presi dent and Vice-president of the United States.

Our Mail.

S. Bradshaw, Grand Ledge, Mich.:

"I expect to lecture some this winter and may want more books. I am taking every opportunity to circulate the tracts you sent me."

H. S. Jones, Gardner, Kansas:

"We have a great many anti-secret men here and some that are doing good work in the way of circulating anti-secret literature. We have some that have been Masons, they know the evils of the society. We were considerably disappointed to learn that the exposition of Masonry at Olathe was postponed. We stand ready, at any time, to do all in our power."

Elder W. Plant, Whitewater, Wisconsin, writes:

"I find that secret societies are one of the greatest obstacle I have to contend with in trying to get sinners saved."

Wm. B. Walthall, Quaker Hill, Ind.:

"I desire to encourage every good work and word. The blessing of heaven does and will attend your reform work, in which I fully unite, and I pray that God will grant wisdom, strength and means to carry it on to the honor and glory of his own great name. I have long stood in opposition to the lodge; in 1848 I stood at the gate of our grave yard as a Masonic procession approached with the remains of one of their members, (a neighbor who had requested to be buried there); his family were promptly informed that i-

the Masons would consent to the order of Friends at the graveyard, his request would be granted. I told the leader of the procession what information had been given to the family of the deceased, and that our order must be observed. They would not yield, nor did the gate open, and their displeasure has since been felt."

C. E. Joslin, Waitsfield, Vt.:

"I am sorry to say many Christians are ignorant of the wickedness and debasing influence of these organizations (secret societies) because they will not read publications in regard to them."

S. Cranston, Sr., Raymond, Ohio, aged 88 years, writes:

"I am a strong friend of the reform party."

Mrs. Susannah G. Reed, N. Hannibal, N. Y., sends the renewal of her subscription, with a contribution for the mission work, and writes:

"As it is a day set apart to give thanks to our Heavenly Father for blessings received, I improve it by sending one dollar for the Free Missionaries to the freedmen and ignorant whites, for we read, 'It is more blessed to give than to receive.'"

W. M. Bowker, Herrickville, Pa., sends money for the monument fund and Cynosure, and adds: "Praise the Lord, we are gaining ground."

Mrs. L. Wren, writes of the Cynosure: "Some of our neighbors like to read it, but they dare not take it, so they borrow ours; and in that way we are gaining friends to the anti-secrecy cause."

There is a "golden mean" in the matter of lending papers, as in other things. Where possible, borrowers should become ndependent of their neighbors' purses by paying for their own papers. And truth which costs something is more apt to make an impression than that which does not."

From Mrs. A. E. Jenks, Cheshire, Massachusetts:

"I still plead at the throne of Grace for the noble veterans who are doing so much in the best of causes in laboring to pull down Satan's kingdom and build up that of Christ."

Mr. P. R. Moore, Newhampton, Iowa, writes that he voted the American ticket alone in his precinct at the late election. We read in God's Word that "except a corn of wheat fall into the ground and die it abideth alone." So, in a manner, it is with these votes. They seem to fall into the ballot box and die, because they are alone; but because they are cast for God's truth we believe they shall have a resurrection and a growth into millions of other ballots for the truth.

Home and Farm.

Household Hints.

A drop of oil will make a wood tick let go his grip.

The luster of morocco leather is restored by varnishing with white of egg.

Kerosene oil rubbed on a stove will keep it from rusting through the summer.

If your hat is badly sunburned, soak it in sour milk a few days. That will bleach it.

Mix a little carbonate of soda with the water in which flowers are immersed and it will preserve them for a fortnight.

The *New York Herald* says: "Stone cherries and put sugar on them, allowing them to remain over night. In the morning they will have a delicious flavor."

The mica windows of coal stoves can be easily cleaned with a soft cloth dipped in vinegar and water.

A tablespoonful of black pepper put into the first water in which gray and buff linens are washed will keep them from spotting. There is no objection to it and it softens the water like soda.

Common soda is excellent for scouring tin, as it will not scratch the tin and will make it look like new. Apply with a piece of moistened newspaper and polish with a dry piece. Wood ashes are a good substitute.

Take a new flower pot, wash it clean, wrap in a wet cloth and set over butter; it will keep it as hard as if on ice. Milk, if put into an earthern can, or even a tin one, will also keep sweet for a long time if well wrapped in a wet cloth.

When the excellence of rice as a diet is fully understood, its use will be more frequent and of daily occurrence in every household. No other food is so easy of digestion.

Don't Waste Vital Energy.

The most vigorous persons do not have too much vitality. People generally inherit a lack; or at least find that much vital energy has been permanently lost in their childhood or youth through the ignorance or carelessness of their parents. Often it is impaired by wrong indulgences in early manhood. The endeavor with all persons should be to husband what is left, be it much or little. Therefore:

1. Don't do anything in a hurry.
2. Don't work too many hours a day, whether it be farm-work, shop-work, study-work or house-work.
3. Don't abridge sleep. Get the full eight hours of it, and that, too, in a ventilated and sun-purified room.
4. Don't eat what is indigestible, nor too much of anything, and let good cheer rule the hour.
5. Don't fret at yourself or anybody else; nor indulge in the blues nor burst into fits of passion.
6. Don't be too much elated with good luck, or disheartened by bad.

Positively — be self-controlled, calm and brave. Let your brain have all the rest it needs. Treat your stomach right. Keep a good conscience, and have a cheerful trust in God for all things and both worlds.

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The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 15, 1881.

THIS WEEK we are happy to call attention to the continuation of the Convention report. The paper of the veteran laborer in the cause of the slave and the freedman, John G. Fee, will confirm the letters of Bro. Hinman from the South and strengthen the hand of every one whose prayers and contributions are tending thitherward. Prof. Tobey's paper also will be read with deep interest. Our readers may see in it why the Cynosure has so earnestly fought against the stealthy attacks of the lodge power upon the United Brethren in Christ. The report of the speeches in the political mass meeting will hardly weaken the enthusiasm felt upon the floor as they were being delivered, but every reader will understand them to mean that the political principles of the American platform shall have a fair consideration by the candid voters of the United States.

A NEW ENGLAND DEPARTMENT for the *Cynosure* is an addition to the reform interests in that section long desired by many friends. It will materially assist the many friends in that section of the country in their noble and self-sacrificing effort to bring before the mind and conscience of those Eastern States the great principles which the *Cynosure* labors to establish. Until the movement is able to sustain more papers the *Cynosure* will endeavor to make this department invaluable to the friends in New England, and it is more than a hope that the effort will be reciprocated with such lists of subscribers as every earnest person can raise. The office of the New England auxiliary Board in Worcester will be a kind of *Cynosure* headquarters also for the receipt of news from every point of the battle-field. Prof. Bailey will welcome ten thousand correspondents and visitors there. Let every town and hamlet be in quick communication with him.

"THE UNITED BRETHREN IN CHRIST" is the name adopted very appropriately by brethren Tobey, Graybill and Nicklas, the editors and publishers of the new organ of United Brethren principles—we had almost said *the* organ, since the *Telescope* is inclined to view the reform doctrines, now of the first moment in the Brethren church, through its glass as matters of distance and unconcern. The first number is one of the most sprightly and readable of our exchanges, and has merit to win its way against mighty opposition into ten thousand Christian homes of that people. A weekly edition is promised as soon as a thousand subscribers are secured, and that will be soon. The noble band of Christian men in the King street church, Chambersburg, who have suffered much for the truth's sake, have pledged themselves for $500 on the publishing fund. No wonder they are now being blessed with a gracious revival of religion. Let every reader of the *Cynosure* who cannot also take this new paper, pray at least for its prosperity and that its editors may be filled with the Divine Spirit.

POLITICAL LETTER FROM THE EDITOR.

WENONA, Ill., Dec. 6, 1881.

To the Voters of the American Party:

GENTLEMEN:—In reply to the committee informing me of my appointment to head your ticket in the canvass of 1884, I said a few things to a broken house while meeting soon after dinner. I may publish those remarks.

Meantime, I take the earliest opportunity to supplement those remarks by this letter, written away from home, books and papers, which must entitle it to your candid and indulgent consideration.

THE TICKET.

The gentleman named as candidate for Vice President of the U. S., Mr. John A. Conant of Willimantic, Conn., will doubtless soon address to you the customary letter, accepting, I hope, the nomination, and giving you his views of the canvass and the cause. Meantime it is not improper that I should assure you in advance, that he is a most estimable American, a representative of the workingmen of the United States, a gentleman and a Christian, like our late lamented President Garfield; like him, too, a Baptist, the denomination most prevalent, perhaps, of any in the South; and differing from Mr. Garfield, in that he has never been inveigled into the lodge.

For myself I have steadily refused all nominations to civil office until this; and though not wholly unaccustomed to speak on American politics, if there is any fitness in the nomination it is in the fact that I somewhat represent your idea of the next canvass; which is, to bring together and bring out the thousands of intelligent and industrious American voters, who neither desire nor expect office, and form them into a phalanx of observation and balance of power which shall suppress the election of vicious and vile men; which after all, is the source of our social, political and national dangers.

CAN WE SUCCEED?

I think we can and shall; and for the following reasons:

1st. A feather turns balanced scales, and American parties now are such scales.

The United States Senate now consists of thirty-seven Republicans thirty-seven Democrats and two Independents. In the House there are but 146 Republicans, to 136 Democrats and eleven Greenbackers, Independents and Readjusters. Those eleven men, if they were fearless and incorruptible men, since either party are a majority with, and a minority without them, could force Congress to repeal the lodge charters, which curse and disgrace the District of Columbia and the country at large; and the State Legislatures by the time we shall put eleven men into Congress in the place of these Independents, can be forced, in the same way, to repeal all the State lodge charters.

2nd. We shall succeed because financiers see in present bank failures a fearful money crash to come by the present unparalleled rage for speculation and business gambling. And whenever a money ruin comes on the country, the people always blame the party or parties in power as the cause of their miseries, and turn their thoughts to God and goodness for relief. The country will then listen to us.

3rd. We shall succeed because the women whom God has set to lead the present unprecedented temperance uprising in the country, will soon find, are now finding, that the secret lodges that profess temperance are dead-beats, and the temperance movement will slough them off. And then the women will be with us; and *the women are already beginning to vote*, and they are the better half of mankind. The platform of the American party has no woman-suffrage plank in it nor can have until our next annual meeting at Batavia, New York, in September, 1882. At that meeting, I think we shall adopt one. The female monster with two heads, in New York city, with her male advocates of free love and divorce at will, have, for a time, made woman suffrage a stench by their advocacy. It is not the first time that Satan has prejudiced a good cause by setting his fiends to advocate it. But God is now bringing forward gentle, soft-voiced, pure women, whose goings sound like the wings of a flock of angels. And when they come up and ask to vote for the protection of themselves and the salvation of their sons, brothers and husbands MEN are not going to forbid them. It is said, and I have heretofore thought, that more bad women would vote, if permitted, than good. But it is significant that though there are brewers' and distillers' conventions and congresses, no anti-temperance women's meetings have ever been held! There will, however, be time to consider this matter coolly in the coming year.

4th. We shall succeed because the ex-slaves will soon be with us. Their Saint John, Governor of Kansas, who is one of the ablest and most far-seeing of living statesmen, will most likely be the American candidate in 1888; and the colored people will recognize their saint. By or before that time, our John G. Fees, Feemsters, Hinmans, Tapleys, Galloways and Brownes, will teach the colored people that the Ku-Klux Klans, while whipping, torturing and murdering them by thousands, kept their masks and disguises in the Masonic lodge rooms; and that those midnight marauders and murderers were only Masons by another name. When those lodge rooms are torn open and the negro voters see there the disguises of the fiends who burnt their school houses and shot them down with guns at the polls, they will vote with the American party, and against whisky and the lodge.

5th. We shall succeed because the foreign vote will be largely with us. Take the Swedes as an example. Twenty-five years ago two ministers, the beloved Hasselquist and one other, formed the Augustana Synod. That Synod has now forty thousand communicants and eighty thousand people. Not one of their ministers is allowed to belong to a secret society; and I am told that all live up to the rule. They have two colleges; and though for awhile Rev. Mr. Lindahl edited an anti-secret paper, their church paper entered so strongly into the discussion, that such a paper was no longer needed. The German Lutherans are not quite so well off. But a state synod of German Lutherans, meeting in Chicago, and attended by one hundred ministers, asked Secretary Stoddard to have Masonry exhibited by Mr. Ronayne in Farwell Hall, which was effectually done, to their universal satisfaction and deep disgust and abhorrence of the lodge. I do not recollect the number of their constituents. They are thousands.

The Irish are not so hopeful. But the dissenting Catholic churches under Chiniquy, and their New York Bishop McNamara and ex-priests O'Connor and others, and all the temperance Catholics naturally belong and will ultimately *be* with us; to say nothing of the regular Catholics who are forbidden to join the orders by their ecclesiastical authorities, because the lodge-oaths conflict with the secrecy of the confessional.

In the view of the American platform all are Americans who have American hearts in their bosoms, no matter where they are born.

In the above estimate I have not counted Wesleyans, Free Methodists, Covenanters, United Presbyterians, United Brethren, Dunkers and others, who, though some are more or less corrupted by the deistic orders, are all, by book, Anti-masons. The Congregationalists and Free Baptists are also to some extent committed to the cause of Christ against anti-Christ. But the dying Wesley said, "The best of all is God is with us." The old parties are now all anti-American by alliance with the lodge; and we know by the infallible Word of God that all these plants which the Father hath not planted "SHALL BE ROOTED UP."

I will soon give you my views of the canvass and how to conduct it.

Respectfully your obedient servant, J. BLANCHARD.

—Secretary Stoddard went to Michigan and Indiana early this week.

—Prof. E. D. Bailey started for Worcester and his New England work again on Monday. Mrs. Bailey accompanied him, and their pleasant home in Wheaton is for the present broken up.

—Prof. P. S. Feemster started for Jackson, Miss., on Wednesday last, expecting there to meet Bro. Hinman and join him in his Southern work.

—Bro. E. Mathews was lecturing near Eagle, Michigan, on Saturday and Monday. He also preached in the same vicinity on the Sabbath.

—Bro. Hinman left New Orleans and reaching Tougaloo, Miss., preached there twice on Sabbath, the 4th inst., lecturing there the following evening. Bro. Faurot welcomed him in Jackson on the 6th. He expected to remain there and in the vicinity lecturing about a week. After speaking at Clinton and Davis Bend, near Vicksburg, he purposes going to Selma, Ala.

—The following from a friend well illustrates the correct method of supporting a pure Christian literature. When the followers of Christ generally adopt this man's method of working, the morals of our country cannot fail to rise to a higher level. He writes: "I have been canvassing Monroe leaving a *Cynosure* in every house where there is any likelihood of getting subscriptions and in many places where there is not and a *Cynosure* tract in every house both German and English, but had no Norwegian. I have gone over about two-thirds of the town or city and expect to go right over again as soon as I get through and give them more tracts and then try to get subscribers. I believe I have taken the *Cynosure* ever since it started except a little while after it was burned out, and I expect to take it as long as I live or that does."

Donations to the "National Christian Association."

W. Hine, Amo, Ind., for Southern work, $2 25.

J. S. Hickman, Seemly, Ill., for Southern work, $5; for prosecution of Kellerton mob, $2.

A friend, Martin, Wis., for Southern work, $10.

Mrs. S. G. Reid, N. Hannibal, N. Y., for Southern work, $1.

B. Williams, Warren, Ill., for Southern work, 1 50; for Eld. J. F. Browne, $1 50; for J. F. Galloway, $1.

C. L., Ohio, for Southern work, $120.

David West, Sycamore, Ill., for Southern work, $6.

Orrin Soles, Morrison, Ill., for Eld. Browne, $5.

L. Wood and J. Cochran, Spiceland, Ind., for Southern work, $1 each.

D. Jones, Galesburg, Ill., for general work, 50c.

J. Auten, for needy lecturers, $10.

Mr. and Mrs. E A. Rowley, Maryville, Mo., for lecture work, $8.

M. Pettengill, Peoria, Ill, for general work, $10

Mrs. R. Dickinson and John Dorcas, for J. F. Galloway, $1 each.

W. I. Phillips, Treas.

Literary Notes.

Dr. J. B. Walker's last book, "Pioneer Life in the West," has reached, we learn, the third edition.

The editor of the *North American Review* announces that that publication will appear hereafter under its own imprint, instead of that of D. Appleton & Co., but there will be no change in the character of the *Review*. The editor intimates that the separation from the Appletons was on account of their business interests. The firm on the other hand re-asserts that it was because of the Ingersoll stuff published by the *Review*. The Appletons, however, publish the *Popular Science Monthly*, which can hardly be said to be more orthodox than Ingersoll, though its style is less blasphemous. The company were right in rebuking the *Review*, but should not be satisfied with cleansing only the outside of the cup and platter.

The November number of the *Young Scientist* points to some of Ingersoll's scientific mistakes which have been generally overlooked. "He has not even," says the writer, "sufficient knowledge to enable him to read our most popular scientific authors understandingly, and when he attempts to quote them from memory every sentence is misrepresentation and every statement a blunder."

—*Vicks Magazine* for December fills out a good year with a valuable index, which makes the whole volume of double the value to its practical owner.

—The *Fruit Recorder* does not take a vacation because of winter, but is as full of good points and suggestions as in busy summer. Winter evenings may be well used in storing the mind with the experience of others in the pleasant, profitable and vastly increasing business of small fruit growing.

—The *Scientific News* for December presents valuable articles on the Vegetable Origin of Diphtheria, The Cotton Plant and its fiber, New Diving Apparatus, The Raub Central Power Locomotive, and New Discoveries in Mammoth Cave.

—Many of our readers have seen the announcement of the failure of the American Book Exchange of New York. The fact has been noted with a kind of savage satisfaction by many journals which have profited heavily by the advertisements of the Exchange the last year. The causes of the failure we have not learned, but put no confidence in the stories reflecting on the integrity of the manager, Mr. Alden. He began a great and good work for the reading masses of America, and publishers for years hence will reap the benefits of it. We are glad to learn that he is still at work supplying the great encyclopedia "The Library of Universal Knowledge" at 26 Beekman St., New York, and proposes to re-organize his business, issue cheap editions of standard books and pay every cent of his obligations. May success attend him.

The N. C A. Directors' Meeting.

The call of the chairman for a meeting of the Board of Directors at 10 A M., last Tuesday, was responded to by Messrs. Hagerty, Freeman, Cook, McDill and Kellogg; there were also present brethren J. P. Stoddard, E. D. Bailey, P. S. Feemster, J. F. Browne and W. I. Phillips. Mr. Hagerty, as vice president occupied the chair, and prayer was offered by Rev. P. S. Feemster. A statement was made by W. I. Phillips, N. C. A. treasurer, of the available funds in his hands amounting to near $1,000 Prof. E. D. Bailey made a brief statement of the New England work and the plan for an auxiliary Board in New England. A quorum not being present the Board adjourned till 2 P. M, when, Mr. Carpenter being in the chair, a full consideration of the New England work was had and the following paper, drawn up by the committee of New England brethren, was revised and approved, proper legal advice having been authorized. (This consultation has been made and the action of the Board confirmed.) The instrument under which the New England auxiliary Board will be authorized, is as follows.

WHEREAS, The interests of the reform work undertaken by the National Christian Association make it desirable to have an advisory board of directors for conducting the work in the New England States, and,

WHEREAS, It seems best that this Board should become legally appointed agents of the National Christian Association, in order to avail themselves of funds already in possession of said N. C. A., bequeathed for use in the New England States, and,

WHEREAS, At a meeting of New England people held at Willimantic, Conn., Oct. 26, 1881, recommendations were made in accordance herewith and persons were nominated to constitute such Board, therefore,

Resolved, That a Board, to be known as the New England Board of the N. C. A., be and is hereby constituted in the manner and for the purposes hereinafter set forth, to wit:

1. This Board shall consist of three members from Massachusetts and two from each of the other States of New England, which maintain State organizations auxilary to and for the promotion of the objects of the N. C. A.

2. The Board for the first year shall consist of the following named persons, selected to represent the States already organized: S. A. Pratt, L. P. Goddard, Rev. D. McFall of Massachusetts; J. A. Conant, C. L. McCracken of Connecticut; S C. Kimball and Berj. M. Mason of New Hampshire. The other New England States not now organized as aforesaid, shall be entitled to representatives to be chosen and appointed in other States when they shall become organized. Vacancies occurring by death or otherwise may be filled by the National Board of Directors.

3. The term of office of each member of said Board shall be one year, or until his successor shall be appointed. Each State association shall nominate annually to the N. C. A. suitable persons for members of this Board, which nominations shall be duly considered by the N. C. A. and confirmed, if deemed suitable. In the absence of such nominations the N. C. A. may elect person from the several New England States at its own discretion.

4. The New England Board of the N. C. A., constituted as aforesaid, shall be, and is hereby authorized to solicit donations, to receive money and other contributions in the New England States for the N. C. A., and to disburse such part thereof as shall be from time to time appropriated to their use by authority of the N. C. A., it being understood and mutually agreed that all funds collected by or in the name of the N C. A., for use in the New England States, shall be disbursed through the New England Board, or according to its recommendations unless there be legal or other good and sufficient reasons for doing otherwise, provided, that no funds shall at any time be diverted from the object for which they were contributed.

5. It shall be the duty of this New England Board to organize itself by the choice of proper officers, to adopt by-laws for its own government in accordance with this constitution, to recommend annually to the N C. A. a suitable person to be chosen as New England secretary, and to supervise the work of the N. A. C. in the New England States, their treasurer being required to give an adequate bond, and the secretary to make reports quarterly or whenever required.

6 The provisions of this instrument may be altered or amended at any meeting of the Board of Directors of the N. C. A., provided, that due notice of such intention shall have been previously given to the president and secretary of the New England Board.

7. This constitution shall go in to effect when the persons herein named, or a majority of them, shall have met and duly organized in accordance herewith.

A year or two since when the Board accepted a donation of $800 from Mrs S. Gilkey, it was agreed that interest should be paid her during life if she desired. Such a request having been received, the treasurer was authorized to pay all accrued interest.

The action of the National Convention appointing the next similar meeting at Batavia, New York, was approved; also the appointment of J. P. Stoddard, E D. Bailey and F. M. Capwell as a committee of arrangements.

The General Agent reported a balance of $69 05 remaining unpaid for the expenses of the National Convention. The treasurer was authorized to pay the amount.

Prof. E. D. Bailey was continued as New England Agent for two months with an addition of $5 00 per month to his salary to cover office expenses.

After prayer by Elder Browne, the Board adjourned. The lateness of the hour caused much regret, since it prevented some of the members remaining later to hear from brethren Browne and Feemster. The latter has arranged with the committee of the Board for three months work in the South in connection with Bro. H. H. Hinman.

—The formation of a new secret order in Kansas to fight Gov. St. John and the Prohibitionists is another proof of likeness of the two evils—secretism and intemperance. This organization will increase the labors of the temperance heroes of Kansas, but the prayers and sympathy of the country will be with them. How worse than useless in such a contest appear the secret temperance organizations!

Home Circle.

The Living Temple.

Not in the world of light alone,
Where God has built his blazing throne,
Nor yet alone in earth below,
With belted seas that come and go
And endless isles of sunlit green,
Is all thy Maker's glory seen:
Look in upon thy wondrous frame—
Eternal wisdom still the same!

The smooth, soft air with pulse-like waves,
Flows murmuring through its hidden caves,
Whose streams of brightening purple rush,
Fired with a new and livelier blush,
While all their burdens of decay
The ebbing current steals away,
And red with nature's flame they start,
From the warm fountains of the heart.

No rest that throbbing slave may ask,
Forever quivering o'er his task,
While far and wide a crimson jet,
Leap forth to fill the woven net,
Which in unnumbered crossing tides,
The flood of burning life divides,
Then, kindling each decaying part,
Creeps back to find the throbbing heart.

But warmed with that unchanging flame,
Behold the outward moving frame.
Its living marbles jointed strong
With glistening band and silvery thong,
And linked to reason's guiding reins,
By myriad rings in trembling chains,
Each graven with the threaded zone
Which claims it as the Master's own.

See how yon beam of seeming white
Is braided out of seven-hued light.
Yet in those lurid globes no ray
By any chance shall break astray
Hark how the rolling surge of sound,
Arches and spirals circling round,
Wakes the hushed spirit through thine ear,
With music it is heaven to hear.

Then mark the cloven sphere that holds
All thoughts in its mysterious folds.
That feels sensation's faintest thrill,
And flashes forth the sovereign will;
Think on the stormy world that dwells
Locked in its dim and clustering cells;
The lightening gleam of power it sheds
Along its hollow, glassy threads!

O Father! grant Thy love divine,
To make these mystic temples Thine!
When wasting age and wearying strife,
Have sapped the leaning walls of life,
When darkness gathers over all,
And the last tottering pillars fall,
Take the poor dust Thy mercy warms,
And mold it into heavenly forms.

—O. W. Holmes.

The Coming of the Lord.

George Muller, the director of five great orphanages at Bristol, England, whose name as an example of faith in God is a household word throughout Christendom, has published his experience in regard to this doctrine in these words:

When it pleased God, in July, in 1829, to reveal to my heart the truth of the personal return of the Lord Jesus, and to show me that I had made a great mistake in looking for the conversion of the world, the effect it produced upon me was this: From my inmost soul I was stirred up to feel compassion for perishing sinners, and for the slumbering world around me lying in the wicked one, and considered, "Ought I not to do what I can to win souls for the Lord Jesus while he tarries, and to rouse a slumbering church?" I determined, consequently, to go from place to place, in order to preach the Gospel and arouse the church to look and to wait for the second coming of the Lord from heaven.

I soon began this, but in a short time saw it plainly to be the Lord's will that I should stay for a while at Teignmouth, Devonshire, in a pastoral position, and labor in Bristol in the same way; but though I have now been a pastor for more than fifty-one years, my heart has always been true to these two points; and by means of "The Scriptural Knowledge Institution for Home and Abroad," which the Lord has permitted me to found, I have for forty-seven years been aiming at the conversion of sinners, and have sought to awaken the church of Christ at large to look for his appearing as her great hope.

Besides this, during the last six years, from March, 1875, to March, 1881, I have almost constantly been traveling about (having visited eleven different countries and preached about 1800 times), in order to preach the Gospel, to stir up Christians, and also to instruct them about the character of this present dispensation, with the end thereof. This I have been able to do, as I can now be absent from the church at Bristol for a considerable portion of my time, having left it in charge of instructed fellow-laborers, and the institution during my absence is under the direction of Mr. Wright, my son-in-law.

I would direct attention to 2 Peter 3: 11–14: "Seeing then that all these things shall be dissolved, what manner of persons ought we to be in all holy conversation and godliness, looking for and hasting unto the coming (or, hastening the coming) of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to His promise, look for new heavens and a new earth, wherein dwelleth righteousness. Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of Him in peace, without spot and blameless."

As assuredly as the practical character of the Lord's second coming is really apprehended in the power of it, the most blessed effects upon the life and deportment of Christians will follow. By means of it we are taught what awaits the worldly, lying in the wicked one, and what will be the end of all this world's glory, pride and pomp. The future destiny of the children of God is also unfolded to us, even that we shall be perfectly conformed to the image of our risen Lord, both in soul and body, when we shall see Him as He is.

Then shall we enter upon the possession of our inheritance, which is incorruptible and undefiled, and that fadeth not away; and shall be seated with Jesus on His throne (Rev. 3: 21), to judge the world in union with Him, and to spend a happy eternity together with our Lord in glory. "Behold, I come quickly, and my reward is with me, to give every man according as his work shall be." Rev. 22: 12.

A Christian preaches a sermon every time he goes to church.—*J. S. Backus.*

Confessions and Excuses.

One honest confession is worth a dozen plausible excuses, but it is harder to get one confession made than twenty excuses. Confessing faults leads to forsaking them. Making excuses often leads to lying to hide faults; and the road is a very short one from excuses to evasions, from evasions to deceptions, and from deceptions to downright falsehoods. There are some men who seem to start out with the supposition that they cannot do *wrong*, and hence no matter what they have done or are doing, they must find some sort of excuse or justification for it. It would be far wiser for them to start with the supposition that they *cannot do right*, except by special help from the Lord; and that the wonder in their case is not that they have sometimes done wrong, but that they have ever done anything but wrong; then, with this understanding they have only to confess their faults, repent of their wrongs, and pray God to help them do better for time to come.

A wrong confessed can be forgiven, but a wrong that is patched and plastered over with evasions and excuses, only excites our disgust and contempt for the man who will not see his faults, or if he sees them will not own them. Especially is this true when men make great professions of righteousness and purity, while at the same time they are guilty of acts which a decent sinner would scorn to perform. For the sake of keeping up their profession and reputation for sanctity, they will, after doing things that no honest man ought to, evade confession and refuse reparation, until men lose all confidence in their intelligence or their integrity. How much better it is in an honest, manly way to say, "I did the thing, I believe it was wrong, I am sorry for it," than it is to go wandering around the point with all the flexibility of the crooked serpent, excusing what we cannot deny, and evading what we are unwilling to confess, till our moral nature is corrupted, and we become so accustomed to deceptions and misrepresentations that we are incapable of telling the truth as it is.—*The Christian.*

Facts about Dancing.

From time to time our opinion has been asked on the question of dancing. We prefer to state some facts touching the practice, and leave everyone to do his own thinking and reach his own conclusions.

1. It is a fact that the dancing mentioned approvingly in the Bible was carried on by the sexes separately, and generally, if not always, as a religious act.

2. It is a fact that modern dancing no matter how well done, adds no worth to the character.

3. It is a fact that a well trained young monkey can excel the best taught young lady or gentleman in the use of his heels.

4. It is a fact that it requires no intelligence and no virtue to dance well.

5 It is a fact that there is no more honor in dancing well than there is in jumping, walking, walking or wrestling well. Dancing matches are on a par with walking matches, etc.

6. It is a fact that mixed dancing becomes extremely fascinating.

7. It is a fact that much valuable time is lost by this species of reveling.

8. It is a fact that money is wasted on dancing.

9. It is a fact that people who cannot entertain themselves and each other in a rational way, and must employ their heels for that purpose are to be pitied.

10. It is a fact that young ladies permit familiarities in the ball-room that public sentiment condemns as dangerous to purity.

11. It is a fact that many females have been ruined by attending dances.

12. It is a fact that the best young men, even those who dance, do not wish their sisters to attend balls, and they do not wish to marry dancing girls.

13. It is a fact that the whole spirit and tendency of dancing is worldly.

14. It is a fact that no one was ever noted for both piety and dancing.

15. It is a fact that when a professor of religion follows dancing his influence for good is lost.

16. It is a fact that men of the world think dancing inconsistent with Christian profession.

17. It is a fact that the best people in the world never dance.

18. It is a fact that a dancing church member is not worth anything much to his church. As the love of God comes in the love of dancing goes out.

19. It is a fact that the most pious and considerate people in all the denominations are opposed to dancing and earnestly advise against it.

20. It is a fact that no young convert desires to dance, nor any one else in whose heart the love of God burns.

21. It is a fact that no one ever dances to glorify God, but an apostle enjoins us to do everything to his glory.

22. It is a fact that the most ardent advocates of dancing always change their views in the presence of death.

All these facts can be proven, and are true beyond a doubt. In the light of them it ought not to be difficult for any inquirer after the right way to come to a safe conclusion. Reader, if you are a Christian and wish to decide the question, "Shall I dance?" with reference to your Christian growth, influence and happiness, you will never dance. It is a safe rule, says one, to engage

in nothing upon which and in which we cannot ask the divine blessing.

Apply this simple rule to the dancing question, and your feet will never be found in the slippery way of the ballroom.—*Baptist Record.*

Childrens' Corner.

A Bitter Night.

(Concluded.)

"He looked like a wolf as he turned upon me, but he still spoke in a hoarse whisper.

"'No, you won't stay: D'ye think I'd leave you here to tell on me? Come, stir yourself and come with me!'

"I did not understand him, but taking up little Willie, who was crying, I followed him.

"Our only water craft was a piroque, which was fastened to a tree on the bank. Father hastened to it, and in the moonlight I could see him looking stealthily around.

"He unhitched the chain, motioned me to step into the boat, put the other children in, and then he followed. A few strokes with the oars, and we were in the middle of the river, and moving rapidly down stream.

"Oh, the bitter cold of that night, as I sat crouched up in the narrow boat, pulling my ragged coat around Willie, who was but thinly clad, poor baby! There was a tattered piece of blanket in the boat, which I wrapped around Nora; for father did not seem to notice us in the least, but pulled on, muttering to himself.

"Exhausted by grief, and be numbed by cold, I sank into a kind of stupor, which was not sleep, for I was partly conscious of all that went on around me. When I roused from it the gray dawn was breaking and father was still pulling, and muttering to himself.

"As the light strengthened, I saw before me a small wooded, uninhabited island, directly opposite which was Little Prairie, a place about twelve miles from home. I had been there several times with my father, for on the prairie lived Sam Donovan, one of his boon companions, and the two always seemed to have a good deal of business together.

"The wind had been high when we left home, but after daylight it blew a perfect gale, and a storm was gathering in the east. My father tried to make for the prairie, but the wind blew our boat as if it had been an egg-shell, right on the beach of the island.

"He got out and tied the boat to a sapling. 'We'll have to stop here till this gale is over,' he said, still in the same strange, low voice. 'Jump out,' he said to me. 'There's a piece of salt pork in the bottom of the boat, and a bag of corn you'd better throw out, or they'll get wet. We're safe now; nobody ever comes here, and Donovan over there ain't going to tell on me.'

"'Tell what, father?' I asked. 'What did we run away for, and leave mother all alone? Oh, let's go back!'

"'Don't you know they'll say I killed your mother? And they'll hang me, boy! Hang me to the big walnut tree by the door, and then you'll be an orphan and won't have any father. I didn't know I was pitchin' her down so hard; I didn't mean to hurt her; I was just funnin' with her for her laziness. I never laid the weight of my hand on her before, you know that, Jamie. Kill her! Why, I wouldn't have harmed her for the world! But who'd believe me? Why, I bet, boy, you think I meant to kill her, and you'd say so, if you had a chance.'

"He gazed intently at me, but I did not reply. I began to understand that he thought he had killed mother. But, young as I was it seemed to me at that moment that she must have been dead before he touched her. Had she been at the last gasp she would have answered his call; and looking back at it now, I know she ceased to breathe with the last hemorrhage.

"But I was silent. I felt that he was really her murderer, and I was not sorry to see him suffer.

"My father's restlessness did not allow him to remain still a moment. He moved about his face twitching, and his wild eyes glancing rapidly around. The cold grew more intense, the storm howled, and we gathered a large pile of branches and piled them up in a sheltered place. Father put his hand in his pocket for a match, but could not find one. No possible chance of kindling a fire, and the poor children almost frozen.

"But I don't think he felt cold. Every now and then he would start, as if he saw something dreadful, and his white, parched lips would quiver. His voice, usually so loud, had sunk to a feeble whisper, as if he was afraid to raise it.

"'We'll only hide here a little while, Jamie,' he said, 'and when they've buried her, and it's all blown over, we'll go back. I'm going to turn over a new leaf, I will, if you won't tell on me.'

"'Who'll bury her?' I cried. Oh, take me back to mother! I'll do all you tell me, only take me back!'

"'A steamboat stopped there at eight o'clock this morning. They've found her and buried her by this time,' he said.

"Then he screamed out, suddenly, and jumped up, with the perspiration streaming down his face.

"'Look at that dog! and see the big black snake crawlin' round my feet.'

"There was neither snake nor dog visible, but trembling in every limb, father started for the boat.

"'I must try and cross to Donovan's,' he muttered, 'and get some matches and a drink of whisky. I'll die if I don't have it.

"'Don't father!' I cried; 'don't drink any more whisky!' What would become of us if he came back a madman?

"'I must! I must!' he groaned, 'You don't know, but something has got hold of me, and only whisky can choke it off I won't stay—I'll come right back.'

"His rum-drinking was showing itself in delirium tremens—perhaps brought on at this time by the excitement of the night. He ran down to the boat, and by an exertion of super-human strength sent the frail boat quivering in the very face of the blast. The waves tossed it about, and at times it seemed running on its side, and then it righted.

"The opposite shore was about half a mile from the island, and the boat was nearing it, when suddenly I saw my father spring to his feet and toss his arms wildly aloft. The next minute the boat had capsized. He fell headlong into the water and sank out of sight, and I never saw him again. The boat, bottom up, was swept down by the fierce current.

"Yes, my father was drowned before my eyes. I only felt horror-stricken at his fate, and terrified at our own deserted condition. I had never loved him, and I could not grieve for him as I should have done, I suppose. Besides, the loss of my mother had left no room for any other grief in my heart.

"Poor little Nora cried bitterly when I told her what had happened, but she did not cry long, for cold and hunger grew too strong for her to think of anything else. Willie had not ceased crying since we landed, and the poor little baby was almost exhausted.

"I remembered the pork and corn. I cut the raw meat into small pieces with my pocket-knife, and gave it to them, and made them chew corn with it. Then I laid them on a bed of dry leaves, and covered them with other leaves and small branches, which at least kept off the wind. I did not lie down myself, even when night came on, but kept walking backwards and forwards, and stamping my feet as they grew numb.

"Looking back at that terrible night, I cannot understand why we were not all frozen to death. But the morning found us alive, and gave us the welcome sight of a steamboat, which was running on our side of the river. We had no white cloth to raise as a signal, but I shouted and gesticulated until the people on the steamer saw us and landed at the island.

"We were taken on the boat; and the passengers became interested in the deplorable waifs thus thrown upon the charity of the world. The boat was bound for New Madrid, but before it reached there we had each found homes with some of the charitable citizens who happened to be on board.

"In our cases charity was not bitter; for no near relatives could have been kinder than the friends God raised up for us in our hour of need. We were all educated, and Willie is a prosperous civil engineer and is now in Russia. Nora married well.

"As for myself, I have no reason to complain, for I have always made an honest living, nor have I ever broken the promise I made to my dying mother. The only thing that troubles my life is the thought that I let my father go out to his death without a word of comfort, when perhaps I might have lifted the weight of murder from his soul.

"I heard that when my mother's body was found, the disappearance of my father awakened suspicions of foul play. A physician was summoned, and a post-mortem examination proved that her death had resulted from disease, thus acquitting his memory of the charge of murder."—*Signal.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you —John 15:7.

Thursday, Dec. 15 —Verily, verily, I say unto you, whatever ye shall ask of the Father in my name, he will give it you.—John 16:23.

Friday, Dec. 16.—As the father hath loved me, so have I loved you. Continue ye in my love.—John 15: 9.

Saturday, Dec. 17 —As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

Sabbath, Dec. 18 —Where two or three are gathered together in my my name, there am I in the midst of them.—Mat. 18:20.

Monday, Dec. 19 —God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them.—2 Cor. 5:19.

Tuesday, Dec. 20.—We are all as an unclean thing, and all our righteousnesses are as filthy rags.—Isa. 64:6.

Wednesday, Dec. 21.—Return unto me, and I will return unto you, saith the Lord of hosts.—Mal. 3:7.

An interesting scene was witnessed by a number of people on North Main street, last Sunday. A mother sparrow had tumbled a little one out of its nest, when a large cat started for it, thinking to have a choice bit of lunch. Before the bird was caught two large sparrows, probably parents of the little one, attacked the cat with so much vigor, picking at its head and eyes, as to cause the feline to retreat, squealing with pain.—*Hartford Courant.*

—Get subscriptions for the *Cynosure.*

Reform News.

ONWARD is the cry of the Kansas reformers. D V., Prof. C. A. Blanchard will deliver the opening address of a three day's meeting in Olathe, Kas., Jan. 11th, 1882, at 7 o'clock P. M. Other speakers have been secured, and arrangements made for the public working of the 1st and 3d degrees of Freemasonry. The brethren at Olathe are wide awake, and very desirous to furnish free entertainment for a large number of friends from all parts of the State during the protracted meeting. So laudable a desire should, and will I trust, meet a hearty response. The local committee will give due notice about entertainment.

J. P. STODDARD, Sec. N. C. A.

NEW ORLEANS LETTER.

CLAY'S MONUMENT AND CHARACTER —A BAD USE OF ANTI-MASONIC BOOKS — TEACHERS WHO NEED TO BE TAUGHT.

NEW ORLEANS, La., Nov. 30.

DEAR BROTHER K:—The following is the inscription on the monument erected to the memory of Henry Clay, on Canal street, near the Custom House in this city. The inscription was made by order of Gen. Butler during the war, and is an extract from one of Clay's speeches:

"If I could be instrumental in eradicating this deepest stain, slavery, from the character of my country, I would not exchange the proud satisfaction which I should enjoy for the honor of all the triumphs ever decreed to the most successful conqueror."

The above is a fine illustration of just and noble sentiments together with grossly inconsistent conduct.

Henry Clay was not only a slaveholder, but placed the weight of his great talent and influence on the side of the oppressor. Doubtless this was not of choice, but because his political aspirations demanded submission to the slave power; and hence he gave to the compromise measures of 1850, including the Fugitive Slave Law, his unqualified support.

Daniel Webster and Henry Clay were the great statesmen and orators of our nation. They were at heart friends to freedom, but practically inconsistent and both failed of success. They are dead, but the language of their lives is important. The lesson is that it is always safe to do right. "Be just and fear not." "Corruption wins not more than honesty."

There are those who abhor the lodge as much as Mr. Clay did slavery, but dare not speak against it; or, if they speak at all, their conduct belies their words. Such men must fail, and their condemnation will be in proportion to the light against which they have sinned.

This morning I called on Mr. Jas. M. Robinson of this city, who has for some years been a subscriber to the *Cynosure*. He says he is a Mason, Oddfellow, Knight of Pythias, Knight of Wise Men, a Red Man, etc., and a teacher of these orders. He takes the *Cynosure* to be posted on the other side. He readily purchased "Freemasonry Illustrated" and "Oddfellowship Illustrated," and desired me to get him an exposition of Knights of Pythias. He had the "Master's Carpet" and several other of your books. He says he finds these books useful in teaching Masonry, and says he thinks that many could be sold in the city. His treatment was candid and courteous. In this city are several lodges which are under the Grand Orient of France. They are composed mainly of French, Spanish and Creoles, or mixed French and African people. They do not affiliate with the other lodges. There are at least three kinds of Masons: American, English (colored), and French, which are wholly distinct. Probably no city in the nation is so much under the dominion of secret orders, and no city is so grossly immoral. All kinds of business are carried on during the Sabbath, just the same as other days. Lottery tickets are sold in nearly all the shops, and drunkenness and licentiousness pass unnoticed.

Yesterday at 2:30 P. M. I met the students of Straight University in their chapel. Dr. Alexander, the president was present. I had a most attentive hearing for more than an hour. Several of the young men are Masons and Oddfellows, but they received what was said in kindness and candor. I think they were convinced. I could wish that Northern teachers who come here had an equally candid spirit. It is astonishing to hear college professors assume that no one can know any thing of Masonry who does not belong to the order, and that the statements of seceders must be false because good men are Masons. May the Lord have mercy on such moral stupidity.

H. H. HINMAN.

TRUTH SPREADING IN MISSISSIPPI.

MASONS SPREADING A KU KLUX STORY.

COLUMBUS, Miss.

DEAR BRO. K.—Since I last wrote I have taken another round, circulating tracts and books. I hear it often earnestly discussed whether or not secret orders ought to be tolerated in the United States. I was sick last Sabbath, and not being able to attend my own appointment I went to hear Bro. M. Witherspoon. He gave much good advice, recommending Christians to be united in the great work for Christ. It did me good. Some time since I sold Bain's book on secret orders to a man living sixty-four miles from Columbus. He says that he has loaned it to many young men in his county who read it with deep interest, and that the people were calling on him for reform tracts and papers.

It is extensively circulated some distance from here that I was killed by the company that waited on Bro. Hinman at night. One Mason said he saw the crowd that did the deed and another reported that he saw the next day the stream of blood where I was dragged across the road. One of my friends informed me that there was much excitement over it in his neighborhood and that he had slept but little for several nights on account of it. He said the Masons acknowledged that the murder was committed by the order, but each individual member stoutly denied having anything to do with it. Now it so happened that it was a hog that was dragged dead across the road instead of my body, and my friends are hereby informed that I am still alive and standing squarely against all secret orders of every name. An institution whose members, with its approval, will invent and circulate falsehoods for effect ought to be destroyed root and branch. Friends of truth and justice help in its destruction.

E. TAPLEY.

WORK DONE IN ILLINOIS.

EDITOR CYNOSURE:—Encouragement from every appointment has been the order of my circuit for the month ending Dec. 2nd. Could I have stayed not less than three nights at each point the friends would have been better pleased. There is but one expression on leaving, that is, "Now be sure and come again and stay longer next time." Our reform work is certainly gaining ground. There should be a greater love for our literature and paper; there is a sinful indifference on the part of many. A grand exception to this I found at Kewanee in Father Catterlin, who has read the *Cynosure* from the first, and though now afflicted with blindness his daughter reads it to him every week. He is a man of God and though ninety-two years of age his force as an anti-secretist is not abated. He has not attended any of our lectures, but has paid enough to make up for those who did attend and paid nothing.

The Sheffield appointment was more than an ordinary success. The Free Methodist church was full of people who came to learn; and after hearing me through they came forward and put $10 60 on the table, which looked like the right kind of endorsement. The pastor and members testified that though they had some fears as to having a lecture during a protracted meeting, they were entirely satisfied, and were willing to acknowledge it the best meeting of the series. At Geneseo and Cambridge we found no place in which to speak, but are to return at no distant day, assured of a house. At Galva, in the Free Methodist church, we had a good meeting. Bro. Stoddard was present and can report it.

E. MATHEWS.

—A memorial to William Tyndale, the martyr and translator of the New Testament, is to be erected on the Thames embankment in London. It is to take the form of a statue, which is to cost $20,000.

Religious Intelligence.

THE CHURCHES AGAINST LODGERY.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Bible Christians.

Brethren (Dunkers or German Baptists).

Church of God (Northern Indiana Eldership.)

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Omish.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Cong., Sandford co, Ala.

New Hope Methodist, Lowndes co, Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E. Lowndes co, Miss.

Hopewell Missionary Baptist, Lowndes co., Miss.

Cedar Grove, Miss. Baptist, Lowndes co., Miss.

Simon's Chapel, M. E., Lowndes co, Miss.

Old Tebo Baptist, near Leesville, Henry co., Mo.

Pleasant Ridge Miss. Baptist, Lowndes co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes county, Miss.

West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek Wis.; Spring, Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Mt. Moriah Baptist Association of Mississippi.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

THE UNITED BRETHREN AT GALESBURG.

The delegates from the church of the United Brethren in Christ to the N. C. A. convention at Galesburg, Ill., held two meetings in the parlors of Brown's Hotel, to consider the present state of the anti-secrecy work in the U. B. church, and the speciel wants of the denomination. There were present, Pres. S. B. Allen, Prof. W. O. Tobey, Revs. W. C. Smith, W. H. Chandler, J. Stahl, J. T. Allaman, A. Worman, M. L. Comer, and brethren J. Dorcas, N. Spensler, and J. Dilley. The movement to resist the lodge power in the church, and to issue a paper in the interest of loyalty to the Discipline, was heartily indorsed. The paper called the *United Brethren in Christ*, edited by Prof. W. O.

Tobey was indorsed, and it was agreed to seek out places where the paper and tracts may be circulated. Great encouragement was given to the delegates by the success of the convention; and they resolved to do more than ever in support of the anti-secrecy reform in the church.

—The Wesleyan church at Wheaton was re-opened on the Sabbath after having been undergoing repairs for several weeks. Prof. L. N. Stratton preached on the occasion.

—Brethren W. T. Ellis and C. W. Sherman who have been traveling with a tent through western Illinois during the past season, holding religious meetings, lately went to Quincy where they began meetings in Merrick Hall. They encountered great opposition from the rum shops, were mobbed, egged, and finally arrested and shamefully treated by the police authorities. The mayor of the city and several prominent citizens became interested in their behalf, but seemed to be unable to prevent the outrageous conduct of the chief of police. The affair will probably result in forwarding the efforts of these brethren in proclaiming the Gospel, which they do fearlessly against all sin.

—An interesting revival of religion is in progress in Rev. J. M. Bishop's church, King street, Chambersburg, Pa. Some twenty have been converted, a number are seeking, while crowds fill the church.

—Bishop N. Castle, of the Pacific Coast District United Brethren church, was married at Sacramento, California, to Miss Ellen Livengood, of Elkhart, Ind., Monday evening, September 19th, 1881. Rev. D. D. Hart, pastor of the church, performed the ceremony in the presence of several hundred people.

—The *Watch Tower* of New York is publishing a series of articles "For Thoughtful Readers," by Elder J. L. Barlow. They discuss the religious principles of Freemasonry.

—Arrangements are being made in Edinburgh and Glasgow for a series of meetings under the direction of Messrs. Moody and Sankey. It is stated that a number of ministers in Glasgow refused to sign the call for Mr. Moody's services on the ground that no permanent good attended his previous visit. Mr. Moody is also invited to other places in Scotland.

—Rev. F. W. Powers of the Disciple church, Washington City, the late President Garfield's pastor, has been elected chaplain of the House of Representatives.

—The Rev. Dr. Richard S. Storrs of Brooklyn, recently completed the the thirty-fifth year of his pastorate of the church of the Pilgrims. His friends presented him with a check for $35,000—$1,000 for each year of his pastorate.

—Prof. J. R. W. Sloane of Pittsburgh, recently addressed a National Reform convention at Bellefontaine, Ohio.

—A committee, the head of which is Rev. R. W. McAll, is preparing for a visit to France of Messrs. Moody and Sankey, the services of whom it is hoped will assist in restraining the growth of infidelity in that country. Gambetta is not only hostile in sentiment to religion, but would not hesitate, if he had the power, to put it under the ban of public prohibition. A toast to "God-hating" was recently drunk at a banquet in Paris, and at an Atheistic Congress held in the same city a resolution was passed to the effect that parents should be prohibited by law from speaking of religion at home, even to their children. With Gambetta entertaining the opinions he does and with M. Bert, at the head of the department of Public Worship, looking upon religion as a gross weakness, and even worse, it is hard to predict what may be the outcome at no very distant day. The presence of Moody and Sankey in holding meetings of their own kind in such a country and at such a time will be watched, if it is brought about, with more than ordinary interest, and the prayer of all Christians will be that their labors will not be unsuccessful.—*United Presbyterian.*

—Western College, Toledo, Iowa, proposes the endowment of a "Garfield" chair. If the principle of opposition to secret lodges so long professed by the institution are worth preserving is there not an inconsistency in this action that deserves to defeat it?

—Rev. D. K. Flickinger, the United Brethren Missionary Secretary now on his way to Africa writes that the object of his journey "is to help put the Sherbro country into the hands of civilized rulers, to get financial aid from the colony of Sierra Leone for the support of our schools, and to secure from five to ten more good locations for mission stations."

—In India the spoken languages are said to be 243; including dialects there are 540 The Bible is partly translated in 70 or 80. There is a Christian literature in not more than half a dozen leading languages The use of English is rapidly gaining ground. When educated Hindoos meet or correspond they prefer English.

—With other resolutions the Ohio Free Methodist conference adopted the following:

"We enter our emphatic protest against the whole catalogue of secret societies from Masonry, Nihilism, Molly Maguireism down through the list of trade unions and grangers, and affirm that righteousness needs no screen and uprightness no dark closets where men swear that rather than reveal the secrets, they will suffer horrid mutilations and even death. And alas some of those that profess to have been called to preach, have been seduced, betrayed. Let such read the first Psalm, and turn from the error of their ways."

News of the Week.

—The 47th Congress convened at noon Dec. 5, Senator David Davis, presiding in the Senate. Mr. Adams, Clerk of the House, called the Representstives to order and called the roll. General Keifer, of Ohio, was eelcted Speaker. Edward McPherson of Pa., was chosen Clerk. The President's message was not presented until Tuesday.

—The annual report of Secretary Hunt calls the attention of Congress to the neglected condition of the navy, which, he says, will soon dwindle to insignificance unless action is had in its behalf. For the fiscal year ending June 30. 1883, he estimates that $20 013 716 will be needed to defray department expenses.

—The bills presented in the Congress are more numerous than ever. One has been introduced into the Senate for establishing the Territory of Northern Dakota and providing a temporary government therefor. Senator Kellogg introduced a bill authorizing the establishment of ocean mail service between New Orleans and some of the Mexican ports, and generally for reviving the foreign commerce of America. A bill by Senator Blair of New Hampshire, proposes to aid in the establishment and temporary support of common schools. This bill provides for an appropriation of $105,000,000, to be expended, $15 000,000 for the first year, $14 000 000 for the next year, $13 000 000 for the third year, and so on, the appropriations to be divided among the States on the basis of the number of illiterate persons above ten years of age. Senator Teller introduced a bill to establish a Board of Public Education and to aid in the support of the public schools. Teller's bill provides for an appropriation of $10 000 000 annually until 1894, to be divided among the States on the basis of illiteracy.

—The latest Cabinet rumor is that Secretary Hunt will retain his present position. Postmaster-General James says that he will remain in the Cabinet until the end of the present fiscal year, June 30. Secretary Lincoln will also retain his present post, and some of the Western Senators say that Mr Kirkwood has been requested by the President to continue at the head of the Interior Department. Ex-Senator Frelinghuysen, it is once more asserted, will soon succeed Secretary Blaine, and Mr. Brewster of Pennsylvania, will become Attorney General.

—A memorial tablet has been placed in the ladies' waiting-room of the Baltimore and Ohio railroad station in Washington, at the spot where President Garfield was struck down by the bullet of the assassin.

—The physicians who attended the late President have refused to send their bills to the financial agent of Mrs. Garfield, but will submit them to Congress. They have declined to take anything at all for their services unless it comes from the government. Their bills will amount to about $80,000.

—Gen. Hugh Judson Kilpatrick, United States Minister to Chili, died at Santiago, Sunday, Dec. 4.

—Small-pox is spreading in Chicago, and the preventive measures taken by the health authorities seem to be utterly inadequate to meet the circumstances of the epidemic. Nine new cases were reported Friday.

—It is reported that John Taylor, the head of the Mormon church, has taken another wife, a wealthy widow, whose property was her chief charm. In order to defy detection and proof of this violation of the law against polygamy Taylor took his bride to a temple far removed from Salt Lake City, and there in secrecy had the ceremony performed.

—A clerk in a Cincinnati store, in attempting to remove some goods from a show-window by means of a brass rod, accidentally touched an electric light wire, and received a shock that threw him headlong through the plate glass to the pavement.

—The city engineer of Coldwater, Mich., pleads guilty to the charge of being accessory to setting fire to the Coldwater Armory last June. He says that three other persons were concerned with him, that they had planned four distinct fires in different quarters, and that the motive was to rouse interest in the fire department in order to raise funds for the State tournament.

—A herd of 11,000 sheep has just reached Nebraska from Washington Territory. They have been on the road two years. This is a large number of sheep for a single herd, but similar ones have been brought east from that country.

—The maritime disasters from terrible storms during the past two months are fearful, not only in number but in loss of life. During the year twenty-one English steamers have been lost, and of these nine during the past two months. the whole involving a loss of 1,094 lives.

—A theater in Vienna was burned on Thursday evening. It is thought that fully 700 persons perished. Last week 400 bodies had been found. The theater officials say that it was impossible to check the flames, so rapidly did they spread. Already $140 000 have been raised on the Vienna Bourse for the families of the victims.

—An explosion occurred in a Belgian colliery Friday, causing the death of sixty-six persons.

—On the 31 inst., off Zanzibar on the east coast of Africa, Captain Brownsigg, of the British man-of-war London, with ten men in a steam pinnace, attempted to capture a dhow, flying the French colors, loaded with slaves. The Arab crew resisted fiercely, and Captain Brownsigg, a seaman, a stoker and a supernumerary were killed, and one man severely and two slightly wounded. The dhow escaped.

—Two attempts have been made to blow up the court house at Montreal, with infernal machines.

—As a result of secret society manipulation there are indications that the cotton operatives at Fall River, Mass., Lewiston, Me., Manchester, N. H., and other cotton manufacturing centers are determined to strike for an increase of wages. The Knights of Labor are particularly active.

—There were 520 agrarian outrages in Ireland, including two murders, during November.

IMPORTANT TO TRAVELERS.

Special Inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Sabbath School.

THE TEACHER'S ART OF PUTTING THINGS.

"And so spake, that a great multitude both of the Jews and also of the Greeks believed."—Acts 14:1.

The teacher has the matter of next Sabbath's lesson in his mind. How shall he so state it, question his class, illustrate and apply the truths, that the lesson shall have the greatest effect? The first quality of style is clearness. We should endeavor so to speak that the class cannot help understanding us. Hab. 2:2. "Write the vision and make it plain upon tables, that he may run that readeth it. The example of our Lord himself, whom the common people heard gladly, and of Paul, who used great plainness of speech and who commands us to give milk to babes, teaches us, above all else, in our style to aim at clearness. Paul says (1 Cor. 14:19), "I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

The second quality of style is force, i. e., energy, liveliness, and strength.

The third quality of style is beauty.

To acquire clearness, form in your mind clear ideas. Whenever you think clearly and your heart is in it, you will teach clearly. Use plain words, and good illustrations. Study the style of the Bible, especially the style of Jesus; from Christ learn to state truth concretly—not abstractly.

Sometimes use hard words to make your scholars think. Afterward explain them, and pray for great plainness of speech.

To acquire force, so turn over the truth in your mind that, as you muse, the fire will burn. Out of the fulness of the heart the mouth speaketh. Seek the aid of God's Spirit to demonsrtate the truth with power to you and to the class, and deeply imbue yourself with the energy of the Bible style.

To acquire beauty of style, read prayerfully the most beautiful passages of the Bible; cultivate love for your scholars and let it form your style; yet, never sacrifice clearness or force to beauty.—Westminster Teacher.

HAVE YOU AN OUTLINE OF TRUTH.—At the beginning of every atlas is a map of the world, and no one would begin to teach a child the geography of the several countries without first giving a general idea of the globe. So the Bible ought first to be taught and studied as a whole. A conception of the outline of the Scriptures, from Genesis to Revelation, is easily acquired, and is essential to understanding them in detail. Many Christians have no grasp of doctrinal truth because they have no knowledge of dispensational truth. The historical and prophetic facts of Scripture are the impregnable stronghold in which its doctrines are preserved.—London Christian.

MISCELLANEOUS.

The Russian government has perfected a scheme for locating 40,000 families in the Amoor country on the Pacific coasts. The land is rich, the climate pleasant, and such inducements will be offered as will take colonists in swarms to the locality. The Russian theory is that a strong colony of Russians in that district will be the best protection against any movement China may make to reconquer the rich valley.

The building of railroads through Arizona and New Mexico has opened a fine field for industrious men, who grow fat in stealing valuable timber from the United States in secluded nooks, beyond the pale of civilization. In New Mexico it is said that one firm has undertaken to furnish three million ties for the use of the Mexican Central railroad, which are being cut on government land; while on the Atlantic and Pacific, which passes through the northern part of this territory, they are having every thing their own way. Saw mills are being built, and contractors have located at various points along the line of the road and are engaged in the pleasant pastime of furnishing bridge timbers to the railroad company.

Among the many important facts that were brought out by the United States survey of the great lakes and the Mississippi river is the action of sand-waves in the Mississippi, at Helena, which in water from thirteen to thirty feet deep are moving down the river at an average rate of eighteen feet a day. These sand-waves have an average length, measuring from crest to crest, of about 330 feet, an extreme length of about 500 feet, and an average height of about five feet and an extreme height of about eight feet from valley to crest. The existence of sand-waves of such large dimensions, and moving with such velocity, does not seem to have been observed before on the Lower Mississippi.

The most remarkable narrow guage railway in this country, or perhaps in the world, is the 10-inch guage road running from North Billerica, Mass., to Bedford, a distance of 8½ miles. The rails weigh 25 pounds to the yard. The cars and engines, though small, are handsomely proportioned, and are supported very low down to give them stability. The cars have center aisles, with a seat for one person on each side, instead of two, and will hold thirty passengers. The trains consists of two passenger and two baggage cars and locomotive, and travel 18 miles an hour.

Reviewing the evidence in the second trial of Jesse Billings, Jr., Dr. Lewis Balch of Albany, N. Y., sets it down as established that a ball fired through glass may make a hole enough smaller than the full size of the ball before firing to prevent an unfired ball of like caliber passing. In an experiment with a base ball it was found that the hole made was too small by one-third to let the ball be passed through.

Col. Dan. Murphy, of Hallack Station, Elko county, came to California in 1844, and may be said to have made the country pay him well for his time. He is now probably the largest private land owner on this continent. He has 4,000 000 acres of land in one body in Mexico, 60,000 in Nevada, and 23,000 in California. His Mexican grant he bought four years ago for $200,000 cash, or 5 cents an acre. It is sixty miles long and covers a beautiful country of hill and valley, pine timber, and meadow land. It comes within twelve miles of the city of Durango, which is to be a station on the Mexican Central. Mr. Murphy raises wheat on his California land and cattle on that in Nevada. He got 55 000 sacks last year, and ships 6,000 head of cattle a year right along.

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☞See description of these books on page 15.

All who successfully canvass for the *Cynosure* are allowed *something* for their labor, even when they send us clubs at our lowest club rates. But the chief reward of those who circulate the *Cynosure*, we believe to be the consciousness that they are working for the welfare of their country, and of their fellow-men throughout the whole world; and above all for the glory of God.

M. Pettengill, Peoria, Ill., and T. Matthews, Geneva Lake, Wis., each send three subscribers for one year.

Rev. E. Mathews, Kewanee, Ill., H. H. Hinman, Dr. J. N. Norris, Birmingham, Iowa, and Abner Tuttle, Bristol, Conn., send two each for one year.

M. G. Strong: "I shall try to get subscribers as opportunity presents."

Jesse Hunter: "Will try to get some subscriptions for the *Cynosure*."

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Dec. 10, 1881.

J F Browne, J W Blakney, I Bancroft, W Barnlund, C A Blanchard, E B Brooks, E A Cook, W H Chandler, S L Cook, A Cowley, A Dunham N Daniels, S B Felt, H A Fischer, Mrs B Gould, H Gardner, H H Hinman, H L Kellogg, J Kilgore, C Lamb, Rev E Mathews, E Marcy, J T Matthews, J Marks, J T Michael, J N Norris, Mrs E Norton, M Pettengill, C Rowley, J B Stowell, Ada Stanton, D F Talbot, A Tuttle, J Vanpell, J H Wilson, H E Whitney.

Books and Tracts sent during the week ending Dec. 10, 1881.

By Express.

A A Crowell, T A Fait, G W Cyrus, J M Germond, E P Frisbie.

By Mail.

P Hakanson, J T Stevenson, E S Robbins, S M Bright, J A Eldert, J Fritz, W D Johnson, J G Cope, W C Errett, H N Minplux, A L Matthews, M R Jackson, C R Robinson, J Carville, J Wiseman, L A Mitchell, E Williams, C M Royce, A M Knight, J R Newman, C M Clark, J M Stevenson, F R Smith, S M Bernard, W Young, E J Caddy, W Hinze, A Walter, J D Archer, J T Mathews, W Slosson, Rev Dr Alexander, H L Gowen, J S Clarke, W J Henning, J T Baker, O H Bogue, J E Smith, A G Williams, F P Daley, W H Morris, J Liggett, A Platt, G G Whitworth, S Morlom, J A Treat, I M Clark, A P Williamson, C E Tanderup, J L Godfrey, J F Turner, J S Chase, A Allbright, D Horton, H Rose, B Tunnicliff, S Cocklin, E Etter, H H Hinman, C R Leay, J Richards, T Brown, A L Matthews, A Tuttle, N A Very, M M Maas, W W Fuller, A Comings, S R Briggs, L C Chamberlain, J Furgeson, E Norton, H J Allison.

Donation to Tract Fund.

H McCausland, 50c; Mr Millet, 10c.

—A competent authority gives the following mission statistics: There are sixty-six different Protestant mission societies; 2,749 missionaries are actively engaged in the work; of these 77 per cent. come from America and England. Conversions from the heathen and Mohammedan religions have taken place to the number of 1,880,700, of whom 532,300 are now communicant members of the church. These figures seem insignificant when we remembor that there are about 1033 million people who still wander in the darkness of heathendom and have not tasted of the mercy of the Lord.

—Ernest F. Ward, who went from Illinois to join the faith mission at Ellichpur, India, has removed to Burhampur in central India.

MARKET REPORTS.

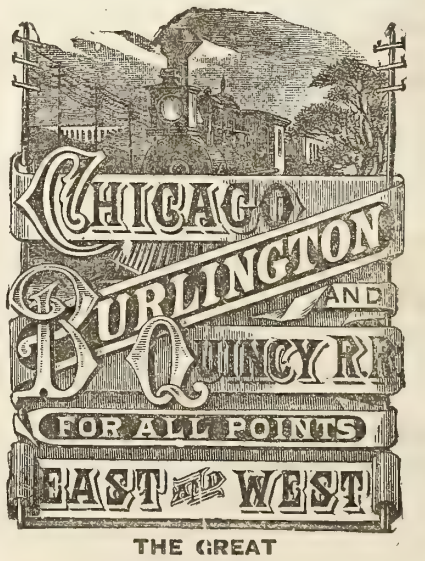
CHICAGO, Dec. 12, 1881.

GRAIN—Wheat—No. 2	1 27	1 29
No. 3		1 15
Rejected		93
Winter	1 30	1 33
Corn—No. 2		61
Rejected		59
Oats—No. 2		46½
Rye—No. 2		98
Bran per ton	15 00	18 00
Flour—Winter	5 50	7 50
Spring	3 75	6 75
Hay—Timothy	10 00	15 50
Prairie	9 00	13 50
Lard per cwt		11 00
Mess pork per brl	11 65	17 00
Butter, medium to best	20	41
Cheese	6	10½
Beans	2 00	3 50
Eggs		25
Potatoes, per bu	75	95
Seeds—Timothy	2 55	2 58
Clover		5 20
Flax		1 37
Broom corn	5	9
Hides—Green to dry flint	9¼	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	16	29
LIVE STOCK—Cattle extra	5 75	7 00
Good	5 25	5 60
Medium	5 35	4 90
Common	2 00	3 75
Hogs	4 25	6 55
Sheep	2 50	5 00

New York Market.

Flour	$3 25	9 00
Wheat—Spring	1 27	1 37
Winter	1 10	1 45½
Corn	65	72
Oats	65	54
Lard	11	45
Mess pork		17 50
Butter	15	42
Cheese	8	12
Eggs		30
Wool	12	48

TAKE THE



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All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor, are not publicly acknowledged as Masonic authority, because they tell too much.

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A PRACTICAL Guide to the Ceremonies in the Degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; paper, 75 Cts.

Although this Monitor is extensively used in the Lodge, especially in Conferring the higher degrees, it is *publicly* called an "exposition," and not allowed as authority.

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CHICAGO, THURSDAY, DECEMBER 22, 1881.

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THE CYNOSURE EXTENSION FUND

The importance of the increased circulation of the *Cynosure* and other reform literature was urged by nearly every delegate to the National meeting at Galesburg.

We give below, in substance, a few of the sentiments expressed by the most active and earnest workers and lecturers in this reform.

"I can find many persons who have never read the *Cynosure* who are sufficiently interested in this reform to pay one dollar for a year but who would not pay $2 00; and would hesitate about paying $1 50, and I believe $50 could not be put where it would do more and better missionary work than to make it possible for me to offer the *Cynosure* to one hundred of these partially interested persons at one dollar a year."

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"Whenever I visit a place where there is a *Cynosure* club I have to search to find a single *adhering* Freemason. They are ashamed to have their lodge connection known and say they have not been in a lodge for a long time."

Such feelings and statements have caused a careful canvass of the question How can the circulation of the *Cynosure* be greatly enlarged, thereby windening its influence? The discussion of this question resulted at the late Galesburg Convention in the opening of a

CYNOSURE EXTENSION FUND,

which will make it possible to offer the *Cynosure* to indifferent, partially interested and poor persons at half price for the first year, so that they can give the paper a fair trial, and through it become acquainted with the fearful nature and disastrous tendency of Freemasonry and kindred orders, with the methods of opposing them in every department of our great work and, if the will of the Lord be so, become active co-workers with us.

The plan is to secure at least 1,000 new subscribers *now* by promptly raising a fund of $500 00 and offering the first 1,000 subscriptions at $1 00 each, the balance (50c. on each) to be paid from the fund. A cash subscription of $25 00 and pledges amounting to $182 50 were taken at the convention in Galesburg, thus providing for 415 new subscriptions at $1 00 each, if all was for this use, but one-third or more was merely pledges to send in a certain sum for new subscriptions. A few of those who pledged money for the fund reserved the privilege of sending the names also, making the pledge all the more valuable.

The $34 00 now paid into this fund is available for the first 68 new subscriptions which can be taken at $1 00 each, and we hope that the balance of the $500.00 will be sent in before January first. Twenty-five dollars each from one hundred friends of the work, promptly contributed would enable us to take 5 000 new subscriptions at a cost of $1 each to the subscribers, and probably double the circulation and influence of the *Cynosure* in a surprisingly short time.

Each week we purpose to publish,

1st. The the initials of all donors to this amount with the sum pledged by each, and the cash paid on such pledge during the week on the Saturday preceding publication day.

2nd. A weekly statement of total amount of pledges.

3rd. Total amount of money paid on them.

4th. The number of subscribers which can be sent in on them.

5th. The number taken up already. In this paper we print the report to Dec. 17th, inclusive.

As an illustration of the approval which this plan meets in the minds of our friends, we quote from two of them. One expects to send ten dollars (he encloses $3.50) with which by adding five from the extension fund, he intends to send the paper to ten persons. He writes:

"I expect to get subscriptions for the *Cynosure*, so far as possible, so as to give a large circulation, and if I cannot get subscribers I intend to send, so far as my ability will allow, to persons who will read and make good use of it out of my own pocket, and thereby help on this great reform. Come, brethren! If each reader of the paper will send from two to five, it will help the cause wonderfully. You can do this and not miss it at the end of the year; but will feel that you have done God service by so doing."

The other writes:

"My mind is fixed on *Ten Thousand* as the number of subscribers that ought to be furnished by those now taking the *Cynosure* within the next two months, even if necessary to send a couple each to friends on the frontier or poor persons unable to take it."

Friends, please write and tell us whether this new plan seems wise and practicable to you, adding a contribution if your ability permits and the Holy Spirit leads you to do so for

THE CYNOSURE EXTENSION FUND.

—Secretary Stoddard is away from the city on N. C. A. business in several places in Ohio and Indiana. He returns this week.

ANTI-MASONIC Libraries in every town where the *Cynosure* is now read would, we believe, prove to be a popular, pleasant and profitable means of entertainment and instruction for all old and young. Mr. M. E. Mosher expects to have one for Otsego, Wis., on our special terms for the first one hundred libraries. He suggests that the Spring Valley Association is able to pay full rates for the library. It certainly ought to have one, and will send in an order soon, we hope. Send on orders for libraries accompanied by the money. They will be very useful these long winter evenings.

THE LAND LEAGUE AND LAND ACT IN IRELAND.

BY REV. JOHN BOYES.

In spite of the harm done to the Land Bill by the perversity of the House of Lords, and the opposition of the League, the Irish people seem disposed to take advantage of its provisions, for they are appealing to the land courts for the settlement of the difficulties existing between them and the landlords. If the Land League agitation had followed English precedent, that is, if the leaders had carried it on within the spirit as well as within the letter of the law; if they had discountenanced violence and intimidation, the movement would have met with sympathy. But unfortunately for their cause they encouraged acts of outrage and a system of secret terrorism which no civilized government could be expected to endorse.

The avowed object of the League was originally the reform of unjust laws, and this demand the government was prepared to consider, and, as far as possible, to rectify all real grievances by legislative enactments. Cruelty, arson, outrage and murder are not however permissible instruments for political ends. When things became so bad in Ireland that Parliament was applied to for further power to protect the people from the tyranny of the Land League, it was hoped that the use of such power would not be necessary, that the warning would be sufficient. It is no light thing to suspend the constitution of a country. The exceptional powers asked for were not intended to suppress agitation, but to restrain the commission of actual crime, and to punish the instigators of intimidation. This power was very sparingly and reluctantly used; indeed, the Tories are constantly grumbling at the government because the power was not wielded sooner and more effectively. However, between the time when the Tories would have suppressed the Land League and the time of its actual suppression, two things happened, namely:

1. The passing of the Land Act; and 2, The Land League changed its object and altered its programme. The original objects of the Land League were legal and even praiseworthy, and to have stifled agitation then would have been to have prevented reform, and would probably have brought ruin on tens of thousands who are now protected by the

Land Act. According to our ideas the government has a right to expect the agitation, whose original demands have been met by this great measure, should now be permitted to calm down and the people be allowed to reap the advantages of the sacrifices and labors which were intended to secure enduring good to the Irish people.

It now becomes apparent that the real object of the Land League from the first was not the good of Ireland, but to inflame without removing the grievance. It was to use the grievance as a basis to secure national independence, and along with that individual promotion. After the passing of the Land Act, in response to the cry of "fair rent," the cry of "no rent" was substituted by the League, and this was inculcated as a patriotic duty. The League now complain that it is contrary to Liberal principles to suspend the safeguards of liberty; but liberty is a mere phantom unless every man is free to pursue his own inclinations, to consult his interest within and under the protection of the law, and when the Land League undertook in every case to supersede private judgment and to impose its dictates by force, terrorism and intimidation, then it became a tyranny obnoxious to liberty. We know that reprehensible practices were indulged in at the commencement of the League; but these could not be traced directly to the teachings of the organization, but were regarded as the work of irresponsible persons. What was formerly an exception has latterly assumed the force of law.

The administration of the Land Act in Ireland since the arrest of Parnell, and other leading spirits, is working satisfactorily, and the people are flocking to the law courts in order to secure "fair rents," and not for the abolition of rents. That there will be cases of hardship, owing to the mistakes and wrongs of the past, no one doubts. Of course the right working of the act will depend largely upon the judgment and ability of the administrators. Ireland has more than once passed through a worse crisis than this. The recurrence of these epidemics of violence has been constant in Irish history. They usually follow periods of agricultural depression, though nothing can be predicted with certainty either as to when they will begin or when they will die away. The Land Act may not be perfect, and it may not be worked out in the most intelligent way. Defects have generally characterized human laws. No law has ever yet satisfied all parties. The great fault of the Land Act, in the eyes of the English Tories, is the fear that ere long the English land laws will have to be revised.

Louth, England.

—We don't throw bomb-shells at our rulers to destroy them. We let office-seekers torture them to death.

Double-Minded.

BY REV. WOODRUFF POST

Some have questioned the propriety of saying that respectable men who belong to the Masonic clans are in association with the vilest men, even to murderers; and that the course of departed Masons who have made it a point or speciality to beguile young and innocent men into such society, should not be so severely criticised. If such a father had a son living who accepted his father's example, he of course, would murmur; while an older person, a grandfather, for instance, well acquainted with the history of the craft would justify anything in condemnation of so corrupting an order, that has led many sons, against their father's holy counsel, into the society of profane men, swearing to defend them and keep their secret. What if such sons do find position, and are respected as teachers and preachers, with a D.D. affixed!

Aged men, conversant with the Morgan affair, know full well the grand mistake of their sons who for a consideration—for what!—disregard even a father's love and counsel. Those fathers tottering on the verge of the tomb, weeping, testify to the truth of assertions made that unity with Masonry is unity with all that is contemptible and mean, murderers, mobocrats, drunkards, drunkard-makers, the heartless and profane.

Dr. Latimer of the M. E. church, in a published lecture speaking of a Christian says, "Nevertheless it is not denied that the Masonic heart beats responsive *primarily* to the brotherhood." Mark, this is from high church and Masonic authority, to which no Mason nor Masonic sympathizer among the Methodists has taken any exceptions, and the editor of the *Christian Advocate* says, substatially, a man may be holy and be a Freemason at the same time. But I had ever supposed that the heart of a Christian beats responsive *primarily* to the brotherhood of Christ, and not to the brotherhood of an infidel clan. How easy it is to be mistaken in this lower world! We have no quarrel with any man, but when the signs and symbols of such a society of Freemasonry appear in our churches (as is true in many places) and are clung to with tenacity irrespective of consequences; and we are told Christian (?) Masons love Masons with beating hearts primarily, and the disciples of Jesus secondarily, we say that a society producing such marvelous effects can be none other than of the devil. And it could just as consistently be said that Dr. Latimer who took a sacred matrimonial vow could be a pure minded and good Christian husband if he loved his wife secondarily and some other woman primarily, as to say a Christian heart beats responsive primarily to a brotherhood of a profane and abominable institution. Hear it, ye Masons, professing to be holy men, and ye apologists for Masonry, hear it. Come out from Babylon! The ashes of the dead cannot disturbed; nor must truth be stifled because dead men did, while living, seek to decoy innocence into criminality. And let not the living take it to heart when wickedness and the follies of men are made to appear as a warning in their true character.

Mazzini on Godless Democracy.

The biography of the great Italian Republican, Mazzini, has just appeared, and from it is gleaned a pleasant surprise. So little was known of his general opinions during his life, beyond those which pertained to politics, except his implacable hatred to the priesthood of the Roman Catholic church and their doings, that he has been generally represented as steeped in Atheism. The following translation of one of his utterances should be read by those who advocate a democracy without God: "Without God! from whence would you derive your standard of rectitude? Without God! whatever may be the system on which you rely, it can have no other basis than force, blind force. . . . My brother workers, when Christ changed the face of the world he did not speak of common advantage and interest to those people that selfishness had corrupted. He spoke of duties, of love, of sacrifice, and of faith. When his arms were detached from the cross it was in order to embrace the human race in one blessed bond. So far as he does this, parians, Brahmins, slaves, and masters disappear, only *men* remain. Let us bless the great name of God with more love and faith than we have hitherto done. This is true democracy. It is not in speaking of mere advantage and self-seeking that she moves the world. There were utilitarians during the decadence of the Roman Empire. The political creed was so well set forth in their motto, *Panem et circenses*—food and amusement—(a characteristic of the godless in all ages. 1 Cor. 10:7), and under the influence of this teaching, Rome, cankered through and through by the gangrene of selfishness, finally perished of rottenness. One word only of faith settles that which none of the schools of philosophy had believed to be possible. You find the human body deformed and impoverished by misery, and in your imprudent zeal, you say, 'Let us heal this body, and when it shall have become well-nourished and strong, the mind or intellect will return.' Now I assert that you cannot heal the body but by the mind or soul. In it lies the root of evil, in the individual, and consequently in communities. Here lies the wounds of humanity to-day for want of common faith which can bind earth to heaven."

Notes of a Great Anti-mason.

At Carlisle, Pa., they told me innumerable stories about that grim old patriot and anti-slavery agitator, Thad. Stevens.

One day the old man was practicing in the Carlisle courts, and he didn't like the ruling of the presiding judge. A second time the judge ruled against "Old Thad," when the old man got up with a scarlet face and quivering lips and commenced tying up his papers as if to quit the court room.

"Do I understand, Mr. Stevens," asked the judge, eyeing "Old Thad" indignantly, "that you wish to show your contempt of this court?"

"No, sir; no, sir," replied "Old Thad," "I don't want to show my contempt, sir; I'm trying to conceal it."—*Cor. N. Y. Star.*

Thad Stevens was for many years Chairman of the Appropriations Committee [in the House of Representatives] and he was a man whose tremenduous influence is not even yet forgotten. His memory even is such a power in Pennsylvania that some influence is perhaps thought to attach even to the seat which he occupied. At all events Pennsylvania members, when they can, select it.—*Cor. Chicago Tribune.*

Hon. Edward McPherson, the disciple, friend and biographer of Stevens, has already been for twelve years Clerk of the House of Representatives at Washington, to which office he has just been re-elected. If he lives to complete the term for which he has now been chosen, he will have had the longest service as Clerk of the House of any incumbent of that office from the foundation of the government. Already he has had the longest continuous service.

The Closing Year.

The sun steadily dips lower and lower. These are the shaded days when we may with fitness turn aside and retire within ourselves, seeking self-communion. These are the days when we should go to our account-books with our neighbor and see how we stand in spiritual as well as temporal things. These are the days when we may well be much with God to find out how our account stands with him. Then we are prepared to rejoice in the assurance of the divine blessing that comes with the anniversary of the year like light breaking out from the skies of Bethlehem, and spreading all over the earth.—*The Christian at Work.*

President Fairchild of Oberlin College lately wrote to Prof. W. O. Tobey of Dayton: "The church, in all its branches, I cannot doubt, will one day clear itself from all support of secret societies; and to this end we must work and bear our persistent testimony."

CONVENTION ADDRESSES.

PROF. L. N. STRATTON'S OPENING SPEECH.

The cheerless, cold and uncomfortable condition of the hall as opened by its proprietor, reminded the speaker of other conventions when like difficulties had to be surmounted. At Pittsburgh in 1868 the gas went out and President Blanchard finished his address to listeners in the dark by the light of a candle mounted on a box. When we met at Worcester the second time a Y. M. C. A. State Convention was arranged for by its secretary, a Knight Templar from Boston. To all human judgment he had set his meeting at the same time purposely, and his purpose was to crowd our convention out, to put it in a corner. But when evening came and the great Mechanics Hall was crowded full, and the other meeting barely had enough to say "we," it began to be realized that a convention that confessed Christ and exalted his name against the lodges that reject him had yet some rights that were to be respected. Little did we think what personal experiences we should pass through when preparing for the last State Convention in New York. As the audience passed out the hall was left in possession of an enraged mob who glared with wolfish eyes upon the few friends remaining. I shall never forget with what a fearless spirit I was at the time filled. God seemed to walk with us through that crowd. But when we got out of the hall the eggs came in a shower and of such flavor that the good lady who volunteered to clean our clothes afterward was sickened with the odor of the Masonic arguments.

These principles for which we gladly suffer, if need be, came over with our fathers in the Mayflower. They have been fought for, prayed for, starved for; men have forsaken all for them. They must and will endure and finally prevail for they are truth and God is in them. There is no need, say some of our ministers, of making so great a difference between members of the lodge and those who are not. They act like other men, go about the streets like other men; why draw the line so severely? There may be some men who can't see any difference between a cabbage-head and a water melon. That is about the condition of those who cannot see any difference between one who takes a blood-curdling oath and one who does not. I met a policeman yesterday who said he did not belong to any secret society, but who pretended there was nothing in them to which we should make so much objection, and who closed the interview by sending us to a certain gentleman who could tell us all about the convention—the said gentleman proving to be both a Freemason and Oddfellow!

Selfishness goes to seed in these orders. That unestimable quality of human nature develops itself at the very first acquaintance with them. This policeman said he had been invited to join many of these orders. It was a selfish advantage which led to this proselyting. We do not need—no honest man needs such advantages as the lodge offers, even in traveling. A man is persuaded to invest his money in some lodge with the promise and hope that it will be returned in some hour of trouble; but he finds that there are constant calls for carpets, and banquets, and balls, and goose-yokes, and traveling expenses of the official ring. His investment is rapidly swallowed up, and all he has left in return is self-accusation for his folly.

The speaker referred to the laying of the corner-stone of the Onondaga county court-house in Syracuse as one of the greatest victories ever gained by the Anti-masons of that city. The building committee, or some members of it, had their heads filled with the idea that a temple of justice must have some lodgery about it to make the thing complete—the courts run smoothly, etc. So they applied to the Masons to lay the corner-stone. The Anti-masons of Syracuse took a different view of the people's rights in a public building, and applied for a place in the procession; that their inscription be also chiseled upon the stone, if such an advertisement was given to the lodge; that their papers be deposited; and in short that all the privileges and honors granted to the Masons on the occasion be also allowed to them. They sustained this demand with a long and closely written argument, which was published in several of the city papers and caused great excitement. The attention of the whole city and county was called to the position arrogantly demanded by the Freemasons. On the day of the ceremony the speaker was on the ground and was ushered by the police upon the stand, and he was asked by the presiding officer, Col. Chamberlain, to a seat by his side. That gentleman began in a very humble manner to inquire why there was so much objection to the Freemasons, at the same time being careful to have it understood that he had not been near a lodge for so many years (and that, said the speaker, you will find to be almost universal among intelligent men now. For the last few years there are few persons of this class who are willing to have it known that they are any longer going to lodge meetings). A few minutes were spent in conversation on this point, when one of the company of reporters, who had come from all the neighboring cities, called out: "Col. Chamberlain, Col. Chamberlain! Why do you put the corner-stone on that northeast corner, away off from the streets among the ash heaps of the alley, where no one can see it?" The gentleman addressed seemed not to hear what was probably an unwelcome question, and the reporter probably aware of this called out again in a louder voice. All the reply he got was, "O ask Stratton; he can tell." The gentleman of the press and all within hearing were therefore duly informed that when Hiram Abiff is playing death, burial and resurrection in the lodge that his putrid body is put in the northeast corner of the room. So the Masons must keep up their lodge folly and to-day are laying this corner-stone not for the public and on the public street but for themselves and off on a back corner.

I am told that a majority of the officials of the city of Galesburg and of the county of Knox are Freemasons. I am also told that Masons have no influence in politics or the church. We have an example of this in the First Church of this city which opens its doors to Dr. Thomas, the Knight Templar who has just been excommunicated from the Methodist Episcopal church, and on the same week refuses it to a great body of Christian men like this who meet in the name of Christ to discuss the work they shall do for his kingdom among men. As to politics, one case might be mentioned as representing a thousand. In Onondaga county, New York, lived a man named Orrin Welsh, a high Mason, a Southern man who came North without changing his principles—a man who hung out the black flag when the rebellion collapsed, and a man also of wealth. He was nominated for county treasurer by the Democrats, and the Republicans put up against him a crippled Union soldier and a worthy man. Now Onondaga county has always been some 3,000 majority Republican, but Orrin Welsh came *within fourteen votes of being elected.* Just after the election a knot of men known to be Freemasons were overheard talking of the result and saying among themselves that it was a *test case.* Colonel Poole, a high Mason, remarked to one gentleman that Welsh would have been elected if it hadn't been for a few Anti-masons in Syracuse. Afterward, learning that this gentleman was not a Mason, Col. Poole sought him out and apologized for the remark and endeavored to dissipate the impression it would make.

We must have no compromise with this evil. Compromise with any sin must not be allowed. There is an old story in one of Esop's fables: A wolf said to the sheep, We are worried continually by the dogs. We mean you no harm, but when we are so beset and worried, what can we do but trouble you. Now if you will persuade your master to kill the dogs we will cause you no more alarm. The sheep agreed, the master was persuaded, the dogs were killed—and the sheep too. So we must not cry Peace, peace! when there is no peace. The lamb cannot lie down with the lion except inside of him.

Some tell us that the talk about Morgan's abduction and murder is out of date and we would do well to drop it. But it is very far from being a dead issue. A few years ago with Prof. Lumry of Wheaton, I went to Albany and obtained the permission and the assistance of Chancellor Walworth in searching the State library of New York for days upon this subject. We there found three proclamations from the highest authority in the State respecting Morgan; one was by De Witt Clinton, Grand High Priest of the Royal Arch Grand Chapter of the United States, and two by Pitcher, the Lieutenant Governer who succeeded Clinton at the death of the latter. The State Legislature was asked by the executive to pass a law sending an officer clothed with State authority to Western New York to investigate the Morgan affair and prosecute his abductors. The State expended tens of thousands of dollars in these investigations and trials, and her ablest lawyers had to confess themselves unable to obtain justice through the ordinary processes of law because of the interference of the false oaths of the lodge. But the Masonic oaths were proven in court and the State of New York has become a party in exposing them to the world in the Supreme Court reports. This is all evidence that is just as good now as ever. Freemasons cannot dodge these oaths as reported in the Supreme Court reports of New York any more than they can dodge lightning.

We must have consolidation to make our efforts efficient; and we must have money, which is the sinews of our war as well as every other. Men may will their property to be disposed of after they are gone, but it don't go to help the object desired. It gets spirited away. Instances were given of the failure of wills to secure the desires of men who wished their means to promote some good cause. We should see to it that our wishes in this matter were carried out before we die. God holds us responsible for the money he puts into our hands; and we must not suppose that we can keep it back from him all our lives long, and then turn it over to his work when our fingers stiffening in death can no longer clutch it, or that no one will object to taking up our duty with alacrity and seeing that our desires are complied with. What our hands find to do it is safe to do with our might. We must not expect to carry on this war, either, without some scars, and hardships and threatenings and losses; but going forward with faith in God and courage through his grace we shall find the end to be glory and victory.

The speaker closed with the recitation of a stirring poem amid the hearty applause of the convention.

Address of Mrs. L. H. Plumb.

THE RELATIONS OF THE TEMPERANCE AND ANTI-LODGE REFORMS.

Dr. MacMichael, the president of the Convention, in introducing Mrs. Plumb spoke feelingly of the arduous labors of our noble women in the temperance reform, and expressed his gratification in being permitted to introduce to the Convention one whose loving and pious zeal for those enslaved by rum was widely known through our great State.

Mrs. Plumb spoke substantially as follows:

Ladies and Gentlemen:—If I were near to my own home you would all know what I would say to you this afternoon. The men at the coal mines near to us all have learned what to expect when I address them publicly and recognize me not unkindly for my efforts among them for temperance. I am come, therefore, to be known as a woman of one idea, and am not sorry for the appellation since that idea is a good one, worth the best efforts of all our best men and women. Besides this, I should not regret the title since one of the most honored men in the present convention, one whom I have learned to revere and esteem as among the noblest men in our State, is everywhere spoken against as a man of one idea.

The other day as our train on its way to Washington wound around the projecting rocks, and, curving, hugged the mountain sides, until, passing the precipitous and dangerous way it sped on straight as an arrow in its flight, I thought of our trusty engineer as a man of one idea, with his keen eye upon the line before him, and his engine following every curve as the rails bent their way through the mountain region. None of those who had trusted precious life to his care wished him to be anything else but a man of one idea when so great risks were in his hand.

I think it is not a light thing that this great convention, with all the burden and responsibility of your great reform should give space for the discussion of the temperance topic; and I would that it might be presented to you by some one more capable than I, for I am not among the number of the great speakers in this cause, only a humble worker in the ranks, doing what I can in a comparatively restricted sphere. I cannot teach you grey-headed men, whose years mean a wealth of wisdom and experience, on a topic which I am sure is dear to all your hearts. Even Canon Farrar when he rises to preach, with all his eloquence can but tell anew "the old, old story." So upon this topic I can tell you nothing perhaps that will be new to you, and yet I may hope to reach your sympathies and awaken again your zeal for the redemption of your fellow men bound with tyrant chain of rum.

It is often said by men who wish to make some excuse for their indifference, What have I to do with this temperance discussion? It don't touch me. I do not drink nor have I any friend who cares for liquor. The matter has no practical interest to me. Now, let us look at this matter and see whether any man has any right to be indifferent toward such an evil. In these good United States of ours it is found by inquiry that but one man in eight at any time attends the preaching of the Gospel. This is an appalling fact. We are pleased to see our many churches and the multitudes that press into their doors. But remember that for every worshiper there are eight human souls who never enter the house of God, even in our own land.

Why, we may well ask—why should there be so sad a state, so deplorable an apathy toward religion? Now comes in my idea of this evil. It is because of intemperance. Christians pray and mourn over the decline of the churches. They see this and that one, late a bright and shining light in the religious community, pass into the shadow, their glory lost behind the cloud; and they find that the demon rum has seized another victim. We pray "Thy kingdom come," but the field is already occupied by the devil, and how can we expect the kingdom of Christ to come until the enemy is driven out. You cannot reach a man with the truth of the Gospel when he is in liquor. I know there are cases of drunken men being converted while under the influence of the accursed cup; but from such rare exceptions, if indeed they are exceptions, you can judge nothing. God does not work in that way. He requires the sin to be put out, the evil thing to be cast away, the stumbling blocks must be taken from the path.

It is also found to be true that eight out of every ten excommunnications are brought about through intemperance. I am appalled that so many ministers are reported as having fallen, deposed for their habitual use of strong drink. There are 75,000 churches in our land and 80,000 ministers—but there are 300,000 rum-sellers, and where one dollar is raised for the use of the church, seventeen dollars are used in this infamous liquor traffic—one dollar for God and seventeen for the devil. While these 80,000 ministers are trying to point men to God and lead them in the way of a peaceful and useful life, 300,000 men are trying to destroy men, body and soul. Their lures are out on all our busiest streets and are seen through the open doors of our finest buildings. They bind with a gossamer thread, then with a cord, then with a chain of iron to the chariot wheels of the destroyer.

But the saddest of all to my mind is that the Christian church is responsible for all this terrible evil. Do you question so bold an assertion? Remember that there are a million men in the churches who have the franchise, who, if they are filled with one spirit in this matter, can vote this curse out of the land. If they were one with Christ in this thing should we not see the evil dwindle and die? We are just awakening to our duty and to our danger in this matter. We are coming to believe that those who give most thought to this reform, who pray the most that intemperance may be put down, will be the ones to vote the truest; they are the men who will vote as they pray.

We must not expect that we can throw off this responsibility. No one else stands by to do our duty for us. We cannot dodge, or shirk, or hide in this great contest. The ignorant Hottentot, when the lion approaches his corral covers himself in terror in his tent and leaves the furious beast to ravage without. I have heard of a man—I am sorry for Connecticut, but it is said that he lived in that State—whose house caught fire. He fell on his knees and cried aloud to God to put out the fire; but his wife and children roused the neighbors and put out the fire. But so indignant were they at the man's conduct that they were almost willing to have let the house burn, and to have thrown the man himself into the flames. So in our great reform work the man who wants God to do it all while he sits lazily by is unworthy the name of Christian. We must make use, and good use of the means God has put in our hands, and we are blameworthy if we do not.

Do you know, too, how much our work of Christian missions is hindered by this evil? I read lately that a vessel took out two missionaries to preach among the heathen, but on board were six barrels of rum to be sold to the same heathen. The Mohammedan, when he is seen drunk, is jeered at, "He has gone over to the Christians." When you go into the great missionary meetings they will tell you of the wonderful work done in Madagascar, how that the whole people seem to be turning to the Gospel. But the queen of that island has forbidden any liquor to be landed there, and in that act you may read the great success of Christianity. That queen should send missionaries to Christian America. [Applause.] What is the Christianity of our land good for if it does not enforce good laws. The morality of our American people depends upon Christianity. Upon what else does it depend; will the saloons or the lodges strengthen or sustain our morals? If Christians do not see to it that good laws are made and carried out, no one else will; if they do not see to it that moral principles are taught it will not be done. There is a class of boasters who are all the time glorifying our great American liberty—how we live under the starry flag. Nothing with them is too grand or glorious to expect of our nation. But sometimes it seems that already the fateful finger is beginning to write upon the wall the sentence of destruction. We can stop that hand! Oh Christian fathers and brothers, let that sentence never be finished.

Are we not slaves? Who rules in this country? Who manages our primaries? Who carries our elections? Rum! Our town and ward caucuses are held in rumshops and often our polling places are there. Unless we see to it we shall soon cease to be a nation except as ruled by an oligarchy of rum-sellers. See what a tax they are already demanding—what a toll they take. Grain that would make two barrels and a half of flour for every man, woman and child in the United States is made into liquor every year in our country. This curse demands, too, our young men, our strong men; it rests upon the best, the most valued class that makes up the bulk of the nation. A nation which practices such a political economy is doomed to destruction. The fruit of such a policy is theft, murder, crime and death. How we stood aghast in our late national affliction when our President was cut off by the hand of a miserable assassin. But an assassin more deadly lurks beside all our doors to send a poisoned shaft into the heart of every household. Oh! that men of strength might rush to seize this enemy, disarm and throttle him!

When I look into your faces, you reformers, I know you are all true men. I know you have consecrated your lives to Christ; and you have taken up this great reform which aims to exalt him and put down these secret lodges. You are all more or less one idea men in this respect. Now I want you not to forget to take the temperance reform in with your zeal against lodgery. I want you to be none the less one idea men on secretism, but more against intemperance.

It has been said in one or two speeches in this convention that the lodge survived because it was firmly entrenched in the South. But I tell you it is just as firmly entrenched in the saloon power as it ever was in slavery. Where do you find the most opposition to your efforts? Is it in temperance communities, or in those places where saloons are licensed and pour out their deadly drams on every corner. You will generally find in our cities and large towns that there is a liquor saloon near every lodge. I had not thought of this until I began to find on inquiring among drinking men that they had once been, or were still, members of the lodge.

A gentleman with whom I am acquainted as an earnest temperance worker and a reformed man, I learned was a high Mason of thirty-two degrees. I asked of his lodge connection and he said he had not been for a long time with them. I

asked him what was the matter of our temperance prosecutions, if Freemasonry did not have great influence in defeating us. If the judge, and the jury and the lawyers are Masons with the saloon-keeper, what can we do about it? He replied, "You can't do much." He told me that the saloon-keeper was master of the lodge he used to attend because the saloon interest was ahead of every other among the membership in that lodge. "I can never forget," he said, "one case so long as I live. There was a man, who had always been a temperate man, who wanted to join us. He had a pleasant home and maintained it well. Many of us in the lodge were drinking men. When we initiated him we told him the initiation was not good for anything unless it was wet down. He refused for a long time to join us in this, but finally by persuasion and jeers we got him into the saloon near by. That man we made drunk for the first time in his life and I helped take him home to his horrified wife. He stuck to his lodge and to his drinking and soon run through health and goods. He died and when he was buried we passed resolutions taking him to the gates of Paradise! There was another man who did not drink, and he would not join the lodge with us. He was much opposed to Masonry. But we got the better of him and got him into a saloon, and enticed him with good company until we got some influence over him. Finally by coaxing and flattery and daring him to take the degree we worked upon his vanity and pride in his courage, and got him into the lodge. He was a regular attendant at church, but when he joined us he soon stopped that and not long after died a drunkard." These are but a few instances which show how these secret orders are fortified by the saloon, and if you would put down the one you must shut up the other.

Perhaps this temperance question appeals most loudly to our educational interests. Free schools are the boast of Americans, but there are four saloons to every school. Four schools of vice to one of virtue; four of death to one of light and life! The large majority of the children who do not attend school are children of drinking parents. The children's clothes go, their books go, because the father must have his liquor, and soon they fall out of the school of virtue, but the door of the other stands open night and day, the school of vice always makes them welcome. We have good school laws, but why—O why, have we on the next page a license law to counteract it, and make it of as little effect as possible.

When I think of it I wonder what class of people this temperance work does not interest, which it does not belong to. Did you ever think of the army of imbeciles, and cripples, and naked and starving and diseased and heart-broken—all suffering from intemperance? O, I cannot bear to think of it. What a procession of woeful faces and grieving hearts! Shall we, as reformers, allow this evil to go on? Can we say, we have one work to do, we must attend to it; some one else must see to that? O no; the Lord wants us all to help. He has a place for every one to do something. Let us in every way resolve to put down this great evil. Intemperance and the lodge are the feeders, if they were overthrown the great evils of our land would dry up, and none can say he cannot help to do this. We can all say, Here, Lord! here am I. Do with me what thou canst for thy kingdom and for suffering men.

Reform News

New Hampshire Notes.

By invitation of the N. H. Christian Association, I have taken the field for reform work. Preached at the Free Baptist church in Barrington, Sabbath, Dec. 4, and lectured on temperance in the evening. Lectured on Freemasonry Monday evening to a good audience, with evident profit to the hearers. The order was excellent, although it will be remembered Bro. Browne was interrupted here by rowdies a year ago. Preached at Canaan church Tuesday evening, Dec. 6, and the blessing of the Lord filled the house. Lectured on Freemasonry at Bow Lake Free Baptist church Thursday evening, Dec. 8, to a quiet and attentive audience. At the close of the lecture one gentlemen who has been a stout defender of lodgery, came up to the desk and confessed that he was convinced that the whole lodge system was wrong. The pastor, Elder Young, gave a very friendly notice of the lecture, took a seat with me and offered the introductory prayer. Lectured at Center Strafford Free Baptist church Friday evening, Dec. 9, on Freemasonry to a quiet and intelligent audience. This is the first time the church has been opened for an Anti-masonic lecture, Bro. Stoddard and Bro. Browne having lectured at the Academy and Town House. Lectured on temperance at the Adventist church, South Barnstead, Sunday evening, Dec. 11, with a blessing to my own soul and evident profit to an interested congregation. I am glad to record a very marked and favorable change in the public sentiment toward our reform work. The seed sown by Bros. Browne, Stoddard, Rathbun and Hinman, has already sprung up and is bringing forth much fruit. I should be glad to publicly thank the good friends who have helped me in the work and cheered me on my way, but limited space forbids. The Lord bless them. To Him be glory forever.

S. C. Kimball.

A Convention Overflow.

STARRY, FURGUSON AND MATHEWS AT KEWANEE, ILL.

The truth takes hold of the best society everywhere, Kewanee, Ill., not excepted.

On Monday night, Dec. 5, in Phillips' Hall, Bro. Furguson of Clarence, Iowa, conferred the Entered Apprentice degree on "Rev. Jas. Dubbs". The work was well done, after which Bro. Mathews explained some points which could not be made clear before the initiation and friends were made, we believe. It was thought by some there would be disturbance as the enemies of truth were so vigilant in destroying our bills. After night Saturday we thoroughly billed the town, but at 9 P. M. not one bill was left that we could find. Armed with bills and paste with glue in it, Bro. Thompson went forth and put another lot up, and behold! during service Sabbath morning they were destroyed, save a very few. Our notices were read, however, in the M. E. and Congregational churches. In the Free Methodist church Bro. Mathews both in his preaching and after, gave it publicity, but not satisfied he and Bro. Furguson went out Monday and put up more bills. In one instance they were torn down before our eyes. We objected and put them up again and stood sentinel determined to be whipped before it should be defaced. The Oddfellow was as ready to do the deed over again. Bro. M., ridding himself of paste and brush took the opponent by both arms and said, "Come, let us reason together;" and so while holding the assailant learned that he owned the premises and should tear it off because he said he would, but after he had torn off this one we might put up twenty if we choose and they should not be disturbed. Accepting the terms we looked on with the large crowd which gathered to see the fun while the Oddfellow pleased himself in keeping a bad promise, and then we explained the trouble to the crowd and pasted the premises again with bills which were whole when we left. "Opposition is the life of trade."

On Tuesday, the 6th, the Alliance (Temperance) met in the Baptist church, and here we were permitted to speak twice. Once we gave reasons why we couldn't vote with the Prohibition party, namely, we were committed to the American party; here we read the platform and showed it to be the only one for which people could vote consistently with the prayer a part of which is: "Thy kingdom come," etc. In giving our past life we made friends, among the women especially, who pressed our hands, not without tears, and bade us God speed.

In the evening at Phillips' Hall S. E. Starry conferred the Master Mason's degree on the candidate who was paid $2 for his services. We had a large audience and a very powerful meeting, so thought and said the people who gathered around to shake the hand of the lecturer and degree workers at the close.

We regretted some things, but as a whole this work has been beneficial to all concerned. Though we had no hotel bills to pay, yet the expenses was $19 for the privilege of two evening's work. We received $10.05 fees, charging ten cents for adults the last night. Father Caterlin paid $3, while others whose names I have forgotten paid $2 75; in all $15.80. The friends will see the need of sending $1 or more each to our treasurer so that such fields may be entered in the name of the Lord. Yours ready for work,

E. Mathews.

Spread the Light.

Editor Cynosure:—Since attending, on Tuesday evening, the monthly meeting of the Chicago Christian Association; since reflecting on a subject introduced at that meeting—that of a circulating library at the Carpenter building, 221 W. Madison street, I have become in a manner enthusiastic in the hope of seeing what I have long wished for. That the project proposed should have been compelled thus long to linger for want of support is certainly a misfortune much to be deplored. Considering, however, the many privations of the workers in this reform, in this struggle of the pure light of the Gospel with the combined powers of darkness, we dare not murmur, but return sincere thanks to God and his Son for what has been done. We need but compare with our present privileges and capacities for work the times of poor William Morgan.

Concerning the library, should the Association feel unable so to enlarge it, as to make it recognized to be classical, so-called, we would say this matter should cut a small figure; the object, we think, is to disseminate reform literature, whether or not the world calls it popular is immaterial; this we know is what the world not only needs but from want of which it is starving. Reform literature the Association has and can increase.

Now, as to the benefit of a library from which to bombard this city we hardly know how to estimate; we feel confident that for any and every man who lays the least claim to honesty, for every such one to become in a measure enlightened, and have access to this magazine of aggregated facts, access that should cost him little and yet give him a chance to become informed without at first exposing himself by having the literature come through the mails, or even to lie about his home—for every such one in this city, the hope would be increased tenfold and the toppling of lodgery also proceed in an accelerated ratio.

In confirmation of what has been

Continued on 9th page.

Political.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

It is my deliberate opinion that the Anti-masonic party ought not to subside, or to suspend its exertions, till Freemasonry shall have ceased to exist in this country....

No vote is thrown away when it is cast against corrupt political parties, or to express desire for reform in the government. Always vote for a principle, though you have to vote alone, and you may cherish the sweet reflection that your vote is never lost.—John Quincy Adams.

Addresses at Galesburg.

The chairman of the committee on informing the candidates of the action of the political meeting, Rev. C. C. Foote, thus addressed the nominee for the Presidency:

President Blanchard, Honored, Reverend and Dear Sir:—The Convention of the American party convened in Galesburg, Ill., have made it the duty of a committee appointed for that purpose to inform you of their choice of a nominee for the Presidency of the United States of America to be elected in 1884; and as chairman of that committee, it becomes my pleasant duty to inform you that, after a careful survey of the extended field the convention have found no person so amply qualified for that high office as yourself. The convention has, therefore, unanimously chosen you, sir, for that responsible position. Your long and unsullied life of self-denial in the work of Christian reform is to us your pledge of fidelity to our cause. If elected your administration will be we doubt not honorable to yourself, and a rich blessing to a grateful nation. I therefore, dear sir, proffer you the hand of congratulation in behalf of the convention. [Applause].

President Blanchard replied:

Gentlemen:—There were three cardinal political principles taught by our Lord Jesus Christ, viz: 1. That *civil power is of God;* 2 *Opposition to secrecy;* and 3. *Opposition to false worships.* He said that Pilate "could have no power at all" but that "given from above." He "said nothing in secret;" directed his disciples to repeat "on house-tops" what was "spoken in the ear," and said that everything secret should be "known and come abroad." And in Mark 7th, he taught that spurious worships or "*traditions*" made worship "*vain*" and law "*void.*"

These three principles are political as well as religious. Despotisms are human. Pilate's power, which the Saviour said was from above, was civil, or political power. And Paul said of the civil magistracy, "There is no power but of God." Secret or lodge governments are always monopolies and despotisms. And the "traditions" or false worships, as the Saviour showed, broke the civil law which required children to support parents.

And precisely these three political principles, taught by our Saviour, are the cardinal principles of the American party. They are also the principles which founded the American Republic, in the words of the first article of our platform, "A Christian and not a heathen nation." And since we have adopted His principles, we have a right to infer that if here, as "The Son of Man," Christ would vote as a citizen, and vote with the American party.

OUR NAME

is derived, like our principles, from the founders of our Republic. For though the God of the Bible is not named in our Constitution, he is four times referred to in the Declaration of Independence, which is its foundation. And when our Constitution speaks of "religion" and protects the "free exercise thereof," every intelligent citizen knows that the framers never intended to protect "the free exercise" of Hindoo child-murder, Masonic cut-throat oaths, Mormom polygamy and assassination, or the ape-worship, greegrees and fetish of the African and Asiatic continents. By "religion," in the Constitution, was intended the religion of the Bible.

Thus the name, American party, is historically accurate. It means precisely the thing named, and is at once the most beautiful, true and appropriate name ever given to a political movement in the United States.

THE KNOW-NOTHINGS

were a secret party, miscalled "American," contrary to the spirit of American institutions, which are all open and free. It would seem that Satan chose this beautiful and appropriate name to disgrace it by secrecy and proscription of foreign born Americans. Every man is an American who has adopted our country, who has an American heart in his bosom, and American principles in his head, whether born here or elsewhere; and all are foreigners who are destitute of them, no matter where born.

All the English-speaking people were originally foreigners. The heir of the British throne is always a Prince or Princess of Wales, and Welsh blood runs in the veins of the English nobility. Danes, Swedes and Norwegians from the Northern hive, came in swarms to England under Hengist, Horsa and others; drove back the Scots and Picts and blended their blood with the natives. My own name came over from France with William the Norman Conqueror, and then meant Mr. White (French, Blanche); while Saxons went over from Saxony and made the Anglo-Saxons half English and half Dutch.

On this continent the same process of mixture has been kept up. The French had a line of forts from Quebec, by Mackinaw, down the Mississippi to New Orleans, before Washington led his Virginia Blues to Fort Pitt. At that time, French, English, Dutch and Spanish colonists were settled on our Atlantic coast. The English tongue has absorbed theirs, and the name "American" now covers their descendants and includes their blood. And thus the old secret Know-Nothing party was anti-American and Masonic by history, by secrecy, and by proscription. On the contrary, the new American party is the true descendant of England, whose veins throb with the free blood of nations; whose language and drum-beat keep pace around the globe; whose Queen loves America and Americans; of that England which has lately sent delegates to Yorktown to celebrate the triumph of American principles and the American flag at the close of the American Revolution.

BUT SHALL WE SUCCEED?

I think we shall. Because the women whom God hath set down in the fore front of the hottest battle of the temperance reform will soon find, nay, are now finding, that secret lodges, whose creed omits Christ, without whom they can do nothing, will only distract, divide, and damage the temperance cause. Every saloon in Chicago hailed the coming of the Knight Templar Masons to their city, and many of them furnished them grog!

I think we shall succeed because the colored voters will be with us, when Southern lodges are turned inside out, and they see stored there the masks and disguises of the Ku-Klux Klans, who burnt their school houses, violated women and murdered men.

I think we shall succeed too, because history is with us. Some one compares the progress of society to a snake-track, ever swaying from one side to the other of a direct line. Christ and his apostles drew Rome to his religion when Rome meant the world. Priestism, secrecy and salvation by ceremonies, swung the world back to despotism and the Dark Ages. Alfred, Wickliffe, Huss and Luther called men back to Christ and the Bible. Popery, ritualism and the lodge, which is the "Image of the Beast," have turned the mind of Christendom back to deism, infidelity and salvation by ceremonies again. History repeats itself; not only on larger but on lesser scales. The pendulum swings shorter as Christ draws near. The daily, secular press, which a few years since seemed completely divorced from religion, now prints sermons, publishes revivals and plunges into religious discussion. These are tokens that the popular mind, in this country at least, is on its way back from the dreary nothings of infidelity and devilish magnetism of priestly human rites. And we do surely know that we shall succeed, because Christ himself, who was the Truth, assures us that every plant in religion "which the Father hath not planted shall be rooted up."

Endorsement.

The editor of the *American Freeman*, Albany, Mo., Bro. M. N. Butler, who attended the Galesburg convention and was secretary of the political meeting heartily endorses the action of the latter body. The *Freeman* has become a power in politics in northwestern Missouri. Its influence will be strong for the American candidates as see below:

"With pleasure we this week hoist the American Reform Standard for 1884, with President Jonathan Blanchard, of Wheaton College, Illinois, for Chief Executive of the United States, and Hon. J. A. Conant of Willimantic, Conn., for the Vice Presidency.

The announcement of this final result before the convention was greeted with prolonged demonstration of approval by the large delegation present and now let us organize for a long pull, and a strong pull, and a pull all together.

We are now led by men who will not hesitate to head the van of the movement and bring the cause prominently before the American people. In a government like this great revolutions in politics are frequently brought about in a remarkably short time, so let us hope for the most in the coming three years and pray that God may give us a glorious harvest in November, 1884, for with God, truth, liberty and justice on our side one shall chase a thousand and two put ten thousand to flight.

Arouse ye freemen and drive despotism and anti-American elements from the land!"

—On the Duke of Devonshire's estate in Ireland 600 tenants have refused to pay any more rent unless they are reduced 20 per cent.

An Explanation.

Dear Cynosure:—Allow me a word of explanation to the friends of reform in Iowa. Soon after the convention at Marion I was called to the interior of Nebraska, to the bedside of our son Oscar, who was severely injured by the kick of a horse. On my return to Clarence I found a registered package of tickets which could not be delivered without my receipt. At home I also found a small package. None of these were used for the want of a better political organization. I know of some votes being cast that were not reported. So the final report of the State canvassers will not give our full vote. Sorry I was not at home to do what I could in the political field, but glad that our son's life was saved, and that I am once more in communication with the *Cynosure* and its friends.

Jas. M. Kent.

Clarence, Ia.

Bird's Station, Ill., Nov. 29, '81.

Hon John Bird, Dear Sir:—Recognizing God's faithfulness to his promises, and feeling that, in the line of duty, one may chase a thousand and two put ten thousand to flight; after patient and prayerful consideration, believing I can be useful in supporting the cause of the people against their oppressors, by laboring for the overthrow of monopolies, the repealment of class legislation, and promotion of much needed moral reforms, although in no sense an office-seeker, I very respectfully accept the Congressional nomination for 1882, which, on the part of so many of my fellow-men, was tendered me by the Citizen's Convention, over which you had the honor to preside, on Nov. 8, 1881, trusting to the honesty and the intelligence of the voters, whose interests are to be served, to make a wise decision in November next, by arraying themselves, through the ballot-box, on the side of right and justice. Respectfully,

D. B. Turney.

Our Mail.

Thos. Relys, Watertown, N. Y., is anxious to knows if the Cynosure is still published, and continues:

"Secret societies carry high sway here, politically as well as otherwise. I think one-half or more of our city and county, as well as State officers, belong to secret societies. I cannot and will not vote for any of them."

From Bro. Joseph Kumler, Jacksonburg, O., come contributions for the Southern work and Morgan monument, with some thoughts worth remembering, as follows:

"If we can't consistently give much, let's all try to give something, 'as many hands make light work,' and this work ought surely to go forward—as I believe it will if we continue to work and pray fervently. God will help. * * * So far as the question of secrecy is concerning the church of the United Brethren in Christ of course you perhaps know more about it than I do, but I would just say that in this locality there is not much of eal peace or good order prevailing, just because there is wanting a spirit of true and loyal submission on the part of many of our ministers to the powers that be in righteousness established; seeking to please the world and to secure the approbation of the same, including the lodge power and all its abominations, hateful as they are in the eyes of good understanding, and manifesting real hatred to our reform cause. Let us be diligent in business and patient in tribulation, for the Lord reigns. Amen."

The following is earnest and practical, and shows an appreciation of the press in reform work which is worthy of wide imitation—from Wm. H. Louden, Columbus, Ohio:

"Please send me two copies of Revised Oddfellowship, in paper covers. There are some of my friends here who tell me they have been urged very much of late to join this order, and I was telling them of the folly of thinking of such a thing and that I would get them a truthful exposition for 50 cents. One of them is a very prominent young man, holding a a position in a large jewelry store here. He urged me very much to procure him a copy. I have the promise of some subscribers to the Cynosure after a while. I am certainly trying, by the help of God, to let my influence be cast on the side of right in regard to this and all other reforms."

W. H. Wilkinsville, S. C., sends for a book and writes that he was thinking of joining the Masonic lodge until he read the tract headed, "Young Men of America."

Mrs. Eliza Baker, Vicksburg, Mich., writes:

"Vicksburg has about eight or nine hundred inhabitants. It has a Masonic lodge, an Oddfellow lodge, Knights of Pythias and Good Templar lodges and a Grange and I know of no one in town but myself who takes the Cynosure."

B. Williams, Warren, Ill., writes:

"I am becoming more and more disgusted with lodgery as I see and hear of their bombastic effrontery. They lately buried one of their good and worthy brothers—a cursing, swearing infidel—with their ceremonies; and, according to the resolutions published in our town paper, he was landed in the grand lodge above."

M. Myers, Weston, Oregon, writes:

"The first subscriber I have on my list is a seceding Mason of three degrees. He says of the Cynosure that it is the best paper he ever saw. He is a man who reads a great deal, a close observer, and a member of one of the branches of the Presbyterian church. He says he believes if it was not for Masonry the liquor traffic would die out in less than five years."

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Christian Cynosure

CHICAGO, THURSDAY, DEC. 22, 1881.

THE ADDRESSES from the Galesburg Convention continue to be of leading interest, and the three found in this number were among the best. Next week we shall conclude the Convention report with the able speech of Rev. Wm. Johnson of Iowa.

EIGHTY-NINE USEFUL YEARS have just crowned the head of our old friend—the friend of every reader of the *Cynosure*—Father Isaac Preston of Lockport, Ill. A letter written on Saturday last is worth keeping as a souvenir. He writes:

"This day is the eighty-ninth anniversary of my birth. Our children and some few friends are with us and we have *a pleasant day*. Our health is very good and we think we enjoy the use of our mental faculties as well as most people of our age. As we have long been recognized as abolitionists and Anti-masons you may if you please make a note of it and say we hope to live to do a little more work for human freedom and the overthrow of the secret lodge.

Very truly yours,

ISAAC PRESTON.

We shall not cease to thank God for so long sparing this veteran and friend to kindle in our young men from his zeal and experience a self-sacrificing love for the truth such as his life has always shown. He will not live to reap much from his abundant sowing of prayers and labor and tears, but many for generations to come will bless his memory, for his unswerving devotion to Christ and his love for his fellow men. May his remaining years be more peaceful and blessed as the life to come fills the last days of this with ever more glorious gleams from the eternal Throne.

HOW MANY thousand adults do you suppose there are in Maryland who have never heard of the *Cyno sure?* An officer of the State penitentiary at Baltimore, writes: "I understand that you publish a small paper. I do not know the name of it; please send me a copy."

How many thousands are in the same ignorance in Illinois? A gentleman at Maroa, Ill., writes to ask: "If the *Cynosure*, an Anti-masonic paper, is in circulation? If so," he says, "I can secure several subscribers here. We want something of the kind here, and do not know where to send."

This is a great country and it takes an immense amount of advertising to reach the people. Will every reader of the paper help in this work. The list of subscribers will then increase.

On the other hand, a commercial traveler said to Mr. Cook, "Wherever I go the people are all talking about your publications." The *Cynosure* and our books discuss live issues and wide awake people are interested in them.

TEXTS FOR CHRISTMAS.

It has been requested that the "texts for Christmas" which filled a humble corner in the *Cynosure* last year be republished in a body, as one of the best arguments which the believer in the Lord Jesus Christ could oppose to the flood of worldliness that comes upon us yearly at this season in the sacred name of religion. So they reappear below with a few additions. The number might be greatly enlarged with a little research:

And he said unto them, Full well ye reject the commandment of God that ye may keep your own tradition.—Mark 7:7.

Thus have ye made the commandment of God of none effect by your tradition.—Matthew 15:6.

"The sins forbidden in the second commandment are all devising, counseling, commanding, using and anywise approving any religious worship not instituted by God himself."—*Larger Catechism.*

The true principle of Christian worship is "What hath God required and not what has he forbidden, and that reformers are to be guided by the principles contained in Christ's permanent commission to his ministers in Matthew 28: 20: 'Teaching them to observe all things whatsoever I have commanded you.' According to this all worshiping, honoring, or other services invented by the brain of man in the religion of God, without his own express commandment, is idolatry."—*John Knox.*

Jesus is in whatever of religion he has appointed, whether doctrine, government or rites, and Satan, the God of this world, wields and inhabits all the rest.—*President J. Blanchard.*

Why do ye also transgress the commandment of God by your tradition.—*Matthew 15:3.*

We must again recall that most important truth, that whatsoever worship is rendered to any but God is rendered to devils.—*Charlotte Elizabeth.*

It is as really idolatry though not of so aggravated a character, to worship God in any way not appointed in his Word, as to make an an idol and bow down to it.—*Prof. J. R. W. Sloane, D D.*

All mixed communion in religion with the world under any pretext whatever, is spiritual adultery or fornication according to my Bible. —*Alexander Campbell.*

Beware lest any man spoil you through philosphy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.—*Colossians 2:8*

While in the hotel in Galesburg, a pleasant-appearing young man, a commercial traveler, asked of one of the delegates to the late National Convention, the reason of this descent upon Freemasonry. When questioned he claimed to be a Christian; but soon, when pressed for argument for the lodge to which he belonged he began to swear, and when charged with a false confession he was covered with confusion. To such persons, who have none but worldly principles, the popish Christ-mass is a very convenient season. It is an opportunity for them to confess Christ after the fashion of this world, without submitting in the least to his will, obeying his commandments, or receiving his Spirit. How forcible are the above texts in such cases!

FREEMASONRY IN THE SENATE.

The Chicago *Tribune* in a late Washington dispatch respecting the appointment of Collector for Chicago says:

"The Illinois members outside of Chicago, of course, take no interest in it. It is not known that Logan's recommendation will prevail, but it is pretty certain that nobody will be appointed who is especially hostile Senator Logan, for the Senate is so constituted and there is such an *element* of Freemasonry in that body that a man who is the political enemy of Senator Logan could probably not be confirmed."

The expression, "element of Freesonry," is a blind one and quite suitable for the purpose. It may be understood to mean that only a quiet friendly understanding exists, or that such an understanding is enforced by grips, signs and Masonic oaths. If it had been said of Senator Cameron of Wisconsin, who is not a Mason, we should understand the former. It is said of Logan, who is not only a Freemason, but industriously uses every advantage the order can furnish him to carry his plans But Mr. Nixon, who is prominently named for the office by other Congressmen, is not a Freemason, though his paper, the *Inter Ocean*, is contemptible lodge organ. It is, therefore plainly to be understood that the lodge is actively at work in Washington to secure appointment in government offices.

Logan has been mentioned by some country papers as candidate for next President. May our land be forever delivered from politicians of his great ambition and small capacity. One of the most important measures he ever supported is the present pension law, which is a swindle upon our national treasury; and he has now for the second or third time, introduced a bill to retire upon a general's half pay, a man whom the nation has loaded with honor and wealth beyond all desert. If General Grant ever gets such a subsidy, he must thank the lodge, not the people for it.

—Dr. C. A. Greene, son of the veteran of Chelsea, Mass., and under whose skillful treatment the latter recovered from severe sickness last summer, writes that he has gathered much information respecting the old Anti-masonic times which he purposes putting into permanent form at no distant day. He believes that he has located accurately the burial place of William Morgan in the Batavia cemetery, and near it, his father, Samuel D. Greene, owns a lot in which he will probably be buried. He has in his possession a steel engraving of Morgan once owned by David C. Miller, Morgan's publisher, also a good daguerreotype likeness of Mrs. Morgan.

—Elder J. F. Browne returned to Kentucky last Friday evening. After the convention he visited Monroe, Wis., and Wheaton. At the latter place he improved the opportunity to call on Elder O. B. Wilcox who was lately healed by the power of God through faith. The interview was of much spiritual strength to Bro. Browne. Some may misunderstand the latter's position in Kentucky. The school-building in Camp Nelson is so worthless that it is determined to tear it down and build anew in the spring. About half the amount needed, $1,000, is raised for this purpose. On account of the building the school is small this winter and the lady assistant teacher, Miss Kumler, can well care for it, leaving Elder B. and his estimable help-meet to do more work in Bracken and Lewis counties. They will therefore live in Cabin Creek, Lewis county, during the winter, Bro. Browne going to Camp Nelson once a month to preach. They hope their labor during the winter for the churches and schools where they live will be of great and permanent good.

—Bro. Thos. Hodge is anxious to know what authority is exercised by the National Christian Aseociation over its agents on the Lord's day, surmising that if its control is not limited to six days, it is an ecclesiastical body. So far as the *Cynosure* understands the relations of the Association in this matter, it is proposed to employ only Christian men of good common sense as its agents, and entrusts them with its interests in that part of the country whither they are sent. They are expected to use dilgence in promoting the reform in whatever way may seem to them best. They are not expected to stand on street corners all day like dummies, simply handing out tracts, nor are they sent, like Jonah, to proclaim up and down the streets a few sentences of denunciation against the ledge. In getting the ear of the people they sometimes give temperance lectures, somtimes addresses on Africa and its missions, and often are asked to preach on the Sabbath. They are not instructed to do this or that, and if they think best can rest from Saturday till Monday like any other laborer. If it was found, however, that they were using the

Sabbath for infidel harangues, worldly amusements, or any occupation inconsistent with their Christian profession or their relation to the N. C. A. they would be disengaged from it.

Libraries for Colleges.

We are glad to note that a few of the one hundred $12 Anti-masonic libraries (half the cost of which has been met by a friend) have been ordered for colleges. Augustana College, at Rock Island, Ill., Geneva College, at Beaver Falls, Pa, and the Wesleyan Methodist Seminary at Wasioja, Minn., have been thus favored. This library consists of the thirteen books in the $10 library advertised on page 14 of the *Cynosure* with the addition of "Knight Templarism Illustrated," "Revised Odd-fellowship Illustrated" and a volume composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated," and a new work entitled "Secret Societies Illustrated." A library of sixteen volumes bound in cloth, which retail separately for over $14 and the *Cynosure* for a year, by the outlay of $6 is what was offered to the first 100 who sent in cash orders and as about half that number have already been ordered only prompt orders will be likely to secure this prize.

Cynosure Extension Fund.

Pledges and Cash Received up to Dec. 17th, inclusive.

UNPAID PLEDGES.

J. P. R., W. H. C., J. H. W., J. F. O. F. L. and L. N. S, $5.00 each	$35 00
J. G. B., S. Z. O. and T. P. R., $7.50 each	22 50
E. D. B.	10 00
C. A. B., J. D., M. L. W., Wm. E. and J. N S., $15.00 each	75 00
W. H. L. and J. P. S, $20.00 each..	40 00
Total	$177 50

Of this sum one-third or more was in pledges to send in a certain amount for the Cynosure for new subscriptions.

CASH.

W. S. McC., J. G. W., D. W. F., J. D. N., S. S. and T. E. J., $5.00 each	$30 00
Mrs. L. H.	3 00
Mrs. J. C. M.	1 00
Total	$34 00
No. of new subscriptions on which this fund has paid 50c. each	78
No. of new subscriptions taken from this fund up to Dec. 17th	5
Dec. 17th, No. of new subscriptions which may be taken at $1.00 each	73

The Morgan Monument.

RECEIPTS FOR WEEK ENDING DEC 17.

E. Avery, A. A. Johnson, $1.00 each.
Jas. Hart, 50c.
G. Mereness, A. B. C., $2.00 each.
C. N. Fox, 15c.
A. Conner, 10c.
Total, $6.75. Grand Total, $1,257.15.

—Rev. Edward Mathews is again in Illinois. He spoke in Prospect Park near Wheaton on Tuesday evening and in the College Chapel in the latter place on the evening following.

Continued from 5th page.

said, we quote from a source to us so valuable that it becomes more endearing and precious every time we read it—John Quincy Adams' letters—the following (p. 1281): "From the time when I first perused Elder Bernard's book, I became convinced that it was impossible for me to discharge my duties as a citizen to my country by knowing nothing about it." This is strong language. Note, he does not say, as every one who is a Christian should say, that as such he cannot do his duty to his cause by "knowing nothing about it," but as a statesman simply, Adams declares himself wholly unfit for a citizen by remaining in such ignorance. And what Adams claims in behalf of pure politics, is equally appropriate and true tenfold, in relation to our Christian religion, which is not only the life and light of the world, but the promulgator of the purest politics the world has ever seen.

We want to say further, that from observations made at the National Convention the writer was amazed to find the number of workers and even of seceders, who had become such by coming in contact with the *Cynosure* and Anti-masonic literature. Hence we re-echo with emphasis, the voice of the convention, "*Circulate the Cynosure and Anti-masonic literature.*" All this, not with the view of proselyting, but always for the sake of, and for the extension of the Redeemer's kingdom. J. C. Schoenberger.

From the South Land.

New friends—Tougaloo prospering—Elder Faurot's work in Jackson—A glance at the churches about him—Mt. Hermon Institute—A work of faith and blessing.

Jackson, Miss., Dec. 6, 1881.

Dear Brother K.—I left New Orleans on the morning of the 3d and reached Tougaloo, 190 miles, at 5 P. M. We had a fine view of lakes Ponchartrain and Maurepas as we wound round the former and then passed between them over a narrow stream. Extensive marshes and a few market gardens were all that we could see until we got among the pines, after which stations were numerous.

Before leaving New Orleans I must mention some people of remarkable character. Jonathan Haskell, his wife, and Miss Kattmann, have a Free Gospel mission, preach, conduct Sabbath school, and publish a monthly paper. They labor for the outcasts of all colors, and depend entirely on free will offerings for support. I was much impressed with the earnest self-denial and *success* of their work. Of course such people are in sympathy with our reform.

Two pastors, one white and one colored, told me they had been Masons but were convinced that secret societies were destroying the churches, and they had entirely given up all of them. The white brother, a Baptist, said that all the more thoughtful Baptists of the South, both white and colored, were convinced of the evil and danger of secret orders. "But," he added, "New Orleans is more thoroughly ruled by them than any city in America."

On reaching Tougaloo I was most kindly received. The school is steadily advancing under the excellent management of Pres. G. S. Pope. Strieby Hall, a fine brick structure, was dedicated on Thanksgiving day and already overflows. There is, withal, a deep religious interest. No special meetings are being held, but there is much of prayer and conversions are taking place every day. The interest is deep but quiet. On Sabbath afternoon was their regular missionary meeting, and I was invited to lecture on Africa. In the evening I preached and on Monday evening I spoke an hour and a half on the secret orders. The pastor, Bro. Hatch, and Bro. Pope have no scruples against mixing religion and reform. They hold that a religion that does not reform the man, make him a new creature, is not the Divine religion. I had excellent attention and the hearty endorsement of Pres. Pope. Of all the schools of the A. M. A. I know of no one so much needed, so prosperous and so eminently Christian as Tougaloo.

Leaving Tougaloo at 6 A. M. of the 6th I came to Jackson, and found our veteran co-laborers, Bro. and Sister Faurot, who received me most cordially. They are conducting a school and doing general missionary work. Bro. F. has a class of colored ministers who meet him for Bible study, and Sister F. meets their wives and other adults and teaches them to *read* the Word. With limited means they are doing a most excellent and needful work and hope to rapidly enlarge it. There is among the colored ministers and churches here considerable interest in our reform, but some of them are Masons. I have several meetings already appointed, and expect to find an abundant field of labor of which I shall write in due time.

Dec. 12.

The city of Jackson is pleasantly located and has about 7,000 inhabitants, more than one-half of whom are colored. It is in a region of fair fertility, the surrounding plantations are large, and many of the old mansions are fine. But emancipation has made great changes, and is designed to make greater. The planter finds it difficult to control hired labor, and is obliged to rent his land. Often too, he has to sell, and many colored people are getting little homes, so that farming is rapidly taking the place of planting.

This city has some fine residences and public buildings. The churches are not remarkable in size or for attendance. The Roman Catholics are the most numerous and influential of the sects, and have excellent schools. They are made up largely of white Americans. Next to them is the Protestant Episcopal church, which includes the wealthy of the city, and is "high church" in its proclivities. These two, unlike the other white churches, are aggressive in their work, and are striving with much success to bring in the colored people. The P. E minister is a man of fine ability and an earnest Christian worker. He has the largest Sabbath school and the only one of the white Protestant churches that welcomes the colored children.

I preached in the colored M. E. church on the 8th. Their house is large and pleasant. I had an attentive hearing, and the sympathy of many in my testimony against the lodge.

On the 9th I went to Clinton, ten miles west, and lectured twice at the Mt. Hermon Institute. This excellent institution occupies a fine old mansion, a mile out of the city, and is under the supervision of Miss Sarah Dickey, who for six years has carried on an independent, undenominational school, designed more particularly for colored girls, but open to all. Miss Dickey is at present away raising funds for the enlargement of her work. Two able Boston ladies were in charge. They made my stay most pleasant and I had a most attentive hearing. I know of no institution in the South more thoroughly Christian and more deserving of the sympathy and aid of all good people than this. Miss Dickey belongs to the loyal wing of the U. B. church. Her assistants were former workers with Dr. Cullis, and their present work is essentially a work of faith.

On returning from Clinton I met Prof. Feemster, who had been diligently at work looking up lodge statistics, etc. On Sabbath I preached in the African M. E. and the colored Baptist churches, the latter the largest in the city. To-night I am expected to lecture on Africa in the M. E church and Tuesday on the lodge in the Baptist church. Here in Jackson is the seat of the Beast. May the dear Lord give us the victory. Yours in Christ,

H. H. Hinman.

—Bro. Thos. Lowe has lately been speaking in Grafton, Wis., and from there went to Milwaukee. We shall have a report next week.

—Brethren R. A. Cullor and A. B. Lipp of Putman county, Missouri, are arranging to start soon on a missionary journey, holding meetings and distributing literature against the lodge. May the Lord bless their labors.

—Get subscriptions for the *Cynosure.*

Home Circle.

Ye Must be Born Again.

How solemn are the words,
And yet to faith how plain,
Which Jesus uttered while on earth—
"Ye must be born again!"

"Ye must be born again!"
For so God hath decreed:
No reformation will suffice—
'Tis life poor sinners need.

"Ye must be born again!"
And life in Christ must have;
In vain the soul may elsewhere go—
'Tis he alone can save.

"Ye must be born again!"
Or never enter heaven;
'Tis only blood-washed ones are there—
The ransomed and forgiven.

—Selected.

Rowland Hill's Story.

A young man was about to go to India, and a pious friend was very anxious that he should not leave the country in an unconverted state. He induced this young man to stay a week with him in London, and took him to hear a minister of much repute, a very able man—a man of sound argument and solid thought—in the hope that perhaps something which he said would lead to his friend's conversion. The youth listened to the sermon, pronounced it an excellent discourse, and there was an end of it.

He was taken to hear another earnest preacher, but no result came of the service. When the last night came, the godly friend, in a sort of desperation, ventured with much trembling to lead his companion to Surrey Chapel, to hear Mr. Rowland Hill, praying earnestly that he might not say any funny things; that he might, in fact, preach a very solemn sermon, and not say anything whatever that might cause a titter. To his horror, Mr. Hill that night seemed to be more than ever lively, and he said many quaint things.

Among the rest he said that he had seen a number of pigs following a butcher in the street, at which he marveled, inasmuch as swine have usually a will of their own, and that will is not often according to their driver's mind. Mr. Hill, upon inquiring, found that the aforesaid pigs followed the leader because he had beans in his pocket, and every now and then he dropped a few before them, thus overcoming their scruples and propensities. Even so, said Mr. Hill, does the devil lead ungodly men captives to his will, and conduct them into the slaughterhouse of everlasting destruction, by indulging them in the pleasures of the world.

The sober gentleman who had brought his friend to the chapel was greatly shocked at such a groveling simile, and grieved to think of the mirth which his young friend would find in such a dreadful observation. They reached the door, and to his surprise the youth observed, "I shall never forget this service. That story about the pigs has deeply impressed me, for I fear it is my case." A happy conversion followed and the critic could only retract his criticism in the silence of his own grateful heart. Well, then, let each servant of God tell his message in his own way. To his own Master he shall stand or fall.—*Spurgeon.*

The Education of the Poor.

We do not expect good tables and chairs if the wood be warped and the workmanship bad; we do not look for fine strawberries if the roots be choked with weeds and the gardener careless of everything but watering at regular intervals; yet we expect children to grow into good men and women (and bemoan the depravity of the lower classes), when the development of the boy into manhood has been checked in every possible way, except that he has been sent to school regularly and taught to read and write. We expect a boy who has no playground but the street, no knowledge of the world beyond the city in which he lives (except from reading books), no experience of real pleasure to make life worth much to him, nothing to develop in him the love of the beautiful, except a chance tree or a stray sparrow; no knowledge of any power but that of money, and none that shall make it seem worth his while to do anything but try to get money—we expect him to be a good workman, a good husband, a good father, because we have told him in school it is his duty. Always hungry, we expect him to learn to be moderate; always between two huge brick walls, we expect him to develop into a right-thinking, broad-minded man; never knowing real freedom of mind or body, we expect him to learn self-government.—*Nineteenth Century.*

Glory Revealed

Lady Elizabeth Hastings, a short time before her departure, impressed with a strong sense of divine goodness, broke out with a raised accent in the following manner: "Lord, what is that I see? Oh, the greatness of the glory that is revealed to me! that is before me." So joyful appears to have been her entrance into the kingdom of her Lord and Saviour.

Mrs. Mary Wilcox, on being asked how it was with her, replied, "I feel glory, glory!" and immediately expired.

The last triumphant words of another sister in Christ were, "Glory! glory! I see the glory beyond."

Rev. Pliny Fisk, when dying, was asked if the Saviour appeared precious to him. "Oh yes, oh yes," he said. Then fixing his eyes steadfastly toward heaven, he repeated the words, "Christ and his glory," and his spirit took its flight.

A Christian exile for her faith said, as she sank in death, smiling with inexpressible sweetness, "I distinctly behold a place filled with ineffable delight;" and her last words were, "I am perfectly happy."

Another dying saint assured his friends that he had seen a heavenly entertainment.

Lord Rochester, a short time before his decease, said, "I shall now die. But, oh, what unspeakable glories do I see! What joys beyond thought or expression am I sensible of! How I long to die and be with my Saviour!"

Rev. Samuel Blair, a minute or two before his departure, said, "The Bridegroom has come, and we shall now have all things;" and thus under a gleam of heaven he breathed his last.

Another, in prospect of death, said, "I can now contemplate clearly the grand scene to which I am going. It appears to my mind very magnificent, very awful; there is no cloud in the prospect."

Mr. R. Spence, at his last moment, elevating his hands, cried exultingly, "Hallelujah! hallelujah!" Soon afterward he said, "I am going to the joy of my Lord."

Rev. J. Hallock's last words were, "Oh, can this be death?"—*Am. Messenger.*

Separation.

The strength of the church of God consists largely in its separation from the world. Christians are called to forsake all and follow Christ. It is the policy of the deceiver to mingle all things good and bad, sacred and profane, in one confused and jumbled mass. God calls his people to come out and stand aloof, and thus escape the contaminating influences of the world. Persons sometimes excuse their conformity to the world by claiming that they join with them in order to do them good; but if a man is mired in a bog we do not extricate him by plunging in with him; if a boy has broken through the ice in a pond, we do not dive in with him in order to bring him out. We keep a safe distance, and push a plank towards him, and bid him take hold of it and escape from his perilous position. So if we desire to benefit the world, we can best accomplish our object by living in holy separation from it; and while thus separated from the world and consecrated to the Lord, we have power with God and also with man. Mingling with the world, we lose our fellowship with God and our testimony to man.

So long as Christians and worldlings are so mingled in business, in pleasure, and in religion, that no one can tell them apart, so long will the church be powerless and the world triumphant. "Wherefore, come out from among them and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."—2 Cor. 6: 17, 18.—*Armory.*

Lying Advertisements.

Why should anybody, in these days, be sick, or poor, or ignorant, or deformed, or ugly? If the representations and emphatic claims of advertisers in the thousand newspapers of the land, be true, there are infallible remedies for every disease; remunerative employments or wonderful bargains to enrich every applicant; the key to all mysteries and all knowledge; and universal restoratives for all varieties of human ills. The wonder is that any sick, unfortunate or poor people are left in the world at all. There must be something wrong. We suspect there is! Indeed, if we wished to make a collection of the most audacious, ingenious, outrageous lies, within the smallest compass, and with the least trouble, we would secure the advertising pages of the majority of periodicals published in this country; and with these we could out-lie everything! The pages of some papers that go into thousands of Christian households are so packed with fraud and falsehood and nastiness, in the form of advertisements, that we know of no place so fit for them as a red-hot stove.—*Evangelical Messenger.*

Judgment Unerring.—There is a machine in the Bank of England which receives sovereigns, as a mill receives grain, for the purpose of determining wholesale whether all are of full weight. As they pass through, the machinery, by unerring laws, throws all that are light to one side, and all that are full weight to another. That process is a silent but solemn parable to me. Founded as it is on the laws of nature, it affords the most vivid similitude of the certainty which characterizes the judgment of the great day. There are no mistakes or partialities to which the light may trust; the only hope lies in being of standard weight when they go in.—*Arnot.*

A Child's Religion.—The Gospel involves no conditions that a child cannot fulfill; it imposes no requirements that a child cannot meet. A child may trust its promises, realize its blessings and anticipate its rewards. The death of Jesus is the child's plea; the grace of Jesus is the child's strength; pleasing Jesus is the child's easiest rule of right, and going to be with Jesus the child's best thought of heaven.—*Selected.*

—If I am between two moral evils, I will not have either. "There is small choice in rotten apples." I am to reject both. A man is not to lie, to save from the necessity to steal; nor to break the Sabbath, lest he should not be able to pay his debts. Never choose to do wrong. —*John Hall.*

—Get subscriptions for the *Cynosure.*

Childrens' Corner.

Hallow all Things.

If in our daily course, our mind
Be set to hallow all we find,
New treasures still of countless price,
God will provide for sacrifice.

The trivial round, the common task
Will furnish all we ought to ask,
Room to deny ourselves—a road
To bring us daily nearer God.

—Keble.

Nothing Finished.

I once had the curiosity to look into a little girl's work-box. And what do you suppose I found?

Well, in the first place, I found a "bead purse," about half done; there was, however, no prospect of its ever being finished, for the needles were out, and the silk upon the spools was all tangled and drawn into a complete wisp. Laying this aside, I took up a nice piece of perforated paper, upon which was wrought one board of a Bible, and beneath it the words, "I love"—but what she loved was left for me to guess. Beneath the Bible board I found a sock, evidently commenced for some baby foot; but it had come to a stand just upon the little heel, and there it seemed doomed to remain. Near to the sock was a needle-book, one cover of which was neatly made, and upon the other, partly finished, was marked, "To my dear"—

I need not, however, tell you all that I found there; but this much I can say, that during my travels through that work-box, I found not a single article *complete;* and silent as they were, these half-finished, forsaken things told me a sad story about that little girl.

They told that with a heart full of generous affection, with a head full of useful and pretty projects, all of which she had both the means and skill to carry into effect, she was still a *useless* child—always doing, but never accomplishing, her work. It was not a want of industry, but a want of perseverance.

Remember, my dear young friends, that it matters but little what great thing we merely undertake. Our glory is not in that, but in what we accomplish. Nobody in the world cares for what we *mean* to do; but everybody will open their eyes by-and-by to see what men and women and little children have done.—*Children's Friend.*

Hospitality.

One day Tommy rushed into the kitchen crying out, "Mother, mother, there is an old woman down in the road sitting on a log; shall I set Pompey on her?"

"Set Pompey on her!" said his sister. "What for?"

"Oh! because," answered Tommy, looking a little ashamed, "because—perhaps she is a thief."

"Go out, Esther, and see if the poor woman wants anything. Perhaps she's tired with a hard day's travel among the mountains," said the mother.

Esther ran down the green, and peeping through the gate saw the woman resting under the shade of the old oak tree.

"Should you like anything?" asked Esther.

"Thank you," said the old woman. "I should be very thankful for a drink of water."

Esther scampered back to the house, and soon procured some cold water from the well, and hastened with it to the poor traveler.

"I thank you," said she after drinking. "It tastes very good. Do you know what the Lord Jesus said about a cup of water?"

Esther was silent.

"I will tell you. He said, 'Whosoever shall give to one of his people a cup of cold water only, in the name of a disciple, he shall in no wise lose his reward.' May the Lord himself bless you, little girl, as I am sure I do."

And a happy feeling stole into the child's bosom at the old woman's words, for the blessing of the poor upon her.—*Children's Friend.*

Affectionate Geese.

Geese are generally spoken of as silly creatures. Few people know that they are capable of deep attachments. The historian, Pliny, for instance, refers to a philosopher named Lacydes, who had a goose which took so strong a fancy to him that it would never leave him, day or night, unless removed by force. The goose was his companion wherever he went, following him through the streets, and always striving to be with with him indoors. This constancy seemed to the philosopher to be inspired by some religious feelings; he, therefore, carefully tended his strange friend while it lived, and when it died, bestowed upon it a magnificent funeral. Many similar stories of the fidelity of geese toward men are known, but, unfortunately, they have not often been so happy in their termination. The tale told by Bishop Stanley of the of the old blind woman in Germany, who was led to church every Sunday by a gander, is well known; but not so are numerous other anecdotes of love shown by these birds for human beings. Bishop Stanley, for example, relates how one of a flock of geese suddenly deserted its natural companions, and, for no apparent reason, attached itself to its master, a Cheshire farmer, and followed him everywhere like a dog. Through the busy streets the faithful creature followed the farmer, as well as about the farm; when he held the plow, the goose marched sedately before him with firm step and head erect; turning sharply when the furrow was completed, and fixing its eyes intently upon its beloved master, as if to ask his guidance. When the day's work was done the devoted bird would follow the farmer home, enter the house, and at eventide, as he sat by the fire, would mount his lap, nestle in his bosom and preen his hair with its beak, as it was wont to do its own feathers. When the farmer went shooting, still the goose would follow him, "getting over the fences," to use the man's own words, "as well as I could myself." And all this without encouragement, and, indeed, in spite of persistent discouragement from his master, who, ultimately, taking into his foolish head a superstitious fear that the bird's strange friendship foreboded ill, inhumanly killed the faithful servitor.—*Christian Union.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, Dec. 22.—Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins.—Acts 5:31.

Friday, Dec. 23. — Rend your heart, and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness.—Joel 2:13.

Saturday, Dec. 24.—Ye that fear the Lord, trust in the Lord; he is their help and their shield.—Psa. 115:11.

Sabbath, Dec. 25.—The Lord is good, a stronghold in the day of trouble: and he knoweth them that trust in him —Nah. 1:7.

Monday, Dec. 26.—The Lord is slow to anger, and great in power and will not at all acquit the wicked: the Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet.—Nahum 1:3.

Tuesday, Dec. 27.—For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.—2 Cor. 5:21.

Wednesday, Dec. 28.—Thou shalt call his name Jesus; for he shall save his people from their sins.—Matt. 1:21.

Home and Farm.

Poisonous Soap.—Mothers and nurses cannot be too careful about the soap they use on the little ones. Few but physicians know how many of the so-called skin diseases among children are caused by the use of adulterated, poisonous soap. An analysis of several cakes of the pretty and perfumed toilet soaps that are sold on the streets showed the presence of ground glass, soluble glass, silex, pipe clay, rotten stone, borax, plaster of Paris, tin crystal, magnesia, pumice stone, oat-meal and other substances, which are added to give the soap weight, hardness, toughness, or clearness. The common colorings are vermillion, Venetian red, and carmine, ultramarine green, pot pigment green, copperas, Spanish brown, ultramarine blue, red and scarlet anilines and burnt umber. Many of the purfuming ingredients though harmless in themselves, become chemically poisonous by admixture. Adding the dangers from all these to the rancid, diseased, putrid qualities of grease used, and mothers may well be appalled at the permanent evils these neat-looking, delicate scented blocks of toilet soap contain, ready to be released whenever moistened and applied to the baby's body.

Burns and Scalds —Four years since (Sept. '77) the *American Agriculturist* recommended the use of bicarbonate of soda, that is, the common cooking soda, for most kinds of burns.

For slight burns cover all the injured parts with a layer of powdered soda. For deeper burns, but where the skin is not broken, dip linen rags in a solution made by dissolving about one third of an ounce of the soda in a pint of water; lay the rags on and keep them moist with the solution. For very severe burns, followed by suppuration (formation of pus), apply the rags in the same way, keeping them moist, but frequently exchange them when dry for fresh ones, and carefully wash off with the soda solution any matter that has accumulated underneath so that it may not be absorbed into and poison the blood. Leading European medical journals give numerous instances in which, by the above treatment, extensive burns of very severe character have healed speedily, leaving little scar.

Rules for Measuring Corn —*Messrs. Editors*—I venture to offer to you for publication the following rules for measuring grain. Dimensions are taken in inches, and the Winchester bushel—the standard in the United States—contains 2150,42 cubic inches.

To measure grain in the bin multiply the product of the length, breadth and depth by ten, and divide by 2150,42 for the number of bushels.

To measure grain in heaps, multiply the sum of the perpendicular and slant heights, their difference, and the perpendicular height together, and divide the product by 00048 when it is heaped in the middle of a floor; by 00024 when heaped against the sides of a barn; by 00012 when it is heaped in the corner of a barn, and in each case the least product will be the answer in bushels.—*Scientific American.*

To cure diarrhœa in cattle, take half a pail of bran and pour boiling water on it and cover with thick cloth until nearly cool, then strain and give the tea to the afflicted animal. Two or three doses is very sure to cure, and can do no hurt.

Remove every stone from the track in the highway. A single projection, which might have been removed in any minute, has battered and injured a thousand wagons, at a damage equal to a hundred days' labor.

A good, soft, dry bed is an important item toward the thrift of animals. It assists them in keeping warm, and in this it saves food; it inclines to rest and quietude, and in this it aids the action of the secretory glands.

The more comfortable you can keep your animals, the better they will thrive.

Our New Book.

ODD FELLOWSHIP ILLUSTRATED.

Notices of the Press.

This volume of 281 pages, 12 degrees, is a trenchant exposure of the solemn puerilities of this oldest of the secret orders. Dr. Blanchard dates its origin from 1812, in Manchester, England, though its ritual has been repeatedly changed, and last in 1880. The author quotes statistics of the order, which, in his view, "show that not only has the growth of the order been stopped, but its membership reduced;" and he thinks "that this is largely due to the circulation of our [his] former ritual of the order." May this revised edition prove still more effective in leading thoughtful men to discard these "ridiculous boys'-play ceremonies, with solemn charges sandwiched between them," and to seek rather for Christian fellowship in the divinely constituted church of God.—*Missionary Review, Nov., 1881*, Princeton, N. J.

This is a complete ritual of the Lodge and Encampment and Rebekah Degree, profusely illustrated. It contains also an historical sketch of the order, and an introduction and critical analysis of the character of each degree, and footnote quotations from standard authorities of the order showing its character and teachings. The author is President J. Blanchard of Wheaton College.—*Daily Star*, Montreal, Aug. 23, 1881.

This book professes to reveal the various secrets, pass-words, grips, etc., of Oddfellowship; the author believing all secret societies to be of the evil one. But if so, how can the author and publisher have the conscience to reveal secrets which were made under the solemn promise not to reveal them?—*Southern Churchman*, Richmond, Va, Oct. 6, 1881.

The author and publisher never were pledged to conceal the secrets of Oddfellowship.—[Ed.]

The *Religious Herald*, Hartford, Conn., Sept., 8, 1881, gives the following notices of our Masonic expositions the latter of which gives a strong and unqualified endorsement of our new work on Oddfellowship:

"Freemasonry Illustrated." This book of 640 pages is an expose of Freemasonry of the first seven degrees, and is profusely illustrated with signs, grips and signals of the different degrees. It also contains a historical sketch of the institution and a critical analysis of the character of each degree by President J. Blanchard. The accuracy of this exposition is vouched for by many high in the ranks of Freemasonry. It should be carefully read by all who have the least thought of making themselves Freemasons.

"Knight Templarism Illustrated." This volume is designed as a companion to "Freemasonry Illustrated," and gives the signs, grips and signals of the different degrees, and is vouched for as being correct in all its details. We can say for these two books if they are as complete in their expose as the "Revised Oddfellowship Illustrated," of which we gave a notice some weeks since, it is not necessary to join a lodge to become initiated into their secret workings.

Religious Intelligence.

—The article printed herewith from the *United Brethren in Christ* shows with what firm and steadfast purpose some of the brethren are maintaining their principles. We have also a letter from Bro. Mattoon on the North Ohio Conference which we will print next week.

—Rev. Edward Mathews preached last Sabbath in the College Chapel, Wheaton, in the absence of Prof. Blanchard, who was speaking from Rev. J. P. Richard's pulpit in Belmont, Wis.

—Elder Isaac Hyatt of Dale, N. Y., was visited the other day by his people. They left a donation, after a very pleasant occasion, of $106.

—Rev. J. Excell, who has been laboring in Limaville, Stark county, Ohio, has removed to Jeromeville, Ashland county, same State. Correspondents will address him accordingly.

—Bro. C. F. Hawley, the evangelist, was holding a holiness and revival meeting last week with the Pleasant Valley church, Brighton, Mich., of which Bro. Joel Martin is pastor. Some, he writes, have made an entire consecration and have been sealed by the Holy Spirit to be the Lord's wholly. The revival is spreading among outsiders; backsliders are returning to do their first works and sinners are being converted to God.

—Rev. D. McFall of the well-known Chambers street church, Boston, has lately been afflicted with the loss of an infant child, about three months old. He was detained from the National Convention, it will be remembered on account of the sickness of his wife. He writes that the church lately held a meeting and decided to pay off the indebtedness upon their house of worship when it became due and thus secure themselves from any malicious Masonic persecution and loss. It will be hard work to raise the amount needed, he fears, but with God's help it will be done. "If we succeed there will be at least one stake driven down for God's truth, pure and entire, so deep that the enemy will find it hard work to pull it up." He hoped to raise money from friends, if he came West, to aid the congregation in getting this burden lifted. There may be those who read this item who can do something for this cause.

—At a recent communion occasion in Spurgeon's Tabernacle, the pastor stated that of sixteen who were received into the church, only two of them were converted through his agency, the fourteen by that of his members. That is the way to work. Not the pastors less but the people more.

—Bro. and sister Sexton of North Topeka, Kan., are carrying on a Faith-Cure. In their paper, *Good Tidings*, they say: "Some have already been healed instantateously, and some gradually, in the name of Jesus, without medicine or doctor."

—The transforming power of the Gospel, even upon heathen savages, is seen in Tapitenea, one of the Gilbert Islands, where the people have gathered and burned all their weapons of war, have passed prohibitory liquor laws, and imposed heavy fines on those guilty of Sabbath labor or desecration.

—During the last forty years one hundred and twenty missionaries have fallen victims to the climate of the west coast of Africa; but the converts to Christianity number over thirty thousand.

—Of the four and a half millions of people in London only 200,000 are regular attendants at any place of religious worship, and not more than 60,000 regular communicants.

—A correspondent of the *Christian Harvester* gives the following testimony concerning the holiness band where he labored in Indiana. "The Lutheran brethren have a holiness band that it would be well for some of the bands in Ohio to pattern after. They have strict rules, and the best of all, they live up to them. They take no one in who belongs to a secret society, nor a tobacco-chewer or smoker; and they take no stock in anything outside of holiness to the Lord. Whatsoever church they are in they kneel and consecrate themselves to God, to do his whole will in that meeting, and testify at every opportunity. They seem to have a clear experience in holiness, and their influence is felt all over the country; they are a terror to evil doers, and a power for God."

—Minister Maybach of Germany, has drawn up several regulations, designed to secure rest on the Sabbath for railway officials, which if faithfully executed will produce beneficial results. The assembly of German paper-makers, lately held at Nurnburg, unanimously resolved to discontinue all work on the Sabbath at once. In Cassel a great many citizens have requested that no papers or letters be delivered to them on the Sabbath by the post office, except those marked "express." A Sabbath Union has been formed at Luneberg and in Griefswald to reduce Sunday work as far as possible. The French Minister of the post office and telegraph department has made inquiries whether a law cannot be enacted giving rest to all his officials on every alternate Lord's day.

The French paper-makers are more and more observing the Sabbath. The great Paris Lyons-Mediterranean Railway Company has granted rest on every alternate Sunday to their servants at all stations. In Switzerland the Jure-Berne-Lucerne Railway has done the same, and the radical Canton Appenzell have prohibited public dancings on Saturday evenings and on the Sabbath. A considerable number of merchants there have begun to close their shops all day Sunday. In Austria, the Minister of Worship and Instruction, has issued a decree forbidding all public work on the Sabbath and holy days, and Count Chorinsky of Salzburg has issued a similar order to all workmen under his control. Only work of necessity is to be allowed, and that only after mid-day.

A CORRESPONDENT asks for the names of the bishops of the Methodist Episcopal church. They are: Levi Scott, Mathew Simpson, Wm. L. Harris, Thos. Bowman, R. S. Foster, Isaac Wiley, S. M. Merrill, C. D. Foss, J. F. Hurst, H. W. Warren, E. G. Andrews. Dr. Wm. P. Stowe of the Book Concern, says of the bishops: "I do not know whether any of them are Masons or not; never heard it intimated or charged upon either of them. Think they are not."

Convention of Testifying Churches.

RIDGWAY ACADEMY,
Lowndes Co. Miss., Dec. 7, '81.

The Associated Churches of Christ held their annual convention at this place on the 7th of December. After a season of religious exercises there was an interesting discussion of secretism, church fairs and intemperance, and the following resolutions were adopted:

Resolved, That this convention does renew its protest against the prevalent custom with churches in our day and time of preaching the Gospel with respect to persons instead of "to every creature," as the Saviour commanded his followers to do.

Resolved, That we return thanks to the National Christian Association for the laborers sent South, and to those who have contributed to their support.

Resolved, That we call the attention of all Christians to the great and prevalent evils of church fairs and those family night fairs that have grown out of them. We urge Christians to keep clear of these, and also dancing and plays, and to use their influence against them.

E. TAPLEY.

A Church Building Needed.

COLUMBUS, Miss., Dec. 5, 1881.

At a recent meeting of Pleasant Ridge church, Lamar Co., Ala., I was appointed to receive funds for the erection of a new church building. If the Lord puts it into your heart, reader, to send a contribution (however large or small) for this church it will be most thankfully received and acknowledged in the *Cynosure*.

Pleasant Ridge is one of the Associated Churches, and has in its membership both colored and white

(principally colored) and an interesting Sabbath school of promising children. Some of the smaller ones proposed to assist in building the house by "daubing with mud" and some of the larger ones say they will "rive boards," but we hope to be able to build a plank house. There will be willing hands there, but little money can be raised in the immediate vicinity.

It is very desirable that this church should be built quickly as it is much needed and those who can assist by manual labor have more leisure now than in the spring or summer.

"Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver."

E. TAPLEY.

THE NORTH OHIO CONFERENCE.

When the hour for opening conference arrived, the bishop took the chair and proceeded with the devotional exercises. When the business had proceeded to the examining the members of conference, the bishop's name, coming first, was held till a committee on grievances should report. The committee, consisting of fifteen ministers, met in the evening and the next morning reported the following paper for the bishop to sign:

WHEREAS, Both the constitution and the law of the church require the exclusion of members of all secret societies; and,

WHEREAS, The discipline expressly enjoins upon bishops the duty to preside over the general and annual conferences, and strictly examine into the moral and official character of the members of the annual conferences in the bounds of their districts, and insist upon it that all the laws of the church are faithfully executed; and,

WHEREAS, The board of bishops decided that "persons out of the church by disciplinary regulations do not have the rights and privileges of members nor may they be reported as such to the conference charts," I, the undersigned, do now agree, and promise the North Ohio conference that I will henceforth as a bishop of the church see to it that no members of secret societies are reported upon the charts of the conferences over which I preside, and I will immediately announce my intention so to do in the Religious Telescope.

The bishop declined to sign the paper, and a rather spirited discussion took place on the floor of the conference. The paper passed by a very large vote, and as it has not been signed, the official character of the bishop remains unpassed by the conference. He was however permitted by courtesy to preside throughout the session, and his salary was paid in full. The bishop appeared before the committee, but as it was not intended to do more than consider his official conduct he was notified by the chairman that it was not the purpose to look into things except what was well known as public acts, and he could reply publicly when the committee reported in the morning.—*United Brethren in Christ.*

News of the Week.

—The nomination of ex-Senator Frelinghuysen of New Jersey, to be Secretary of State was sent by the President to the Senate on Monday of last week and confirmed. He will enter upon his duties this week.

—Secretary Blaine gave a reception to his successor, Mr. Frelinghuysen, Monday evening and presented the diplomatic corps.

—Postmaster-General James handed in his resignation Wednesday last, to take effect about the 1st of January. He assigns pressing and important business as the reason for resigning. He will enter on the duties of the presidency of the Lincoln National Bank of New York about the 1st of January.

—President Arthur will receive no visitors on Saturdays and Sundays. These days he reserves for himself. He will hold his first public reception on New Year's day.

—The President has said to some Senators who called on him to urge an appointment that he does not get time to think about appointments, as he is kept talking about them twenty-four hours out of the twenty-four.

—Of the 781 bills introduced in the House last week Tuesday 121 were introduced by the Kansas Congressmen, and the Illinois legislators introduced 117, while Louisiana's representatives introduced eighty-nine, Kentucky's eighty-two Indiana's sixty-seven, and Iowa's forty-seven.

—Senator Logan has reported favorably from the Committee on Military Affairs his bill for placing Gen. Grant on the retired list of the army with half pay.

—Senator Vest has introduced a bill in aid of Capt. Eads' Interoceanic Ship Railway Company. The bill provides that after Eads has demonstrated the practicability of his scheme and expended $75,000,000 on the work, the government shall come to his aid and advance $100,000,000 for the completion of the project.

—Senator Edmunds has presented a bill for the defraying of expenses arising out of the long illness of President Garfield. The bill contemplates empowering the Secretary of the Treasury to audit and pay through the proper officer all bills incurred in consequence of the assault on the President, providing that the amount does not exceed $100,000.

—Senator Hoar, of Massachusetts, made an eloquent speech last week in favor of the appointment of a committee to investigate the question of woman suffrage, and incidentally denounced the brutal treatment to which women were subjected under the old common law of England. In his opinion the participation of women would have a refining influence on politics, and would play a particularly useful part in determining the government of schools.

—A bill was introduced last Thursday by Senator Miller to incorporate the Maratime Canal Company of Nicaragua. Gen Grant heads the list of the incorporators.

—Senate and House committees on the Garfield Memorial Service held a joint session on Wednesday. It was the prevailing opinion that some distinguished orator be invited to deliver the eulogy, and that two Senators and two Representatives be selected to follow the orator with brief remarks, the services to begin and close with prayer, and to be held in the House of Representatives in January. On Friday it was decided that Secretary James G. Blaine should be the orator on this occasion.

—General Swaim has made up his report in the Whittaker case, and has presented it to the Secretary of War as required by law. This action to those who are familiar with military law in the army, means that the sentence of the court martial is "to be dismissed."

—During this year, so far, 4,114 building permits have been issued in Chicago. Of this number 1,974 were permanent structures, the remaining 2,140 being for alterations basements, additions and sheds. The total estimated cost of these permanent structures is shown to be $9,740,000.

—The Kentucky legislature has stricken the word "white" out of the jury law, so that colored men can now serve in that State as jurors.

—The want of snow is seriously interfering with the work in all the lumber regions of the North. Millions of logs are cut and awaiting the necessary snow to slide them to the rivers which float them to the market.

—There were thirty-five ocean steamers overdue at the port of New York on the 14th. The agents for the steamer City of Bath, said that no news has been received of the vessel since the 30th of November, when she was spoken by the steamer Marathon about 330 miles southeast of St. Johns. She was then suffering from a leak caused by an accident to the rudder and her foremast was gone. It is feared that the vessel foundered in the hurricane which prevailed over the Atlantic.

—Three skiffs containing eight men were caught in the current in the Government Lock No. 3, near Charleston, W. Va., Thursday, and carried over the dam. Five of the men were drowned.

—A railroad shanty near Pittsburgh was burned a few days ago, whereby twelve men lost their lives and as many more were badly injured. The coroner's investigation is still in progress, but the case seems to be wrapt in mystery.

—Mary and Louisa Meann, old ladies of Greensburg, Pa., were murdered in their house Sunday night, Dec. 11. The Mollie Maguires are suspected of the crime.

—Guiteau acted more outrageously last week, if possible, than since the trial began. He called the witnesses "liars," "whelp," "thief," "scoundrel," made speeches and generally acted only as the ruffian that he is could act. The government witnesses completely overthrow the insanity plea.

—M. Paul Bert, Minister of Public Worship in France, has written to the French Bishops who attended the late canonization ceremonies at Rome reminding them that they have violated the provisions of the concordat requiring them to obtain permission of the government before leaving their dioceses.

—Three editors of three Liberal newspapers published at Santander, Spain, were yesterday excommunicated from the Roman Catholic church for publishing articles attacking the Catholic clergy.

—The official list of the victims of the Virnna theatre horror places the number at 794, of whom 144 have been legally identified, the remainder being burned beyond recognition.

PHOTOGRAPHS.

We now have at the Cynosure office a supply of well executed card photographs of Captain William Morgan, President J. Blanchard, President Charles G. Finney and Elder David Bernard, at 15 cents each, or the four for 50 cents, postpaid. Postage stamps received for amounts under $1.00 if

The New Battle-Front of the Literary Revolution.

The quick, obedient lightnings have leaped over the wires to all parts of the land to tell the news that the "Literary Revolution" has failed, and the day of cheap, good books has ended almost as soon as it had dawned.

The merry old-line monopolist publishers have said, "I told you so," and their types have clicked for the old-time high price—$8 again for books which the Revolution gave you in beautiful form for 50 cents.

The happy 50-per-cent-profit bookseller has laughed at the downfall of the hated thing, and joked the aspiring school boy over his vanished vision of a library of choice books all his own.

The dashing dime novel, "square side" library of flashy fiction, and $80 encyclopaedias have begun to dance a merry round—

But stop a little!

The car of good literature and useful knowledge only changes its crippled, honored, battle-scarred horses for sound, fresh, stronger ones, and dashes forward again with flying colors. The song of Nicodemus says:

"And the darkness which seemingly banished the dawn
Only hastened the advent of day."

The Literary Revolution moves on. It had only begun to array its forces. Its supposed Waterloo was a mere skirmish—it served only as a signal for the real call to arms.

A dead Lincoln did not make a doomed Union—the people were back of him, and the people are back of this Revolution—they will see to it that it does not halt.

"Failed!" indeed! Over two millions of volumes of choice books placed in a few months at before-unheard-of prices in the hands of glad purchasers, serve as so many ties to the living good-will of the intelligent masses.

Every creditor of the American Book Exchange will get one hundred cents on the dollar.

Not a stockholder will be assessed a penny even if "Premium" is not yet to be written against every share of its stock.

Vile, baseless slander, as the slanderers meant it should, precipitated a panic among the company's creditors. The company stood a "run" as not one bank in a hundred could have done, paid more than two-thirds of its liabilities in a few weeks's time (over $100,000); then, to save unnecessary sacrifice, and to protect its friendly creditors and stockholders, business was stopped—from Saturday night until Monday morning!

Business goes forward again immediately, and any orders for the "Library of Universal Knowledge," or other publications advertised for sale, will be filled promptly on receipt.

To strengthen the fight, numerous friends of the enterprise have organized a new company to share the battle with the old. The Useful Knowledge Publishing Company is the name it takes. The two companies will work in harmony and not in competition, being under the same management; every stockholder in the old having equal opportunity for an interest in the new, if he wants it. The old mottoes are still at the front.

A book that is worth reading is worth owning.

A book that is worth owning is worth preserving—therefore should be well printed and bound.

To make one dollar and a friend is better than to make $5 only.

1,000 books, profit, $1, equals $1,000; 1,000,000 books, profit one cent, equals $10,000. It is more pleasure as well as profit to sell the million.

To which the new company adds:

One price to all. $1=100 cents, whether in the hands of the poor farmer boy or the rich bookseller.

Owe no man anything. Buy for cash and sell for cash. Gold dollars ask no favors.

The new company has secured the entire stock of the largest purchasers at the great November auction sale of the American Book Exchange's publications, and has now ready for delivery a limited supply of these standard and incomparably cheap books. Catalogues of the present stock with the new net prices will be sent by return mail.

Specimen pages of the "World's Dictionary of Language and Knowledge," now in preparation, double the size of Webster's Unabridged, at a fraction of its cost, will be ready in a few days.

The great "Library of Universal Knowledge," the largest and best encyclopaedia ever published in this country, is ready for immediate delivery on receipt of cash—15 volumes octavo, large type, extra cloth binding, price $12; in half Russia, price $15.

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JOHN B. ALDEN, Manager.

Sabbath School.

LESSON I.—Jan. 1.—THE BEGINNING OF THE GOSPEL.

SCRIPTURE.—Mark 1:1-13.

[From Select Notes on the International Lessons.]

THE GOSPEL ACCORDING TO MARK.

By whom written.—The author of this Gospel has been universally believed to be Mark, or Marcus, designated in Acts 12:12, 25; 15:37, as John Mark, and in chap. 13: 5, 13.—Abbott.

When it was written.—Upon this point nothing absolutely certain can be affirmed, and the Gospel itself affords us no information. The most direct testimony is that of Irenæus, who says it was after the deaths of the apostles Peter and Paul. We may conclude, therefore, that his Gospel was not written before A. D. 63. Again, we may as certainly conclude that it was not written after the destruction of Jerusalem, for it is not likely that he would have omitted to record so remarkable a fulfillment of our Lord's predictions. Hence A. D. 63–70 become our limits, but nearer than this we cannot go.—Farrar.

Where it was written.—As to the place, the weight of testimony is uniformly in favor of the belief that the Gospel was written and published at Rome. In this Clement, Eusebius, Jerome, Epiphanius, all agree. Chrysostom, indeed, asserts that it was published at Alexandria; but his statement receives no confirmation, as otherwise it could not fail to have done, from any Alexandrine writer. —Farrar.

Sources of information.—Mark was not one of the twelve, and there is no reason to believe that he was an eye and ear witness of the events which he has recorded; but an almost unanimous testimony of the early fathers indicates Peter as the source of his information. The most important of these testimonies is that of Papias, who says, "He, the presbyter (John), said: Mark, being the interpreter of Peter, wrote exactly whatever he remembered; but he did not write in order the things which were spoken or done by Christ. For he was neither a hearer nor a follower of the Lord, but, as I said, afterward followed Peter, who made his discourses to suit what was required, without the view of giving a connected digest of the discourses of the Lord. Mark, therefore, made no mistakes when he wrote down circumstances as he recollected them; for he was very careful of one thing, to omit nothing of what he heard, and to say nothing false in what he related." Thus Papias writes of Mark. This testimony is confirmed by other witnesses.—Abbott.

For whom it was written.—The traditional statement is, that it was intended primarily for Gentiles, and especially for those at Rome. A review of the Gospel itself confirms this view.—Maclear.

EXPLANATORY.

"Preparing the Way of the Lord." (Vers. 2-8.) As it is written in the prophets. The quotations which follow are from two prophets, Malachi (3:1) and Isaiah (40:3). The Revised Version reads for in the prophets, in Isaiah the prophet, in which case "the passage from Malachi is strictly preliminary. It is the mere porchway through which we are ushered into the quotation from Isaiah," which is the essential passage, on which the thought of the writer chiefly dwelt.—Morison.

"The Voice of One Crying (proclaiming) in the Wilderness." John was called a voice, (1) because the whole man was a sermon (Farrar); (2) because he would call no attention to himself as a person, but only to the Saviour whose way he came to prepare. As Quesnel says of the true teacher and preacher, "he should, if possible, be nothing but a voice, which should be always heard and never seen."

John prepared the way for Christ in this wilderness by preaching repentance, awakening the conscience, manifesting the danger and the evil of sin, showing a need of a Saviour, and the value and possibility of a better life. John the Baptist still, in each experience, goes before the coming of the Saviour. And we all should prepare the way of the Lord. (1) Fill up the valleys, the sins of omission,—defects of prayer, of faith, of love, of work. (2) Bring down the mountains of pride, sin, selfishness, unbelief, worldiness. (3) Straighten out all crooked places, crooked dealings with others, crooked ways of sin, settle difficulties, confess sin. (4) Smooth rough places,—the harshness of temper and manner, the little foxes that spoil the vines, the want of courtesy, which mar the beauty of holiness —P.

"Make his Paths Straight." Roads that have not been properly prepared at the beginning. So are the ways of men when no preparation has been made for the Great King. When John cried, Make his paths straight, he meant, Have done with all your crooked ways of acting. Be straightforward with yourselves. Let there be no winding and doubling. Be honest. The Lord will not enter hypocritical souls.—Morison.

Baptism (not the baptism) of Repentance; i. e., a ceremonial washing, which involved and denoted a profession of repentance, or a thorough change of mind, both of judgment and of feeling, with respect to sin.—Dr. Alexander.

Very literally, without the article, baptism of repentance, i. e., repentance-baptism, or penitential-baptism. It was thus, not simply the duty of baptism, that John proclaimed. It was the duty of that peculiar kind of baptism which mirrors forth in its outward act the incipient acceptance of the inward purification, which is essential to the enjoyment of the privileges of the Messiah's kingdom. —Morison.

Not Worthy to Unloose. John alleges that there was no standard of comparison by means of which the relative superiority of the Messiah to himself could be measured. He did not even deserve the honor of being permitted to stoop down and undo the latchets of his Master's sandals. This was a far higher honor than any man deserved. How exceedingly high, then, must the dignity of Jesus be!—Morison.

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And just here we want to "buttonhole" every reader of these lines and ask the question, Does it pay to have these things so? Are we, our homes, society, the government or the church the better for it, or not? And if some one asks, How can we help it? (a very sensible question) we will answer. 1. When possible, drop un-Christian papers as you would hot coals. The time has come for a most marked separation between the children of God and of Satan in regard to the press which they patronize. Unprincipled journals have no right to live and must be starved out for the public safety. And 2. Fill their place with journals worthy of their high calling—first in your own family and next in those of your neighbors. If Christian people viewed this matter in its true light, as one of the most important movements of the day, the influence of the truthful and especially of the reform press would be quickly and greatly enlarged, and that of its adversaries as much lessened—as it ought to be. If each one of the many thousands whose eyes will probably rest on these words would ponder this matter well and determine to faithfully do his or her share of the work, we should all shortly be compelled to say "What hath God wrought!" for the *Cynosure*. Reader, are you not to be one of the helpers in this great work? See the article "To Canvassers" on this page.

To Canvassers for the Cynosure.

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B. Longhead and G. Bolander three for a year each.

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Three send two for one year each.

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G. H. Davison expects to canvass for the *Cynosure* this winter.

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Dr. A. Benham has concluded to go to work under the new arrangement. He says: "I will canvass for the cause of God and humanity."

Books and Tracts sent during the week ending Dec. 17, 1881.

By Express.

C F Vogel, B F Monroe, W Keitley, E S Bullis, P Conrad, J D Benedict.

By Mail.

F E Stickel, J F Ruggles, W H Pilkenton, A W Bixby, J Wood, A J Downing, I W Cumming, J S Crumons, L Brandenburg, B H Pelton, I F Chase, M G Mock, N Daniels, Miss S Dickey, P King, J C Kerus, J Dargue, M Chartrand, J McClure, S S Dolph, D G Tear, N R Spencer, D Boss, C H Brown, G C W Huckey, M E Mosher, I Leas, G H Lucking, S Tooney, W W Child, J M Fernald, J B Thomas, R Gordan, W A Wilson, C F Guptill, C G Miller, C M Royce, E A Johnson, G M Payfer, J C Murray, J M Tucker, H P Cragg, H Wickham, S Bell, H E McElroy, G F Denman, H Baer, P K Fynbo, J B Marston, T J Cooper, A R Gill, J Judson, J Kirk, Mrs E M Phelps, F Upton, G Hering, E B Perry, Mrs R A Brown, R Northway, C S Freeburger, H Dennis, G W Allen, J W Norris, C J Wright, J Campbell, A Finfrock, R V Parker, F Bowman, Mrs C Blackington, L Biederman, W H Kennedy, E J Caddy, B H Woodbury, E O Wallace, M S Clyde, G B Stockberger, J F. Foss, Mrs M Lowe, D McKee, R J Tufts, G Bolander.

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SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Dec. 17, 1881.

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MARKET REPORTS.

	CHICAGO, Dec. 19, 1881.	
GRAIN—Wheat—No. 2		1 23½
No. 3		1 12
Rejected		95
Winter		1 30
Corn—No. 2	59½	62
Rejected		58½
Oats—No. 2	44½	45
Rye—No. 2		97½
Bran per ton	15 00	18 00
Flour—Winter	5 50	7 50
Spring	3 75	6 75
Hay—Timothy	10 00	15 50
Prairie	9 00	13 50
Lard per cwt		10 85
Mess pork per brl		16 40
Butter, medium to best	20	43
Cheese	6	11
Beans	2 00	3 50
Eggs		25
Potatoes, per bu	75	95
Seeds—Timothy	2 55	2 58
Clover		5 20
Flax		1 37
Broom corn	5	9
Hides—Green to dry flint	9¼	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	16	29
LIVE STOCK—Cattle extra	5 75	6 75
Good	5 25	5 60
Medium	5 25	4 90
Common	2 00	3 75
Hogs	4 00	6 70
Sheep	2 50	5 50

New York Market.

Flour	$3 25	9 00
Wheat—Spring	1 21	1 30
Winter	1 16	1 43
Corn	66	76
Oats	49	53
Lard	11	15
Mess pork		18 00
Butter	15	41
Cheese	8	12
Eggs		30
Wool	12	48

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Topics of the Time.

Within the fortnight three changes have been made in the Cabinet. Frelinghuysen of New Jersey is Secretary of State; Howe of Wisconsin is Postmaster General, and Benj. F. Brewster of Philadelphia is Attorney General. Judge Folger of New York replaced Senator Windom as Secretary of the Treasury some weeks ago and is proving to be an efficient officer. Mr. Brewster is an able lawyer, and one of the special counsel selected by Mr. Macveagh to assist in prosecuting the "Star Route" robbers. His appointment signifies that these cases will not be dropped, and last week measures were taken to bring civil suits against several of the gang. Ex-Senator Frelinghuysen has been known as a conservative but honorable man. He will be unlikely to continue the activity of Mr. Blaine in making the United States more honored and respected in the family of nations. Ex-Senator Howe's appointment is thought by many to resemble a joke. Probably the political influences about the President directed his choice. In a speech at Green Bay, Wisconsin, Oct. 30, 1880, just a few days before the Presidential election, Mr. Howe said, "I still think the Chicago convention committed one of those blunders which is first cousin to a crime when it nominated Garfield instead of Grant for President." For an original and irreconcilable "third-term" man, the President could hardly have looked farther. Mr. Howe may carry on the great work begun by his predecessor with some assiduity, but no one expects him to exceed mediocrity. Speculative changes yet to be made give the Navy department to William E. Chandler of New Hampshire, Mr. Blaine's astute manager in 1880, and the man who defeated Grant in the Chicago convention. This appointment will have to be made over the ex-President's head. Ex-Senator Sargent of California expects to be Secretary of the Interior. The hatred of General Grant for Chandler, and his anxiety that Mr. Chaffee of California, whose daughter one of Grant's sons married, should have a place in the Cabinet, may thwart the expectations of the Washington reporters.

After much congratulation by his enemies that Mr. Blaine would leave the Cabinet before he could involve the nation in a South American war, it appears from the official correspondence that the government was misrepresented by its minister to Peru, who is no less a person than Stephen A. Hurlbut of Belvidere, Illinois, one of the conspirators who shielded Keith, the murderer of Ellen Slade. If any one wishes to know how this drunken politician began his career, read Judge Whitney's defense before the Grand Lodge of Illinois. The purpose of Mr. Blaine seems to have been to harmonize the quarrels of the South American republics and to signify to them that their fierce and barbarous strife would be made a pretext for an inroad by European monarchies upon the sisterhood of American republics, of which the United States is first, and is, moreover, the natural guardian. The masterly and statesmanlike letters of Mr. Blaine upon the Panama canal and treaties reasserted the Monroe doctrine, in the same spirit and for the same end as the effort to reconcile the quarrel between Chili and Peru. President Arthur's administration is so fully committed to this line of foreign policy that a change in the State department can do no more than slightly modify the means taken to accomplish the end.

Early in December a great convention was held in this city in aid of Parnellism in Ireland. It was noticable that hundreds of the delegates were from this city and that the names of Catholics, priests and laymen, were frequent and prominent, forming clearly a vast majority of the meeting. The cause of Irish independence was first on every tongue, distance from that troubled island and the English courts evidently increasing the vigor of speech and bitterness of denunciation. The opposition of Bishop McQuaid of Rochester to this movement, in letters and addresses last week, powerfully opposing Land Leagueism in this country, must fall like lightning from a clear sky. In Ireland the Romish prelates have quite uniformly been obedient to the Pope in resisting Parnellism. If the same course is pursued here the funds which have sustained the malcontents in Ireland will be cut off and the "no rent" policy be abandoned. In his address in the Rochester cathedral the bishop said, "Secret, oath-bound societies, condemned by the church, do not become allowable because here and there a priest may be found whose loose conscience sanctions them. Such a priest may even be the initiator of members—their swearer-in. He and they alike are excommunicated." He held that the twenty-eight archbishops and bishops of Ireland knew better the needs of that country than rash, ignorant and misled men in this country, "nor will they," said he, "sink my manhood in flounderings of dark-lantern and oath-bound secret organizations, the curse of society to-day." In an interview after the sermon the bishop said he "was sure the wild, 'no-rent' cry was all wrong in principle as well as in policy."

—Rev. W. J. Coleman has been lately appointed agent and general secretary of the National Reform Association and has held several successful conventions. Another is to be held on Wednesday of this week at Mansfield, Ohio.

—Bro. S. Y. Miller of Contreras, Ohio, who desired to attend the Galesburg Convention and give addresses on the way, was prevented from attending by serious illness in his family.

ANOTHER YEAR.

Another year;
The last lies dead behind thee,
The future from thy sight is hidden still;
But He that walks beside thee knows the ending,—
Be patient, then, my soul to do His will.

Another year;
To tread life's path, not knowing
Where it shall lead thee, e'en from day to day:
But know, my soul, thy Father is beside thee,
To guide thee heavenward in his own best way.

Another year;
To gather sheaves for heaven,
From out of the harvest fields so full and white;
To find some loving work to do for Jesus,
To lead some soul from darkness into light.

Another year;
He never will forsake thee,
Though clouds and darkness gather round thy way;
Be strong, for though temptation's power assail thee,
His grace will be sufficient day by day.

Another year;
O doubt, my soul, no longer—
Go forward, trusting in thy Saviour's grace,
So walking, that each day shall find thee nearer
That "Better Land," where thou shalt see His face —Union Bible Teacher.

"*THIS IS MY OWN MY NATIVE LAND.*"

BY REV. P S FEEMSTER.

After twelve years of toil in other places I am once more in Mississippi, my native State, and it has occurred to me that a general view of the moral forces of the State might be of interest to the readers of the *Cynosure*.

Jackson, the capital, is a city of some five thousand inhabitants, about equally divided between white and colored. Located here in Jackson are the penitentiary, with eleven hundred inmates, and three asylums, one for the blind, one for the deaf and one for the insane. The last has about four hundred inmates.

The State, as such, makes no provision whatever for its orphans, except the county poorhouse. As for temperance you will scarcely need to be told that a State that has eleven hundred in the State's prison must surely have a license law, and so it is. There are plenty of saloons and a great deal of drinking. During the summer now past I traveled nearly the entire length of the State of Kansas five different times without ever seeing a man under the influence of liquor.

In coming to this place there were perhaps a half dozen men on the train in this State more or less intoxicated and, alas for frail humanity! there was one drunken woman. Yet I find brave souls here struggling against fearful odds for prohibition.

The school system of the State is young but vigorous, as the follow-

ing table will show. The children draw school money from five to twenty-one.

Number of children in State	426,689
White	175,251
Colored	251,438
Number in school during the year	286,704
White	112 994
Colored	128 710
Average daily attendance	166 761
White	72 881
Colored	83,880
Number teachers employed	5,569
White	3,255
Colored	2,314
Amount of money distributed by the State in 1880, $341,793 75.	

In addition to the above, the State supports three schools of higher grade. The University of Mississippi, located at Oxford; the Agricultural college at Starksville; both for white, and the college at Alcorn for the blacks.

Of course there are churches all over the State and plenty of them. The colored Baptists alone claim a membership of 75 000. The whites have a State Sabbath school organization, which reports somewhat vigorous work. There are two orphan homes located at Natchez, one Catholic, the other Protestant.

At Clinton, ten miles west of Jackson, the Baptists have two schools which ought to be married into one, the Mississippi College (for boys) and the Central Female Institute. The Catholics have schools at all principal cities of the State.

For the blacks the A. M. A., aided by the State, supports the well-known University at Tougaloo. The Natchez Baptist Institute is for colored students. The Methodists have a school at Holly Springs, and there are at different places schools of smaller size and more temporary nature by different denominations.

THE WORK OF THE LODGE.

It would be a poor survey of the moral forces of the State in which the lodge-power were omitted.

From Mr. J. L. Power, the Grand Secretary of the Grand Lodge of Mississippi, I learn that there are in this State 300 Masonic lodges with an active membership of 10,000. The Jackson lodge has a membership of seventy-five. The Oddfellows have forty-five lodges in the State and a membership of 1500. Eighty of these belong to the Jackson lodge. The Knights of Honor, an order only a few years old, have 110 lodges in the State and a membership of 4 000. Besides these there are Knights of Pythias, Knights and Ladies of Honor, and temperance organizations I know not how many.

The above are exclusively white, though the colored people are following in the same direction as fast as means will allow, and already have lodges of nearly all kinds.

From the deputy Grand Master of the colored Grand Lodge I learn that there are in the State 725 active Masons gathered in thirty-five lodges. The lodge at Jackson numbers thirty-three active members. I find that the nonaffiliating Masons of Mississippi are very numerous. I have yet to find an active Masonic minister. Out of five ministers resident in this State, with whom I have had conversation, four were non-affiliating Masons, and some of them could give a very good Anti-masonic lecture behind the curtain.

On this whole subject you will notice that the color line runs as a great gulf through church, state, lodge and all.

The State is burdened with the support of two systems of schools, and the church labors under the same load. I know of but one place in the State where a serious effort has been made to ignore that division. Salem church in Lowndes county, Miss., did make a somewhat resolute effort, not to unite the schools, but to have the two races worship in the same building and unite in the same organization and on equal footing. The result has been but a very imperfect success, though there still lingers there a remnant who still believe that the rich and poor, the black and white, should be able to worship together.

You will notice further that colored orphans are entirely unprovided for in this State and I am deeply impressed that here is an open door where above all others Mercy and Truth may meet together; perhaps the only place in the State where Righteousness and Peace may kiss each other.

Luther.

A LODGE SLANDER TAKEN BACK.

June last, the *Voice of Masonry* contained a letter of the Grand Master of Masons of Illinois claiming that the great German Reformer Martin Luther was a Freemason, and as such had been initiated by a lodge at Wittenberg, December 25, 1520. This statement was given by a Reverend Slater and received as truth. In a private letter, then, I questioned the correctness of the assertion, but requested delay in its public contradiction until I could get the facts from Germany. In response to my inquiries there I have three letters, and they disprove Rev. Slater's statement.

There were no Freemasons in Germany before 1738, combined into a lodge. There may have been single members, who were made in England or France, and who were sent as apostles to the continent to carry on the good work of the then new re-organization of Freemasonry. For that purpose they may have formed emergent lodges, as in the case of Frederick the Great of Prussia, in 1738, at Braunschweig, but no lodges existed before 1717. The name Freemasons is entirely of English origin.

If Rev. Slater intended to state that Martin Luther had been initiated into a Guild of Steinmetzen at Wittenberg, then that is an error, as the letter written by the present Mayor of that city says: "No Guild of Steinmetzen was in existence at that time; the first Guild of Steinmetzen at Wittenberg was chartered in 1563. It was impossible for Luther to be initiated as there were none to initiate him, besides it was against the law of these Guilds to initiate any person who had not learned the trade and regularly practiced it. The German Steinmetzen, in this regard, differed from their English brethren. The old Constitution of Strasburg, 1459. Article 'N,' reads: 'No workman, nor Master, nor Parlirer, nor Fellow Craft shall instruct anyone, whomsoever, who is not of our Craft, in any part if he has not in his day practiced Masonry.' When we examine the history of the Guilds of the German Steinmetzen as to their usage we find,

"1st. Classification of their members into Masters, Fellow Crafts and Apprentices.

"2d. Government by a certain number of officers.

"3d. The exclusion of *all persons not having served regularly and practically for five years as apprentices to a regular and acknowledged Master.*

"4th. The privileges of a Master's son.

"5th. The peculiar requisites or qualifications for membership, and so on.

"These requirements, especially the most important, the great Reformer Luther did not possess, and consequently he was ineligible.

"Luther, in his own biography, says he left Wittenberg December 21, 1520, and returned January 5 1521. Luther was escorted to Worms by the Herald of the Emperor Charles the V., also entirely safe. A few of his personal friends and legal advisers were permitted with the escort. Among the guilds which hailed Luther along the line of his travel, and at Worms, *not one Guild of Steinmetzen* is mentioned."

"It is astonishing," the letter adds, "that we Germans receive the knowledge that Luther was a Freemason from a foreign country, and that we have been for 300 years ignorant of such fact, but unhappily it must be denied *in toto*. The capture of Luther on his return from Worms, near Eisenach, by disguised soldiers and by order of his friend the Elector of Saxonia, Frederick the Wise, for Luther's own safety, and his incarceration at the Wartburg are historical facts, and so well known to every scholar that it would be a waste of time to go into the details."

A letter from Berlin, at which place there are very good archives in the hands of the Society of Steinmetzen still in existence, written to me in regard to the "Brotherhood of the Mark," mentioned in Rev. Slater's statement, says: "Such a Brotherhood has never been in existence. Our old Guilds of the Steinmetzen were never combined into a Brotherhood over a country—they were, up to the 14th century, chartered by the Emperor himself, and after that time by the cities where they were organized. At Torgau, the nearest city to Wittenberg then, the Guild was organized in 1486 and also made its law. In this law mention is only made of Guilds at Maydeburgk (Madgeburg), Halberstadt, Hildesheim, Muilburzk (Muhlenburg), Merseburg, Meissen, Voitlandt, Thuringin and Havzland. The articles are nearly such as in the Strasburg Document, but in regard to initiation more strict. From whatever source Rev. Slater received his information it nevertheless is a mere fiction. Luther never was a Freemason; as there were *none* of the craft in Germany then, he could not have become one."

So much for the letters. Now, Rev. Slater may have been mistaken in a name, for among the signers of the old Document of Cologne, June 24, 1535, appears "Philippus *Melanthon*." This name was for a long time supposed to be that of Luther's friend and co-operator, Philip Melancthon, and Rev. Slater may have mixed it up. But as this document has, a long time since, been proven spurious by many Masonic writers, even if Rev. Slater was mistaken in regard to the name, there can be little or no value placed upon it. The other statement in regard to Luther's finding the Bible at the lodge-room and receiving the Mark degree is nonsense. The high degrees were instituted in modern Freemasonry after 1740, and were never known before. The Bible, then, was only printed in the Latin language and surely was not readable by the common workmen of a guild. The Bible was not used or even known as the First Great Light before 1760. No Guild of Steinmetzen used at their lodges other symbols than the compass, square, stonehammer, or gavel, and the foot rule, which all had their very well known significance. The great and lesser lights and all the other symbols of the present Masonry are of the new time. We may now publish: "*Luther never was a Freemason.*"—*Voice of Masonry.*

Words of Life for Every Day.

If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you. —John 15:7.

Thursday, Dec. 29.—Behold the Lamb of God, which taketh away the sin of the world.—St. John 1: 29.

Friday, Dec. 30.—Take these things hence; make not my Father's house a house of merchandise.

Saturday, Dec. 31.—Let your light so shine before men, that they may see your good works, and glorify our Father which art in heaven. —Mat. 5:16.

None but the contemptible are apprehensive of contempt.—*Rochefoucauld.*

The Relation of the Minister to the Reform Movements of the Age.

ADDRESS OF REV WM JOHNSTON AT THE NATIONAL CONVENTION.

It is the first time it has been my privilege to meet with the National Association, which has for its object the furtherance of the cause of moral reform in opposition to the grasping power, the false assumptions and the ensnaring influence of secret associations. I have heard of you with the hearing of the ear, and have read of your doings in the past, but for the first time I have the pleasure of seeing you in National Council assembled, to deliberate on the best means of counteracting the influence of one of the forms of darkness that stands in the way of the progress of the kingdom of Jesus. There are, no doubt, persons in this convention who were once connected with them, who can tell how they were converted to anti-secret reform, and relate the mental process that led them to espouse the principles of this Association. I honor the candor and integrity of those who having been brought to see the evil of secret societies have promptly forsaken them, and are seeking to counteract their baneful influence; but for myself, in so far as the main principles involved are concerned, I thank God that I am not conscious of having needed conversion.

In reference to all the questions of reform agitated within the last thirty or forty years—opposition to slavery, opposition to the rum traffic, opposition to secret societies, opposition to liberalism and lawlessness, the support of the Bible in the schools, the supremacy of God's law, the authority of God and his Christ over the nations—in regard to all these questions my mind has never known any change. There is such a thing as these principles being bred in a man's bones, or at least his mind being so constituted and so moulded by early religious influences, that when these principles are presented, he seems almost instinctively to embrace them as the truth of God. And having in mature years repeatedly examined these principles anew by the infallible standard, they seem to me to be so interwoven with the warp and woof of eternal truth, that not to advocate them, to say the least, would be a want of fidelity to the Lord Jesus. To one of these reform movements I am not a whit more committed than to the other Indeed, I do not believe them to be different reform movements, but simply different phases of the one grand movement, which involves the rights of king Jesus and the honor of his crown. I think then I do not stand in opposition to secret societies from a blind and ignorant prejudice as is sometimes charged against us, but because of their conflict with principles of Divine truth enshrined in my heart, and interwoven with the very fibres of my spiritual being. Having learned in early years, as a song of my spiritual life, that grand old Hebrew melody that was sung on Judah's hills in days of yore. "If I forget thee, oh Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth, if I prefer not Jerusalem to my chief joy," I can have no sympathy with an institution that sets itself up as a rival of the church that Christ has bought with his blood, and sometimes even through lips of ministers claims in important respects a superiority over her. Having been taught from childhood that the law of God forbids all profaning or abusing of anything whereby God maketh himself known, I can have no sympathy with an order which takes that which is holy and uses it in a profane connection, or an irreverent manner. Ever sympathizing with the openness and candor of him who could look heaven and earth in the face and testify, "In secret have I said nothing," and who requires his followers "to have no fellowship with the unfruitful works of darkness," I could have no fellowship with an order whose glory and whose tenure of life depends on wrapping itself in mystery and darkness, and which requires its members to bind themselves by all the solemnity of an oath to do and conceal, they know not what. And especially when those oaths are barbarous enough in their nature to pale the cheek of Christian civilization, I can only say of those who bow their consciences beneath them, "Come not thou into their secret, Oh my soul; unto their assembly, mine honor, be not thou united."

Such being the feelings of my heart, and such the ground I occupy as a minister of Christ, in what I have farther to say, I propose to consider the relation of the minister to the reform movements of the day and especially to that phase of the reform movement that here more particularly engages our attention.

It might seem that there was no necessity for the discussion of such a theme as this. Yet he is not a close reader of current history who does not see there is a necessity for it. There are some who will admit that a reform movement has real merits and yet they fear they may in some way compromise their usefulness by meddling with it, and many I apprehend are kept back by a dread of the opposition they would encounter. And here I am not indulging uncharitable suspicions, but stating facts attested by individual confessions. A ministerial brother in an Iowa town delivered some lectures or sermons in opposition to secret societies. A minister in another branch of the church who was in sympathy with his views, but who was not backed by the creed of his church nor by the concensus of his denomination said to him, in substance, "Go on, brother, my heart is with you. You can do it, you have the principles of your church to stand on; but I dare not do it." I have had personal knowledge of a similar case and I apprehend they might be multiplied by hundreds or even by thousands.

But should there be any question as to the right or the duty of the minister of Jesus Christ to lead forward the armies of the living God against any form of evil, or in the furtherance of any moral reform? That such is his right and his duty seem to be necessarily implied in the very nature of his office. His mission is that of a reformer. This world of responsible, accountable beings, has swung from its moral orbit, the soul of man has been wrenched from its normal relation to God and runs riot in the fields of sin. Men under the influence of sin walk after the flesh in the lusts of uncleanness, they sport themselves with their own deceivings, they glory in their own shame, and without the reformatory forces of the Gospel being brought to bear, they must utterly perish in their own corruption. The minister of the Gospel under the commission of Christ goes forth amid this reeking mass of moral corruption to propagate those principles which are ordained of God to quicken to spiritual life, to restore to moral health, to sanctify and save. It is his mission to herald those principles which tend to lift men up from the depths into which they have fallen, to reclaim them from their wanderings, and guide them in the way of holiness. Against everything then that is calculated to defeat these ends of his mission, to neutralize the power of the Gospel and hold men under the delusions of the devil, it is his duty to lift up his voice like a trumpet and sound the notes of alarm. Hence in the Scriptures he is termed a watchman. "Son of man I have set thee as a watchman unto the house of Israel, therefore thou shalt hear the word at my mouth and warn them from me." Of them men may be expected to inquire, "Watchman, what of the night?" The prophet of old was designed to be a watchman unto the house of Israel, having understanding of the times to show Israel what they ought to do, and in times of darkness to herald the breaking of the morning light.

But more than this, as a watchman, he was to keep a sharp outlook for the coming danger or the coming foe. He was expected to have the eye of the eagle to discern the danger from afar, and that he give the trumpet no uncertain sound, but ring out a blast clear and shrill, that would awaken the people from a state of false security and prompt them to the necessary precautions to ward off the threatened evil. Responsibilities the most tremendous were imposed upon him in this capacity, for in case of remissness in duty the blood of souls would be required at his hand. And though the prophetical office in its virginal character has ceased, yet in its essential character as designed for teaching men the will of God, it still exists. The watch towers of Zion still stand, and watchmen still are appointed whose duty it is, with perspective glass in hand, to sweep the field of the moral world and give warning of impending danger. These watchmen are required to be ever on the outlook not only for those evils common to a carnal nature which imperil the welfare of immortal souls under their immediate care, but also for those organized forces of evil which jeopardize the interests of civil society, and threaten the interests of the church of the living God. And I am glad that so many a faithful watchman can say from an honest heart—"I stand continually upon the watch-tower in the day time, and I am set in my ward whole nights." And charge them not with impertinence or meddlesome interference, if when danger threatens the cause of God and the interests of immortal souls, they sound the notes of alarm. They feel that there are interests at stake dear as life, and principles are imperilled which they have an oath written in heaven to conserve and defend. Shall the watchman be beguiled by the foe until the walls are battered down and the stronghold carried by strategy or assault? Forbid it my brethren! Forbid it, O thou covenant God!

But does some one say we burrow amid the shadows of Judaism to find the nature and end of the ministerial office; I answer that what we have said is in perfect accord with the teachings of the New Testament on the same subject. What may we gather from the teachings of Christ and his apostles? I learn from this source that ministers are to be lights in the world, flashing the light of divine truth wherever they go, and so far as they can bringing to light the hidden things of darkness. They are divinely appointed teachers and on all questions of casuistry, they should endeavor to be ready to give instruction or direction to the earnest inquirer. They are set for the defense of the Gospel, they are to watch the coming of grievous wolves, they are to withstand those that corrupt the truth and bring in damnable heresies even to the extent of denying the Lord that bought them. These are but a few things, which will suggest to your minds many other New Testament utterances which indicate the range of ministerial teaching and the weight of ministerial responsibility.

I know men say, Preach the Gospel and let these outside issues alone. Yes, that has been the prolonged howl of the defenders of corrupt systems in all former times. Those who once dealt in slaves and barter-

ed the souls of men said, and you heard their sympathizers say to ministers of God, Preach the Gospel and let slavery alone. The rumseller dispenses his intoxicating beverage that giveth its color in the cup, rattles into his till the money corroded with blood and blistered with tears, and to the minister who would dare to espouse the cause of prohibition he croaks out with a devilish leer, Preach the Gospel and let the liquor traffic alone. The "Latter-day Saints" who sit like a foul blot on our American civilization would also say to ministers, Preach the Gospel and let sweet Mormonism alone. In that little controversy also you remember in regard to domestic relations in the family of Herod, the language of Herod to John the Baptist practically was, Preach the Gospel, and let me and my wife alone. It might indeed have been better for John's head if he had heeded the advice in time. But John was one of those peculiar men who would rather lose his head, than do violence to the convictions of his heart. And so men every where would raise this cry to protect themselves in the perpetration of crimes dark and damning enough in their nature to stab the very vitals of the religion of Jesus. But to those who are identified with organized forces of evil I must be permitted to say, Gentlemen, I respectfully decline to accept you as my theological teachers. I prefer to submit myself to the teaching of the Spirit in the study of the Word, and am not to be beguiled by a lie of the devil.

We have seen something of the force of Scripture teaching, as indicating the relation of the ministry to the reforms of the day, and the ground we have taken is sustained by the example of many Scripture characters, who in their day were burning and shining lights. My mind goes back to a time when Israel had deeply apostatized and gone away after the foul enthusiasm of the worship of Baal and Astarte. There was a king on the throne who regarded it a small thing to walk in the ways of Jeroboam the son of Nebat, who caused Israel to sin through the golden calves that were set up in Bethel and Dan, who did evil above all that were before him, and who crowned his apostacy by marrying the daughter of Eth-Baal, the king of the Zidonians. Under the saturnalia of idolatry and sin that characterized this profligate reign, there came a man from the hills of Gilead, of weird appearance and brawny frame, thewed and sinewed like a Bedouin of the desert, and swift of foot as Asahel, who rushes unheralded into the presence of Ahab, thunders the message of God in his ears and then goes his way. It is Elijah the Tishbite, whom you will all recognize as one of the grandest reformers the world has ever seen. He had the fiery and fearless spirit of the great reformer, he had the burning zeal and intense earnestness of the great reformer, he did the thorough work of the great reformer, and he had the terrible experience of the great reformer. He was under the ban of the royal displeasure, the hot curses of the infamous Jezebel following him in all his wanderings, he was branded as a malcontent and a troubler in Israel, and at times a goodly price would have been paid for his head. But God gave his faithful servant a better end, and his work, and his worth as a reformer was sounded in the cry that followed him as he went up to receive his guerdon: "My father, my father, the chariot of Israel, and the horsemen thereof." Follow down the line of prophets, and you will have no difficulty in finding others who were towers of strength and men of burning zeal in battling for the right, and resisting the forces of evil.

In the later days there came a man in the power and spirit of Elijah crying in the wilderness of Judea, "Prepare ye the way of the Lord and make his paths straight." He was no reed shaken with the wind, swaying this way and that way, as the tide of popular sentiment was running. He was no dapper little man, who could wink at sin and would wince before the tide of opposition. No; this John the Baptist had all the sturdy manhood, all the unfliching courage, and all the burning zeal of Elijah, the prophet. He came in the spirit of a reformer, he lived the life of a reformer, as a reformer he testified against sins in high places which testimony human malignity would not condone, and therefore he died a martyr to the convictions of his heart.

And what shall we say of Christ himself? what shall we say of Paul, the lion-hearted, who after the manner of men fought with wild beasts at Ephesus, and who often amid howling mobs, planted his feet upon the rock of eternal truth and stood true as steel in the defense of the principles committed to his trust. And what shall I say more, for the time would fail me to tell of the multitudes in after times who labored in the Gospel, and in the spirit of true confessors unfurled the banner of truth when the enemy came in like a flood, and lifted up the voice like a trumpet when the citadel of truth was assaulted. Truly we are surrounded by a great cloud of witnesses, of whom the world was not worthy, who seem to bend from the battlements of yon city of gold, and wave their palms to cheer us on, as we turn the tide of battle to the gates of the kingdom of darkness.

And now are there not good reasons why the Gospel minister should identify himself with that particular reform movement we aim to further by our meeting here. The cause we think pertains to the interest of the kingdom of Christ, for the advancement of which the the minister of the Gospel is called is labor. The church, as ordained of God for the work of saving a lost world, admits of no rival. God has put his glory in her, and will not put his glory in any other institution that claims to usurp her place. Masonry, the mother of all secret orders, and Oddfellowship, which is perhaps her most fashionable daughter, do set themselves as rivals of the church, and claim to do all for men's souls that a divine institution can do. If Masonry or any other secret order can do that, the church is unnecessary, and men by turning the back on the church, and swearing fidelity to the mystic order, may go up the mystic stairway shouting, Hosanna to the mystic art, and sit down in the grand lodge above. I know that many disown any such claim for Masonry, but there are multitudes who do avow it. Twenty years ago I heard Masons say—"Our church is older than yours and a great deal better." All over the land there are men saying so to-day, and at least trying to believe it. Now all such men are trusting in a lie, and all who affiliate with them are throwing their influence in favor of that lie. If then from my watch tower I see an institution that sets itself up as a rival of the church, and is beguiling immortal souls to the death, am I not bound to expose the sham and endeavor to save these souls from the everlasting burnings?

2. Masonry not only sets up rivalry with the church, but teaches another religion and another way of salvation. It is not necessary to take time before this Convention to prove that Masonry rejects Christ and ignores the merits of his blood. You all know it has been proven time and again. Many will deny it, but I have evidence that satisfies me, that many who deny it are not honest in their denial. Some twelve years ago I wrote a short article for one of our church papers, furnishing palpable evidence from a Masonic journal, that Masonry rejected Christ. The article fell under the eye of the principal of the schools in the place, a man of culture and intelligence, and who claimed to be a Christian. He interrogated me in reference to the article, and seemed indignant that such a slander should be uttered against the order. He positively denied that there was anything in Masonic authorities to warrant such a charge and asserted that the editor of the *Mystic Star*, from which I quoted, misrepresented the order. The evidence was still farther pressed upon him until he was driven to the wall, and then he frankly confessed that Masonry did not profess to teach anything more than deism. Hence you need not think strange that I have little confidence in the honesty of intelligent men who deny that Masonry rejects Christ. Not a few of them will make this denial, and when driven to the wall will make the same confession, that it claims to teach nothing more than deism. And tell me, what has been the drift of men who had no higher religion than a bald deism? Have they not ever drifted down the tide, and given sad evidence that their religious life was a poor preparation for final rest with an infinitely holy God? Alas! too well we know that deism with multitudes of people is practical diabolism. It is verily true then that the religion of Masonry, and Oddfellowship as well, runs no higher than the baldest deism, and yet it claims to be saving. It is claimed that a good Mason will infallibly secure a passport to everlasting mansions on high. But a good Mason is one who believes something he calls God, who keeps secrets well, who pays his dues well, who goes through certain mummeries and obeys certain moral precepts. And that man on these conditions has the seal of the lodge put upon his title deed to a mansion in heaven. I say that is another gospel than the gospel of the New Testament, and either that gospel or the gospel of the New Testament is false. According to the gospel of the New Testament the title to heaven comes through faith in that blood without the shedding of which there could have been no remission. That is the Gospel the minister is called to preach, and though one claiming to be an angel from heaven preach any other gospel his false doctrines are to be exposed.

I say then we have here an important reason why the minister should espouse this reform, because Masonry preaches another gospel and promises salvation on other terms than the Gospel of the Son of God. The secretist may say we have the New Testament in our lodge. Admit it; but when you have, ex-cathedra, cast out Christ and the blood, you have nothing but a system of morals left, and the highest sanction even of these is taken away. Draw the red blood from these veins and try to sustain life by injecting water in its stead and what success think you would you have? Take away Christ and you have drawn the life blood from the Christian system and you would simply have a dead system of morals left that would be as powerless to save as the Shasta of the Hindoo. The minister is set for the defense of the Gospel of Christ and loyalty to Christ binds in opposition to every system that ignores the fundamental principle of the Gospel.

3. If the expectations of Masonry and Oddfellowship are realized the missionary work of the church must be greatly hindered. They claim already to girdle the globe, and aim to bind men of all nations and of all religions in one universal brotherhood. The only religious tenet on which they insist is one god, a god undefined, who may be the devil-god of the pagan idolater as well as the Jehovah revealed in the Bible. In almost every nation you will find a belief in a supreme being. Masonry says, That is all the confession of faith I ask; you may engraft on that any other religious views you

please, and then by conforming to the requirements of Masonry you will have a home in the kingdom of God above. Now engraft Masonry or Oddfellowship on these false religions that the Gospel aims to overthrow and you double, or more than double, the work the Gospel will have to do. The superstitions of these religions and the lie of secrecy must both be overthrown before the power of the Gospel will be acknowledged and the spirit of the Gospel obeyed. Wherever the missionary of the Gospel goes, if the missionary of secret orders has preceded him, he will find that he has been largely forestalled, and that difficulties in his way have been largely increased. As a friend of missions, then, I would feel bound in my office as a minister of the Lord Jesus to oppose every institution that wittingly or unwittingly interposes such a barrier to the success of the Gospel in un-Christian nations.

Shall we ever succeed? This is a question that has been asked me more than once. The opposition is great, and cunning, and thoroughly organized and strongly entrenched, and bitter and violent; and hence, ever and anon, the hearts of some become despondent. But it is a part of the battle for the rights of King Jesus and the honor and interest of his church. I say, then, we shall at length succeed, for the mouth of the Lord hath spoken it—"I have set watchmen upon the walls of Jerusalem whichs hall never hold their peace day nor night. Ye that make mention of the Lord keep not silence and give him no rest until he establish and till he make Jerusalem a praise in the whole earth." Let not your heart, then, be troubled by the opposition. It is in accordance with the sure word of prophecy that these things shall be before the nations will put the crowns upon the head of our Mediatorial king. "This know, also, saith the Spirit, that in the last days troublous times shall come." And he who was manifested to destroy the works of the devil has admonished us that Satan will come down in his wrath when his time is drawing near its end. I see in the violence of the opposition a fulfillment of the prophecy of Jesus. There is even now a great world conspiracy against the throne of Messiah. In many cases rulers and people are taking counsel together "against the Lord and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us." But ah! scathing irony! Over this mad revel of rebellion I see a reigning Christ and a laughing God. "He that sits in heaven shall laugh; the Lord shall have them in darkness and derision." Amid all this opposition I see the likeness of the living creatures like burning coals of fire running and returning as a flash of lightning, guiding the spinning wheels of Providence as they roll on to the expected end. Above it all I see the appearance of the likeness of the glory of the Lord, as the appearance of the bow that is in the clouds in the day of rain. Behind it all I hear the rolling of the chariot wheels of the Captain of Salvation as he rides forth to the conquest of the nations and to gather the fruit of the travail of his soul. And over it all, louder than the roar of ten thousand surging seas shall ring the shout, "Alleluia! the kingdoms of this world are become the kingdoms of our Lord and his Christ. Alleluia! the Lord God omnipotent reigneth." The world kingdom may plot and combine its power against the kingdom of Messiah; Masonic and secret cabals of every description may reject the stone that God has laid, and sing the praises of their order, but at length shall come the shock and the shiver of everything that dashes against the rock—the rock Christ Jesus.

Note from Elder Rathbun.

Bath, Steuben county, N. Y.,
Dec. 22, 1881.

Editor Cynosure:—As the most of my mail goes to Clarence, Iowa, I wish to say to the readers of the *Cynosure* that my post office address is Bath, Steuben county, New York. I came here in October hoping soon to be able to work, but my health is much poorer than when I left Iowa. My spine is the trouble, caused by the blow I received from Gale at Kellerton last June. I have the best medical aid and my doctor thinks I will recover if I can keep quiet for a few months.

I am sorry to say, although I love the good Lord and know this is all for my good, yet I have some very dark hours. My doctor does not want me to read, yet I break over when I get the *Cynosure* in my hands. I praise the Lord for the good convention at Galesburg.

Pray for me dear brethren, I do long for the time to come when I can work again in our glorious reform. I do know that I shall come forth like gold tried in the fire to do better service for the Master than ever before. Those who write me for work will take this as an answer to their letters if they have not been answered. I hope my friends will write me; I love to hear from them.

Yours for life in this reform.
D. P. Rathbun.

—Rev. E. Mathews after three or four weeks' work for the N. C. A. in Kansas and Iowa, expects to return and spend a month in DuPage county, Illinois, to close with a county convention at Wheaton, the county-seat. He started on Monday for Olathe, Kansas, to make ready for the convention to be held there beginning Jan. 11.

—Bro. S. A. Noe of Paw Paw, Ill., wishes a copy of an old hymn entitled, "My buried friends can I forget." If any of the *Cynosure* readers can send him those lines he will be grateful for the favor.

New England Dep't.

From N. E. Headquarters.

19 Maple St., Worcester, Mass.,
Dec. 19, 1881.

As already announced, I left Chicago, accompanied by my wife, last Monday evening. Our journey was not eventful, though marked by the usual number of little surprises which serve to relieve the monotony of long journeys. We came by the Grand Trunk railway through Canada, taking the Pullman sleeping and parlor car accommodations. Heavy clouds and falling rain did not serve to increase the pleasure of the journey, but the absence of *storms within* furnished not a little compensation for the missing sunshine. With such superior railroad advantages, one may spend the days of a long journey almost as comfortably as he could confine himself in his quiet parlor at home for the same length of time.

The transition from Canada to the States is very marked as regards the appearance of the people and the exterior of their homes. Perhaps we saw the distinction through *American eyes*, and therefore viewed them with prejudice; but however this may be, to us the line of difference in the character of the people seemed wholly to coincide with the boundary line between the two countries. The Canadian cities and towns are plainly marked by a preponderence of foreign elements and and bear less evidence of thrift and cleanliness than their neighbors across the line. Passing southward through the Vermont hills and mountains, we called to mind the Revolutionary tale of "The Green Mountain Boys" and mentally wondered if old Vermont is still producing men of the same substantial stock.

Well, I am back again in New England to unite my efforts with many braver and more capable men to rid this noble land from the foul stain of dark, oath-bound, secret lodges, which are just now struggling to bring their methods into favor with the American people. I have already renewed my correspondence with those men who had work planned for me, and almost before our trunks are unpacked the Boston friends announce their arrangements nearly completed for some meetings in that city. I have also sent invitations to the members-elect of the New England board to meet here as soon as we can by correspondence fix upon a convenient day—probably next week.

The *Cynosure* supplements sent here during my absence were faithfully distributed by our "Charlie," whose honesty and efficiency, in his sphere of bill-poster and tract-distributor, deserve honorable mention. Brother S. A. Pratt faithfully superintended the work. Some people carry sunshine in their faces, and Worcester is not wanting in men whose welcome and greeting are a benison to workers in an ofttimes thankless cause. Cheerful and encouraging words are sometimes as essential as financial help. From the Sabbath morning sermon, delivered in one of the Congregational churches here (not by the pastor of the church) we learned that Christ came not to destroy Buddhism and other pagan religions *but to fulfill them*. He took out of them all the good things they contained and added some of his own, which made his system superior to the others! I did not hear of any one converted to Christ by that sermon, nor do I expect to. If such preaching is a sample of any considerable portion in New England I can readily understand why the churches are ready to embrace the paganism of the Masonic lodge.

Letters addressed to No. 19 Maple St., will be delivered at our door, and friends who are in Worcester are cordially invited to call at the same place. A wish has been expressed for a fuller description of our office arrangements here. I am reserving these things till after the New England Board holds its final meeting in order to leave them free to approve or disapprove of any arrangements which I may make. They may desire some changes and I therefore reserve fuller comment till they have been heard from.

Brother J. Tanner of Boston finds it necessary to leave his home and labors for the present to recuperate his health. He expects to go to Minnesota soon, to be gone several weeks. His wife will remain in Boston. We shall miss an efficient laborer in our campaign work.

I hope friends who wish me to visit them and supplement their labors will correspond at once so that I may plan my journeys profitably.

E. D. Bailey.

—In accordance with the desire of a majority of the gentlemen named for the New England Board, a meeting will be held at 19 Maple Street, Worcester, on Tuesday, January 31, at 10 A. M.

—A Worcester correspondent says that Bro. Bailey is working up an important convention to be held about the middle or end of January. A new interest in prohibition in that city will help arouse indifferent minds to the necessity of the Anti-masonic reform to complete the work of the other.

—The Grand Lodge of Masons of Massachusetts held its annual communication Dec. 14th, and elected as most Worshipful Grand Master for the ensuing year, Samuel Crocker Lawrence of Medford, a distiller of liquors. Mr. Lawrence also has the honor of having G. A. R. Post 66, of Medford, named after him and D. W. Lawrence, who is associated with him in the same business, has lately been chosen commander of the post.

Correspondence.

Assassination's Antidote.

The attempt to poison an Anti-masonic lecturer in Iowa suggests the idea that many similar cases, which have failed to receive notice from the press, have proved more successful. Unscrupulous physicians have the best opportunity for the perpetration of such deeds, and are the most interested in the perpetuation of Masonry on account of the increased practice derived from its corruptions.

There is a remedy for this. Let it be known that a sufficient bequest has been made to the N. C. A. by any person, and he will be sure to receive proper care from his physician. One of the problems to be worked out with the square and compass is the rule of expediency, and when it is apparent that there will be an equal or greater danger from his bequest than from his acts, there will be no incentive for his death at the hands of any party—a fitting and inexpensive life policy and offset to the Masonic hostage system (Manual of the Eastern Star, p. 6). Mr. Loomis of Massachusetts was no doubt an efficient worker, but it is probable that he prepared corruption its most fatal blow in the provisions of his will. A few such devices would accomplish much toward the overthrow of Masonry, and Masons would be in no haste to precipitate the event. As the Association is incorporated and wide spread in its ramifications, there is sufficient guaranty of security and efficient use. It may be provided in several of the States that a devise to a religious organization, in order to be valid, must be executed a certain time before decease; let it be done in time. F.

A New Idea.

Oberlin, O., Dec. 16, 1881.

Dear Cynosure:—Geo. Thompson called at my house and conversation turned on Masonry. I suggested to him the idea of organizing Anti-masonic squads in every town where there is a Masonic lodge and apply for charters. It seemed to please him and at his request I state my plan to the readers of the *Cynosure*.

It is well known that Masons are training with swords and spears under charter and cover of darkness. Why then may not Anti-masons obtain charters granting a similar privilege (?) in daylight! Could we do so making our numbers correspond *exactly* with the numbers reported by the lodges and once a month, or twice a year, appear with white gloves, aprons, etc., bearing spears and swords, I think an impression would be made on the minds of the young who observe that there is reason why they should keep out of the snare. Even Masons would stare and query concerning its meaning. They would recognize the fact that we are the same in number and every squad could have some similar characteristic to that of the lodge of same place so they would be obliged to notice it also. They would begin to think that organized effort among Anti-masons could accomplish just as much as organized effort for which they have to pay a good round sum and perhaps conclude to drop the expensive luxury in exchange for the inexpensive. I say inexpensive for we could make our swords and spears of wood and by the use of silver bronze make them glisten like the real weapons of warfare used by members of the peaceful (?) fraternity. Moreover it would spring the question in legislatures as to whether such bodies can be chartered, etc., thus reminding members of the craft who represent the interests of the lodge that others want privileges as well as they. The matter presented in this way might call out discussion that can be produced in no other. We could have our officers named in imitation of theirs and their titles in plain letters on caps or uniforms. "High Populi Pook" would be good for the captain and "Low Populi Pook" for the lientenant (provided any one could be found who would condescend to wear them). In short let us turn their order into a farce, or at least give them the benefit of a burlesque. I. J. Gray.

Masons Reply to the Galesburg Convention.

Blanchard, Iowa, Dec. 19, '81.

Editor Cynosure:—This is the kind of notice the local press in southwestern Iowa gives the Galesburg convention. It is copied from a report sent to the Macomb, Ill., *Journal*, from Galesburg:

"Last Wednesday the Blanchard and Holyoke Combination Minstrels met in this city, under the guise of "National Christian Association," Their object being to abolish secret societies. A worse lot of dead beats never struck the city. Thursday evening they gave an entertainment at the Opera House, and during the performance initiated a candidate into the third degree of Freemasonry. They had the greased pole, hot griddle and original goat that butted Morgan off the bridge. The initiation was conducted by three seceding Masons. Had the thing been gotten up as a burlesque it would have been quite laughable, but for those men who claim to be working for the glory of God, to come here and endeavor to palm off such ridiculous nonsense, on an intelligent community, ought not to be tolerated."

Now only think of Dr. Blanchard, Dr. MacMichael, Prof. Blanchard, Prof. Stratton, Sec. Stoddard, Dr. Norris, Prof. Bailey, Samuel Plumb, Revs. Mathews, Browne, Johnson, Williamson, Trumbull, Robb, Campbell, Graham, Tobey and a host of others, being the worst lot of "dead beats" that ever struck Galesburg. And what points the joke is that seme people believe it all. We understand that the Burlington *Hawkeye*, after promising Bro. Trumbull to publish a report of the convention, yet upon second thought concluded not to disgrace its columns by noticing such a set of "dead beats." The only paper in this part of the West that dare say anything in favor of these "dead beats" is the Albany, Missouri, *Freeman* and they tell us that because it thus degrades itself, the paper sinks $4,000 a year, and the publisher has to live on bread and water and sleep on the floor. How the devil must laugh in his sleeve to hear Christians say they can't afford to take the *Cynosure* or *Freeman* while they are contributing four or five dollars for the support of a press run in the interests of Masonry, falsehood and slander. God speed the day when the friends of Christ will refuse to take stock in, and have fellowship with the unfruitful works of darkness.

M. A. G.

Baptist Observations.

Brooklyn, Dec. 12, 1881.

Editor Cynosure:—I said to a Baptist minister, who took part in the Baptist ministers' conference at No. 9 Monroe street, New York city, this morning, "Did you ever join the order of Freemasons?"

"He replied, "Yes, I did, but some of the brethren in the church did not like it and to please them I took a demit from the lodge and I do not walk with Masons now."

I said, "Then you were in good standing with Masonry when you took your demit?"

He replied, "Yes."

I then asked him if he thought there was anything wrong about Masonry.

He replied that he did not see anything wrong about it.

This preacher has been preaching forty-eight years. His name is Judson; he is now preaching at Lafayette, New Jersey. Reader, what do you think of him? Admitting that he is so stupid that he does not know that Freemasonry is a revival of the blasphemous sun worship of ancient paganism, he certainly knows that Freemasonry swears her candidates to be disemboweled if they fail to conceal the crimes of Masonic criminals—for you all know that that obligation to conceal crime is taken under peculiarly solemn circumstances.

But I will mention another case. I saw one minister with a keystone on his watch guard. I had met him on a previous occasion and at that time had the following conversation with him.

I said, "How many degrees of Masonry have you taken?"

He replied, "Seven."

"Then," said I, "You are sworn to conceal the murder and treason o Freemasons under penalty of having your skull smote off," etc.

Without paying any attention to my remark, he went on to tell me what a good thing Freemasonry is, and he said that a man must of necessity be a good Christian if he was a good Mason, implying that the greater includes the less.

Now as I saw him sitting in the ministers' conference he remembered me, and he had the cool assurance to ask me when I was coming his way, meaning to his church, for he is a pastor. I asked him if he would allow me to speak upon the subject of Freemasonry in his church.

He said, "If you say anything about Masonry in my church I will kick you out."

But that would be very mild treatment compared with the bloody barbarism contemplated in his Masonic oaths—"throat cut from ear to ear;" "tongue torn out;" "heart plucked out;" "body cut in two;" "tongue split from tip to root;" "right hand chopped off;" "right ear smote off;" "skull smote off;" and he escaping all of these penalties by remaining true to his Masonic obligation to conceal murder and treason committed by worthy Royal Arch Masons. Their lexicon says, "The Mason by living in strict obedience to the obligations and precepts of the fraternity is free from sin." And here we see his ground for saying that a good Freemason implies being a good Christian.

Readers, do you believe that that preacher's heart is right with God? If you do not, and say so, and you are a preacher, I know from personal experience that you will find it a very difficult matter to evade the ring of Baptist leaders and find a church where you can preach. If you express an honest man's opinion upon the character of Freemasonry or Oddfellowship they will tell you, "You have got a kink in your head," or, "You are riding a hobby," etc.

Honest Baptists, look out for the tricks of your ring-leaders. Freemasonry affords an excellent index as to the true character of these men. I suspect that our leaders will soon throw off the Masonic garb. The devil tells them they are too bold. And when they give up Masonry we shall not be able to see their fruits so easily. But the Lord will still expose them to his true children that obey him; for he has said "By their fruits ye shall know them." W. Fenton.

Our Mail.

A. C. Eno, Clay Center, Kansas:

"I have been an Anti-mason ever since I knew what Masonry was. We have one lawyer here who will not bow the knee to Baal."

Josiah Shaw, Eau Claire, Wis., writes:

"I am not surprised that different writers disagree to some extent in describing that awful tragedy, the murder of Mr. Morgan; one says that they bound him

with ropes, another says chains; it makes no difference. One says there were six who cast lots to see which three should be his executors; another says eight. Nor is it material whether Timothy Shaw (my brother) was one of them; or whether the body found at Oak Orchard was that of Morgan or not. But one thing is certain, the Masons murdered him and must answer for his death."

F. D. Parish, Oberlin, O.:

"I am glad to notice the proposition to hold the anniversary of next year in Batavia, N. Y., where the crime originated, and where the remains of the Masonic victim were buried."

P. Derksen, Boston, Mass., sends a contribution to the Morgan monument and writes:

"We wish it would be like our Bunker Hill."

M. A. Waterman, Newport, New York, writes:

"I have taken, and am now taking church papers—Episcopalian—and have read the religious papers of other denominations a good deal, but I have found no paper which so clearly and dispassionately comprehends the great issues which agitate our country, and certainly no paper so practical and so helpful to any man or woman trying to maintain a Christian character in the world, and what I verily believe is worse, in the dead and alive lodge-ridden churches of to day, as the Cynosure. Somehow the Cynosure always reminds me of the light shining from the windows of a lighthouse built upon a rock far out at sea."

T. B. McCormick, Princeton, Iowa, writes:

"The field is white and should be reaped, but the laborers are few. Oh! that God would send more laborers in the field, and put it into the hearts of friends to hold up the hands of those already in the field and those who may enter hereafter."

Jesse Hunter, Benman, Kas., writes:

"Those excellent sermons of Bro. Blanchard every few weeks, how they feed my hungry soul in this cold formal place! We have no Jesus preached here. A cable towed M. E. minister preaches here once in two weeks. Last week he stopped with me. He refused to read the Cynosure or to examine my books; said he could spend his time better, and he defended in my house his Baal worship. Oh! how true it is that men love darkness because their deeds are evil, but he that loveth the truth cometh to the light that his deeds may be made manifest. I send the Cynosure out as I have opportunity."

Lewis Wood, Spiceland, Ind., writes:

"I am in the midst of a large society called Friends, whose ministers mouths are sealed from saying any thing publicly against secret organizations. I want the whole truth and nothing but the truth, especially in my Christianity."

An old saying of the German reformers, which a modern reformer has untruthfully claimed as his own, was, "One, with God on his side, is a majority." "The battle is not yours, but God's." This was the favorite text of Sir Fowell Buxton. He once wrote to his daughter that she would find his Bible opening of itself to the place where this passage occurs. This text it was which gave him courage to move in the British Parliament for the emancipation of slaves throughout the British empire. When he entered on that conflict he stood almost alone; when this bill was first read in Parliament, it was received with shouts of derisive laughter. But he bethought him of this text, and he began his speech, saying, "Mr. Speaker, the reading of this bill is the beginning of a movement which will surely end in the abolition of slavery throughout the British dominions." The old Hebrew prophet never said a truer word. Sir Fowell knew it, for the battle was not his, but God's.—*Prof. Phelps.*

A Challenge.

Some of the brethren in northern Missouri are ready to stand a discussion of their testimony against the lodge. They publish the following notice:

"We, the undersigned, members and friends of the Christian Association opposed to secret societies, in social meeting at R. A. Cullor's in Putnam county, Missouri, do believe by the Bible that it is impossible for any man to be a true Christian and at the same time intelligently belong to any secret organization; and we pledge ourselves to furnish a man of our choice to meet in debate at any suitable time and place in our county any one who is properly endorsed by any of the secret societies of any note. Given under our hands this 8th day of December, 1881.

O. W. Warren,
A. B. Lipp,
A. W. Bradshaw,
John Cane,
I. T. Cullor,
P. W. Kirfman,
Edmond Cane,
R. A. Cullor.

How a Scoffer was Silenced.

The Rev. Joel Benedict, father of the late Erastus C. Benedict of New York, was many years ago pastor of the church in Delhi, N. Y., where lived General Erastus Root, who was a notorious scoffer, and never lost an opportunity to hit the dominie, who for his part thought discretion the better part of valor, and avoided him. One day the General was disposed to have some fun at the minister's expense and invited him to tea. The invitation was accepted and the minister came. Hardly had he entered the house before his host, with that disregard of politeness for which infidels are generally distinguished, began his accustomed flings at religion and at ministers, of which his guest took no notice. But the assaults became more pointed and insulting, until Mr. Benedict concluded that forbearance was no longer a virtue, and quietly remarked:

"Gen. Root, you remind me of Uncle Toby's dog."

"Well, what of Uncle Toby's dog?"

"Nothing; only he had a habit of always barking at the black coats."

"Humph! What did he bark at the black coats for?"

"Oh, I suppose it was because he was a puppy!"

It is said that ever after General Root treated Mr. Benedict with the utmost respect. That one lesson was sufficient.—*Sel.*

Obituary.

The Lawn Ridge Ill., Congregational church has met a severe loss in the death of Dea. L. H. Wetmore, who was for over thirty years a faithful member and for twenty years an officer. He died on the 11th inst. of pneumonia. One of Dea. Wetmore's daughters, it will be remembered, married Bro. A. D. Zaraphonithes, and is joined with him in effort for the evangelization of his race on the island of Andros, Greece.

This last saying of that wise philosopher, Mr. Josh Billings, is good: "I wouldn't give five cents to hear Bob Ingersoll on 'The Mistakes of Moses,' but would give $500 to hear Moses on the mistakes of Bob Ingersoll."

A fruit-dealer advertises peaches by the basket, every basket warranted, but is wisely silent about the peaches.

A New Yorker is named Stealing, and he hates the name; but he took the curse off it for his daughter by making her Christian name "Worth."

A wounded conscience is able to unparadise Paradise itself.—*Fuller.*

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By Elder M. S. NEWCOMER, and Elder G. W. WILSON.

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The Christian Cynosure.

CHICAGO, THURSDAY, DEC. 29, 1881.

CHRISTMAS.—The *Religious Telescope* begins a pro-Christmas article by declaring that it is "not in favor of a pagan observance" of this day, etc. It must comfort the godly members of the Brethren church, that its religious paper does not favor heathenism. Paganism means uncommanded and so unscriptural religious observances. What else is Christmas? A mass is heathen; a religious observance of a birthday of Christ is an unscriptural invention; Christmas and other masses have heathenized the churches which Christ's apostles founded; and all religious "inventions" provoke God to anger. Ps. 106: 29. Why should the *Telescope* deal thus with the sincere souls who support it?

IN CANVASSING for new subscriptions for the *Cynosure* be sure and ask Masons, Oddfellows and other secret order men and their wives and adult sons and daughters to take it. If any of them hesitate for fear it would be disloyal to their various orders, tell them that the Grand Lodge of Iowa Freemasons sends $2.00 a year regularly for the paper, and the great lecturer, Rob. Morris, has the paper weekly. The *Cynosure* does not fail to influence for good secret society members, as letters received from such persons frequently show.

GRAND MASTER SOLOMON is a favorite personage in the Masonic lodge. It must be confessed that the similarity of his conduct to that required by the principles of Masonry was strikingly shown during the latter portion of his career. In Mathew Henry's commentary will be found the following description of his religious tendencies during this period:

"He tolerated and maintained his wives in their idolatry, and made no scruple of joining them in it. Pharaoh's daughter was proselyted (as is supposed) but he used no means to convert his other wives; in complaisance to them, he built chapels for their gods, maintained their priests, and occasionally attended their altars; making a jest of it, as if it were no harm, but all religions were alike; which (says Patrick) has been the disease of some great wits; when he humored one the rest would take it ill, if he did not, in like manner, gratify them, so he did it for all his wives, and, at last, set up a high place for Chemosh in the hill before Jerusalem, the Mount of Olives as if to confront the temple he himself had built."

—Last week the *Cynosure* had the pleasure of forwarding to Bro. A. D. Zaraphonithes, missionary to Andros, Greece, a draft for $51 sent by friends for that purpose.

WOMAN SUFFRAGE.

"MR EDITOR:—Please answer the question whether there is any prospect of a woman suffrage plank being inserted in the American Platform and oblige a friend of your cause. Respectfully,

H. ALARD."

The writer of the above note is referred for answer to the editor's "Political Letter" from Wenona, Ill., Dec. 6th; observing, by the way, that we should have liked the note better if it had read "a friend of *our* instead of *your* cause." In addition to that letter we here present some further views of woman suffrage.

The *Cynosure* is set to oppose fundamental wrongs, violations of morals and religion. In this respect it is *Christian*, and follows Christ, who would not turn aside to redress local and financial injuries and wrongs. We have not hitherto, nor do we now regard the withholding the ballot from women as such a wrong. Aliens, however good and capable and thoroughly American, are not permitted to vote till naturalized by law. Thousands of young men nineteen or twenty years old are better fitted to vote than voters of thirty or forty years of age who get drunk, or who cannot read their ballots. Yet we have not regarded, nor do we now regard such aliens and minors as oppressed and plundered of their rights. Suffrage is a *political, not a natural right.* I sincerely wish no man, black or white, old or young were permitted to vote till he could stand up at the polls and read the name written or printed on his ballot. That would not be robbing them of their *natural* rights, which are the rights meant by the American Declaration. Men are not *born* voters. Neither are women. And when they become so, society has a right to protect itself in the arrangement. To assume, therefore, that woman is oppressed and degraded till she votes, is to put her suffrage on a ground which will not hold.

This is not all. I have hitherto feared the influence of woman suffrage on her welfare in the family. The apostles of disorganization who champion woman suffrage, and consider non-voting women as plundered and robbed, have also cried out against marriage as intolerable oppression and the headship of the husband a tyrant claiming divine right. Their attempt to make the husband and wife equal in the domestic constitution, produces a family resembling the code which Napoleon's lawyers brought him having two co-ordinate supreme courts. Napoleon threw it aside with contempt. Any other conception of a family than that ordained by God, in which the man is the head of the woman, and Christ the head of the man, and God the head of Christ will prove, as Napoleon saw that code would, an organized contention with no arbiter. No matter how superior to her husband she may be in intelligence, talent and wisdom, the woman who attempts to build up a reputation separate, and superior to that of her husband will fail miserably—ever does fail. While she who accepts gracefully the family constitution divinely ordained often gets the credit for the respectability of both her husband and herself.

These thoughts, and the former advocacy of unlovely women, have kept me aloof from female suffrage in former years. But my mind is slowly changing, as God changes rivers of water, by opening new channels, and the streams change themselves. To-day I incline to think that American politics, as I am sure American colleges are, would be better if women were admitted to them. Reasons may hereafter be given.

GOOD NEWS FOR COLLEGES.

A correspondent writes: "Herewith you will find a matter of interest not only to Anti-masons, but to the admirers of Christian education, that the light is making sufficient progress to penetrate and take possession of a seat of learning no less than that of the State institution of so unfortunately a lodge-ridden territory as our beloved Illinois. To God be all the praise."

CHAMPAIGN, Ill., Dec. 11.—A portion of the students of the State University here are greatly stirred up over a peremptory decision of the faculty of the institution wholly suppressing secret societies in the university. No student will be admitted to recitations after Jan. 1 until he has filed in the Regent's office a pledge that he will not be connected with any secret society in the university. Neither can he graduate or receive any certificate of honorable discharge until he files a statement upon his honor that he has not been connected with any such society since his first pledge.

Our readers will remember that the courts of Indiana have just sustained the faculty of the Agricultural University of that State in excluding the secret college orders from its halls, by the same action taken by the Illinois State University as above. What will Knox College do? Dr. McMichael of Monmouth College, is now President of the National Christian Association, will Dr. Newton Bateman continue to brood and protect a set of secret orders which our State Universities are casting out? Aye, and our civil courts sustaining the faculties in so doing? Will the friends of Knox College who are opposed to these depraving pests, see to this matter. Every brick in the building of Knox College was laid by money given by men and women opposed to these secret training schools of depravity and college demoralization.

—S. E. Starry had an appointment at Eagleville, Mo., on the 19th inst.

—Bro. E. Mathews had appointments last week at Prospect Park and Wheaton, which dark and rainy evenings prevented from being so successful as he wished. Friday evening he spoke in this city in Carpenter Hall. Friends in DuPage county are planning for a month's work and thorough canvass of the towns in January.

—Prof. C. A. Blanchard lectured several times in Belmont, Wis., and vicinity during his recent visit there.

—Bro. John Tanner, Jr, who is purposing to spend some time in the West for his health writes that he will pass through Chicago about the 5th of January. We shall heartily welcome him.

—Rev. O. M. Van Swearingen, author of the excellent pamphlet on Oddfellowship, entitled. "The Stone Ezel," has lately removed to Coleta, Whiteside county, Ill. He is a good speaker and will lecture on Oddfellowship at points not too far from home, when more important engagements do not prevent.

—Th *Cynosure* is late in noticing the marriage of Prof. R. T. Morgan of Wheaton College to Miss H. L. Gurnea, daughter of Dea. Geo. Gurnea of Tonica, Ill. The ceremony was performed Wednesday, Dec. 7th, at the home of the bride, by Pres. J. Blanchard. A host of friends who have known Prof. Morgan as a student and instructor, will tender him their congratulations.

—Bro. Hinman in attempting to organize the State of Alabama has set his hand upon what in many Northern eyes is a great work, but from a careful review of the situation as he has found it, there is more readiness in this State than in many at the North to whose people the reform is not an unfamiliar matter. If they had the poverty of the South beside their own indifference, there would be but few State conventions. A successful State meeting at Selma and an active organization following it will open the way for reform effort everywhere in the South. Pray for this meeting on the 18th and 19th of January.

THE SOUTHERN MINISTER'S CYNOSURE FUND.

Dear readers of the Cynosure:—There is a large number of ministers in the South, both white and colored, but especially the latter, who would gladly read the *Cynosure* and would be much profited by it. In many instances they are unable to pay for it and especially in this year of unusually short crops. A few have been supplied by your contributions and they highly appreciate the paper, become acquainted with our work and are deeply interested in it. Thorugh them we reach the masses of the people and disseminate a Gospel free from the abominations of the lodge. I earnestly desire that the fund for this purpose should be *largely increased.* It will be good seed that will bring forth an abundant harvest in the future. Brethren, consider what is your duty as stewards of the Lord.

H. H. HINMAN.

Anti-masonic Libraries.

Since our last issue one of these libraries has been ordered for Western College and one for Wheaton College.

If each of our American colleges had one of these libraries, their use would at once put the secret fraternities connected with these colleges, if any, on the defensive and aid in driving them out of existence.

Several of these libraries are being put into the hands of pastors and the possession of such a storehouse of information and argument would encourage many a godly man now silent to speak out boldly against the Secret Empire. Can those who have the Lord's money make a better use of it than is here suggested. Those who do not order soon will be too late to get a library on the special terms now offered. A friend has paid half the cost of 100 of our $12 libraries of 16 volumes which consists of the $10 library advertised on page 14 of the *Cynosure*, with the addition of Knight Templarism Illustrated, Revised Oddfellowship Illustrated and a volume composed of the rituals of the Temple of Honor, Adoptive Masonry, United Sons of Industry and Secret Societies Illustrated and we are thus enabled to send this 100 libraries and the *Cynosure* for a year for $6 each. Thirty-eight of these 100 libraries have already been ordered. They are sent by express, charges not paid.

Alabama.

Programme of the Alabama State Anti-secrecy Convention to be held in the Reformed Presbyterian church, Selma:

Wednesday, Jan. 18, 1882, 7 P. M. —Address of welcome by Rev. G. M. Elliott, pastor of the Reformed Presbyterian church, followed by temporary organization and appointment of committees. An address will there be given on the relation of the secret orders to the churches of Christ, followed by five minute speeches, giving facts and experience.

19th—A. M. Half an hour devoted to prayer, after which a report on State organization and the election of permanent officers; miscellaneous business, short addresses on the relation of the orders to civil society. 2 P. M. Devotional exercises, followed by report of committee on resolutions and other reports.

3 P. M. Address on the secret orders as related to public morals and practical benevolence, followed by short speeches and miscellaneous business.

7 P. M. A short address on the Bible against the lodge, followed by the working of a degree of Masonry.

—Western College, now located at Toledo, Iowa, is erecting a building 80 by 150 feet in size three stories high. The winter term opens Jan. 3.

Reform News.

In Spite of Indiana Mud.

Albion, Ind., Dec. 22, 1881.

Dear Cynosure:—I have had a busy time for four weeks in Wells, Hancock and Rush counties and find, as I view it, a good degree of interest in our work. The faithful are firm in every place. Where this is a fact the light has penetrated the surrounding darkness, and in those places where a few years ago the people were noisy and irritable, they are now either convinced or patient, and desirous to hear. I have had increased audiences and excellent attention; and have spoken eighteen times in four weeks. This is a good average in view of the fact that generally I arrange for my own work and am often hindered by quarterly and protracted meetings. If all our friends would prepare work I could do much more. In this I must except Wm. Halverstock, Dr. Clark and Hezekiah. They are rendering excellent services in their communities. I distributed 10 000 pages tracts and directly obtained several subscriptions to the *Cynosure* and encouraged others to work for the same, among whom Rachel Hill and sister Clark must not be forgotten.

We intend to have a big meeting at Carthage as soon as conveinent. The 'Quaker Boy" is in good working order there. If all the workers in reform will study economy, perseverance and good faith with each other, under God we have nothing to fear

I endorse Pres. Blanchard for our candidate with all my might. I go back to work next week.

Yours, S. L. Cook.

Western Wisconsin.

Grafton, Wis., Dec. 15 1881.

Dear Editor:—Mr. Thoms Lowe has lectured here on Freemasonry, and has fully satisfied the people who heard him that he is neither a fool, nor a fraud, nor an impostor, but an honest Christian gentleman and a man of marked ability whom the Christian Association, under whose auspices he travels, have no reason to be ashamed of. May God long preserve him and others in this work, until this Baal of Freemasonry, this shameful foolery, this high-handed blasphemy, this plant of the devil's planting, shall be rooted up, and no more disgrace our churches and hinder the spread of our Redeemer's kingdom on earth. Our friend went from this place to Milwaukee, but there are doubtless many adversaries. Let us pray for him that God may deliver him from every evil work, and make him strong to labor and give him success in turning men from darkness to light and to faith in our Jesus.

The lectures were delivered on the evenings of the 12th and 13th of December, in Grafton, with much effect, though some threatened to leave the church if it was allowed. I know we are financially weak and few in numberhere, but we propose to have no fellowship with the unfruitful works of darkness, and put our trust in the living God who has promised never to leave nor forsake those who put their trust in him. Therefore in God we trust and will hope and pray for a revival of vital Christianity in this little town of Grafton, for which we have long and patiently praved and labored. I am in the M. E. church with a feeble few. Many oppose me for the part I have taken in harboring the man whom Masons call "perjured villain;" but I have a perfect right to entertain an old friend and brother (whose father I knew fifty-eight years ago in Cornwallis, N. S.) in whom I have the utmost confidence

J. W. Woodworth.

New Hampshire Notes

I lectured on Freemasonry at South Barnstead Advent chapel Monday evening, Dec. 12, to a good audience, with apparently good results. A seceding member of the Grand Army of the Republic, after carefully examining the exposition of the order, voluntarily arose and stated that the book contained the ritual of that fraternity as he received it in the lodge.

Lectured on Freemasonry at South Pittsfield Friends meeting house Tuesday evening, Dec. 13. It was dark and stormy, but a very intelligent few listened with apparent interest to my usual lecture. A reporter for many newspapers after the meeting asked me to loan him for the night the expositions of the eight or nine of the most prominent secret fraternities, published by Ezra A. Cook. I cheerfully did so. When I called for the books next morning I asked this intelligent and educated gentleman if he had any reason to doubt the authenticity of these books. He replied, "Not in the least." Thus in the Lord's good providence the light spreads.

Lectured Thursday evening Dec. 15, at Canterbury Centre, in Union Hall, to a large and enthusiastic audience. A former lecture here had led a Christian Oddfellow to see that the religious ritual of that fraternity rejects the Lord Jesus Christ, causing him to sever his connection with the order and to be very anxious to instruct others. Bro. Hinman lectured here some two years ago.

Lectured at Belmont Province Road Free Baptist church Saturday evening, Dec. 17, to a very intelligent, though not large audience. No lecture on Freemasonry had ever before been given in this place, and one young man began to make some disturbance in the back part of the house. I told him that was not fashionable, as I had lectured eight times since leaving home, and this was the first instance of the slightest disturbance. There was no further trouble. One gentleman contributed a dollar toward reform work.

Preached Sunday, Dec. 18, at the Gilford Village Free Baptist church with a blessing to my own soul, and I trust comfort to others. I spent four very happy years of my life as pastor of this church, during which time fifty persons were welcomed to its fold.

Again let me record my surprise at the very marked and favorable change in public sentiment in this State on the question of secret lodges. I wish Bros Rathbun, Stoddard, Browne and Hinman to know that their self-sacrificing labors in New Hampshire are bringing forth abundant fruit to the glory of God and the upbuilding of his church. S. C. Kimball.

The Morgan Monument.

RECEIPTS FOR WEEK ENDING DEC 24

Dr. E. C. Guild, J. A. Bingham, $1 00 each.

Isaac Davis, W. F. Davis, 50c each.

Total, $3.00. Grand Total, $1,260 15.

R. G. Wood, Brattleboro, Vt.—"I am pleased that the murder of Morgan by the Masons is to become monumental history. Let us act in perfect harmony in this movement. And let all the friends of our cause feel it a privilege to lend a helping hand to raise up a lasting protest against such an unjust institution."

Convention in Alabama.

To the friends of true Christianity and good government in Alabama:

It is obvious to those who have given the subject careful investigation that the secret orders, especially Freemasonry and Oddfellowship, are highly injurious to the churches of Christ, and unfavorable to that civil equality that belongs to all American citizens. It is, therefore, the duty of all Christians to oppose them. After consultation it has been determined to call a State convention to meet at the Reformed Presbyterian church in the city Selma, Ala., on the 18th and 19th of January, 1882, to commence at 7 o'clock P. M, of the 18th, to organize a State Christian Association opposed to secret societies for Alabama, and consider what can be done for the removal of secret societies from our midst. All Christians who concur in the objects of the convention, and all who are willing to listen to a candid discussion of the subject, are invited to attend. Entertainment will be furnished free to them from abroad. Persons expecting to attend are desired to write to Rev. G. M. Elliott, Selma, Ala.

H. H. Hinman,
Agent of N. C. A. for the South.
G. M. Elliott,
Pastor of Ref. Presb. Church, Selma, Ala.
Alex Butler,
Pastor of St. Louis St. Bap. Church, Mobile, Ala., and many others.

Onward is the cry of the Kansas reformers. D. V., Prof. C. A. Blanchard will deliver the opening address of a three days's meeting in Olathe, Kas., Jan. 11th, 1882, at 7 o'clock P. M. Other speakers have been secured, and arrangements made for the public working of the 1st and 31 degrees of Freemasonry. The brethren at Olathe are wide awake, and very desirous to furnish free entertainment for a large number of friends from all parts of the State during the protracted meeting. So laudable a desire should, and will I trust, meet a hearty response. The local committee will give due notice about entertainment,

J. P. Stoddard, Sec. N. C. A.

Home Circle.

The Pilgrim's Song.

A few more years shall roll,
A few more seasons come,
And we shall be with those at rest—
Asleep within the tomb:
Then, O my Lord, prepare
My soul for that great day;
O wash me in thy precious blood,
And take my sins away.

A few more storms shall beat
On this wild, rocky shore,
And we shall be where tempests cease,
And surges swell no more.
Then, O my Lord, prepare
My soul for that calm day:
Oh, wash me in thy precious blood,
And take my sins away.

A few more struggles here—
A few more partings o'er—
A few more toils, a few more tears,
And we shall weep no more,
Then, O my Lord, prepare
My soul for that blest day;
Oh wash me in thy precious blood,
And take my sins away.

A few more Sabbaths here
Shall cheer us on our way,
And we shall reach the endless rest!—
The Eternal Sabbath Day;
Then, O my Lord, prepare
My soul for that sweet day:
Oh wash me in thy precious blood,
And take my sins away.

'Tis but a little while,
And He shall come again,
Who died that we might live, who lives
That we with him may reign;
Then, O my Lord, prepare
My soul for that glad day;
Oh wash me in thy precious blood,
And take my sins away.

—Dr. H. Bonar.

The Fakir's Answer.

It is related that in one of the countries of the East there lived a Fakir or Dervish—a man who lived in voluntary poverty and asceticism. Some of the Fakirs of the East are simply fanatical and disgusting. But others are of a higher type; men of deep earnestness and thoughtfulness, who are really seeking God, and striving after the attainment of inward purity and perfection in a mistaken way. Such as this was the man we speak of. Giving himself to religious contemplation, he was exceedingly chary of words. As long as he could make himself understood by signs, nothing would induce him to open his lips. And he was highly esteemed for his piety, being generally called "the holy Dervish."

In the same town lived a rich man, famous for his lively, social qualities, and his amiable ingenuity in finding amusement for his friends. One day he had a numerous company at his house. They freely enjoyed the pleasures he offered them, and then, as usual, looked out for some novelty to crown the entertainment.

"Come, let us see our old friend, the holy Dervish," said the host: "I have three questions to put to him. Let us see how he will answer them."

The proposition was received with enthusiasm, and all the company set out gaily towards the hut of the poor Fakir.

They found him quietly seated beside a freshly dug field. The leader of the party composed his laughing face, assumed an expression of profound humility, and addressed him thus: "Holy father, my soul is in anguish because of three deep and difficult questions which exercise it. Will you deign to come to my assistance, and help me with your wisdom to answer them?"

The Dervish made a sign in the affirmative.

"Well then," said his visitor, "the first of these questions relates to God. They say that there is a God; but I cannot see him, and no one can show him to me. How, then, am I to believe that he exists?"

The Dervish only answered by a sigh expressive of profound attention.

"My second question relates to Satan. We are taught that Satan is an angel of fire. If, then, he is fire himself, what has he to fear from the flames of hell?"

Another expressive and impressive sigh.

"And now for my third question. It is written that all our actions are fixed and decreed by God, even before we commit them. How then can God call us into judgment for acts which do not depend upon our free will? How can we be accountable? Holy father, I implore you to answer me."

Another sigh. Then, suddenly seizing a sod of earth, the Dervish threw it with all his force full in the face of his questioner.

Transported with rage at this unheard-of insult, the rich man instantly had the Dervish seized, and the whole party appeared before the judge.

The plaintiff made his statement, and added that the assault was a serious one, as the pain in his head from the blow he had received was almost unbearable.

The judge, turning toward the accused, asked what he had to say in his defense.

The Dervish made a sign.

"Explain yourself intelligibly, if you please," said the judge severely; "I will not put up with signs."

"Be it so," said the Dervish. "I have only to say that this gentleman came to ask me three questions, and that I fully answered them all."

"Answered them! What! by throwing a sod of earth at my head! Oh! this dreadful pain. No one knows the pain I suffer!"

"Explain yourself further," said the judge to the Dervish, impatiently.

"I will do so," said the Dervish, with perfect calmness. The gentleman asserts that there is no God, because he has never seen him, and because no one can show him to him. Will your excellency have the goodness to ask him to show me the pain he feels in his head. Not having seen it, I cannot believe that it exists."

The company smiled, and even the stern features of the judge relaxed a little.

"The gentleman also asked me how it is that Satan, who is an angel of fire should have anything to fear from the flames of hell. Now, we all know that our first father was formed of the dust of the ground, and that we are composed of the same. Dust we are, and to dust shall we return. I am sure the gentleman will admit this. Then, if he is earth himself, what harm can a sod of earth do to him?"

"And now for my third answer," said the Dervish, drawing himself up with dignity; "here it is. Since it was decreed that I should strike this gentleman with a sod of earth, why has he brought me before the judge?"

Here every one laughed, and it was generally agreed that the Dervish had defended himself well with his adversary's own weapons.

"I admit," said the judge, "that your sod of earth contained these three answers. Your reply was ingenious, but rather too forcible. In future, holy father, you must answer the questions proposed in a different manner. Another time you might not escape as well as to-day."

Such is the Eastern story. It teaches a lesson as suitable for our Christian lands, as for the Mohammedan East. Plausible objections against Bible truths are easily raised, but are in many cases capable of being answered by a simple appeal to the analogy of facts of daily experience! Thus it is, for example, with the doctrines of the Trinity, of Divine justice, of the atonement by Christ, of justification by faith, of regeneration by the Holy Spirit, of eternal life. There are mysteries above human comprehension connected with each of these; but he who will not believe what he cannot comprehend, ought not to believe even his own existence, or a thousand facts connected with his own wondrous nature. How then can he expect to comprehend the nature and the ways of the self-subsisting, infinite God, his Creator? He cannot comprehend; but the humble man will restfully believe, and be blessed in thus leaning upon God.—*Sel.*

Book of Job.

I call that, aside from all theories about it, one of the grandest things ever written with pen. One feels, indeed, as if it were not Hebrew; such a noble universality, different from noble patriotism or sectarianism, reigns in it. A noble book! all men's book! It is our first, oldest statement of the never-ending problem—man's destiny—and God's way with him here in this earth. And all in such free, flowing outlines; grand in its sincerity, in its simplicity; in its epic melody, and repose of reconcilement. There is the seeing eye, the mildly understanding heart. So true every way; true eyesight and vision for all things; material things no less than spiritual: the horse—"hast thou clothed his neck with thunder?"—he "laughs at the shaking of the spear!" Such living likenesses were never since drawn. Sublime sorrow, sublime reconciliation; oldest choral melody as of the heart of mankind; so soft and great; as the summer midnight, as the world with its seas and stars! There is nothing written, I think, in the Bible or out of it, of equal literary merit.—*Carlyle.*

Live and Dead Branches.

I was at Marseilles some three or four years ago, traveling home, and I was suddenly smitten with great pain, and was obliged to hasten to my bed as quickly as I could. I was very sad at heart at thus being kept from getting back to my work, and at a return of sickness; but I shall never forget the feeling of pain that shot through my soul as I sought my bed. The chamber was cold, so I asked for a fire, and a man came upstairs with something in his hand which he was about to thrust into the stove to light a fire for me; and I almost shrieked as I said to him, "Give me that bundle; let me look at it." And when it was passed to me I found that it was a bundle of vine branches, cut off, and men had gathered them, and they were about to be cast into the fire. And this was the cause of my pain. I said, "Will that happen to me? I am laid aside here; I cannot get back to my work. My God seems to leave me without the power of service. Shall I, after all, be one of a bundle that will be put into the stove to be burnt utterly?" Oh, let the thought go through some of you, for it is a healthy pang—it is a right holy feeling, a precious anxiety. Think of the devil stuffing into the stove a bundle of ministers (such a thing has happened), a bundle of Sunday-school teachers, another bundle of deacons and a bundle of elders, and with what cruel mirth will he see these gathered for the burning. And those branches that I took into my hand were branches of a good vine—a vine which, no doubt, had borne good fruit; but now the time had come when they were cut off, and were to be burnt. What if you should be members of the most orthodox churches—members of churches full of spiritual life, and yet, my brethren, you yourselves, for want of bearing fruit and for want of abiding in Christ, should turn out, after all, to be deceivers, and so be cut off and cast off, and men gather you and cast you into the fire, and you should be burned. There stands my second point; there let it stand, and let a shudder of fear go through us.—*Spurgeon.*

Our boys will be captivated with a series of original articles we have secured for their reading, entitled, "Half Hours in the Pastor's Study." They will begin with the New Year and continue two months. Let every boy who sees this be sure that father sends for the *Cynosure* in time.

Childrens' Corner.

Do Thy Little.

Do thy little—God has made
Million leaves for forest shade—
Smallest stars that glory bring,
God employeth everything.
Then the little thou hast done—
Little battles thou hast won,
Little masteries achieved,
Little wants with care relieved,
Little words in love expressed,
Little wrongs at once confessed,
Little favors kindly done,
Little toils thou didst not shun,
Little graces meekly worn,
Little slights with patience borne—
These shall crown thy pillowed head,
Holy light upon thee shed,
These are treasures that shall rise
Far beyond the smiling skies.

"*Not yet, Papa.*"

These were the words that little Mary Wilson said to her father the other morning when he came to meet her at the breakfast table.

Mr. Wilson had a very great love for his little daughter. He always forgot his anxieties when Mary's cheerful voice was heard. His first word in the morning was to Mary. "Well, my little pet," he would say, "have you got a kiss for papa this morning?"

Mary in reply would laugh right out and say, "Not yet, papa, not yet, papa," and then she would hang her head and refuse the kiss that her father so highly valued.

These two little words "Not yet" are being often repeated, and they are doing a great deal of harm; a few words of warning on the evil they are likely to do will, I am sure, not be despised by my little readers.

"Not yet," says the little student at school, when the teacher comes to see how he is progressing with his lessons. "Well, my boy," asks the teacher, "have you learned that column of spelling? can you repeat those rules in grammar? or, have you completed your exercise in French?"

"Not yet, sir," replies the boy. "I was late in rising this morning;" or, "I spent my time in play last evening, and so could not prepare my lessons. I will certainly have them ready to-morrow morning."

The teacher listens to the excuse, pardons the boy's idleness, but the lost time can never be redeemed, the hours spent in sleep or in frivolous amusement can never be got back again, and the habit of putting off work for the morrow soon grows upon the young student, till at last he finds it difficult and unpleasant to do any kind of work. The idle boy becomes a burden to others as well as to himself. An old proverb says:

"An idler is a watch that has no hands,
As useless when it goes as when it stands."

How many little people are constantly saying "Not yet" when they are warned that they are doing wrong, and when older persons try to guard them against forming evil habits and associations.

A noble-looking youth was seen one evening to enter a public house; he stood at the bar and called for a glass of wine; a good man who had often noticed this boy happened to be passing at the time, and the desire came into his head to try his best to save this lad from ruin. He waited outside, and then placing his hand kindly on the arm of the boy, in fatherly language bid him beware of the danger in which he was placing himself. "Do not, my lad," he said, "learn to love wine; try at once to break off this habit." He replied, "Not yet, I will break it off when I find it is doing me harm; at present I can drink a little and do not intend to drink more."

He rejected the good advice. Every time he drank he learned to love the drink more, and to every appeal from his friends to give it up he replied, "Not yet, not yet."

This is the great danger of saying "Not yet," the more we put off good deeds the more difficult we shall find it to commence performing them; the longer we continue in the love of evil habits, the harder we shall find it to break them off; that which seemed at first as easy to break as a spider's web, becomes the strong iron chain which no strength can snap asunder.

Be on your guard, children, and take every advantage of the present moment, for to-morrow never comes.—*The Signal.*

A Ship's Log.

The speed of vessels is approximately determined by the use of the log and log line. The log is a triangular, or quadrangular, piece of wood about a quarter of an inch thick, so balanced by means of a plate of lead as to swim perpendicularly in the water, with about two-thirds of it under the water. The log-line is a small cord, the end of which—divided into three, so that the wood hangs from the cord as a scale-pan from a balance-beam—is fastened to the log, while the other is wound round a reel on the ship. The log, thus poised, keeps its place in the water, while the line is unwound from the reel as the ship moves through the water, and the length of line unwound in a given time gives the rate of the ship's sailing. This is calculated by knots made on the line at certain distances, while the time is measured by a sand glass of a certain number of seconds. The length between the knots is so proportioned to the glass that the knots unwound while the glass runs down show the number of miles the ship is sailing per hour. The first knot is placed about five fathoms from the log to allow the latter to get clear of the ship before the reckoning commences. This is called the stray-line. The log-book, sometimes called the log for brevity, is the record that the proper officer keeps of the speed of the ship from day to day, and of any and all matters that occur that are deemed worthy of note, of the winds and storms, and especially of ships that are sighted. —*Sel.*

Temperance Notes.

There are 26,000 establishments licensed for the sale of beer, etc., in Paris; with an average of only 100 glasses the daily consumption would be 118,125 gallons.

Rev. J. L. Barlow, the talented and able pastor of the Berean Baptist church, Willimantic, has an excellent temperance poem in one of our State papers. It is a production of decided merit, and is entitled, "What Shall the Christian Do?"—*Watch Tower.*

A new temperance movement has been organized, to be known as the "Church Temperance Society of the Episcopal Church," and the Diocese of Pennsylvania has just formed a branch society, with Bishop Stevens as President. The objects are stated to be, 1st, The promotion of temperance; 2d, the removal of the cause of intemperance; and 3d, the reformation of the intemperate.

Senator Garland of Arkansas, has become a teetotaler, and gives some sound business reasons for the change. He says: "There's nothing the matter with me, gentlemen, but I've stopped. You know we had a pretty hot canvass in Arkansas this summer, and I went all over the State stumping. Well, I saw the graves of a good many fellows who began with me, who are now in the dark valley or the light one, whichever it may be. I saw the wrecks of other men who started with me to be jolly good fellows. The graves and the wrecks of other men set me to thinking. From thinking I began to calculate. Well, on a rough calculation I found that I had already drank about a barrel and a half morewhiskythan I was entitled to. Then I said to myself that if I drank any more I should be drinking some other fellow's whisky, and as I didn't want to do that, I stopped. There you have the whole story.

Sir Garnet Wolseley says that 90 per cent. of the crime in the British army is due directly to intemperance; that when the men are removed from the temptation of strong drink crime is practically unknown among them; and that when he was in South Africa his escort had very hard work to do, but did it without grumbling, and behaved better than any other set men he ever was assisted by, for the reason, he believes, that every man in the company was a total abstainer.

The keepers of whisky saloons produce nothing—do not earn anything, but support themselves and families, if they have any, on the earnings of others. It would be better for the community to support such venders of alcoholic drinks and their families by direct taxation, if they will not work, than to permit them to support themselves and families by making a large portion of the people poor and miserable, if not criminals, by the sale of their liquors.—*Judge Balcom's Charge to a Chemung Grand Jury.*

Home and Farm.

A Remedy for Scarlet Fever.—Dr. E. Woodruff, nineteen years a practicing physician at Grand Rapids, Mich., furnishes the Springfield (Ill.) *Republican* the following:

"Wash the child from head to foot with strong salsoda water, warm, then wipe dry. Then immediately bathe freely with oil from beef marrow or from butter, applied freely. Then give freely catnip tea, or some good sweating article, pennyroyal, etc. Repeat every half hour, or as often as they get worrisome or wakeful, and in one or two days they will be entirely cured. I have been called to cases where they have been fully broke out, and in this way entirely cured them in twenty-four hours. I have had thirty cases on hand at a time, and never lost a case in my life. But now I am old and about to give up my business, and seeing from the papers that your town is infected with the epidemic I wish to do all the good I can. It is so simple. You do not need to call a doctor. A good nurse can attend to them. It by opening the pores of the skin, and sweating, you can let off the poison, which is an animalcula, or animal in the blood, the cure is complete. The same is equally good in fevers of all kinds, hard colds and coughs. I take the ground that all diseases are caused by a stoppage of the pores of the skin, retaining the poison, or living animals, in the blood, and all you have to do at first is to open the doors of the system and let them out, or drive them out. All people know a warm bath is good. But you apply the oil to the skin and it keeps the pores open for a long time and gives the enemy a chance to get out. I hope all will try it and they will soon be convinced."

To Extinguish Kerosene Flames.—One of the most ready means is to throw a cloth of some kind over the flames and thus stifle them; but as the cloth is not always convenient to the kitchen, where such accidents are most likely to occur, some one recommends flour as a substitute, and which, it is said, promptly extinguishes the flames. It rapidly absorbs the fluid, deadens the flames, and can be readily gathered up and thrown out of doors when the fire is out.

"I am willing to risk my reputation as a public man," wrote Edward Hine to the Liverpool *Mercury*, "if the worst case of small-pox can not be cured in three days, simply by the use of cream of tartar. One ounce of cream of tartar dissolved in a pint of water drank at intervals, when cold, is a certain never failing remedy. It has cured thousands, never leaves a mark, never causes blindness, and avoids tedious lingering."

If your flat-irons are rough, rub them with fine salt and it will make them smooth.

Bleeding a horse in the mouth will generally stop a slight attack of colic. A young horse should be pricked between the third and fourth wrinkle—an older horse between the fourth and fifth.

A Pennsylvania farmer says he always cuts his fencing timber during the winter or early in the spring.

Literary Notes.

Mr. I. J. Gray, lately manager of a national bank at Negannee, Mich., and who in the midst of business held still a lively interest in reform work, not long since removed to Oberlin. At a soldiers' reunion in Medina county, Ohio, in September, he read a poem on the failure and success of the boys who doffed the soldier's blue for citizen's dress. For the benefit of the few subscribers of the *Cynosure* who are inclined to be delinquent we reprint a few lines descriptive of the editor whom such delinquents, if there are enough of them, ruin:

"Most all can sit in sanctums where the floor
Is carpeted with dust and nothing more
Save paper scraps carelessly torn or slit
Covered with writing first, then neatly split
Making four pages where were only two
Unhandy quite and rather thin 'tis true.
Their furniture is scant, of plainest sort,
Their fonts of type are old and always short,
Their stove is cracked, their press is out of gear,
Cobwebs and flies hang round, their sight to cheer.
Their books, most always full of bad accounts,
Foot up in figures very large amounts;
Yet they would live on soup-bones every day,
Rather than ask subscribers for their pay."

The leading article in the *North American Review* for January, contains the judgments of five of the most distinguished American authorities upon "The Moral Responsibility of the Insane." Just at present this subject occupies a very prominent place in the minds of the American people; but quite apart from its momentary interest, as connected with the extraordinary trial now in progress in Washington, the problem of determining the fact of insanity, and fixing the limits of responsibility of the insane, is one that in itself possesses an irresistible attraction for every generous mind. The wreck and ruin of intellect appeals at once to our highest sympathies, and to whatever is noblest in human curiosity. The authors selected for the discussion of this subject are Drs. Beard and Seguin of New York; Dr. Elwell of Cleveland; Dr. Jewell of Chicago and Dr. Folsom of Boston. The other articles in the January number of the *Review* are as follows: "The New Political Machine," by Wm. Martin Dickson; "Shall Women Practice Medicine?" by Dr. Mary Putnam Jacobi; "The Geneva Award and the Insurance Companies," by G. B. Cole; and "A Chapter of Confederate History," by F. G. Ruffin.

The announcement is made that the February number of the *Review*, to be issued January 15th, will contain Part III. of the "Christian Religion" series of articles, and that it is to be a very able defense of the Christian faith.

The Century Magazine for January is enriched with a fine portrait of the late President Thiers of France after a painting by Bonnat. This spirited engraving is made more life-like by the Reminisences of Thiers by our townsman, E. B. Washburn, who was our minister to France during the stirring times of the siege of Paris and the first years of the Republic. Col. A. F. Rockwell, cousin of the the late President, contributes an article on Garfield which is accompanied with a fine portrait from Bierstadt's photograph. He draws the contrast between the public and private life of Garfield with a skillful touch. Washington Gladden on "The Increase of Divorce" and A. G. Sedgwick on the "Legal Aspects of the Mormon Problem," discuss social and political questions of grave importance. Mr. Sedgwick in recounting the difficulties which hedge about the Mormon question entirely ignores the secret oaths of the Endowment House, which, it is well known, are the great hindrance to successful prosecution. But to attack these would be tantamount to an attack on the Masonic oath from which the other is copied. The remedies suggested are therefore flat and inconsequential. Of the illustrated articles "A Provincial Capital of Mexico," "Revival of Burano Lace," "The Caverns of Luray," "Oriental and Early Greek Sculpture," and "Who were the Chartists?" The last two will be read with interest, one for its choice reproduction of Egyptian art, the other as a great movement in English politics.

Vick's Floral Guide.—Of the many Guides and seed and plant catalogues sent out by our seedsmen and nurserymen, and that are doing so much to inform the people and beautify and enrich our country, none are so beautiful, none so instructive as *Vick's Floral Guide*. Its paper is the choicest, its illustrations handsome, and given by the thousand, while its colored plates are gems. This work, although costing but ten cents, is handsome enough for a gift book, or a place on the parlor table. Published by James Vick, Rochester, N. Y.

Donations to National Christian Association.

A. B. C., Eau Claire, for general work, $1.00.

For Eld. J. F. Browne: F. M. Mitchell, $1.00; other friends, $2.25, Pittston, Me.; John Cassidy, $5.00;

For Eld. D. H. Richards: A. Gilbert, Hickory Cor., Mich., $1.00.

For Southern Work: Mrs. J. N. Herrick, $10.00; John Cassidy, $5.00; C. G. Miller, 55c; J. G. Mattoon, West Unity, Ohio, $10 00.

W. I. Phillips, Treas.

Cynosure Extension Fund.

Pledges and Cash Received up to Dec. 24th, inclusive.

E. D. B., A. C., $3.00 each; L. N. S. 50c. Total, $6.50. Grand Total, $40 50.

Number of new subscriptions on which this fund has paid 50c each, 81.

Number of new subscriptions taken from this fund up to Dec. 24, 12.

Dec. 24, number of new subscriptions which may be taken at $1.00 each, 69.

—A large bonded warehouse in New York was burned Saturday night. Loss nearly $2,000,000.

Religious Intelligence.

—There are twenty-three students in the Reformed Presbyterian Theological Seminary at Pittsburg this year.

—Bro. G. M. Elliott, pastor and principal of the Reformed Presbyterian mission at Selma, Alabama, has been sorrily stricken by the death of his wife on the 21st of September last. She was at the time of her decease about twenty-two years old. In an obituary notice in *Our Banner*, it is stated that the Southern climate, the perplexities of the missionary, and the loss of two little ones soon after their birth, seem to have made and kept her almost continually an invalid. Bro. Elliott feels this to be a year of unprecedented trial yet is submissive to God's will. His own health has been poor, but is now much improved so that he is carrying on his work as usual.

—A brother writes to correct our statement of the Michigan Christian conference which confused that body with the Disciple church. This conference is the one before which Elder Bradshaw of Grand Ledge presented a resolution against the lodge and it was rejected. A communication from Elder Bradshaw on this matter will appear in our next.

—In the late outrage perpetrated upon Revs. Ellis and Sherman in Quincy, Ill., by a police official and minion of the rum power, may be seen the legitimate teachings of such preachers as Rev. Edward Anderson, who was for some years pastor of the Congregational church in that city, and at the same time was champion of the lodge in the State Congregational Association.

—An association, embracing twenty-seven churches, has been organized by the Choctaw and Chickasaw Indians. At its recent annual meeting 106 baptisms were reported for the year. Two churches had been organized and two Indians licensed to preach. The whole number of members is 865.

—The three religions of China are Confucianism, Buddhism, and Tdouism. A missionary testifies "though mutually conflictive and repugnant, these three systems live together in perfect harmony. The people believe in them all, and they belong to them all."

—Rev. J. M. Bishop, pastor of the King Street United Brethren church, Chambersburg, Pa., writes under date of Dec. 20th of the precious outpouring of the Spirit on that people: "We are in the midst of a glorious revival of religion in this place. The meeting has been in progress over six weeks. Forty-three professed conversion to this date, the interest appears to be increasing. God be praised. We ask the brethren and sisters of like faith to pray for King Street congregation that God may continue to pour out his Holy Spirit upon them so that many more souls may be brought into the fold. We still hold our advance position: No surrender. No compromise. May heaven sustain us. Amen."

—The Third Presbyterian church, Chicago, Dr. Kittredge's, received ninety-eight members at the last communion, fifty-one on confession, bringing the membership to over 1,900.

—Henry H. Franklin is a private in the U. S. army, at Fort Walla Walla, W. T., and a Christian man. He made some exposures of the vices and immoralities, especially the drunkeness prevailing in the army as he saw it, published in a letter to the *N. Y. Witness*, and courageously put his own name to it. This aroused the hatred of the army officers, who, hating him, they court-martialed him and sentenced him to imprisonment at hard labor for seven months in the guard-house, and a fine of $70. Mr. John Dougall, editor of the *Witness*, brought his case to the attention of the President, and a prompt interference takes him away from the clutches of his drunken official persecutors, and he is sent back to his old post of Fort Klamath. He "stood up for Jesus," and he did not forsake him.

—Among the speakers of the late annual conference of the Dakota Indian Congregational churches was a chief named Gray Cloud. He was sentenced to be hanged for his part in the outbreak of 1862, but was pardoned by President Lincoln, and is now one of the most active Christian ministers in that region. These churches have a membership of 800, with ten pastors. Their contributions average nearly a dollar a month from each individual.

—President Arthur has formally taken possession of the pew in St. John's Episcopal church, Washington, which was occupied by President Madison and other Presidents who followed him. The pew was set apart sixty-five years ago for the President's use free of charge. The treasurer's books, however, show that its occupants, without exception, have insisted upon paying the annual rental. President Arthur's father was a Baptist clergyman.

Bishop Glossbrenner's Case.

West Unity, O.

Dear Editor:—In the *Telescope* of Sept. 28th we find the following: "At the session of North Ohio conference week before last, at which it was expected that some opposition would be made to the Bishop of the district, only a temporary unpleasantness occurred. We have not been furnished with any full report, but it is to be hoped that the way is open to that confidence and good will so necessary in promoting the great work of the Gospel."

That your readers may know just what the "unpleasantness" was, I will send you the report of the committee on grievances:

We, your commiitee on grievances, would beg leave to submit the following: That we ask Bishop Glossbrenner to subscribe to the following paper:

WHEREAS, Both the constitution and the laws of the church require the exclusion of members of all secret societies; and

WHEREAS, The discipline (page 56) enjoins upon bishops the duty to preside over the annual and general conferences, and strictly examine into the moral and official character of the members of the annual conference in the bounds of their districts, and insist upon it that all the laws of the church are faithfully executed; and

WHERAS, The board of bishops decided that persons out of the church by disciplinary regulations do not have the rights and privileges of members, nor may they be reported as such to the conference charts; therefore,

I, the undersigned, do now agree and promise to the North Ohio conference that I will henceforth, as a bishop, see to it that no members of secret societies are reported upon the charts of the annual conference over which I preside, and I will immediately announce in the Religious Telescope my intention to do so.

Respectfully submitted,

J. K. ALWOOD, Chairman.

J. W. LILLY, Secretary.

The paper was not that the bishop should disregard the law of our church, or even wink at its violation, but simply that he *insist* upon it that all the laws of our church are faithfully executed. Surely there could be nothing wrong for even a bishop to pledge himself to do just what the law made it his duty to do.

Suppose he had signed the paper, who would it have dishonored, Christ or the lodge? To me it seems quite clear that by signing it he would have dishonored—yes, disowned the lodge; and the lodge being a rival of Christ I can see no better way of honoring him than disowning his rival. To claim to be there to advance the kingdom of Christ, to even ask his presence, yes, request him to preside, and then refuse to condemn his worst enemy did look rather inconsistent to some of us, to say the least of it. The paper passed, yeas 36, nays 10; and yet the bishop refused to sign it, alleging (I believe) as his reason that he had already signed a similar paper.

But was there really no reason for the request? Let us see. We all know that for some time there has been a desperate effort made by not a few of our ministers to nullify our law on the secrecy question. A nullification convention has been held within the last few years, and if I am not mistaken in one of our own churches; and 180 United Brethren have been sacrificed to the god of secrecy.

What has the bishop done to prevent these things? Whether he has the power to prevent them may be a question; but what power he has we want him to put it forth. It was said of one, "She hath done what she could." Let the bishop do as much to enforce the laws, and the "unpleasantness" will cease; but until he does that he deserves to be met with just such a paper at every conference he holds.

I think the resolutions of our conference on liberalism should be sufficient to satisfy any one that the "unpleasantness" will be something more than "temporary" unless our laws are enforced.

J. G. MATTOON.

A VISIT TO ELLINGTON, N. Y.

Ellington is a thrifty, good-looking and pleasant village in Chautauqua county, N. Y., containing two or three thousand inhabitants. Mercantile business is well represented, but manufacturing is limited. It has four churches, a good graded school and is surrounded by wealthy farmers.

Upon invitation I attended the session of the Chautauqua Quarterly meeting of Free Baptists held here Dec. 9-11, 1881.

Formerly this quarterly meeting was strong, having a dozen or more good churches; but now it has only five weak churches, and some of these are discouraged. Probably it would be unwise to mention (certainly to brood over) the causes that have brought about this unhappy change. But if the workers will forget and forgive the past, with a purpose to make the best possible use of their present situation, the Lord may grant them gracious manifestation of his power and love.

It was a pleasure to meet brethren H. L. Higby, U. Edwards and Father Brown in the ministry, and form the acquaintance of brethren and sisters I had never met before. The session was pronounced the best enjoyed for some time. Twenty dollars were contributed for missions, much more than they have been wont to raise, owing largely to Bro. Higby's efforts to encourage the people to do as well as they could.

On the whole there is promise of better days to Chautauqua quarterly meeting. Brethren, look up, not down; to Christ, not to the world; and the Lord will come into your midst to do you good.

I was very kindly entertained by our good brother Moses Ferrin. He is over eighty years of age and is a bold veteran in Anti-masonic reform. He spares neither money nor time to keep up a good list of subscribers for the *Cynosure*. He has a comfortable home and pleasant family. Also from the brief call made at Bro. N. P. Main's and the acquaintance made with the members of other families I should judge there were a good many such in Ellington. And there is nothing needed more to save our churches and send prosperity to our country than good families.

ISAAC HYATT.

—Get subscriptions for the *Cynosure*.

News of the Week.

—Congress is adjourned till Jan. 5th.

—President Arthur has signed the bill granting the franking privilege to Mrs. Garfield.

—On Tuesday last the President sent the nomination of ex Senator T. O. Howe of Wisconsin, for Postmaster-General to the Senate, and the nomination was confirmed without delay.

—The President has appointed William Henry Trescott of South Carolina, to be Special Envoy Extraordinary and Minister Plenipotentiary to Chili, Peru and Bolivia. Mr. Trescott is on his way to South America. He is accompanied by Walker Blaine, son of the ex-Secretary.

—Horace Gray of Massachusetts, has been nominated Associate Justice of the United States Supreme Court. The salary is $10,000 a year.

—From correspondence between ex-Postmaster-General James and Col. Bliss, it appears that there is no intention to abandon the prosecution of the star-route thieves. On the contrary, in addition to the criminal prosecution, it is proposed to bring civil suit to get back some of the plunder.

—The Senate confirmed the nominations of B. H. Brewster for Attorney-General and J. C. Bancroft Davis to be Assistant Secretary of State.

—Secretary Kirkwood has issued to the heirs of the famous Paul Jones captain in the American navy during the war of independence, twenty-seven pieces of bounty land scrip in appreciation of the services of their brave ancestor.

—The Census Bureau has issued a bulletin showing that there was standing on the 31st day of May, 1880, 80,610,000,000 feet of merchantable pine in Minnesota, 23,975,000,000 feet in Mississippi, 21,192,000,000 feet in Alabama, 6,615,800,000 feet in Florida, and 67,508,500,000 feet in Texas.

—There are now 112 patients in the Chicago smallpox hospital and there have been forty deaths there since the 1st of December. The city is districted and vaccination is becoming universal. The case is bad in this city but St. Louis, New York and many smaller towns are in a worse state.

—For the year 1881 there arrived at the port of Chicago 12,250 vessels. The previous year there were 12,788.

—A part of the crew of the "Jeannette" sent out on a polar expedition by the New York *Herald* have escaped from their vessel crushed by the ice, and have reached the mouth of the river Lena in northern Siberia. It will be May before they reach home.

—The long days of rain and the open winter are resulting in much injury to the wholesale trade. Merchants complain because orders are countermanded, and the banks say that collections are very slow, owing to the almost impassable condition of the country roads.

—Mayor Carleton, of Port Huron, Mich., makes an appeal for further help for the sufferers by the Michigan fires. The sum of $200,000 is absolutely needed.

—Guiteau, the assassin, announced to the court Friday that he had secured the services of Mr. Charles H. Reed, a well known Chicago lawyer, to assist him and Scoville in his defense. Mr. Reed is a Freemason, and when prosecuting attorney in this city, it was understood that he responded to appeals from criminals made "on the square."

—Piggott, an ex-editor of Dublin says that Fenianism is practically extinct in America and Ireland, and nearly so in Great Britain; that the "no-rent" manifesto has caused an almost exhausting run on the Land League funds. He thinks that there will soon be organized attacks on the military and police, which attacks can be effectually stamped out, and the Land League with them.

—While a number of men were repairing a Protestant church at Aghaballogue, Cork, Ireland, wrecked a few months ago, they were attacked, and fled. They took refuge in a house, which their assailants wrecked.

—It has been definitely ascertained that 449 persons perished in the burning of the Ring Theater at Vienna.

—A Cairo, Egypt, dispatch reports an insurrection in Soudan. A false prophet, with a following of 1,500 men, has put to flight the Egyptian force of 350, and killed the Governor.

—The latest reports from Peru represent the whole interior of the country as broken up into local factions or political parties who are engaged in civil strife. Meantime the Chilians can do nothing to secure peace, and are apparently bent upon the complete conquest of the country.

—From Algiers, North Africa, a cablegram states that by the bursting of a dam 400 persons were drowned.

—An explosion in the Orrell coal shaft, in Lancashire, England, resulted in the loss of 34 lives in that and an adjoining mine.

—A revolution was raging in Hayti on the 13th inst. The President, General Salomon, met the rebels at St. Marc, defeated them with a loss of 150 killed on both sides, and then left for reinforcements.

—The troops dispatched by the Emperor of Morocco to capture Bou Amena, the fanatic and rebel chief, have joined the latter in proclaiming a "holy war" against the French. The revolt is spreading, and the Emperor is unable to repress it.

—A cable dispatch received at a late hour Monday morning reports a great conflagration raging at Cronstadt, one of the famous fortified towns of Russia. One-quarter of the town was already destroyed at last accounts, and the loss was enormous. It is believed that the fire is the work of Nihilist incendiaries.

—While high mass was being celebrated in the church of the Holy Cross, London, England, on Sunday, a thief was caught picking pockets, and in order to make his escape the wretch cried "Fire!" In the terrible panic that ensued many persons were crushed and mangled and thirty have died of their injuries.

Sabbath School.

LESSON II.—Jan. 8.—JESUS IN GALILEE.

SCRIPTURE.—Mark 1:14-28.

GOLDEN TEXT.—The people that walked in darkness have seen a great light.—Isa. 9:2.

Between the events just described and those on which the Evangelist now enters, must be placed several recorded chiefly by St. John: viz., 1. The testimony of the Baptist to Christ as the Lamb of God (John 1:19-34); 2, the early joining of Andrew, John, Simon, Philip and Nathanlae (John 1:35-51); 3, the marriage at Cana (John 2:1-12); 4, the first visit to Jerusalem, first cleansing of the Temple and conference with Nicodemus (John 2:13-21; 3:1-21); 5, the ministry with the Baptist (John 3:22-36); 6, the imprisonment of the Baptist (Luke 3:19, 20); 7, the return of Jesus to Galilee through Samaria, and the discourse with the woman at Jacob's well (John 4:3-42); 8, cure of the nobleman's son at Cana (John 4:43-54).—Cambridge Bible.

The cause assigned before the people for his arrest was that John had ventured to reprove Herod for his unlawful marriage with Herodias (Mark 6:17-20); but political fears had probably, in reality, more to do with it. Antipas, it seems, passed his time now in Tiberias, then in Machærus, on his southern border, in Perea. In him, the hierarchy and rabbis at Jerusalem, impotent themselves, found an instrument to crush the unlicensed teacher who so freely condemned them, and had so great a hold upon the pepole. Pilate, ever fearful of any movement, may have demanded, at their crafty instigation, that action should be taken; and these influences, added to the apprehension of Antipas himself, brought matters to a crisis. Sending a band of soldiers and police northwards to the Jordan, a distance of from six to eight hours, they apprehended the Baptist, likely by night, when the people were not astir, and, binding the defenceless man, hurried him off to the fortress Machærus. This castle, known as "the diadem," from its crown-like seat on the lofty rock, and as "the black tower," laid on the east side of the Dead Sea, almost in a line with Bethlehem. It was the southern stronghold of Perea, as the Macedonian colony of Pella was the northern.—Geikie.

"Jesus came into Galilee." From Jerusalem and Judea. He left because the Jews sought to kill him (John 7:1). This is the turning point in the gospel history. Up to this time the preaching of our Lord at Jerusalem and in Judea had met with a certain degree of toleration, and in many cases even of acceptance. But after this all becomes changed—.Ellicott.

The assumption of authority at the purification of the temple (John 2:14-35), and the sharp reproof, which that act implied, of their own criminal remissness, must have been in the highest degree offensive to them. The healing of the impotent man at the pool of Bethesda (John 5:1-16), violating their traditions of the sabbath by working a public miracle on that day, opened the way to proceed against him as a breaker of the law. There can be little doubt that he was now brought before the Sanhedrim, and that the discourse given in John 5:17-47 was spoken before that tribunal (5:33). Whether any judicial action was now taken, does not appear; but from John 7:1 (he could not walk in Judea, because the Jews sought to kill him), we may infer that it was formally determined upon to seize him and put him to death, if found in Judea.—Cond. fr. Andrews's Life of Christ.

The kingdom of God, or as it is called in St. Matthew the kingdom of the heavens (compare Dan. 2:44, 7:13, 14, 27), denotes here the kingdom of grace, the visible church, of which our Lord described (a) in the parable of the "Mustard Seed" (Matt. 13:31, 32), its slight and despised beginning; (b) in that of "the hidden leaven" and the "Seed growing secretly," its hidden and mysterious working (Matt. 13:33; Mark 4:26, 29); (c) and again in the first two parables its final and assured triumph in spite of the obstacles set forth in the parable of "the tares" (Matt. 13:24-30).

"As he walked." The Saviour had come down (Luke 4:31. John 4:47, 51) from the high country of Galilee, and now made his permanent abode in the deep retreat of the Sea of Galilee at Capernaum, "his own city" (Matt. 4:13. Luke 4:31), whence he could easily communicate, as well by land as by the lake, with many important towns, and in the event of any threatened persecution retire into a more secure region.—Cambridge Bible for Schools.

He was probaly on his way from Nazareth, from which place he had been driven away, to Capernaum. If he had already been at Capernaum he would not have waited till the sabbath before healing Peter's wife's mother (vers. 30, 31).

"Casting a net into the sea;" or, literally, according to the correct reading, throwing about in the sea (viz., a hand-net). It is one of Mark's vivid touches. The about is graphic in the original: it represents the fisherman throwing now on the one side of their boat, and now on the other. Hand-nets are exceedingly common in the East, and of various kinds. They differ from drag-nets, which are trailed along the bottom of the fishing-place. Hand nets are let down and lifted up, and are more or less of a bag shape. And it more accords with the habits of the East to suppose that there would be but one net in operation at a time between two fishermen. One of the two men would manage the boat, and take charge of the fishes caught, while the other was engaged in throwing the net and lifting it up.—Morrison.

"Straightway." They went at once. Most souls are lost through indecision.—National Teacher.

"Forsook their nets." Not only for once, but as their permanent employment, and their means of subsistence. At the same time the words seem to suggest that the fishermen left their nets lying where they were, without waiting to deposit or secure them. This unhesitating response to the divine call, without regard to minor consequences, is presented elsewhere as a severe but equitable test of true devotion to the Master (Luke 9:57-62).—Alexander. The forsaking consists not in the more or less that is forsaken, but in the spirit in which it is left. These apostles might have left little when they left their possessions, but they left much when they left their desires.—Trench. It is interesting to note the brotherliness of the brothers. They had worked together in their secular calling, and they were not divided in their attachment to Jesus.—Morrison.

"Followed Him." We follow Christ when we imitate his example, obey his word, walk in his footsteps toward heaven and God.—P.

REFORM NOTE-PAPER AND ENVELOPES.

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The mild weather has been favorable for canvassing where pavements or sidewalks are good in thickly settled localities, but the mud has prevented some work for the *Cynosure*, which we trust will be done soon.

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A. S. Lathrop writes: "I calculated to have sent several subscribers for the *Cynosure*, but the weather and going are so bad that I could not get about to do it. I will attend to it as soon as I can."

Books and Tracts sent during the week ending Dec. 24 1881.

By Express.

P Roeder, F W Hurlbart, P Baldwin, E F Wilcox, J McCurdy, F C Ainsworth.

By Mail.

G Lawrence, S B Allen, J M White, M A Grosline, C R Hunt, A Walter, A Lathrop, A J Downing, C R Mackay, S Clifford, A Albright, O Emerson, J C Blue, I Leadbetter, J R Savage, A D Ayres, D Russell, C H Wood, J K Glosford, L E Karnes, E B Phillips, J A Hayes, J H Bean, D B Hagar, W H Campbell, F P Crowther, N A Cliff, C Ball, A W France, R Warner, C W Laney, J J O'shea, W Hargrave, The Christian Worker, C K Dunton, T H Jackson, F Neumuth, J R Newman, G W Day, M E French, J F Phillips, J Inaye, H Symonds, W Lothmann, W E Plummer, J W Cummings, G S Gassner, S V-atch, G M Withers, J A Edert, J Guin, W N Lovell, J Hollen, A B Gillilan, G W Peckham, C E Waldo S Simpson, J H Hunting H B Waterman, J D Mackintosh.

Donation to Tract Fund.

P P Chapman, 30c.

Donation to fund for sending Cynosure to colored ministers:

John Dorcas, $1 50; Rev T P Robb, $1 50.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Dec. 24, 1881.

Augustana College, Benj Benton, Jr, C Ball, Geo Brokaw, E D Bailey, H Clark, C Coleman, S L Cook, Jno T Comstock, J M Clark, Mrs A Coe, J Dorcas, S M Davis, M S Drury, D C Dagger, O Emmerson, Wm H Fisher, Jas M Forrest, Dyer Ford, W S Garrison, S S Grannis, C H Gillett, A Gilbert, A C Higgins, J Hunting, Wm Hargrave, W F Fillman, Chas R Hunt, Wm Hoofler, M E R Jones, Jno H Kidney, Wm Knight, J B Kingsley, Mary Leal, Rev L N Lafferty, I Leadbett, A Merill, Dan'l L Morgan, P G Norwood, J N Norris, H Nash, C A Ocermeyer, R Porter, Chas Parnell, T S Parvin, P C Page, M Phillips, Wm Perkins, E Reeve, S G Reed, W R Roach, L N Stratton, Philo M Seeley, J P Stoddard, L J Seger, Levi Savage, O Stuart, J W Snively, D H Seamans, Rev J P Stoddard, E Teter, R M Tracy, H L Thayer, R G Thompson, O M Van Swearinger, M Van Alstine, J E Verkler, Edward Walker, E F Wilcox, J Walkenshaw, H D Whitcomb, Lewis Wood.

MARKET REPORTS.

CHICAGO, Dec. 24, 1881.

GRAIN—Wheat—No. 2		1 25½
No. 3		1 11½
Rejected		84
Winter		1 30
Corn—No. 2	60	61
Rejected		58½
Oats—No. 2	43½	45
Rye—No. 2		98½
Bran per ton	15 00	18 00
Flour—Winter	5 00	7 50
Spring	3 75	6 75
Hay—Timothy	10 00	15 50
Prairie	9 00	13 50
Lard per cwt		10 84
Mess pork per brl		16 40
Butter, medium to best	20	41
Cheese	6	11
Beans	2 00	3 50
Eggs		25
Potatoes, per bu	75	95
Seeds—Timothy	2 55	2 58
Clover		5 20
Flax		1 37
Broom corn	5	9
Hides—Green to dry flint	9¼	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	16	29
LIVE STOCK—Cattle extra	5 75	6 75
Good	5 25	5 60
Medium	5 25	4 90
Common	2 00	3 75
Hogs	4 25	6 40
Sheep	2 75	5 00

New York Market.

Flour	$3 25	9 00
Wheat—Spring	1 23	1 35
Winter	1 25	1 41
Corn	66	76
Oats	49	58
Lard	11	15
Mess pork	17	75
Butter	15	42
Cheese	8	12
Eggs		30
Wool	12	48

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EZRA A. COOK, PUBLISHER, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, JANUARY 5, 1882

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Topics of the Times.

The business of Chicago during the past year, as summarized in the *Tribune*, forms a column as stupendous in amounts to ordinary minds, as it is amazing to the historian or gratifying to the man of business and the world. Ten years ago the city was burnt; three years ago specie payments were resumed, but the trade in grain and provisions has been at a uniform good price and displays such immense totals as these: The receipts of breadstuffs were 148,825,000 bushels; of flour 4,957,000 barrels, or fifty per cent more than in 1880; of live hogs, 6,470,900 reached the city and 5,178,000 were slaughtered here; of cattle, 1,546,830 head came in, and the total value of the live stock handled was $192,500,000; the produce trade foots $377,000,000; in the lumber trade 1,853,040,000 feet were brought into the city; the sales of wholesale houses amounted to $423,000,000, and of manufactures to $309,000,000, an increase in the latter item of $24,000,000 over the previous year. The total trade of the year amounted to $1,015,000 000 being a gain of over twelve per cent. But these vast amounts cannot buy immunity from disease or death, from losses by fire or from monetary panics. They are vast only in this world's reckoning. In a day these great accumulations may be swept away and only those treasures endure which our wiser business men have laid up in the storehouse of heaven.

'Tis but a step from the sublime to the ridiculous. While the readers of the daily press were being filled with alarm at the prospect of the serious complication of our government with Chili, whose victorious fleet could visit the Pacific coast with impunity, it comes out that Hurlbut, minister to Peru, has been in frequent correspondence with a certain Jacob R. Shipherd of New York, who is represented as attorney or president of a so-called Peruvian company, chartered under the laws of the State of Georgia, whose capital and assets reach the fabulous figures $250,000,000 and $1,200,000,000. Shipherd's story is that the company has bought claims against the Peruvian government for one-third the value of her guano and nitre beds, and also for one-third the value of the product from them since 1840. These claims he presumes to be valid! He had arranged with another adventurer, Calderon, who attempted to be President of Peru, and who was upheld by Hurlbut, that a document should be signed on behalf of the Peruvian government turning over to the company its entire assets and liabilities, railroads, guano, nitre, war debt of $200,000,000, etc. The company was to take charge and run the country on the American scale, importing United States or foreign troops if necessary to make things run smoothly. Just as the papers were to be signed Calderon was kidnapped by the Chilians, who could not endure the thought of so easily losing the profits of the Peruvian conquest. This was not a very pretty business for a United States minister to be caught in, but such was Hurlbut's lot. As for the attorney, actuary or president, he is known in Chicago and vicinity, where he was once manager of the freedmen's interests, and later run two or three banks with branches in Europe. His record is one of dishonest and unscrupulous practices, and the temporary notoriety he now seeks will probably add another leaf to it.

The testimony of Prof. P. S. Feemster, in his article last week, to the efficiency of the prohibition law in Kansas will outweigh a score of such stories as the *Tribune* of this city prints from a liquor house "drummer," to the effect that he was taking larger orders than ever in Kansas. This paper has a correspondent in that State who is continually repeating, in some form or other, the dismal tale of Kansas woes—how 40,000 people have emigrated from Kansas into Missouri; how many thousands of German and other foreign immigrants have been turned aside; and many business men from the thriving towns of Kansas have sold out and gone across the line to Kansas City. But in the same dispatch we read *how more liquor is being sold than ever;* and that the law is a failure. If this is the case, why are so many leaving Kansas? It must surely be, not because of the law, but because the liquor traffic is increasing! The *Tribune* would do well to cease such stupidity. Governor St. John is determined that the law shall be obeyed, and has proclaimed a reward for the conviction of county officers and others derelict in their duty in its enforcement.

The Boston *Advertiser* published last month two letters from ex-Governor Robinson of Kansas, denouncing the measures adopted by Gov. St. John to maintain the prohibitory law, and the law itself, and seeking to add weight to his opinion by claiming to be a temperance man in these words: "I have been a 'teetotaler' all my life; was a Son of Temperance in Massachusetts, and a Good Templar in Kansas; and have given the subject of temperance much thought." With so good apparent authority his views have been widely published and Gov. St. John has replied in the New York *Witness* with such facts and logic as to overwhelm the detraction, though he cannot undo all the evil it has already accomplished. Gov. St. John says that Robinson, after the temperance war was fairly opened, "came to the front as one of the most active and untiring opponents of prohibition, and was at once the acknowledged champion of licensed dram shops, and his course was enthusiastically endorsed and cheered by every distiller, brewer and saloon-keeper in Kansas." Such Copper-headism in temperance might have been predicted of one who would endeavor to bolster up a temperance reputation by connection with the secret temperance orders.

[An Anti-masonic Nursery Rhyme.]

WHAT IS THE BABY'S NAME?

AN ALLEGORY, BY A. M. PAULL.

Miss Handmaid had a baby
All blue and white and red,
She shrouded it in mourning
Save the top of the baby's head.
CHORUS—Oh, bide your time, Miss Handmaid;
Bide your time—'twill not be long;
For the Antis, they are coming
With a loud, triumphal song.

Miss Handmaid brought a stencil
From Egypt—so 'tis said,
And daubed the baby's temples
With 'Honor," thick bespread.
Chorus.

Miss Handmaid wove a nightcap
Inwrought with "Temperance" thread,
And deftly clapped it over
The top of the baby's head.
Chorus.

Miss Handmaid stole a carriage
While on a (k)nightly raid,
And within its pagan trappings
She pillowed her baby's head!
Chorus.

Miss Handmaid trolled her carriage
On boulevard and parade,
And folly bowed before it
At the sight of the baby's head.
Yes, thousands bowed before it
For the "Temperance" there displayed,
They saw not the sham, nor noticed
'Twas the work of the old handmaid.
CHORUS—Oh, bide your time, Miss Handmaid,
Bide your time, 'twill not be long;
For the Antis, they are coming
With a loud, triumphal song.
Look out for your baby carriage!
Look out for your little one!
Look out for yourself, Miss Handmaid,
For your trickish work is done.

NOTES.—V. 1, line 1. Freemasonry has an off-shoot.

2. Symbolic colors.

3. Shielded or hidden by or in secrecy.

4. A little of it is exposed to public view.

V. 2, line 4. This little professes great regard for a certain kind of honor brought from pagan lands.

V. 3, Also does some Temperance work.

V. Also steals and incorporates into itself some of the outside show of true religion mixed with pagan religious ideas.

V. 5, line 6. The unthinking multitude are deluded thereby. Line 10. Freemasonry bides her time to accomplish her ends, but to her disappointment it will be a time of her defeat and overthrow.

THE OUTLOOK FOR PROHIBITION IN MASSACHUSETTS.

BY REV. H. T CHEEVER

Temperance men in Massachusetts, if they cannot announce with the naval hero of the Lakes, "We have met the enemy and they are ours," can now say, We have measured strength with our adversary, the proud Liquor-traffic, and have made a beginning of the end. Its destruction is doomed, and is a question only of time. One week more of an aggressive campaign in this city, and we should have *now* carried the day. In some of the primary ward meetings, and in the general assembly of citizens for nominating the Board of Aldermen in which is vested

the power of license, the question was discussed, and resolution were offered expressing the sense of electors that no licenses be issued for the year to come, but to druggists and apothecaries as the law directs.

Rev. Dr. Huntington, the Episcopal clergyman of All Saints church, seeing that his position in favor of license was rendered far otherwise than respectable by an "Appeal" signed by the Governor and other eminent men of the State in favor of the suppression of dram-shops, and urging the citizens of Massachusetts, irrespective of party, now to vote "No" on the question, "Shall licences be granted for the sale of intoxicating liquors in this city?"—and feeling the moral pressure of that "Appeal," he offered a resolution of inquiry as to whether the mayor and aldermen to be elected would impartially enforce the law upon Bay-State House and Bridget alike. Failing of such an assurance he informed us that the small class of respectable voters to which he belonged, who believed the mildly restrictive policy with respect to liquor-selling to be better than the prohibitory, could now go to the polls and vote "Yes" on the license question without having it flung in their faces that they were on the side of free rum. And while, for the sake of seeing prohibition for once fairly tried, he would vote "No" on Tuesday, could he have an assurance that such prohibition would be thoroughly carried out, he should now go and vote on general principles "Yes."

At a subsequent public meeting of electors on the eve of the voting day, a naughty radical, to put such a position for a divine in its true light and proper relations, satirically moved as follows: "In order to give an intelligible standing ground and an appearance of (lost) respectability to these voters who profess to be 'honestly persuaded that the restrictive policy with respect to liquor-selling is sounder in theory and better in practice than the prohibitory,' and in order that they may go to the polls and vote 'Yes' on the license question without having it thrown in their faces that they are on the side of free rum, with roughs, rowdies and rascals, I move that an assurance be requested by this meeting from the candidates for the mayoralty and board of aldermen, that 'no license,' if decreed by the people, shall be thoroughly and impartially carried out. Failing of such an assurance, I move it be declared 'on general principles' to be entirely consistent with good morals to be eminently apostolic and benevolent, to be setting a good example to youth and sending down a good name to posterity, to be improving to society in general, and finally to be in full accordance with the glorious Gospel of the blessed God—to vote 'Yes' on the question, Shall licenses be granted for the sale of liquors in this city?"

The satire was clearly seen, and the motion, with its defense, though it failed of being carried by a majority, was not without its influence upon public opinion. The day following being the Sabbath, a crowded and enthusiastic mass temperance meeting was held in Mechanics Hall, addressed by different local pastors, and by Captain Miles Le Poer, one of the companions and helpers of John Brown in Kansas. Rev. Mr. Cheever presided, and after his opening address, and prayer by Rev. Mr. Harris of the Universalist church, he presented the following declaration of principles as the platform of the meeting:

"I. That constitutional, statutory and municipal suppression of the liquor-traffic, at the demand of an enlightened public opinion, is a legitimate and proper end of legislation. But to say that such legislation must be deferred until a unanimous public opinion has been secured in its favor by moral suasion, is neither logical nor true. Because, while prohibitory legislation is the most effective educator and the most healthy tonic to public opinion possible, continued licensing is a continued demoralization and reducing of tone throughout the body politic.

"II. And, therefore, that the unanimous conclusion of temperance men and women in Great Britain, and of many of the highest authorities in church and state there, as to the utter impotence of license laws and license practice to suppress intemperance in the old world, after 450 different licensing acts of Parliament within 350 years from Edthe VI., is the sound conclusion from Massachusetts experience also, after the enactments of 105 different license laws since the year 1780, all of them acknowledged failures.

"III. That as nothing succeeds like success, so is no argument so strong for prohibition as prohibition itself. And to argue as some persons do against hurrying prohibition until the world itself is converted to prohibition, is equivalent to saying at a raging conflagration, Don't hurry up the engines until the flames are out."

Rev. Mr. Holman of the Baptist church, on being introduced as standing for a pulpit from which there never came an uncertain sound, said there was more direct evil throughout the land from the rum traffic than from all other tangible causes combined; and it should overwhelm every man and woman with grief and horror. It was destroying the reason and the substance of our citizens and turning their homes into hells. License was a lie and meant nothing but free rum. It was found that those who were licensed helped instead of hindered the unlicensed sellers, and the practical working of license in Massachusetts demonstrated that there was no actual power of restriction in the license law. The officers of the city government were all elected directly or indirectly by the liquor interest, and therefore did not care to *enforce* any law whether of license or prohibition. It was now a time for all intelligent voters to give a square and solid vote against the licensing of such an evil, by saying with a roar that could be heard from Berkshire to Barnstable, No.

Rev. Mr. Cass of the Methodist church followed with an impressive speech in which he brought out the fact that there was put on deposit the preceding Thursday in the Mechanics Bank $4 000, by the brewers and liquor dealers of New York, to be drawn upon for expenses of carrying the city for license. Free rides, free drinks, free lunch, in barter for "Yes" ballots to perpetuate license.

Captain LePoer said the day was soon to come in Massachusetts when the sale of liquor as a beverage would be unknown, and some new Barnum would buy a suspended bar and show it round the country as one of the hideous barbarities of the past that had ruined the homes and happiness of thousands and had gibbeted men and women on the gallows. Rev. Mr. Mars of the Piedmont church commented pungently upon the hostility and unfairness of the daily press of Worcester to prohibition.

Rev. Mr. Lawson (Congregational) represented that the sales of liquors of all kinds in this country amounted annually to five hundred millions of dollars, an amount which in four years would more than pay the whole national debt. By way of comparison he had found that the total value of products of the manufacturing interests of the country is about one billion of dollars, less than twice the sum annually wasted for this one commodity of liquor, which science tells us is neither food, nor nerve nor brain-power, but is the proved poisoner and destroyer of each. Strike then with the solid trip-hammer of a freeman's "No" this infamous traffic. Other speakers were equally emphatic, and at a late hour one of the most effective meetings ever held in Worcester closed with the distribution of several thousand "No" ballots and the "Appeal to Voters."

The Hon. Neal Dow of Portland, Me., the Napoleon of prohibition, has been also campaigning in this State, with "his coat off in the prohibitory cause." On the 28th of November he gave a masterly address in Horticultural Hall to a large responsive auditory which had never before listened to this magnetic speaker. After so long a career of philanthropic service (fifty years in the temperance harness) Mr. Dow is found like the great Jewish law-giver of old, his eye not dim, nor his natural force or personal magnetism at all abated. Although seventy-seven years old, his voice, hearing and memory are unimpaired, and he speaks with all the freshness, vigor, and enthusiasm of an ardent young man, compacted, fortified and made wise by the long experience of age. The people of Worcester were thoroughly roused and enthused by his forcible and timely utterances.

Professor Bailey is buckling on his armor since his return from Galesburg, for another campaign in the combined interest of temperance and the anti-secrecy reform. He will find work enough to do in both these lines of Christian endeavor.

"Work, man of God! O lose not heart,
But learn what God is like;
And in the darkest battle-field
Thou shalt know where to strike."

Worcester, Dec. 22.

A Solemn Protest.

BY NINA HOWARTH.

With godly sorrow, we have witnessed the apparent indisposition of Anti-masonic workers to make use of the warning messages of the third Angel in Rev. 14:9-12 inclusive, in their war against the powers therein denounced. Those who have most thoroughly investigated the origin, nature, claims, and history of Masonry, hold, at least in theory, that its symbol in prophecy, is the "Image of the Beast." Also, that we are living in the time of the end, when this prophecy was to have its fulfillment; when that man of sin was to be revealed. 2 Thes. 2:3-11; just prior to the reaping time, Rev. 14: 15-20, the twentieth verse bringing to view the judgment of this vine of the earth. O brethren, we implore you in Christ's name, to work in the order of God! There can be no mistake in his arrangements. God has a plan in every thing he does and in every thing he requires to be done. It should be our highest wisdom to study the economy of God in everything he calls us to do, that we may understand the object he has in view, that we may work the more intelligently, and with more confidence rely upon his help.

We are contending against fearful odds. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places"—Eph. 6: 12. In our own way and strength, we can do nothing. O why is poor, weak human nature so prone to want its own way? This characteristic in our nature is fearful in its consequences upon our Christian course. By reason of it our influence and usefulness are sadly curtailed. It is the bane of our spiritual existence. The little that may be accomplished in its presence, is so shorn of its worth, beauty and influence for good, as to fail of its mission and divine acceptance. Who does not know by experience, that this element in our nature is most destructive to faith? and that grace will not grow in a heart so selfish, so disloyal to God? We must abide by his Word, in that alone is safety. There is but one right course, but one rule of action in the prosecution

of any Christian work or duty upon which God will vouchsafe his blessing, and these are always found in his Word; and without his favor, our most vehement efforts will end in utter defeat, bringing upon us the derision we so richly merit, because of the criminal cause of our failure.

Are there not many who would sooner imperil the cause than to make ever so minute a breach in their sect wall? This is a solemn question, and our Father in heaven knows it is put forth in his fear and in all kindness, with the hope and prayer that you may take it home to your hearts and weigh, ponder over and consider it in the same spirit. O sects! so many false gods! How many evils may be traced to them! How much of the soil so congenial to the growth of error and infidelity is chargable to their account! Dreadful will be the reckoning when the hour of their judgment cometh.

We know there is no other method by which Masons can be so easily thrown off their guard and led into fatal admissions as by pointing out to them the symbol of their organization, the Image of the Beast. They seem surprised beyond measure; struck dumb; unable to exhume from their deep system of darkness one word of testimony adequate to the occasion; and so soon as they recover speech they are sure to admit the fact of their organism being an artificial representation of the Roman Empire, during its connection with the Romish church; if they do not acknowledge it in words they do by their embarrassment and awkward attempts at evasion; knowing they cannot meet evidence so lucid and with the authority of God's Word attached.

How can Masons defend their order from these imputations? As well might they deny their own existence. As faithfully as does the surface of a polished mirror reflect the object before it does Masonry reflect the Image of the Beast. Masons are not slow in recognizing the wonderful likeness when once their attention has been called to it. They readily comprehend the relation their institution bears to the Beast and his Image. And as many of them as have not by their deep draughts of immorality and blasphemy become drunken, so that every avenue to the soul is impenetrably darkened, so that they have lost all power to repent, all sense of the awful majesty of God, all reverence for him and his Word—such must be secretly appalled by these astounding revelations.

This message like everything else of which God is the author, (while it is fresh from his hand) is in itself full and complete, whether considered in its tendeney, power or scope. In its volume may be found a refutation of every argument that can be adduced in favor of the Masonic system. Then why, O why suffer so powerful an agency to lie inactive between the two lids of the Bible? Up friends! and sound that message just as it reads; in warning, in denunciation, in all its terrific grandeur. Send forth peal after peal, till it shall have awakened every land and clime beneath the sun. Then God will work mightily for us.

We are persuaded that if all Antimasons were sanctified through all points of truth; and would then send forth with a loud cry this proclamation, with full explanations, correct applications of every symbol which are found in Rev. 13; there would be such a stretching forth of the Almighty arm; such a pouring out of the Holy Spirit in convincing and convicting power, as would cause the powers of earth to tremble. We must see to it that all our predictions are based upon a plain declaration of God; not on the word of man and then fall as a delusion. We must not be mistaken in our Bible, through our blind prejudices in favor of some man-made theory. Only when our will is really and wholly conformed to the will of God, is our confidence rational. When from any cause some vital doctrine of God's Word has fallen into neglect, or suffered contradiction and reproach, it becomes the serious duty of those who hold it, not only strongly and constantly to reaffirm it, but to seek by all means in their power to bring back the Lord's people to its apprehension and acceptance.

Flint, Mich.

A SAMPLE OF MORMONISM.—Here is a horrible story told by a correspondent of the *Eureka Leader* of what he saw at Ogden, a railroad town in Utah, where a number of Swedish immigrants were waiting to take the train to Brigham City: "I was looking on with great curiosity, when I discovered a towheaded, buxom girl weeping bitterly. Two or three old women were scolding at her, and a withered old Mormon stood with his arm around her. He finally coaxed her off to his wagon, she screaming and crying that she would not marry him and he never let go of her until he set her down upon the wagon tongue. A girl was following them. I halted and asked what was the trouble. She said that this girl was pledged to the old man and that he had paid her passage out, and now she did not want to marry him because he already had a wife and seven children. I asked if she would be forced to do so. The girl replied: 'Of course she will. They have pledged her to him.' Poor thing! the last that I saw of her she was struggling to get away from him, and the withered old fellow was holding on with both arms around her. It was sickening to think of such doings in a civilized land.

Dark as that girl's mind was she had some grains of virtue and some delicate instincts. The despair pictured on her face showed that. There is a terrible account for our country to settle with that poor girl. England was lately stirred with indignation because girls were found to be inveigled from London to Belgium for immoral purposes; but what was done there a few times is done here a thousand times, and yet our country does not dynamite the evil of polygamy."

THE SERMON.

PREACHED IN THE COLLEGE CHURCH, WHEATON, SABBATH MORNING, DEC. 11, 1881, BY PROF C. A. BLANCHARD.

TEXT—And as they did eat, he said, Verily I say unto you, That one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The Son of man goeth, as it is written of him: but wo unto the man by whom the Son of man is betrayed! it had been good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto him, Thou hast said.—Mat. 26: 21-25.

In the Scripture indicated above the Lord Jesus points out the one who should betray him, first stating that *one* of the disciples should do so and afterwards in answer to inquiry, charging the crime directly upon Judas. I take this subject this morning for the purpose of directing your thoughts toward an examination of the hopes which you have of eternal life. There is no interest so important, there is none about which men are generally so careless. The man who pays five hundred dollars for a lot examines both the property and the title. The man who buys a yoke of oxen goes to prove them before he pays the purchase money. The soldier on picket looks often to the condition of his arms and turns now and then to tighten his saddle girth. Many men, however, in regard to their eternal welfare are most careless and negligent. They get some sort of a hope, in some way, unite with some church and without any clear, definite ideas upon the subject hope that somehow all will turn out well. If there is anything which should arouse us to a careful inspection of the grounds of our hope it is the fact that one of the twelve who attended Christ from the beginning to the close of his ministry, who was a trusted officer in that little handful of men who surrounded our Lord, was a thief, a hypocrite, a traitor, a suicide, a devil. I invite you to consider: I. The announcement of our Lord. II. The inquiry of the disciples. III. The answer of Jesus. IV. Some practical applications.

THE ANNOUNCEMENT OF JESUS

was made after he had walked for three years in familiar, friendly, daily intercourse with the one who has been a thief and is about to sell him to his enemies. What a testimony have we here to the purity of our Lord's character. He welcomes to the narrow circle of his intimate friends him who is to betray him. This traitor sees, hears, knows all that is to be known. If there are any sleight of hand tricks, any legerdemain, any base plans or purposes, Judas is in a situation to know all. How spotless is the character of one who admits a deadly enemy to his privy council and makes one he knows is to betray him a bosom friend. When our Lord was at the judgment seat of Caiaphas and was asked of his disciples and his doctrine he said: "Ask those that heard me," and Judas was in the company to which he said, "What I have spoken to you in the ear, that preach ye upon the housetops."

Another element in the character of Jesus that is clearly indicated by this late announcement of a long known fact is courage and confidence. Ordinarily the general wishes to keep his adversary in complete ignorance of his plans. He lays an ambush here, plants a masked battery there, digs in this place a trench to throw cavalry into confusion, and perhaps makes a night assault. All these things indicate not perhaps fear, but certainly a wish to avoid a grapple, a test of weight and endurance. When men are perfectly confident they neglect these devices and measure swords with the enemy in the open field. Thus when Harold and William confronted each other on the field of Hastings, the Saxon sent spies to determine the number, position and plans of the Norman. These spies were captured and taken before the Duke. He commanded that they should be led through the camp and dismissed. So our Lord Jesus in undertaking the conquest of this world, proposes to win it by main strength. He will conceal no part of his plan, ask no favors, shrink from no temptation. He will even welcome to his company the man who is to sell him to his foes for thirty pieces of silver, meet Satan himself when weary with fasting and snatch a soul from eternal death as he hangs upon the cross. Here is a Captain whom one might gladly follow; one whose spotless banner and victorious sword are cleaving a path through the hosts of darkness and subduing all things to himself; and doing this not by craft, chicanery or fraud, but by the resistless power of purity and truth.

THE MANNER OF THIS

declaration is as remarkable as the facts already alluded to. If ever there was a place where the honest indignation of outraged love might properly flame out in denunciation, this would seem to be the one. A treachery so base and so utterly without excuse would seem to justify all that words can express in the way of scorn and contempt. There is absolutely none of it. "One of you shall betray me." It is one of the twelve "that dippeth with me in the dish." It is the one "to whom I shall give a morsel when I have dipped it." It would have been good for that man if he had never been born. How complete the contrast between the Saviour

and many who profess his name. When the Lord is assailed men are at ease, they can stand by and see his church assaulted, his name profaned, his Word derided or betrayed and they are at perfect ease. But when a man robs them of a few paltry pence, treats them lightly or speaks perhaps in thoughtlessness a word that might better have been unsaid, eyes flash, and words, hard, harsh and bitter fly like barbed arrows to do their terrible work. The Lord Jesus can use harsh words and does—"Woe unto you scribes and Pharisees, hypocrites; ye are like graves; like whited sepulchers; ye make men children of hell; ye devour widow's houses and for a show make long praysrs: publicans and harlots shall go before you into the kingdom of heaven." But he does not use these words when himself is assailed. It is when they annoy his disciples, or come with smooth words of compliment, or invite him to dine, that his wrath smokes against the sleek, well-fed, mutually-admiring, truth-hating, blind leaders of the blind. When he announces the traitor, he says, "One of you shall betray me." When Judas meets him in the garden, he calls him friend. When the High Priest commands Paul to be smitten, he says, "God shall smite thee thou whited wall." When the cheek of the Son of God is tingling from the blow of some base-born hanger-on at the court, he says: "If I have spoken evil bear witness of the evil; but if well, why smitest thou me?" Here is our model, jealous for the honor of God, but making himself of no reputation.

THE TIME OF THIS STATEMENT

is as marvelous as the cool, dispassionate manner in which it is made. He has washed their feet and given them emblems of his broken body and shed blood. He chooses this time to tell them that all shall forsake him, that one shall deny him, and that another shall sell him to his foes. As the jeweler lays the bracelet, chain or pin on the black velvet pad that the blackness of the one may increase the brightness of the other, so our Lord puts the priceless treasures of his love against the dark background of man's weakness, cowardice, ingratitude and avarice, in order that we may see that his name is "Wonderful." Perhaps there was another intention in this juxtaposition. If he had given the pledge of his love and spoken his farewell without calling attention to their frailty and sin, it might have been an occasion of discouragement to them in after time; or, if not to them, to others who inherited their faith. As it is, how strong and triumphant should be our faith in, and love for a Saviour who could wash the feet that were shortly to be running away from him, give the tokens of his death to the one who was so soon to deny him, and put a morsel of food between the teeth of Judas. Here is a glorious, full-orbed man, a great and mighty soul on which we can rest our tossing hearts in quiet and perfect peace.

I should neglect one of the most obvious and important lessons to be derived from this wondrous story did I fail briefly to call attention to its bearing on the question of communion. There are two classes of professing Christians who stay away from the table of the Lord at times: those who think they are not good enough to participate, and those who think that they are too good. The two are mistaken, but the first are usually more mistaken than the last. I am not intending at this time to develop the subject of this sacrament. I believe that there are circumstances which warrant men in withdrawing from the communion of a corrupt church. But where a church is not corrupt, even if one who sits at the table be a Judas the follower of Christ need not hesitate to celebrate the death of the Lord. And if this be true in the case of a Judas how much more true in the case of a brother in Christ who has not perfect light or is not yet perfectly conformed to the image of the Lord!

Let us now pass to

THE QUESTION OF THE DISCIPLES.

And observe first that there is one at that table who has no need to ask about this betrayal. The bargain is already made and possibly the price of blood is in his pocket as he sits at the board. Yet he along with the rest asks: Lord is it I? What an illustration of the deep depravity of the human heart! How beyond human thinking that he should sit by the side of a loving Master whose self-sacrifice and gentleness he has so thoroughly proved, and having agreed to give him up to the malice and hate of his enemies, should still in feigned ignorance ask whether he was to do what he had already *bargained*, determined to do. The unregenerate heart is in itself a bottomless pit. There is no limit to the sins of the sinner but the will of God. The one who sits here this morning with a heart swelling with sorrowful indignation at this base return for kindness bestowed, will do the same or worse except he be preserved by the unmerited grace of God. There is only one thing that the natural heart is good for, that is to be taken away. The heart of Judas is the heart of the race. It is a hard heart, a stony heart, a cold heart. God grant us every one new hearts, hearts of flesh.

But observe in the next place, that, on the part of the eleven, this was

AN HONEST INQUIRY.

One of us! Each one reflected on his defects, frailties, mistakes, faults, sins, and felt that it was possible that he should add to all the rest this crowning, terrible crime. "Lord, is it I?" the question passes from lip to lip until the circle is complete. Peter didn't ask if it was Matthew. Matthew didn't ask if it was John. John didn't look askance at Judas. Each one looked at the Master and said, "Lord, am I the one?" In proportion as consciences are tender do men fear themselves to be obstacles to the cause of Christ. The cold, formal, censorious, dead branch never imagines that *it* can be in the way. O no, it is that poor scrawny limb away on the other side of the tree. If that one was right the tree would bear abundant harvests. Dear brethren, let us learn this from our lesson,

JUDAS WAS THE LAST ONE

to ask. All were done before it came his turn to speak. The eleven who were to be faithful witnesses and to seal their testimony, most of them, with their own blood, each one with agitated heart says, O Lord, am I the one who is to betray thee? He feels that except he is sustained and restrained by the divine power he will do even that, and the last faithful heart has spoken before the traitor moves his tongue. They are safe who know their danger. They are strong who know that they are weak. They will stand who take heed lest they fall. They will not deny Christ who most eagerly cry out: 'Lord, is it I?" Judas is the last to speak. May God help us to understand this, for Jesus' sake.

Let us now for a little consider the answer of Jesus: and, first, observe how direct and honest it is. He will not trifle even with a trifler. When Judas leans toward him and whispers: "Lord, is it I?" Jesus replies: Yes, you are the one; you say it. You have made your bargain. You are to betray me. And when Peter, awed into a strange and unusual silence, beckons to John that he should ask, Jesus says: "It is the one to whom I shall give this morsel when I have dipped it." Here was, it seems to me, the last chance of this man. O if he had only fallen on his knees before that Man of Sorrows, confessed his sins and asked for pardon, how different might have been his fate! "But the wicked is holden by the cords of his own sins." Thief and hypocrite that he is, he is now swept rapidly on in the downward road through the suicide's gate into the habitation of the damned.

Observe how tender was this reply. It was a custom with the Orientals to put with their own fingers a choice bit between the teeth of the one whom they would specially honor. See how much harsher Jesus seems to be with Peter than with Judas. "If ye be without chastisement whereof all God's children are partakers, then are ye bastards and not sons." It is a terrible thing when Jesus does not think it worth while to reprove a soul. I have no doubt that some of you here this morning feel that God is dealing hardly with you. Perhaps he has reminded you that Satan is trying to sift you, or he has rebuked you sharply, telling you that you don't know what spirit you are of, or he has indicated that you are to suffer for his truth. You have been cast down about it, perhaps you have complained about it to your wife or neighbor. *O my brother, remember the sop, the choice morsel that Jesus gave to Judas.* IT WAS THE SEAL OF HIS ETERNAL DOOM. If God takes trouble to chasten you, be of good courage, you are not yet cast off. If you were you would have the morsel, not the rod. Go down on your knees, O burdened man! O wearied woman! O sorely storm-tossed soul! and give thanks to God that he does not quietly, without a remonstrance, reproof or exhortation, permit you to go onward and downward to your doom.

LET US NOW FOR A SHORT TIME

reflect upon some lessons or inferences which we should draw from this Scripture. And, first, it is as possible to forsake, deny, or betray Christ now as it was eighteen hundred years ago. Men forsook him, denied him, or betrayed him then for fear or avarice, they can do and do do the same thing now. The man who receives the truth and who refuses to speak it because it will cost him clients, patients, customers, friends, money, reputation or life, is doing just what the disciples did who ran away from Christ or what Peter did who denied him. They may be doing as did Judas who sold him for fifteen dollars in silver. Have you received from the Blessed one, some truth that the world loves not, my brother? And do you feel sure that if you utter it, you will change friends into enemies, lose place and honor, beggar wife and child, and descend to an untimely and dishonored grave? Speak it out then! At the peril of thy soul's life dost thou restrain it. Thou art under oath to the Almighty to declare his counsels and thou art perjured before angels and men if thou shrink back from this cross.

Observe also that Christ suffers us not to depart from him, to forsake, deny or betray, without giving us fair warning. Forewarned is forearmed. The man who knows his danger can secure himself if he will. You will all forsake me. Peter, you will deny me. Judas, you are to sell me. These words are specimens of the manner in which Christ deals with his disciples in times of trial. If then you wish to know whether or not you are in danger of sinning against the Saviour, say to him as did the disciples, Lord, am I the one who is thus to depart from thee; and if you are he will say so, giving opportunity to pray Hezekiah's prayer and to see the shadow move back.

And, finally, let us steadfastly bear in mind the fact that if we neglect the warning of Jesus, there will come a time, perhaps very soon, when we shall seek with tears for a place of repentance and find none. Last night Judas sat with the Lord and his fellow disciples. Jesus

warned him. In an hour the traitor had led a band to take him as he was in the garden of agony at prayer. In the morning of the next day he rushes to the priests, holds out the money he has received as the price of blood, confesses publicly his sin, and entreats the deliverance of the Master, who but last night forewarned him of his sin. It is too late. The sin is committed, and is beyond his reach. So also will it be with you if you trifle with the warnings that God gives in his infinite mercy. Listen to that voice. Ask questions of Jesus, and he will answer them. Heed the warnings and thus shalt thou save thyself and others.

May God bless the truth to every heart, for Jesus sake. Amen.

What About the Michigan Meeting?

ALLEGAN, Mich., Dec. 27, 1881.

Some time ago I published a note in the *Cynosure* in reference to the State meeting. Since then I have have had letters from brethren Wicker and Webster, both of them favorfng Holly and Bro. Day offers the use of the Wesleyan church in Coldwater, which will hold about three hundred persons.

Now if we are to have a State meeting this spring, it is time the ball was in motion. I shall not take the responsibility of appointing the meeting unless somebody will take an interest in it. If I remember correctly the Executive Committee are R. Faurot, St. Louis; Sala Smith, Grand Rapids; Wm. Wing, Grand Rapids; L. I. Wicker, Holly; J. O. Doesburg, Holland; and S. P. Poole, Bellevue.

I hope at once to hear from each of these, and all others who are interested. Before you read any farther please write me a postal card, and say whether you prefer Holly, or Coldwater, or some other place. Don't say somebody else will attend to this matter, but attend to it yourself. Will Bro. Stoddard please help us in this work, also make suggestions as to time and other items of interest. As a State we are dropping behind our sister States in this reform, doubtless from the lack of an effective agent. Let us hope this lack may soon be supplied.

W. H. Ross.

—The Publisher's Department on the sixteenth page is very interesting this week.

—Bishop Wright has issued the second number of the "Reform Leaflet" from Richmond, Indiana, its pages brim full of fact and argument. We notice especially an article on the minor secret orders which will pierce the joints of the lodge harness in an unguarded place.

—Get subscriptions for the *Cynosure*.

New England Dep't.

New England Notes.

—Prof. S. C. Kimball of New Market, N. H., is doing a good work in the lecture field. A card from Mrs. K. says, "He is away on a lecture tour," and previous to Dec. 17th "had delivered seven lectures to quiet and attentive audiences. He finds a great change in public sentiment favorable to the reform."

—Word comes indirectly from Derby, Conn., that the N. E. agetn is still wanted there for the long promised discussion of Freemasonry. It will probably occur some time in January.

—One of our ablest workers in expressing his satisfaction with the nominations made at Galesburg strikes the keynote of the campaign in the following words: "I was under the impression that President Blanchard was permanently laid aside, but he comes up like Phœnix from his ashes, rejuvenated. It is recorded of the British Capt. Barclay who took so much 'Perry' in the battle on Lake Erie in the war of 1812 as to lose both arms and both legs, that he ordered his affianced to be informed of his loss and generously offered to release her. The noble girl replied: 'Tell him I will marry him if he has body enough left to hold his soul.' So we will stand by the 'Old War Horse' of this and other reforms, so long as his body shall carry about that strong soul of his. We have a ticket now that every Anti-mason can vote for. I rise to ratify."

—A recent letter from a friend contains an admirable picture of a class of ministers not unknown to Anti-masons. We give an extract: "One of the clergymen was a curious specimen of the Masonic minister. He seemed to see as clearly and deplore as deeply as any one the evils of Masonry, and to believe in doing just so much toward preventing them as could be done by an excessively prudent man whose first duty was *to avoid getting himself into trouble.* He frankly acknowledged his one reason for not doing otherwise that 'it wouldn't do,' would injure his influence and prospects. I hinted to him once wherein he seemed to differ from Christ and the Apostles in speaking against popular sins and he assured me that they wouldn't have spoken as they did in *this* age. 'It wouldn't do! People wouldn't stand it at all.' I suggested that people didn't 'stand it' then to any great extent if I remembered correctly, but he only reiterated that it 'wouldn't do' to attempt to follow their example in such matters."

How many of our reform friends get the Gospel through such channels as this?

—Under date of Dec. 23d Prof. Kimball writes: "I have been away from home about three weeks and have lectured and preached fourteen times, all the meetings but two having been held in churches. I am surprised at the favorable change in public sentiment since last year. The meetings have been large, quiet and enthusiastic. Instead of abuse and robbery, I have met with friendliness and assistance. We have reached a crisis in our reform in New Hampshire and it is especially important that the whitened harvest be gathered."

A Wind Rising to Clear New England Skies.

WORCESTER, Mass., Dec. 26, '81.

We are making good progress. Favorable letters have been received from nearly all the members-elect of the N. E. Board. As this letter goes to press that Board will be (D. V.) holding its first meeting. The responsibility which will devolve upon the men who compose the Board is very great. From every source from which we hear, the encouragement is good and the time seems opportune to widen the influence of our cause in New England. I do not think it is imagination which leads me to believe that public sentiment is undergoing a marked change. We shall need much wisdom to take advantage of the incoming wave and set the work on a higher plane. Plans will be submitted to the Board for earnest, aggressive work. Besides general and State lecturers we need two or three colporteurs or agents to go from place to place distributing tracts in every town, selling our books and soliciting subscriptions for our reform publications. Such agents could precede and follow lecturers. They could precede to make arrangements and then follow with books, so as take advantage of the public interest which will be awakened and thus introduce our literature. Where our books and papers are lodged there our reform has a footing also. The sale of books would partially pay these agents, but a portion of their expenses would have to be met from the general fund. I think I know where the men for the work are, if we can provide the means for their support. Connecticut has at least two men who are only waiting for orders. Some of the other States also can furnish men. Elder Barlow can find work enough to keep him busy in Willimantic, but he should not be allowed to "waste his sweetness" wholly on that "desert air." There ought to be such a demand for his labors that he could not resist the importunities. It is not impossible that some women might be found who would take our cause into their hearts and do for it as glorious things as for temperance.

I do not know what recommendations the Board may make, but it seems to me they will find it necessary to call at once for subscriptions, like church subscriptions, to guarantee them a fund on which to draw for carrying out the plans made necessary by the demands of the work. The aggregate amount now paid by the friends of this cause in New England to support the powerless preaching of a Gospel stripped of its glory would furnish all the funds needed for the current expenses for a year. I think no better way can be devised for raising the necessary funds than to ask friends to write to us at once stating what amount they will pledge for the work the coming year. A few thousand dollars pledged immediately will be sufficient to make our cause felt in every corner of New England. On the strength of such pledges we would venture to harness our horses for an advance.

Arrangements are being made for the annual meeting of the Massachusetts State Association. The time and place of meeting will be announced next week. I shall probably be absent from Worcester a good part of this week visiting different parts of the State in the interests of this convention.

There is one kind of work demanding immediate attention. It is very important that we should at least *double* our *Cynosure* list in New England during the winter. This work will have to be done chiefly by individual efforts in our own towns. A good way to do this will be for each one to make up his mind to contribute a few dollars from his own pocket, then solicit subscriptions on trial at a reduction and make up the deficiency out of his own donation. Such sacrifices will be fruitful to ourselves and the cause.

The last *Christian Witness* announces the expiration of its year and a purpose to continue to issue for the benefit of the cause. Of course friends who have taken it will not forget to renew.

E D BAILEY.

New Hampshire Notes.

The meeting at Gilford village Free Baptist church, Dec. 19, was one of the most successful of this campaign. No Anti-masonic lecture had ever been given in this place and the public mind was eager for instruction. A large and intelligent audience listened patiently for two hours and a half to a thorough discussion of the lodge question from a Christian stand-point.

Thus closes the first campaign. I attended a small religious meeting at Gilmanton Iron Works on my way home, and purpose next week to meet with the N. E. Board of the N. C. A. in Worcester, Mass.

A new era has dawned in the Anti-masonic reform in New Hampshire. It has been brought about by the circulation of the *Cynosure* and *Witness*, by the insane folly of the New Durham Q. M. in opposing the truth, and by the indiscretion of the lodge in attempting to crush out free speech. The Masonic lodge will not outlive the disgrace of the Boston, St. Johnsbury and New Market riots. Verily, God turns the wrath of man to his praise and the residue he restrains. "The morning light is breaking" in New Hampshire.

S. C. KIMBALL.

Correspondence.

A Good Beginning in Olathe, Kansas.

Olathe, Kan , Dec. 19, 1881.

Editor Cynosure:—I have been a Mason since the summer of 1856. I have also been an initiatory degree member of I. O. O. F., a granger, a Good Templar, etc.; but by the grace of God I have been enabled to overcome them all, and to renounce and denounce them.

Some of our churches, especially the Methodist Episcopal, Presbyterian, Baptist and Congregationalist, are cursed with the influence of these orders, until they are spiritually dead; and I believe that God will entirely "remove their candlestick" unless they cast off this bondage of Satan and seek God by a hearty repentance, and a "godly sorrow for their sin."

I believe that Christians everywhere should separate themselves from those who are bound by lodge influences, and thereby have no fellowship with "the unfruitful works of darkness." Poor men fail to get work who have the manhood to oppose these societies. Their insolence is getting almost past endurance, and unless God in his mercy interferes to prevent it, their insolence may cause insurrection and bloodshed. Indications point that way now, and freeborn American citizens believe in free speech, free labor, and free investigation. Our only hope is, to abide in God that our prayers may be effective to the pulling down of strongholds, and then assert our rights as citizens; if there be any so base as not to stand up for God and the right, let the lodges take care of them.

I am a member of a church that at least one-half of the male members are lodge men, but our pastor is strong anti-lodge. I am agitating separation, and if the church will not purify itself, I will step out. I will stand alone, before I will fellowship men who, on certain contingencies have sworn to cut my throat.

Yours for the right,

S. G. Thomas.

A Fearful Warning.

Chicago, Dec. 23, 1881.

Editor Cynosure:—About three years ago I was called to Milwaukee to meet a Mr. Sykes on business. While engaged in conversation with him, I was made to feel that he neither "feared God or regarded man." I said to him, "My dear sir, there is a God that controls this universe, and for what you are now saying and doing he will punish you."

He laughed me in the face and said, "I don't believe in any such thing as a God, and I am not afraid of him."

Before me lies the Sharon, Wis., *Reporter* of Dec. 22. Among the the obituary notices I find the following: "Mr. Geo. Sykes died at his home in Sharon, Wis., Nov. 29th, 1881; and following I find these words: "Stricken by paralysis. The last three years of his life were spent in feebleness. His tongue refused to do his bidding."

What a lesson this is to those who seem to think there is no punishment for sin. But a few days after he had defied the Lord, his tongue refused to act, never to be used again on earth.

Yours in Christ Jesus,

Wm. E. Catlin.

Dancing and the Lodge.

Blanchard, Iowa, Dec. 22, '81.

"The Oddfellows of Villisca will give a grand Oyster Supper and dance, on Thursday evening, Dec. 22; the proceeds of which, are to be donated to the widows and orphans of that place."

The above is a specimen notice, that may be seen in almost every local paper we take up. Dancing is the popular amusement in this part of the West. Under the guise of charity, benevolence and even religion, dances are gotten up in public halls, through the agency of the lodges.

Last winter some members of the orders announced a dance in our Blanchard paper, the proceeds of which were to go to the Sabbath school. But the Sabbath school refused to have anything to do with it; whereupon the United Workmen were made the recipients of the liberal sum raised. At College Springs before the Oddfellow's lodge broke up, their hall was used regularly as a dance hall. By these dances young men and women were led away from church and from the paths of virtue, until the lodge became a festering sore in the community and God in his mercy struck it out of existence.

In Blanchard it seems that the lodges spend in dancing the time not occupied in going through their pagan fooleries. It is said they are to dedicate our new $5,000 public school building, with a dance tomorrow evening. It is impossible to carry on a temperance club, or literary society in our town, because of this dancing mania carried on by the lodge.

Dancing is in reality the main exercise of worship in the lodge. Being a false religion it must necessarily have a worship. And as the church has its spritiual worship of prayer and praise by which the minds of the worshipers are elevated and purified, so the lodge has the sensualizing worship of the dance. In this respect they demonstrate their affinity with infidelity, for who has not noticed that dancing is the chief exercise in the Liberal Leagues, and in the infidel Turner halls, and German beer gardens?

And what is the fruit of such worship? It leads to sensuality, as certainly as prayer and praise will lead to purity and holiness. It is a work of the flesh, that is at war with the Spirit. As the love of one increases the love of the other decreases. Dancing will not mix with religion any more than oil will with water. Among those under our own observation, who have struck on the rocks of sensuality, nine-tenths may be traced directly to dancing. Three-fourths of the abandoned girls in our large cities were ruined by the same cause. Frequenting the dance is usually the first step in a life of shame.

This is why the churches condemn the dance. Ministers and those devoted to the work of saving souls dread it as a moral plague, because it is fatal to the growth of religion in the soul. It drives its devotees away from the church. It is a wind blowing in that direction. How then can Christians fellowship an institution whose main exercise is this licentious practice. One of the chief missions of the lodges seems to be to foster and cultivate the dance. Thus it makes war upon the church and morality. The chasm between these two institutions is deepening and widening, and the day must soon come when it will be impossible to stand on both sides. It is already a noticeable fact, that fewer and fewer of the friends of Christ are found in the lodges. How few of their members are in sympathy with the church. They are in fact becoming the great recruiting stations of the church's enemies.

M. A. G.

Anti-Masonic Lawyers and Wheaton College.

Blanchard, Iowa, Dec. 24, '81.

Editor Cynosure:—We notice that at Wheaton there is now a department for the training of ministers, under the care of Prof. Stratton. This must certainly have an important bearing on our great anti-secret reform, for every one of such ministers will doubtless go forth with the necessary training to fit them for advocating this glorious cause. Such an institution should be sustained by every lover of truth and righteousness.

But I have thought that there is another class of men, whom it is just as important to train for this work; and that is Anti-masonic lawyers. Masonry, and the whole vile brood of secretism, has such a monopoly of our courts that it is surely time we should educate, and send out a class of men who can detect and unmask these dens of secretism and purify our courts from the injustice with which they are now disgraced. The ministry may easily unmask secretism in our churches, but who dare beard this lion in its greatest trongLold, our courts of justice? In the legal profession its sway is most powerful, and therefore the need of anti-secret lawyers, in every State of the Union. Such lawyers would become the most efficient lecturers against Masonry, coming in daily contact with it in the court-room. They could act as spies in the very camp of the enemy. I know of no better place for the training of such lawyers than Wheaton College.

Yours truly,

James Bullock.

Our Mail.

Bro. Geo. W. Donaldson, Washington, D. C., writes of a good work there as follows:

"Three Sundays ago I gathered up all my Cynosures, with some other papers I had, put a tract into each one and started out to do something for the Lord. I put them into houses and gave them to people on the street, and I hope they did some good. * * If I only had a million Cynosures here in Washington! for it is a den of corruption here. There are some people here who have no use for God's children because they use heavy guns and chain shot to cut sin of all kinds into fragments. We don't spare sin in any way, shape or form, and by the grace and help of our Lord and Saviour we don't intend to. We are exposing secret orders every chance we get. I am out seven days in the week giving out tracts. Praise the Lord. I love to be at work for the Master! O that the Lord would raise up more faithful workers here, who will help hew the devil's kingdom to pieces."

A. J. Loudenback, Glidden, Iowa, reports three votes for the American party ticket, and keeps successfully at work in securing subscriptions for the Cynosure."

Rev. J. Excell, Jeromeville, Ashland Co., Ohio:

"I am now living and working between Wooster and Ashland. Some few of our prominent men have gotten a little weak on account of preachers who have violated the discipline since I was on this work seven years ago. However most of them are true. I am still full weight against secrecy."

Mrs. H. Hamilton:

"Bro. Hinman opened the war here, and left us to guard the fort, and we are holding it and are determined to hold it until the Master relieves us from it by summoning us to the other land."

Geo. Clark, Oberlin, Ohio:

"The Lord will help you in your good work."

Jas. Bicknell, Stanwix, Oneida county, New York:

"I think more of the Cynosure than any paper I read. . . . You may put me down for a life subscriber."

Jesse Ward, Partridge, Alabama:

"Our circut court has been in session for the last two weeks, and we have the sublime spectacle of a complete Masonic grand jury. But then I guess I ought not to complain at that, if the frequent repetition of wrong would enure one to its infliction. For this is the kind of jury we always have, both petit and grand. Our tax gatherers can steal our tax, a score of thousands, and no grand jury will find a bill of indictment because the gatherer is a Mason and the jury are Masons. A Mason can shoot a man down and no bill of indictment found. (Here he gives gives the sickening details of crime committed by a Mason who when tried was justified). Our county officials are all Masons, or nearly so, so much so that they can protect the clan against every species of crime. I long since decided that no man that belonged to a secret society could poll my vote. I hail the day when the people can be aroused in their might against these orders. Many Masons confess that the revelations of Masonry are correct."

Political.

AMERICAN PLATFORM

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

AMERICAN NOMINATIONS FOR 1884.

FOR PRESIDENT,

JONATHAN BLANCHARD,

of Illinois.

FOR VICE-PRESIDENT,

JOHN A. CONANT,

of Connecticut.

It is my deliberate opinion that the Anti-masonic party ought not to subside, or to suspend its exertions, till Freemasonry shall have ceased to exist in this country....

No vote is thrown away when it is cast against corrupt political parties, or to express desire for reform in the government. Always vote for a principle, though you have to vote alone, and you may cherish the sweet reflection that your vote is never lost.—JOHN QUINCY ADAMS.

Mrs. A. E. Jenks writes, "that the six sisters and three brothers of her family were all anti-secrecy in sentiment. Their parents were opposed to slavery and lived to see their prayers for its abolition answered. Their children are hoping to see their country freed from the snares of the secret lodges. It is my opinion that it would be best to receive ladies as members of the National Christian Association."

The deep love for the Cynosure expressed by the following will be noticed with interest. H. W. C. writes:

"We have taken the Cynosure ever since it became a weekly, and are strongly attached to it and the cause it advocates. In consequence of long sickness and poverty we (self and wife) were moved to the poor house the eighth of last March, and are still there."

He sends one dollar for the paper.

Jas. Kilgore, Mercer, Pa.—aged eighty-three—sends two dollars "to keep the fire burning."

HAVE A PURPOSE.

Your life is vain unless you have some guiding-star ahead, some ambition. Do you handle the trowel? Put conscience into your work, and become noted for thoroughness. Do you follow the plow? Carry out the Divine intent, and subdue the soil with all the aid of intelligent, practical science. Do you wield the painter's pencil? Determine to meet the God-given love of beauty in man with some marvel on canvas. Do you investigate one of the departments of nature? Become the world's creditor for some addition to its knowledge or new principle in industry. Whatever your occupation, do not be a machine, going through certain circumvolutions every day without heart or interest. Achieve something worthy of the time intrusted to you. And do not forget the noblest of all phases of usefulness, the salvation of your fellows. Whether you devote only your spare time, or yield your life to the work, consecrate physical ingenuity, energy, integrity, talents, genius, means--all you have. Christ lived with a purpose, and crowned a useful life with an eternally useful death. Why not imitate him, so far as one human frame may?--*N. Y. Witness.*

WORDS OF LIFE FOR EVERY DAY.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH."

Thursday, Jan. 5.—Take my yoke upon you and learn of me; for I am meek and lowly in heart, and ye shall find rest to your souls.—Mat. 11:29.

Friday, Jan. 6.—For I have given you an example, that ye should do as I have done to you.—John 13:15.

Saturday, Jan. 7.—For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren.—Rom. 8:29.

Sabbath, Jan. 8.—Thou art my beloved son, in whom I am well pleased.—Mark 1:11.

Monday, Jan. 9.—But be ye not called Rabbi: for one is your master, even Christ; and all ye are brethren.—Mat. 23:8.

Tuesday, Jan. 10.—And walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savor.—Eph. 5:2.

Wednesday, Jan. 11.—Let this mind be in you, which was also in Christ Jesus.—Phil. 2:5.

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To carry on this work contributions are solicited from every friend of the reform.

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The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 5, 1881.

TO ALL OUR READERS, A HAPPY NEW YEAR, full of joy and peace in the Holy Ghost! As we have with the opening of 1882 renewed our consecration to the Most High God and our allegiance to his Son, our Lord Jesus Christ, let us receive by faith anew of his spirit of uncompromising war upon the kingdom of Satan. The more we obey the command to love God with all the heart and our neighbor as ourselves, the more earnestly will we seek the overthrow of every system that is raised to dethrone Christ, to make void his law and defile his church. Let us rejoice in the Lord alway through whom we are more than conquerors.

LEONARD BACON died in New Haven on Saturday morning, Dec. 24th, of heart disease, at the age of 79 years. He was at the time of his death professor in Yale Theological Seminary, having in 1868 resigned the pastorate of the Centre church, New Haven, to which he was installed in 1825—a continuous service of forty-three years. Dr. Bacon has been recognized for years as one of the chief exponents of the congregational theory of church government in opposition to the sectarian spirit which has, by the aid of the Quint National Council, gained so great control of the Congregational churches. His articles in the *Independent* and *Christian Union* on this topic are a noble protest against this downward tendency of the time. Dr. Bacon has also given his opinion publicly and emphatically against the secret order system in all its developments, although he seemed hardly to realize the enormity of the evil which they have brought upon the church and nation. With him the denomination has lost a great bulwark against the debasing worldliness which has gained already too great control in its councils.

LAWYERS FOR THE REFORM.

It has been once or twice suggested that the *Cynosure* gather a list of the lawyers of the United States who were free to do business in our courts, unfettered by the lodge oaths whose hateful pledges might be thrust upon their notice and the agreement exacted in the presence of the court, and in outrage of justice. It has never seemed advisable to print such a list, but a sufficient knowledge of such men to answer all inquiries for their services has answered every purpose. There are a number in this city as probably in nearly every other in the country; and we are expecting to see the hope of our friend and correspondent on another page realized.

It is a pleasure in this connection to publish the following from an editorial in the January number of the *Evangelical Repository* of Pittsburgh:

"In the recent trial of W. J. McCahill for the murder of Martin Corcoran, before Judge Kirkpatrick, in the Criminal Court of Allegheny county, Pa., Thomas M. Marshall, Esq., one of the attorneys for the defence, in the course of his speech spoke of the dangerous character of secret societies, and boldly denounced them.

"Young McCahill was charged with the murder of Corcoran, who belonged to the Knights of Labor, and who, with others of the secret league, insulted and persecuted McCahill, who was not a member of it, and would not submit to their dictation. The jury brought in a verdict of acquittal, believing that McCahill had acted in self-defence. Mr. Marshall, who is, and has been for thirty years, one of the foremost criminal lawyers at the Pittsburgh bar, is a well known and powerful enemy of secret societies. He is not only opposed to secret leagues among mechanics and workingmen, but also to the secret orders of Masons and Oddfellows, etc. Mr. Marshall declared that the day is coming when the general government itself would be required to subdue these secret leagues."

CYNOSURE EXTENSION FUND.

This fund is, figuratively speaking, a military necessity in our defensive and aggressive warfare on a false, corrupting religion and a sinful favoritism in business, courts and in political and social life. It is to enable canvassers everywhere to offer poor and partially indifferent persons the *Cynosure* on trial at half price, namely, $1 00 for a year, giving them an opportunity to "summer and winter" the paper. Those who have read the *Cynosure* and know its value will doubtless be glad to pay full price or club rates, if able. If not, there is the Viall Fund which may be used in aiding worthy persons who will use the paper wisely, to renew their subscriptions at $1 00 a year. The extension fund is applied for new subscriptions only. We are hoping to add from one to five thousand names to the list this season by means of it. Thus far 17 have availed themselves of its benefits and 182 more new subscribers may do so. Every additional dollar contributed adds two to this number.

We suggest to canvassers always to take $2.00 where parties are willing and able to pay it. The commission may be used in paying for postoffice orders, tracts or in any other way. Those who are unwilling or unable to pay full rates, may be willing to pay club rates. It is well to allow them to do so. There are one thousand more whose names may be secured at $1.00 per year More than enough to use all the money which will be contributed for the *Cynosure* Extension Fund.

Pledges and Cash Received up to Dec. 31st, inclusive.

H. J., $1 00; A friend, $62 50.

—Bro. Laird, treasurer of the Iowa State Association, reports a donation of $3.50 from J. Calderwood for the State work.

THE OLATHE, KANSAS, MEETING is next week, opening Wednesday evening and continuing through Thursday and Friday. Secretary Stoddard, Prof. C. A. Blanchard and Bro. E. Mathews will be there.

THE ALABAMA STATE CONVENTION occurs on the 18th and 19th of January in the Reformed Presbyterian church of Selma. Pray for this meeting.

—Bro. Stoddard spent "New Years" at Wheaton with his interesting family of children, who are beginning already to walk in the way of their father in respect to reform. He assisted in the communion service in the College church. On this occasion Bro. H. H. Hinman's two sons, aged 12 and 9, united with the church after giving a very clear and blessed experience of their conversion.

—The *Cynosure* has for a long time urged that Prof. Feemster be employed in the South, but the way has not opened until now. The estimate placed upon his fitness for the work has not, we believe, been misplaced, certainly his letters are like music to reformers' ears. Pray God to bless these two men who are going through the South, like the Apostles of old, casting out the devils of lodgery.

—Rev. John T. Brooks of Bloomington, who has been brought under charges in his conference, the Central Illinois Methodist Episcopal, for preaching within the supposed boundary of another M. E. minister's fold, has withdrawn from so intolerant a body. We learn that he is to become one of the editorial staff of the *Free Methodist* of this city. He has for seven years been the editor of the *Banner of Holiness* and has been faithful and earnest in his work.

—"The daffodils are blooming," notes Bro. Hinman in a letter from Marion, Alabama. His letter from that city, in another column, tells how much more precious blossoms and fruit are appearing from his last year's work. Truly we may say on reading the letters from the South, God has opened before the National Association no more hopeful field than this.

—On Thursday morning we met in the Northwestern railway station Bro. John Dorcas of Tipton, Iowa, who was returning home with his brother Jesse from the Battle Creek Sanitarium. The latter is afflicted with a kidney disease which is pronounced incurable. He has hope, however, of a better country and fears not to give up this.

—On Friday we received notice of the death of Mrs. Isaac Preston of Lockport, Ill., which took place on the 23d ult. A thousand hearts will feel this blow and offer their sympathy to their aged friend and co-worker in this day of his grief. A full obituary notice will appear next week.

THE NEW YORK STATE CONVENTION.

Already the meeting to be soon held in Batavia is awakening a deep interest in the public mind. The veteran victors of 1826-32, hail its approach as a reunion on the old field of conflict, while the "craft" shrink from a review of that page of their history written with blood, at the very point where their conspiracy culminated in the abduction and subsequent murder of a man whose only "crime" was a truthful exposition of the folly and wickedness of their order. Both classes, the Anti-masons and the Masons, should realize all, and even more, than is anticipated. This is impossible without effort, sacrifice and prayer. The opposition is on the alert, and will leave no means untried by which to defeat the object for which this convention is called, a convention on historic ground, which is itself to furnish a page in history that will be read in future years with the deepest interest. Should not the patriotic and free citizens of New York exceed the lodge devotees in their zeal and efforts. An effort in behalf of the truth, equal to the endeavors of the "craftsmen" to cover their "craft" would insure a success which would stand as a monument in history more enduring than Corinthian brass.

The first week in February, 1882, has been chosen as the best time to hold this gathering. The details have not been completed at this writing, but are well under way. Speakers and other features of the programme will be announced in due time. Friends in New York and throughout the country will bear in mind that the contract to build the Morgan monument is to be let at that meeting, and all contributions to that fund or suggestions relative to the enterprise should be sent in before that time or presented at the meeting.

One prominent feature of this gathering should be the presence of as many of the men as possible who have personal knowledge of the events of 1826 and later, to grasp each other's hands and once more exchange friendly greetings before they cross the "River," and to put on record their united testimony for the benefit of those who may come after them. All who have in their their possession facts or documents relating to those eventful times should not fail to supply them.

Every Anti-mason in the State of New York, who can possibly do so should attend, and from other States there should be a large representation. When you read this ask yourself the question, What can I do to add to the usefulness and influence of this meeting and thereby promote the cause of Christ and hasten the day of his coming kingdom.

J. P. STODDARD.

From the South.

THE MESSENGERS OF THE REFORM WELCOMED IN ALABAMA.

SELMA AND MARION REVISITED.

MARION, Ala., Dec. 22, 1881.

DEAR BRO. K.—After our meet-ot the colored Baptist church in Jackson, Miss., at which Bro. Feemster and I had the privilege of speaking and the old pastor gave his hearty endorsement, Bro. Feemster started east to Selma and I west to Vicksburg, expecting to go down to Davis Bend. Finding that I would be detained longer than I desired I returned to Jackson and gave a second lecture to a large congregation, and took the cars the same night for Selma, reaching there on the morning of the 16th. I found Bro. F. hard at work in arranging for the future.

By invitation of Prof. Woodsmall we both addressed the students of the Theological and Normal School on the lodge question; and, by request of Prof. Silsby, the students of Burrell Institute on temperance. After attending a Sabbath-school review in the Reformed Presbyterian church we joined the young men of that congregation in organizing a Masonic lodge and reviewing the ritual. Saturday and Sabbath were given to temperance work in which there is quite a lively interest. The students of the Seminary went out on Sabbath (some of them eight and one-half miles) all on foot, and obtained 656 signatures to the pledge of total abstinence from strong drink, and about half that number from tobacco. During the day not less than 1,000 names were obtained in the different colored churches.

Prof. Feemster gave a most impressive address on temperance in the R. P. church, and at night spoke on the relation of the secret orders to Christianity in the Christian church. This is the first white church to which we have obtained access in Selma. The pastor is a Mason, but says he believes in free discussion. He gave notice of a reply. I preached Sabbath morning in the Congregational church and on Monday night a union temperance meeting was held in the St. Joseph St. Baptist church, at which short speeches by all were in order.

On Tuesday Bro. Feemster went east to Montgomery and I west to this place. We were greatly indebted to Prof. Woodsmall and family for their generous hospitality, and also to Prof. Elliott, who is prosecuting his work under the shadow of a great affliction; his excellent wife having died a few weeks since.

Marion has had for many years an unsurpassed reputation for intelligence and morality. It is the county seat of Perry county, has about 2500 inhabitants, many fine residences and public buildings, *no saloons*, and four institutions for higher education. These are Lincoln University, (a State Normal school for colored pupils), Howard College, Judson Female Seminary, (the last two Baptist) and Marion Female Seminary (Presbyterian). Besides these there is a Protestant Episcopal church school, the school of the American Misssionary Association and two public schools. The colored people are many of them intelligent and property holders, and for a number of years past the postmaster has been a colored man, and yet no one finds fault. No where in the South—scarcely anywhere in my life—have I received a more pleasing expression of courtesy, than on the night I reached here. It was very dark and rainy. I stopped at a fine house to inquire my way to the home of Rev. A. W. Curtis. I was told that it was so far and so dark that I would not be able to find it. There was a fine covered carriage at the gate, and, on finding that I was a friend of Mr. Curtis, the gentleman sent his carriage and servant to take me there.

The lodge is quite strong. The colored people mostly belong to the I. O. of the Immaculates, which has an insurance attachment that draws in many. There are no colored Masons and the two M. E. preachers profess opposition to the lodge.

Prof. Patterson of Lincoln University had, previous to my coming here one year ago taken two degrees in Masonry, and the time was appointed for him to take the third. He tells me he never has gone near them since, and that I may count on him as opposed to all secret orders. By his invitation I addressed his school on this subject. To night I am expecting to speak to the Congregational church and to-morrow night at the M. E. church. Meanwhile I am enjoying the kind hospitality of Rev. A. W. Curtis, pastor of the Congregational church, who is aiding me in my work.

H. H. HINMAN.

MONTGOMERY—A SLEEPING CITY.

I arrived in Montgomery, the capital city of Alabama, on the evening of December 21st. It was raining pitilessly. That, however, made little difference to me as an omnibus was in waiting, both willing and anxious to carry me to a hotel for the small consideration of "two bits." I did not refuse the offer and was soon at my journey's end. A carefully prepared directory informed me that I was in a city of about nineteen thousand inhabitants. Possibly half of these are white. For the moral and religious well being of these nine thousand five hundred whites nineteen secret societies are supported and seven evangelical churches. A Young Men's Christian Association had once been started here with a free reading room and stated meetings, but the Association had been disbanded, its property sold, and, as I looked up the long flight of stairs which once led to the rooms of the Association, the sign "Pythian Hall" met my eye. I read and started back much as a young lady once did who met me at her door mistaking me for her long absent brother when I told her her mistake.

Brother Fay of the Congregational church received me most heartily; gave me a good hearing in his church and introduced me to the white minister's meeting, a service which I most heartily appreciated. I found the ministers men of fine culture and unquestioned ability, but in a slumber most profound on the whole question of anti-secret reform. Indeed, they seemed to be entirely unconscious that any such reform was in progress. Not one of them seemed ever to have questioned the propriety of any one of all the orders swarming round them. They were Masons (some of them) but never had felt compromised by the humiliating process of initiation or insulted by the twaddle of the ritual. They had swallowed all the oaths without a qualm of stomach or of conscience. They were entirely unconscious of the fact that Masonic authorities claimed all for Masonry which Christianity itself can offer us, and at the same time boasted of its heathen ancestry. And when brother Fay addressed one of them, who was a Royal Arch, and asked him squarely if he could be willing to go through the ceremonies of initiation arm in arm with Christ, he hesitated a little, but rather thought he could! "Sleeping Innocents!"

And it is "like priest like people" on this subject. I attended one of their prayer meetings, and, while the women were there in respectable numbers, the men were scarcely represented at all. Happy woman! if she chooses to pray while her husband prefers the lodge. Brother Fay has promised me an interview with the colored ministers of the city to-morrow. The results I hope to report in my next.

EVERY COLORED PULPIT WELCOMES BRO. FEEMSTER!

Dec. 27, 1881.

I met the colored ministry of the city to-day according to appointment. I was introduced by brother Fay and we spent quite a long session in candid and earnest consultation. It was evident from the first that I was dealing with men who were seeking light. A number of them were Masons themselves, and all of them were preaching to congregations deeply entangled in the snares of the lodge. They all finally agreed that if all these worldly associations could be swept away, and all the enthusiasm and all the time and money of Christians could be poured like an undivided torrent into the church and church work, that the cause of Christ would be infinitely the gainer by the change. They felt, indeed, that they were not able to man the ship themselves and launch her out on this stormy sea of reform, but they would gladly welcome me to their pulpits. So I have a very hearty invitation *to every colored pulpit in the city*.

The fact is that the colored people have been the victims of a swarm of secret societies which have settled down upon them like grasshoppers for multitude. The thing has been overdone, and they are chafing under the yoke; and when I speak to them they are ready to cry out "Eureka! Eureka!!' (translated into African of course) because for the first time they have learned to give shape and utterance to the long-smothered feelings of their own hearts.

I take great pleasure in noticing the candid hearing accorded me by brother C. W. Fay of the Congregational church and the many helpful suggestions he has given me, as well as the strong moral support, without which I should have fallen far short of the results which have been attained. I feel very thankful for the privilege which has been accorded me of presenting our reform to the pastors of this capital city of this important State.

I sympathize with the colored ministers in their feeling that they are not able for this work and as they turn to me I am compelled to answer, "It is not in ME. God shall give Pharaoh an answer of peace."

I have set the second Sabbath in January to begin this work of canvassing the pulpits of Montgomery. I will write to Bro. Hinman at once to join me if he can at that time, and may I not ask the readers of the *Cynosure* to pray that the present prospects of large success in this place may be more than realized. I go at present to Eufala to see if the Lord has work for me in that place.

Yours in Christ,

P. S. FEEMSTER.

Notices.

THE N. C. A. BOARD will meet on Friday, Jan. 6th, at 10 A M., in their office at 221 West Madison St., Chicago, for the transaction of business relating to the Leuty donation to the Publishing Fund.

By order of THE CHAIRMAN.

THE MORGAN MONUMENT.

RECEIPTS FOR WEEK ENDING DEC 31.

M. F. Morrill, W. D. Morrill, Wm. H. Morrill, N. Moulton, A. Lake, $1 00 each.

J. Rulty, W. Fuller, D. Newman, N. H. Newman, D. Mahee, 50c each.

A. Sheldon, C. W. Manning, 25c each.

Mrs. A. Sheldon, 15c.

M. Spaulding, 10c.

Total, $8.25. Grand Total, $1,268 40.

—Bro. S. Y. Miller of Contreras, Ohio, who has been soliciting for the monument fund has a little sum which he hopes to increase and forward before the State meeting at Batavia. He wants a photograph of the monument, and offers this suggestion: "Let as many as want photographs send in their names at once accompanied by one dollar, the proceeds to go for the monument."

Home Circle.

A New Year's Message.

"Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you."

Seek ye first not earthly pleasure,
Fading joy, and failing treasure,
But the love that knows no measure,
Seek ye first.

Seek ye first—not earth's aspirings,
Ceaseless longings, vain desirings,
But your precious soul's requirings,
Seek ye first.

Seek ye first God's peace and blessing,
Ye have all if this possessing.
Come, your need and sin confessing,
Seek Him first.

Seek Him first,—then, when forgiven,
Pardoned, made an heir of heaven,
Let your life to him be given:
Seek this first.

Seek this first. Be pure and holy,
Like the Master, meek and lowly;
Yielded to his service wholly.
Seek this first.

Seek the coming of his kingdom,
Seek the souls around, to win them
Seek to Jesus Christ to bring them;
Seek this first.

Seek this first,—his promise trying,
It is sure—all need supplying,—
Heavenly things (on Him relying)
Seek ye first.

—G. M. Taylor, in the Christian.

The Great Sermon on the Holy Ghost.

The model Preacher has given us two model sermons. It was fitting and necessary that he should open his labors by a sermon upon heart religion,—Matt. 5, 6, and 7; and end them by a discourse upon the Holy Ghost,—John 14, 15, and 16. These two themes are the Alpha and Omega of Christian doctrine, Christian experience and Christian work. Christians and Christianity will succeed just in proportion as these two sermons are made the platform of principle and rule of action. May the Holy Ghost be now our guide in the subject before us. Who is the Holy Ghost, whence does he come, and what is his work?

1. His name or person. "Comforter" is given four times. Paraclete means an Assistant to help us use our God-given powers; Monitor, checking, correcting, directing and cheering; Teacher, to instruct our minds and illuminate our hearts; and Guide, to lead us by the hand and guide us with his eye,—"For ye have not passed this way heretofore." Josh. 3:4.

"Another Comforter," 14:16; Christ was their first—here was to be their second, all-sufficient guide and comfort. Christ had taught, helped—yes, he had *paracleted* them (if we may make an inclusive word.) See how sweetly he introduces his divine successor! He had said that he would be with them always, now he declares that the Holy Ghost is also to be in and with them. Two distinct persons, yet one. "Spirit of Truth" is used three times; he inspired those who wrote the Holy Bible; "Thy Word is Truth." Here we see again his divine unity with Christ the Word. While the Holy Ghost is so closely connected in one being with the Father and the Son, the Lord uses the most direct terms of personal designation to signify his perfect individuality, "he," "him," "himself."

2. His source. "I will pray the Father and he shall give," 14:16; "The Father will send in my name," 14:26 "I will send unto you from the Father," "Proceedeth from the Father," 15:26: "I will send him unto you, 16:7. Here we have four times stated the fact that the Holy Ghost is from the Father, and four times that he comes through the sending, the name or the prayers of the Son. Thus the Spirit is given wholly through the intercession of Jesv and the merit of his blood. In chapter 16:7 the mystery of this wonderful relation between the Son of God and the Spirit of God is further revealed as regards their union in the work of human redemption: "It is expedient for you that I go away; for if I go not away the Comforter will not come unto you; but if I depart I will send him unto you; There was a double necessity for Christ's going away. First the procuring or sacrificial cause. "The Son of man *must be* lifted up." By becoming the "Lamb of God," "our Passover, sacrificed for us," "he "received of the Father the promise of the Holy Ghost." Second, the operative or applying cause. It was necessary that the visible should be removed by ascension and glorification, so that the spiritual dispensation could be received by God's people. The incarnation was necessarily local, the Spirit baptism would be universal. Mark with what wondrous tenderness he opens to their loving, clinging and still fearful hearts the unpleasant theme of his near departure, in the first part of this sermon; ch. 14:1, etc.

3. His work. While his name signifies his office and work yet Christ most fully states his divine employ. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." 14:26; "He shall testify of me," 15: 26; "He shall reprove the world of sin, and of righteousness, and of judgment," etc., 16:8-11; "He will guide you unto all truth;" "Whatsoever he shall hear, that shall he speak;" "He shall show you things to come," 16:13; "He shall glorify me;" "He shall receive of mine and shall show it unto you," 16:14; "He shall take of mine and shall shew it unto you," 16:15. In all this heavenly work the divine Teacher is prominent; and this might be expected for it was he by whom holy men of old prophesied, and modern witnesses preached the Gospel of Christ.

He has only one lesson to teach—one object to place before the world—that is Jesus Christ. When he comes to "convince the world," it is to cause them to look upon him whom they have pierced, as did the awakened multitudes upon the day of Pentecost. From the first days of the world, when God said, "My Spirit shall not always strive with man," Gen. 6:3, through the history of the human race to the end of time, when the Spirit joins with the Bride in the sweet invitation,—"Come," the Holy Ghost calls men to faith in our Lord Jesus Christ. All the heart-history of each immortal soul will show that the Holy Ghost does no more than testify of Christ. This may be given indirectly in the case of those who have not the written law and preached Gospel; but we believe that all the vain sacrifices and penances, and all the false incarnations of wrong religions are only the sinful perversions of the Spirit's call to human hearts to show them a divine incarnation of God's sacrifice for sin.

One more glorious discovery is made to us in this sermon of Christ as to the coming Comforter. "He dwelleth with you, and shall be in you." He was the same invisible Spirit that had been working in their hearts. "Ye know him;" though they saw only through a glass darkly. "The world cannot receive him," while in its carnal mind. "*He shall be in you*," is one part of the glorious revelation to which we now call attention. This indicated some very special spiritual inspiration, or divine inflation. But is this to be a temporary dispensation, to pass away, like that of Moses, or the incarnation of Christ? The reply forms the second part of the grand revelation; "*He shall abide with you forever*." Enough! What more can be asked or thought? "Thou anointest my head with oil, my cup runneth over."

It is a profitable study to take each of these statements about the Holy Ghost as made by our Lord in his last discourse and compare it with other Scriptures. It will be pleasant, too, to the man whose "delight is in the law of his Lord." But we see how complete are the teachings in this sermon alone, given us as to the third person of the Trinity, the Holy Ghost, by the Son, the incarnate Word of God.

Dear reader, do you claim our Jesus as *your* Saviour from sin? Then "have ye received the Holy Ghost since ye believed?" If you have experienced the heart religion of Christ's first sermon will you not seek that consummation offered you in his closing address to his little flock? Will you not obey his command, "Receive ye the Holy Ghost"?—*Bombay Watchman.*

Sick unto Death.

I went to visit a friend, and as I left the little station and went rolling across the prairie in the great, open stage, the pleasant sights and sounds of the country greeted me on every hand. "What a beautiful place," said I mentally, again and again, "it must be a charmed spot." At that moment, a remark of the driver caught my ear. "Yes, people are pretty well frightened; down there is the pest house; they keep them close now, but everybody is afraid harm has been done already."

I began to ask questions, but we were even then driving up to my friend's door, the driver had taken down my baggage with the aid of his companion in the front seat, and stood waiting to help me to the ground.

There was but one thing to do, to stop then and there, with that horrible pest house back in the green valley beyond. Day by day, as time went on, the officials of the town rode out to see that the law was observed and no one went down that green road, pleasant no longer, a road to death, with its warning flag and its notice of the danger beyond printed in great black letters. Day after day, the doctor went down that way and came back with an an anxious face. One evening, just as the summer's sun had sunk out of sight and the west was glorious with its crimson and gold, we heard a sound of saws of planes in a shop beyond the field of swaying wheat. So late, it was time for work to end, instead of beginning. We guessed the truth, it was a coffin they were making. Somebody was dead over in that house in the valley, and we listened with shuddering dread to the grating of the saws.

"Not yet dead," said a passer-by, "but he will be before morning, and they want to be ready."

"Horrible," we said. "Yes," he answered, "but it must be done to save others." That night, just after the clock struck one, we heard the sound of a heavy wagon, and, going to the window to look out, saw, away across the field, a lantern and men moving toward the graveyard; no preacher, no friend, not even a right to pass along the traveled road. We shuddered, but remembered it must be so "to save others." I went back to town to visit another friend, and there was another horror. Every day a woman went by the window where we sat, sometimes alone, sometimes with her husband. A well-dressed, respectable, but pale and sad-faced woman. She went so often I asked my friend the reason.

"Is she a business woman?" said I.

"No," she answered, "but look at her husband's face; that tells the reason."

I saw it at once; a disease had taken fast hold on him, an almost incurable disease. It was widespread. There was no house set off in some lonely place by itself to take the victims, there was no flag of danger anywhere, no warning in black, staring letters. No town officials met day after day to make sure the laws were enforced to prevent its further increase. They met every year, the rather, and let contracts to spread it. They told men where they could have houses for the purpose, and then divided the money brought by the disease with the town officers. There were great signs to show people where to re-

ceive the infection. Young boys frequented these places, and mothers bent day after day over sons dying with this licenced disease.

Men went to church and prayed the Lord to stay the sickness and death that so horribly prevailed, and then went back to their offices and stores and encouraged the men to spread it because it made business lively. And this wife went sadly back and forth with her husband, day after day, to keep him away from the pest houses opened upon every hand, and instead of the whole town working with her, as they had done in the country, the whole town was against her; her and the other sad-faced women who suffered together. And that town was only one in the State; and that State only one in the country, doing the same deadly thing. People call us fanatics when we cry against it! Who that calls himself Christian dares to keep quiet and not cry out against it? Who that has father, brother, son, husband, or friend, dares to hold her peace?

It may come into your home; it may come to mine; it has come to to that of our friend. Shall we be silent? Shall we wait for a miraculous interposition of God's power? It never will come, at least not till we have done our part.—*The Signal.*

Childrens' Corner.

ACROSTIC.

Happy New Year! joyous greeting!
And the words, though lightly spoken,
Prophesy our heavenly meeting;
Perfect in its bonds unbroken.
Yonder where the bright immortals
Never leave their home of rest,
Earth's redeemed, at Heaven's portals
Wait, to greet each coming guest.
Years may bring their weight of sorrow
E'er shall dawn that glorious day,
And the sun of that blest morrow,
Rise, to shine with cloudless ray.
Trust we, then, with faith increasing,
On the Saviour's precious word—
And with work and prayer unceasing,
Let us wait our coming Lord,
Lest we lose the rich rich reward.

—Ref. Presbyterian.

HALF HOURS IN THE PASTOR'S STUDY.

BY JEANIE L HARDIE.

INTRODUCTORY.

Being what my Class thought of the Plan.

There were six of them in all. Tom Jones, Will and Sam Slater, George and Wilson Butler and Harvey Horne. Something was said in the class one Sabbath concerning secretism, and to a very decided expression against it by Tom Jones, came an equally forcible one—and suggestive too of some slight anger—from Wilson Butler. His brother George, who seldom ventured an opinion of his own, slightly nodded his head. I say slightly, for while he seemed to agree with his brother he stood not a little in awe of Tom Jones' sharp eye bent on his just then. It was a trait of George Butler's to differ from no one, if possible, on any subject. The Slater brothers, who always took time to make up their minds, looked from one speaker to another, and Sam, with a comical smile remarked, "*Weighty arguments.*"

"Just so, boys," I replied. "Mere assertion, however vehement, is not argument; and, as we are taking time which should be devoted to our Sabbath school lesson, I suggest that we spend a half hour each Sunday after the session closes in studying this question by the aid of God's Word, which, you remember, is a 'light to our path' and will not fail to set us right with regard to its being good or evil. 'Prove all things; hold fast that which is good,' is the injunction of Holy Writ not less than the promptings of common sense.

To this proposition the two Slaters gave a decided affirmative reply. Tom Jones' eyes sparkled and he cast a triumphant glance at Wilson Butler, who slightly curled his lip and remained silent until I asked him how the suggestion pleased him.

"I don't care," he replied, carelessly, "whether you meet or not. I won't have to come unless I've a mind to, I suppose. You know, ma'am, my father's a Freemason and he ought to know whether it's right or not, seeing he is a Christian too; and he says Masonry has done more for the world than ever the church has, and—"

But here Tom Jones broke in with a contradictory statement, and I called their attention to the lesson, only inviting them once more to meet in the pastor's study to consider the question proposed, and urging them to think about it in the meanwhile and commit to writing, if necessary, such objections as occurred to them and present them at that time for study and discussion.

"But what's the use of waiting till next week," remarked Tom Jones. "Can't we begin to-day?" This he said with the air of one anticipating an easy fight and a sure victory.

"Very well," I replied; and we proceeded to the study of our lesson for the hour. However, the moment the superintendent's bell rang for dismissal, Tom and the Slater boys started for the vestry, while George and Wilson Butler stood undecided, and Harvey, Horne who was a new comer and not yet acquainted with his classmates, a boy of few words and in the judgment of his fellows of fewer ideas, turned to leave the house.

"Come on, boys;" said Tom, stopping on his way and making a quick gesture towards the vestry door. "O come on Wils. Butler. You'd better be afraid! We'll knock all your arguments in the head in no time!"

"Maybe you will and maybe you won't," was the reply, but Tom's confident assertion decided him, and turning to George he said, "Let's go this once."

"Come along, you new fellow," Tom said again, addressing Harvey Horne.

"Whar yo' goin'?"

"O come along, you'll find out!"

"Into the minister's study," explained Sam Slater, "to hear Tom Jones expatiate on the subject of societies that hold secrets from folks. You'd better come."

"Don't care if I do," was the reply, uttered in a don't-care tone of voice, and he turned to follow the others into the study.

What was said and done on that first meeting of my Sabbath school class must be made the subject of another chapter.

TIMELY THOUGHTS FROM OLD FRIENDS.

David—"We spend our years as a tale that is told."—Ps. 90: 9.

Jacob—"Few and evil have the days of the years of my life been."—Gen. 47: 9.

Job—"My days are past, my purposes are broken off, even the thoughts of my heart."—Job, 17: 11.

Peter—"For the time past of our life may have sufficed us to have wrought the will of the Gentiles."—1 Peter 4: 3.

Jeremiah—"This year thou shalt die."—Jer. 28: 16.

Paul—"See then that ye walk circumspectly, redeeming the time, because the days are evil."—Eph. 5: 15-16.

Moses—"Take heed to thyself, and keep thy soul diligently all the days of thy life."—Deut. 4: 9.

Solomon—"Who knoweth what is good for man in this life, all the days of his vain life, which he spendeth as a shadow?"—Eccles. 6: 12.

Hezekiah—"Mine age is departed, and is removed from me as a shepherd's tent."—Isa. 38: 12.

Isaiah—"All flesh is grass, and all the goodliness thereof is as the flower of the field."—Isa. 40: 8.

Habakkuk—"Oh, Lord! revive thy work in the midst of the years."—Hab. 3: 2.

Zephaniah—"The great day of the Lord is near; it is near, and hasteth greatly."—Zeph. 1: 14.

The Saviour—"Watch, therefore, for ye know not what hour your Lord doth come."—Mat. 24: 42.

"Blessed are those servants whom the Lord, when he cometh, shall find watching; and if he shall come in the second watch, or come in the third watch, blessed are those servants."—*Ref. Presbyterian.*

The question put to a noted talker and theorizer was a very apt one: "What have you *done?*" It is doing in the world that is valuable; talk is cheap and fruitless.

The Word of God moves along like a passing shower; wherever it comes it must be received at once, or it will be gone. How soon a man's "not now" becomes a "never."

Sabbath School.

LESSON III.—Jan. 15.—POWER TO HEAL.

SCRIPTURE.—Mark 1:29-45.

GOLDEN TEXT.—I am the Lord that healeth thee.—Ex. 15:26.

PARALLEL ACCOUNTS.—The healing of Peter's wife's mother and others (vs. 29-34) is recorded in Mat. 8:14-17, and Luke 4:38-41. The first circuit of Galilee (vs. 35-39), also in Luke 4:42-44, followed by Mat. 4:23-25. The healing of the leper (vs. 40-45), also in Mat. 8:2-4, and Luke 5:12-16.—Pelaobet.

"Simon's wife's mother." For St. Paul's allusion to Peter as a married man, see 1 Cor. 9:5. She seems to have travelled with him. Her (most improbable) traditional name was Concordia or Perpetua. "St. Peter, the apostle of Christ, who was himself a married man" (Marriage Service).—Cambridge Bible for Schools.

"Sick of a fever." Malarious fevers of a malignant type are common in the vicinity of Capernaum. In the very imperfect language of that day, fevers were simply divided into little and great fevers. Luke, who was a physician, characterizes this as a "great fever." That she was entirely prostrated by it, is evident by the language here, "laid and sick of a fever." Abbott.

"The fever left her." He willed, and it was done. This is the fiat of Omnipotence. The curative virtue is in Christ's will, not in instumentalities.—Genius of the Gospel.

"She ministered unto them." Such a fever invariably leaves the patient weak. The period of convalescence is always long and trying, and often full of danger. The fact that she, ministered to them, i. e., served in the ordinary duties of the household, shows that Christ in healing the disease also imparted health and strength, and it demonstrates the miraculous character of the cure—Abbott.

We may see in this a lively emblem of Christ's dealings with sin-sick souls. He not only gives forgiveness, he gives renewing grace besides. Those whom he justifies, he also sanctifies. He grants free forgiveness for the past: he also grants strength to minister to him for the time to come.—Ryle.

"When the sun did set," i. e., the close of the sabbath, which, among the Jews, ended with the setting sun. There are two reasons why the time should be thus specified. (1) It was natural that the sick should be brought in the cool of the evening, rather than in the scorching heat of the afternoon. (2) It was the sabbath, and the feeling which made the Pharisees question the lawfulness of a man's carrying the bed on which he had been lying (John 5:10) on the sabbath, would probably have deterred the friends of the sick from bringing them as long as it lasted. —Elliott. (3) By this time the news of Christ's miraculous power would have had time to spread over the city.—Alexander.

Matthew says (8:17) that here was fulfilled the prophecy "which was spoken by Isaiah the prophet, saying, Himself took our infirmities, and bare our sicknesses" (Isa. 53:4, 5). How did he bear the infirmities of the sick? Not literally. He removed them from others, but did not become diseased himself. Neither in removing sins from others does he become stricken with sin himself (comp. John 1:29 with Heb. 4:15). But he did not merely heal the sick: he truly bore their sickness, not in his body, but in his heart.—Abbott.

"Suffered not the devils (demons) to speak." It will not do to have those who are wicked and false at heart to bear witness even to the truth, lest men believe it to be a lie. See Lesson II., v. 25.

"Because they knew him." They were

ready to speak because they knew his nature and work. The mere belief of the facts and doctrines of Christianity will never save our souls. "The devils believe, and tremble." Let us take heed that ours is a faith of the heart as well as of the head. "The life of Christianity," says Luther, "consists of possessive pronouns." It is one thing to say, Christ is a Saviour, it is quite another to say, Christ is my Saviour and my Lord. The devil can say the first: the true Christian alone can say the second.—Ryle.

"A remarkable feature of the lake of Gennesaret was that it was closely surrounded with desert solitudes. These 'desert places' thus close at hand on the table lands or in the ravines of the eastern and western ranges, gave opportunities of retirement for rest or prayer. 'Rising up early in the morning while it was yet dark,' or 'passing over to the other side in a boat,' he sought these solitudes, sometimes alone, sometimes with his disciples. The lake in this double aspect is thus a reflex of that union of energy and rest, of active labor and deep devotion, which is the essence of Christianity, as it was of the life of Him in whom that union was first taught and shown.—Stanley's Sinai and Palestine, pp. 378, 379,

"Throughout all Galilee." Through out the whole region, as well as the nearest towns (ver. 38 Mat. 4:23). Josephus says that in his day "there were 240 towns and villages in Galilee" (Life, § 45). Galilee, the northernmost province of Judea, was the scene of Christ's most abundant labors; all the apostles except Judas Iscariot were Galileans; its inhabitants were simple-minded, and comparatively free from the control of the priestly class, which ruled in Judea, and from the bigotry and intolerance of the Judeans.

"Preached." The form of Jesus' preaching was essentially Jewish. It was concise, epigrammatic, oracular, so pointed as to stick in the mind like an arrow. It swarmed with figures of speech. He thought in images, pictures. The qualities of the preacher were (1) authority; (2) boldness; (3) power; (4) graciousness.—Stalker's Life of Our Lord.

"A leper." One infected with the leprosy (lepra vulgaris), the most dreadful of all the diseases to which the Jews were subject.—Mead. Luke says, A man full of leprosy (Luke 5:12). This disease is nothing short of foul decay, arising from total corruption of the blood. It was a living death, as indicated by bare head, rent clothes, and covered lip. In the middle ages, a man seized with leprosy was "clothed in a shroud, and the masses of the dead sung over him." In its horrible repulsiveness it is the gospel type of sin —Farrar.

"Is the leprosy contagious?" A review of the evidence led the speaker to the conclusion that this disease was not contagious by ordinary contact; but it may be transmitted by the blood and secretions. A recent writer, Dr. Bross, a Jesuit missionary attached to the lazaretto at Trinidad, takes the ground that the disease in some way or other is transmissible. It is a well established fact that when leprosy has once gained for itself a foothold in any locality, it is apt to remain there and spread. The case of the Sandwich Islands illustrates the danger. Forty years ago the disease did not exist there: now one-tenth of the inhabitants are lepers.—Dr. H. S. Piffard of New York, in Medical Record, Feb., 1881.

Being the worst form of disease, leprosy was fixed upon by God to be the especial type of sin; and the injunctions regarding it had reference to its typical character. It was accompanied by emblems of death. (Lev. 13:45, comp. with Num. 6:9. Ezek. 24:17.) It involved ceremonial uncleanness (see Num. 19:13. Ezek. 45:25); and the exclusion of the leper from the congregation (Lev. 13:44-46. Num. 5:1-3; 12:14, 15. 2 Chron. 24: 19-21) strikingly typified the separation of the sinner from God's presence.—Eugene Stock.

"Say nothing to any man." This charge was not absolute and permanent; which was not only needless (for the miracle was public), but impossible. The order of the sentence implies, Remain silent till thou hast gone, etc.—Alexander. What was the intention of Jesus? The cure having been public, he could not prevent the report of it being spread. (1) He wanted to do all in his power to diminish its fame.—Godet. To show the unostentatiousness of Christ in all his doings.—Thomas. (2) Delay not, lest the report having reached the priests first, they would give an unbiased testimony as to the fact of the cure. (3) Because the reception of special mercy from heaven requires solitude for nursing impressions into virtuous principles. —Thomas. (5) The Saviour's fame as an exorcist and healer had already got wind enough, and more than enough. It was in danger of blowing into a perfect hurricane of popularity. A check was therefore needed. Very likely would they begin to weary waiting for the tide of events. They would seek to precipate results. Was not this the long-looked for Deliverer? Is he not the true Messiah? Should we not have him instantly enthroned? (John 6:15.) If we had him but once crowned, he would put all things to rights in the nation and in all other nations too! The sooner, surely the better!—Morrison.

It served to shew that he had no desire to invade the rights of any human office. Render to the priest what he considers, and what society considers, his rights.—Genius of the Gospel.

The design was evidently to prevent any suspicion as to the validity of the cure, by having the attestation of those recognized authorities who were enemies to him.—Genius of the Gospel.

"Openly enter the city." Not the city of Capernaum, but any city or town. He was compelled to go into the desert places. He was unable, because, the moment that his presence was recognized in a town, he was liable to be surrounded and hemmed in by a surging crowd of ignorant, and ignorantly expectant, gazers, wonderers and volunteer followers. One sees how wise it was to tell the leper to hold his tongue.—The phrase no longer, in the expression, he was no longer able to enter into towns, has reference to the particular period spoken of. It was a period that continued only for a limited season.—Morrison.

ROMISH THREATS.—The pastor of the French Mission in this city, 196 Bleeker street, was warned by the Romish French Canadians, last Monday, to stop preaching Christ in his mission. Mr. Seguin has been a priest of Rome for fourteen years in Canada. He was converted two years ago through the instrumentality of Father Chiniquy, who will be here next month to help him in missionary work among the deluded French Romish people. Lately Mr. Seguin issued a pamphlet entitled, "Has Peter ever been in Rome." This pamphlet is an indictment against the church of Rome. Mr. Seguin is lecturing Tuesday and Thursday evenings at eight o'clock, on the history of the Christian church from 33 of Christ until now. All the American Christian friends are invited to attend.—*Church Union, N. Y., Dec. 22.*

—In the revival now in progress at the Indiana University at Green Castle, 100 students have been converted.

Religious Intelligence.

—On Sabbath, Dec. 25th, Prof. L. N. Stratton of Wheaton Theological Seminary, met the members of the Independent church of Marengo, Ill., at their special request, and the body was reorganized as a Wesleyan church with the general approval of the members. It will be remembered that this church came off from the Methodist body in 1873 or '74, and formed an Independent church, in order to be free from the control and fellowship of the lodge. Rev. N. D. Fanning was the pastor for several years. Failing health compelled him to give up the work and the church has been somewhat troubled with attentions from one side and another by parties who desired to use it for the basest purposes. Especially the Elgin Congregational Association was an assiduous wooer. To get the Marengo church into its embrace and break down its testimony against the lodge, seemed to be most desirable to some of the Congregational ministers who could pretend opposition to the lodge on the one hand, while giving it an emphatic endorsement on the other. The late action of the church is a notice to such persons that they have failed, and that the church will maintain its testimony against the lodge worship and all professing Christians who hypocritically fellowship it.

—The Wesleyan and College churches unite this week in observing the week of prayer.

—Edwards Academy, Greenville, Tennessee, a United Brethren institution, in charge of Prof. Bookwalter, late of Westfield College, is to be removed to White Pine in the same State, which is considered a more attractive location likely to revive the the prosperity of the institution.

—Tuesday, December 16th, Esq., C. H. McCormick, Esq., gave the treasurer of the Northwestern Theological Seminary, Chicago, (Presbyterian) his check for $50,000. This, with previous contributions, brings Mr. McCormick's gifts to this Seminary up to $200,000. The principal is never to be touched, but to be invested, for endowments, in improved real estate in Chicago.

—Thursday of the week of prayer has been appointed as a day of fasting and humiliation by a committee empowered by the last United Presbyterian General Synod.

—The third Sabbath in December was spent by Bro. Wardner, of the *American Wesleyan*, with the Wesleyan church of Pittsburgh, Pa., which, though organized in 1843, has met with many reverses. The prospects of the future are more hopeful.

—A wealthy heathen, not a professing Christian, in Burmah, seeing the difference between those towns where missionaries labor and others, offered to support a missionary if he should be sent to Youngoo.

—Dr. Jessup, of Beirut, reports that unusual crowds have been attending services in the Greek church, and that it is the preaching of Moody's sermons, obtained from the Beirut press, that has caused the great stir.

—The Reformed church of Bohemia, crushed by 160 years of persecution and resuscitated through the Toleration Edict of Oct. 31, 1781, celebrated the centennial of the Edict with great rejoicing at Prague. In 1866 Emperor Francis Joseph substituted full liberty of conscience for the limited toleration of the Edict. The old historic church at Prague was decorated with banners for the celebration, conspicuous among them being the old Hussite flag, bearing in its center a red cup. The festival was concluded by an evening meeting of the Evangelical Society for Christian Beneficence. On the 14th the Emperor received the representatives of the Protestant churches in Austria at a special audience.

THE MICHIGAN CHRISTIAN CONFERENCE.

EDITOR CYNOSURE:—In fulfilment of my proposal to you I give to the readers of your excellent paper an account of the attempt made by me to induce the Michigan Christian conference to investigate officially the subject of Freemasonry.

At an early day in the history of the settlement of Michigan, ministers of the body of people known as Christians, came into the country and began their labors. The Lord blessed them and there was scarcely a township in the then settled portions of the State but was visited and converts were multiplied. For convenience and by mutual consent the State was divided into four parts, by the principal meridian north and south and by the base line east and west and an annual conference organized in each portion. These conferences for long years pursued their labors and to a good extent prospered. The conferences were not legislative, but strictly advisory bodies; but soon other preachers began to come into the State and a few years ago effected a legal organization under the laws of the State. They assumed the name of the Michigan Christian Conference; thus ignoring the four conferences already existing, and without the consent of those conferences assumed jurisdiction over all the ministers and churches in the State. On the list of ministers and churches of this conference are the names of all the churches and ministers of the State as constituting the Michigan Christian Conference.

Now what I wish to be particularly understood is this: in our early organization as a people in this State such a thing as a minister be-

ing a Mason was scarcely, if at all, known among us. In my own experience I know of but one, and he has been for long years an inmate of a State asylum for the insane. But this is entirely different in the case of the Michigan Christian Conference, its organization was mainly effected by Masons and hitherto it has been almost entirely controlled by Mason. Now, as my deep and solemn conviction has for years been that Masonry is of the devil, I thought it was my duty to endeavor to bring this subject up and have it investigated. I accordingly took advantage of a rule in their order of business, viz., "The reception of memorials and petitions," and presented the following memorial and petition:

TO THE MICHIGAN CHRISTIAN CONFERENCE this memorial and petition of Samuel Bradshaw is respectfully submitted, praying it may be received, and action taken in reference thereto.

Your memorialist and petitioner would respectfully set forth:

First. That he has been for forty-three years a member and minister of the body of people called Christians, and has faithfully tried to serve that people, that now in the 71st year of his age, and as one of the closing acts of his life and ministry, he presents this memorial and petition and requests action thereon.

Second. That your memorialist has found in the course of his ministry, an institution called Masonry, embracing not alone people of the world, but also many who claim to be members of the church and ministers of the Gospel of Christ; that this institution, in the experience of your memorialist, has been found seriously to impede and hinder the good work and in some instances to break up churches raised up through the labors of your memorialist. That these effects have compelled a long-continued, faithful and thorough examination of the institution and its tendencies and he finds that it—

1. Rejects Christ as the only name given under heaven whereby men can be saved.

2. That it requires the positive breach of his commands.

3. That it is a system of false religion consisting of sun or Baal worship.

4. That it is based upon and sustained by oaths that are at once cruel, blood thirsty and murderous in their tendency.

5. That it is guilty of murder and stained with human blood.

6. That it encourages and compels by oath, slander and defamation of character.

7. That it tends to the unhappiness and disruption of the family relation.

8. That it arrays its adherents against all who are not Masons.

9. That it protects and shields the guilty and perverts and hinders justice.

10. That it degrades the manhood of its members by its shameful rites.

11. That it is a system of intolerant slavery.

12. That it tends to destroy liberty of conscience and liberty of speech.

13. That its boasted benevolence is unmitigated selfishness.

14. That it is a horrible profanation and burlesque upon holy things.

15 That its titles are presumptuous and blasphemous.

16. That it suppresses knowledge by its muzzling of press and pulpit.

17. That its claims to antiquity are utterly false and unfounded.

18. That it forces professed followers of Christ into intimate relations with bad men.

19. That it requires and commands the taking of human life.

20. That it substitutes for the Bible as a rule of life, the compass, square and gavel.

21. That it is to day the greatest obstacle to the spread of Christianity that exists.

22. That it has been emphatically condemned by many good and great men, both ministers of the Gospel and eminent statesmen.

The following items have been furnished me at my request, by a minister of my acquaintance who has been a Master Mason, but wishes his name to be withheld:

1. It contravenes the purposes of government.

2. It contradicts Christian doctrine in that it teaches that all Masons are saved into the "Grand Lodge above" regardless of Christian character.

3. As a system it is hypocritical, it pretends to be founded upon the divine Word when in fact it denies its first principles.

4. It requires the committal of the highest crimes known to God or man.

5. It is a vast system of robbery, it takes a man's money upon promises, covered by its secrecies, which promises are never fulfilled.

6. It is devilish in its practices; professing to be pure, it uses a man's ignorance to lead him into most terrible evils.

7. It subverts the purposes of God in human life as it makes no distinction between good and bad.

8. It is the devil's agency to fill up hell, as having through a man's ignorance led him into it, it binds him to itself by the most horrible oaths with death penalties of equal awfulness attached.

Your memorialist being deeply convinced of the truth of the foregoing statements, he cannot see how a man can be a Christian, (unless through extreme ignorance), and adhere to the Masonic institution, especially he cannot conceive how a minister, who is supposed to be, and ought to be, tolerably intelligent, can continue to support a system open to the charges above enumerated, he is therefore fully satisfied that this conference can never succeed in the work of the Lord, as they would desire, while permitting this evil thing to exist within its borders.

Your petitioner, therefore, earnestly prays this body to take those steps necessary, to purge out the evil thing, by requiring those, both members and ministers, who may unfortunately for themselves and the cause, be connected with the institution of Masonry, to abandon it, which they certainly ought willingly to do, unless they think more highly of the horrid institution of Masonry than they do of the church of Christ. Your memorialist would therefore suggest that a committee of non-Masons be appointed by this conference to investigate this subject of Masonry fully and report at next session of this body; also that the testimony of Masonic authors and of seceding Masons be received as valid and sufficient."

I was enabled to read the above memorial, slowly, distinctly and emphatically, and after a hush and pause of amazement, a Masonic brother made a motion "that the memorial be laid on the table indefinitely," which motion was lost. The memorial then by motion was received! I was then required to frame a resolution in writing, embodying the substance of the latter part of the memorial. I wrote the following:

"*Resolved*, That a committee of three non-Masons be appointed by this conference to fully investigate the subject of Freemasonry, and to report at the next session of this conference."

In speaking to the resolution, I told the brethren that if one half of the items in the indictment was true it was more than enough to sink the institution to the lowest pit of oblivion. But it was moved to "lay the resolution on the table," which was carried! The Michigan Christian Conference, assembled in the village of Oxford, Oakland county, has thus deliberately refused to investigate an institution that is a disgrace to civilization, how much more to any religious body that would suffer it within their borders.

I requested my name to be dropped from the ministerial list of conference, which was done. They were generous enough to give me a minister's card, stating my good standing and that my name was dropped at my own request.

SAMUEL BRADSHAW.

News of the Week.

—The Chicago Board of Education has asked for appropriations for the coming school year of $1,174,280. Of this amount $781,000 is intended for teachers and employes, and $365,000 for buildings and sites.

—Judge Cox, presiding in the Guiteau case, has decided to place Guiteau in the prisoners' dock. He explained why he had given the assassin such latitude heretofore. He did not wish even to appear to deprive the prisoner of any constitutional guarantee. He wished to give the jury and the experts an opportunity of judging for themselves whether Guiteau was insane or not, and for that reason gave the prisoner more latitude than he would otherwise allow. He decided that the prisoner should be placed in the dock, because he was manifestly abusing the privileges granted to him.

—William Tully, Jr., a Philadelphia ballot-box stuffer and election-returns manipulator, was lately sentenced to six months' imprisonment, to pay a fine of $100, and to be deprived of the privileges of citizenship for seven years.

—A disastrous explosion occurred Dec. 26, on the West Point steamer of the Clyde Line, between Baltimore, Md., and West Point, Va., which resulted in the total loss of the boat, and the loss of nineteen lives. The explosion occurred near the forward hatch, and its cause has not yet been ascertained.

—Smallpox is spreading at an alarming rate in the vicinity of Navajo (New Mexico) Agency. A requisition has been made on the Interior Department for the immediate shipment of vaccine points enough to vaccinate 500 persons.

—There are forty cases of smallpox in Keokuk, Iowa, all of the sick ones being medical students in attendance upon the Keokuk Medical College.

—Last week from 500 to 600 colored people of Edgefield county, South Carolina, passed through Augusta, Ga., on their way to Arkansas. They were under the leadership of a preacher named Hammond, who promised to charter a train for them at Augusta, but failed to do so. The pilgrims say they found it too difficult to earn a living in South Carolina.

—Mrs. M. T. Coppege was killed at New Orleans Dec. 27, while playing with her four-year-old son. The mother was giving the child instructions in the use of a toy pistol. The child aimed and fired, and the ball entered the woman's brain.

—On Sunday, Dec 25, the village of Durand, Wis., famous as the scene of the lynching of Ed Maxwell a few weeks ago, was visited by a terrible conflagration which swept away the entire business portion of the place. Many of the inhabitants regard it as a visitation from God in judgment.

—The Indian Chief Arzate and thirty of his band have been captured and executed near Chihuahua, Mexico.

—Some 1,700 persons have been arrested in Warsaw for participation in the anti-Jewish riot growing out of the church panic of Christmas Day. The persons are mostly young men.

—Chief-Secretary Forster has contributed £100 to a fund to assist Irish farm laborers to emigrate to America. A man named Connell has been arrested at Mill Street, Cork. A number of loaded revolvers and some documents were found in his possession. A number of rifles were found in the vaults of a Protestant church in the county of Clare.

—It is rumored that a new society is to be formed in Montreal to be called The Canada First Association. The prospectus of the new concern is said to favor Canadian-born citizens taking all that is worth having in political and social life in Canada. This is a revival of Know-Nothingism.

Home and Farm.

SMALLPOX.

The *Scientific American* publishes some interesting particulars respecting the practice of Dr. A. S. Payne, late professor in Southern Medical College, Atlanta, Ga. Dr. Payne says that as early as 1846 he noticed that the initial smallpox fever could be discovered by its peculiar pulse before any other symptom appeared. Having discovered this pulse he proceeded to vaccinate. If this is done within ten or twelve hours after the inception of the fever the patient will have a slight indisposition, without a sign of eruption, and as positive exemption from a recurrence of the disease as if he had passed through its worst stages. A remarkable feature of this experience is that if the patient is vaccinated early after the initial fever sets in he may be allowed to go where he pleases without fear of spreading the disease. Prof. Payne has tried his plan for thirty-four years on more than a hundred cases, without failure. He advises the discontinuance of smallpox hospitals as tending to increase the ravages of the disease, and instead recommends isolation of patients, and where parties are exposed to the small pox visit them twice a day and as soon as the fever is recognized vaccinate them. He believes this method would soon stamp out the disease which is now becoming so prevalent.

Last April Dr. James Moore of Ironton, Ohio, published his experience with lemons as a remedy for smallpox. It is as follows:

I was taken sick April 14th with what I supposed was a severe cold, having had my hair shingled the previous Friday. 14th, I was quite feverish, with a severe pain in the head and back. Saturday, 16th, I was no better; Sunday, fever somewhat reduced, I presume by the aid of aconite, which had been administered to me by Drs. Morris and Dunn; eruption very indistinct underneath the skin.

Monday morning, 18th, eruption unmistakably that of smallpox. Tuesday morning eruption very abundant, crop increasing rapidly in size and number. Wednesday morning a very dense crop all over the face, forehead, scalp of head, neck and soles of feet. Upon the arms, hands, legs and body they were pretty evenly distributed, but not so closely packed as upon the above mentioned parts. By evening I was suffering intensely from those on the scalp. By half past ten o'clock the pain was almost intolerable. My nurse had retired and was sound asleep in bed. My feet were so tender that I dare not let them touch the footboard of the bed. My head I could not suffer to lie upon the pillow. I lay, raised up on my elbow, my neck resting upon my hand. I had by this time become so nervous, I dare not shut my eyes from fear of seeing unpleasant visions. Pulse about ninety. I had upon the table at the bedside a pitcher of water and a drinking glass, a box of Seidlitz powders, and an ounce of chlorate of potash in crystals. I had also at my bedside a paper of lemons and also one of oranges. These were all the agents within my reach.

I recollected that lemon juice in sufficient quantity was a sedative and would lower the heart's action, and by so doing might relieve me of those unpleasant visions. I therefore squeezed all the juice I possibly could out of one of the lemons into the glass to which I added about two tablespoonfuls of water, and drank it. I then opened the rind and sucked the balance of the juice. In about twenty minutes I took another lemon and used it in the same manner. In a short time I felt very cold, as if I were lying in close proximity to a large mass of snow or ice. My pulse had dropped to sixty. I shut my eyes to see if the unpleasant visions were gone. I not only found that they were gone, but by placing my hand upon my head I found the pox had gone also. My head was bathed with gummous like fluid, which had exuded from the pox. It stained the napkin I had applied to wipe it off. It seemed as if such had given up its contents and wilted down to a level with the surface. The same had taken place with those upon my face. My beard was glued together with the same kind of fluid. Those upon my neck had not bursted, but had shrunk away and diminished in size considerably. I laid down and slept two hours comfortably. I awoke, I presumed, from cold, although I had plenty of cover over me and the fire was still burning in the grate. I felt so well pleased that I took a little more lemon juice. I kept my pulse at from sixty to sixty-seven for thirty-six hours, when all eruption and elevations had disappeared from my skin. I then bid good-bye to lemon juice and smallpox.

So strongly I am convinced of the power of lemon juice to abort any and every case of small pox, if administered as I administered it to myself, that I look upon it as a specific of as much certainty and power in smallpox as quinine is in intermittent fever. I, therefore, publish my experiments, hoping every physician having a case of smallpox will give it a fair trial, and report the result to me.

REFORM NOTE-PAPER AND ENVELOPES.

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Publishers' Department.

The Christian Cynosure.

THE CANVASS FOR THE CYNOSURE

which is continued to some extent all the year round, should at this season of the year become intensely active. NOW IS THE TIME TO WORK FOR SUBSCRIBERS.

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Those who prefer them to books can have the photographs of President Charles G. Finney, President J. Blanchard or Captain William Morgan and Elder D. Bernard on the same terms; the four for 25c extra.

All who successfully canvass for the *Cynosure* are allowed *something* for their labor, even when they send us clubs at our lowest club rates. But the chief reward of those who circulate the *Cynosure* we believe to be the consciousness that they are working for the welfare of their country, and of their fellow-men throughout the whole world; and above all for the glory of God.

With great pleasure we report fifteen clubs of five or more for a year each received this week. Many who have sent clubs already add to them and others are expecting to add names. Here and there (we are informed) friends not yet heard from are at work for "God and Home and Native Land" in circulating the *Cynosure*. The country needs the paper and the people will read it if we are diligent in showing them the importance of doing so.

Mrs. A. E. Jenks sends fourteen subscriptions for a year and one for three months.

J. W. Modlin sends thirteen subscriptions for one year each and writes: "The friends of reform are not dead in Albion. I expect to send a larger club this year than ever. Please send me some blank lists and envelopes. I expect to keep at this business the year round."

E. VanFossen, sends ten for one year each and adds, "I may add to this list before long."

J. A. Laird sends eight for one year each.

J. N. Norris, seven for one year and one for six months.

Moses Ferrin, C. Marshall and W. W. Blanchard each send seven for one year each. Mr. Marshall writes: "I will send more soon. The cause is gaining ground. We feel encouraged and are determined to withstand secrecy to the last." Mr. Blanchard, "Will try to get more."

M. L. Worcester sends eight subscriptions for one year each, and we expect to hear from him again.

C. C. Foote donates the *Christian Cynosure* to five persons for one year each and intends to double this donation.

Wm. Elliott, P. A. Feemster, S. A. Reynolds each send six for one year each.

S. C. Kimball assisted by Deacon Smith sends six for one year and one for eight months, both hope to send more.

I. Crane sends five for one year, Moses Pettingill four, J. Dorcas, A. L. Lamphere, H. H. Hinman, Geo. Clark, each send three for one year each. Lewis Roberts two for a year and one for six months. J. W. Baldridge, J. W. McPherson, W. S. McClanahan, J. P. Richards and J. Hepburn two for a year each.

There never was a more favorable time for working for the *Cynosure* than this. One friend feeling somewhat disheartened in the greatness of the way was not going to try; but a better spirit came over him and he has sent in seven already. PRESS THE CANVASS.

John Hepburn: "I am in hopes of getting up a club on the *Cynosure* Extension Fund. The paper is a looked-for, welcome visitor."

Wm. Babcock: "I will try to get some one to get up a club, but I am too old and helpless."

Mrs. Edward Andrews who has been for years successful in securing subscribers at Oberlin is now unable to work. Will not other friends fill her place there until her health is restored?

Wm. H. Morrill: "Now I must go to work in earnest for a club of ten for the *Cynosure*."

Moses Ferrin: "I give away two papers a year."

T. T. Richey: "I am at work getting up a club."

G. W. Keller: "I expect I shall be able to send you some subscriptions soon."

J. W. Balbridge: "I intend to try to get up a club."

A. Holt: "I am trying to get subscribers for the paper. * * I ought to send you from this place fifty names. Hope I may succeed."

Books and Tracts sent during the week ending Dec. 31 1881.

By Express.

G W Bargeo, H D Whitcomb, J M Gallup.

By Mail.

A R Millett, R J Quick, A T Ayers, M A Gault, L Mollering, M Newman, Rev I Guyer, J Rutty, A A Wolcott, H V Kittredge, A Platt, C W Tarlton, A McFadden, J W Benson, R P Hill, R L Burdick, W D Wright, A W Strouse, L M Newton, Mrs Prof Patterson, W J Clarkson, F O Walter, S S Pellett, D S Ayres, P J King, G W Hall, P G Smith, J N Gale, A Clegg, J W Baldridge, S Shroyer, M Merrick, J Hepburn, J P Richards, W Elliott, H Wiseacre, D L Lea, C W Ford, D R Berry, G H Seabold, G McMahan. G B Williams, C E Harroun, Jr, E G Cole, J A Benson, J H Ward, T S Knapp, J S L Clark, C E Townsend, S H Lamphere, J F Brinkerhoff, D C Stanton. J F Gregg, P Smith, J M Shaw, E VanFossen, T E Moon, G Henmeyer, D Webster, J A Dunn, S W Parker, R Schrader.

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The list of subscriptions received will be given next week?

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GRAIN—Wheat—No. 2		1 27¼
No. 3		1 14¼
Rejected		87
Winter		1 35
Corn—No. 2		63¼
Rejected		61
Oats—No. 2		44⅝
Rye—No. 2		98⅛
Bran per ton	15 00	16 35
Flour—Winter	5 00	7 50
Spring	3 75	6 75
Hay—Timothy	10 00	15 50
Prairie	9 00	13 50
Lard per cwt		10 84
Mess pork per brl		16 40
Butter, medium to best	20	41
Cheese	6	11
Beans	2 00	3 50
Eggs		25
Potatoes, per bu	75	95
Seeds—Timothy		2 47
Clover	5 00	5 10
Flax		1 26
Broom corn	5	9
Hides—Green to dry flint	9¼	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	42
Unwashed	16	29
LIVE STOCK—Cattle extra	5 75	6 75
Good	5 25	5 60
Medium	5 25	4 90
Common	2 00	3 75
Hogs	5 80	6 60
Sheep	2 75	5 75

New York Market.

Flour	$3 25	9 00
Wheat—Spring	1 21	1 36
Winter	1 25	1 47
Corn	68¼	74
Oats	40	54
Lard		11 25
Mess pork		17 75
Butter	15	42
Cheese	8	12
Eggs		30
Wool	12	48

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PHOTOGRAPHS.

We now have at the Cynosure office a supply of well executed card photographs of Captain William Morgan, President J. Blanchard, President Charles G. Finney and Elder David Bernard, at 15 cents each, or the four for 50 cents, postpaid. Postage stamps received for amounts under $1.00. tf

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—JESUS CHRIST.

EZRA A. COOK, PUBLISHER, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, JANUARY 12, 1882

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Topics of the Times.

A number of Western Congressmen who reached Washington on the Sabbath, apologize for their tardy appearance and Sabbath violation by saying that they were "delayed twenty-four hours in Illinois *by snow*." As barely an inch of snow has fallen in this State this season, it is more probable that the delay was caused by a day of dissipation as they passed through Chicago.

The ghoulish theft of the body of A. T. Stewart of New York, and the success of the robbers in secreting the body, has its counterpart in England, where a few days since the corpse of the Earl of Crawford was dragged from its coffin and no trace of it has yet been found. It is believed also that an attempt was made last week to carry off the remains of Napoleon III. and of his son, the Prince Imperial, which lie under a three-ton granite slab. It is thought that the great weight of the stone alone rendered the attempt unsuccessful. The affair causes great agitation in England, since there are all through the country private vaults and exposed churchyards which contain the bodies of the wealthy dead, from whose living relatives rewards can be extorted. In no case, however, have these robbers succeeded in making anything but trouble and worry for themselves, and horror and indignation for the relatives of the dead. They have made no money by the business.

In relation to the long-delayed conclusion of the cadet Whittaker case it is now told us from Washington that the conclusions of the last trial at West Point, with all the testimony, have been reviewed by Judge Advocate-General Swaim. It will be remembered that the specifications under which Whittaker was tried set forth that he had cut his own ears and bound himself in order to create sympathy in his favor, and that he had perjured himself in swearing that he had been attacked. Judge Swaim first argues on the irregular formation of the court, and the fatal defects in the indictment. But it will be of more interest to the public to know that he has been through the several thousand pages of testimony, 3,500 printed pages alone being occupied with the testimony of experts upon the handwriting of Whittaker. This testimony is subjected to a keen and able analysis and Judge Swaim concludes that the guilt of Whittaker is by no means established beyond reasonable doubt. This failure of West Point pretension, together with the vindication of the colored Lieut. Flipper in the Southwest, from a conspiracy of army officers will do much toward destroying the remnants of prejudice remaining against the colored race at the North.

The trial of the assassin Guiteau has struggled on until the testimony is in, and on Saturday the opposing counsel were arguing before the court for instructions to the jury. They will this week make their pleas, and next week the country may expect the last of this case, which will be as "celebrated" for the infamous conduct of the criminal as for the enormity of his offense and the celebrity of the characters concerned. Guiteau's conduct has become a wearisome outrage upon American courts and the patience of the nation. He has been forced to give up the theory of his present insanity, but holds that on the 21 of July and for a time thereafter his mind was overbalanced by superior forces. The reports of the trial in Europe cause not a little surprise. By many the practice of our courts is judged by this case, and the result is highly prejudicial to our country.

Dispatches from Galena, Ill., one day last week, told of a visit from Hooper, a prominent Mormon and former delegate to Congress from Utah. He was on his way to Washington to take part in the struggle to oust the polygamist Cannon. We were told with great care that Hooper has but one wife, and would have the people of the State believe that polygamy was dying out and would soon be exceptional. The figures make him a deceiver. There are thirty-six members of the Territorial legislature; of these thirty-two are high officers in the Mormon church, bound by Endowment House oaths to obey the doctrines of the church in all things, and twenty-eight are living in polygamy in violation of law; while at the same time they are drawing pay from the treasury of the United States. A plan has just been proposed to divide the territory of Utah and annex it to adjoining States, and thus subject its ungovernable Mormons to local authority. Such plans are mere folly. The system will be strong till the force of its lodge oaths is broken, and courts can be held in Utah as untrammelled as in any part of the country.

South Carolina is furnishing another colored exodus, which has become of so great proportions as to cause alarm among her citizens. The population of the State is only about a million—two-thirds colored—and not one can be spared from her plantations. There is a tinge of "poetic justice" in this exodus. It is largely from Edgefield county and vicinity, made forever memorable by the Hamburg massacre a few years ago. It is unwillingly confessed that the blacks are leaving largely for political reasons though South Carolina land is nearly exhausted and they wish with more freedom to secure also better farms at small cost. The exodus terminates in Arkansas and Texas where willing laborers are welcomed and in a few years may gain a comfortable home. The hegira has just begun; unless humility and good good sense suddenly take possession of the planters of South Carolina their lands will soon lie fallow for lack of husbandmen.

NIGHT, AND SLEEP.

BY ALEXANDER THOMPSON.

The sun goes down;
A chastened softness broods above the plain,
The garish day expires, and evening sets
Her sentinels again.

Far in the west,
Flanked by the bastions that the cloud king rears,
A field of gold like a dissolving view
In darkness disappears.

The sable crow,
Hoarse cawing, seeks the shelter of the wood,
And from their hidden haunts come slowly forth
Night's lonely brotherhood.

The folded sheep
On their soft fleeces drowsily recline;
And by the bells low tinkle we may mark
The coming of the kine.

The furrowed plow,
That lately caused the golden stubble yield,
Deserted stands, while night and silence hold
Possession of the field.

Each after each
The light in village windows disappears,
While o'er the forest like a silver sun
The full-orbed moon upreares.

Deep silence reigns,
There comes no glimmer from the window now,
Except where death and friends stand double watch
Around the fevered brow.

O blessed sleep!
Dear angel of oblivion and of hope,
Without thy soothing oil, how soon the wheels
Of busy life would stop.

On deserts lone
The traveler wooes thee, and when thou dost come
Pale suffering hides herself, and every voice
Of weariness is dumb.

The sailor dreams—
A boy again he treads the daisied turf,
While in the silence and distance dies
The booming of the surf.

On his high couch
The traveller courts thee as his only hope,
When through the deep labyrinths and dangers dark
A passage he must grope.

Insomnia!
If there exists, this side the dreadful pit,
A spirit devil-born, then thou art he,
Fell enemy; and yet

Thou art controlled;
Who forged the bars that curb the hungry sea,
And in balance weighs the mountains hoar,
Has met and conquered thee.

"He giveth sleep
To his beloved," yea, and when descends
The dark death angel with his dreamless sleep
E'en then his mercy bends

To lift us up
To immortality, to hope restored,
Unwearied energy, sleepless delight,
And fullness of the Lord.

WHEATON, Ill.

The *Cynosure* Extension Fund permits us to offer 190 new subscriptions for the *Cynosure* at $1 each.

"I am glad to see that movement," is the sentiment of many workers in this reform. Every dollar contributed to this fund permits two persons who never took the *Cynosure* to have it for

A Voice from an Oldtime Abolitionist.

We are permitted by Rev. H. T. Cheever of Worcester, to publish the following extracts from a letter to himself from a veteran Anti-mason and subscriber to the *Cynosure*, at Danielsonville, Ct., Isaac F. Hutchins. He was one of the originators of the American Missionary Association, and regretted at its last meeting in Worcester that the mild resolution was not adopted, calling upon the society to instruct its missionaries throughout the South to discountenance secret societies.

"Perusing in the *Cynosure* your remarks at the memorial service in honor of the late Stephen S. Foster, called to mind a chapter in my own personal experience, I was in the habit of attending the religious anniversaries nearly every year either at New York or Boston. Nearly thirty years ago, not far from 1850, I attended the meetings at New York. The voting branch of the Anti-slavery Society was held in your brother's church of the Puritans and he gave the address. It was the first time I had ever heard him, and I was so completely electrified, that when he closed I found myself upon my feet, heartily endorsing his utterances.

"The day following I attended the meeting of the *no voting* branch of the society. The room was full, so that I was seated by the side of the president, William Lloyd Garrison. Wendell Phillips was speaking, He was tearing your brother's speech into shreds. I was more excited than the day before. I asked Mr. Garrison if he would allow me a few moments to reply. He replied that he should 'do nothing else.' He at once called me out. I began by saying that if the audience expected that I was about to make an extended reply to the greatest orator that speaks our language, it would be greatly mistaken. I arose for the single purpose of saying that the friends of the slave have an enemy to combat that is perfectly united and terribly in earnest. 'Will you allow me, Mr. President, to prescribe a recipe that will, if applied, completely harmonize all that is discordant? Let your society confine itself to making anti-slavery men, and convincing them of the awful wickedness of slavery. Our society will instruct them in regard to their duty—especially *to vote.* Thus Messrs. Phillips and Cheever and their coadjutors may hereafter labor peacefully, harmoniously and effectively in the cause we all love.' No sooner had I taken my seat, than Stephen S. Foster arose, and said he did not know the man that had been speaking, but he had spoken his mind exactly, and that hereafter he should *vote* as well as *orate.*

"Slavery is now dead and fast on its way to its burial. Other terrible evils still remain, which, if not checked or abated, will ultimately well-nigh, if not quite, effect our ruin. I rejoice exceedingly that the country, especially the western part of it, is awakening to the disastrous tendencies as well as prevalence of secret societies, and that you are so near the forefront of the battle. My experience is greater than yours, and my desire still to labor for the extirpation of this alarming evil is fully equal to yours. My age, nearer ninety than eighty years, joined with bodily infirmities incident to age, forbid even the attempt to labor; I, however, comfort myself with the reflection that I spent some of the best years of my life in laboring in this cause, until a large majority of the Masonic lodges in the country had given up their charters. We all supposed the institution was either dying or dead. The stalwart blows of President Blanchard and others must now annihilate its resurrection life, that it be no longer a standing menace to liberty and religion."

A Solicitation.

TO WOMEN WHO ARE ABETTING THEIR FRIENDS DESTRUCTION IN THE LODGE

BY MRS. J S. TRASK.

Many of my friends who refuse to enter the Anti-masonic ranks, or to raise their voices against the lodge; because, as they aver, they have friends and relatives who are members, and for whom they cherish feelings of love and respect.

To such would I address myself:

Are you aware that the lodge teaches its subjects to speak and act the lie when in conversation with others concerning Masonry? Have you read the horrid oath which your friend has suffered to be imposed upon himself; an oath of which President John Q Adams says, "It is an oath of which a common cannibal would be ashamed?"

Do you realize how your bosom friend has been dragged through the initiatory ceremonies by a rope fastened around his neck, and in a state of semi-nudity? It is awful, but too true, that your lodge friend has allowed himself to be degraded and humiliated, and has surrendered his manhood by swearing to be a servile slave to a class of men of whose real character and design he knew nothing. It may almost break your heart, my sister, to know that one in whom you have trusted so much is united with so diabolical an institution; but the evidence is too convincing to need argument. Get the well authenticated books that are published; read, reflect, and judge for yourself.

You will then understand, and see Masonry and its teachings in the true light. You will no longer wonder at that blush upon the cheek of your friend, that restlessness and desire to change the conversation when bearing on this subject. You can then comprehend why your Masonic friend talks and acts strangely, telling you of Masonry's innocent and virtuous teachings, while his countenance tells you how awful is the struggle within—tells you, while he speaks of Masonic glories, how in his heart he prays Almighty God to speed the day when he can be free to tell you all the dark plottings of Masonic agents to decoy and entrap the unsophisticated; how they charm their victims into the fatal coils of the lodge; how deep had been his secret relentings; how he had wrestled with his conscience; how he secretly detected the haughty power before which he had to bow. Yet he dare not ask even his wife, whose vow was recorded in heaven to give him counsel!

He tells how he learned to do the bidding of the "Most Worshipful Master," and to express his faith in the order; how the mind, the body and the soul are subjected to the manipulation of those practiced in the art of Mason-making,

> "Till men are
> What they name not to themselves,
> And trust not to each other."

I feel that our lodge friends are like a noted Mormon bishop, who, while to all appearence a most zealous Mormon, thus accosted a Gentile friend: "For God's sake, can't you lay some plan by which I can get out of this God-forsaken place." He did get away, and from all accounts ninety of every hundred Masons are but awaiting the opportunity, which they see fast approaching through the labors of the National Christian Association to declare themselves free men.

Then do not hesitate, my sisters, let us save our friends.

> "Now's the day, and now's the hour,
> See the front of battle lower—
> See reproach, proud [Mason] power,
> Chains and slavery!"

—*Silver City, Idaho.*

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1. They are modeled after the major orders.

2. Their *authorized* worship is deistic like that of the major orders.

3. Members who are also members of the major orders control them.

4. They nourish the principle of secretism, which culminates in Freemasonry and Jesuitism.

5 They train for the major orders, and lead into them.

6. They have most of the features and faults of the major orders.

7. Often their real ends are not those avowed to be primary objects of their organizations; but the ends aimed at by their founders are the reverse of those held out as inducements to such as are to be duped.

8. Many of them partake largely of the nature of hoaxes; the Patrons of Husbandry, for instances.

9. They minister to a carnal and Satanic appetite for craft and concealment.

10. Their tendency is to dissipate piety in their votaries.

11. They have been weighed in the balances, and found wanting as reformatory agencies; and they even suppress much of the reformatory power of their members.

12. They generally seek to assume the credit of being chief agents in reforms which they really tend to vitiate or defeat.

13. Like Bedouins of the desert, their members are ever ready to pounce upon open methods of reform to confuse and control, and, if possible, to appropriate the fruits of the labor and influence of open workers, while these secretists hinder rather than promote, by their underhand and clannish methods.

14 Their members sometimes join in open methods, just enough to quiet the popular demand for such, and then seek to render such efforts futile, that secret methods may be exalted.

15. Time generally proves them failures, in every place; and they consequently involve all the inconvenience and expense of failure.—*Reform Leaflet.*

Since slavery is gone we may associate secretism with Mormonism as twin relics of barbarism, against which the government and the church should wage vigorous warfare.

Attorneys at the bar and judges of our courts see and know more of the evil influences of secret orders than many others. They see how "hand joins in hand" among the members of these secret orders to clear the guilty and wrong the innocent.

When the public is aroused, as we have reason to believe it soon will be, to the dangerous character of all secret oath-bound societies, and the fight for their overthrow becomes vigorous and general, we know that the best judges on the bench and the ablest lawyers at the bar will be arrayed against all these orders of the dark lantern.—*Evangelical Repository.*

—Dr. James Bryce, a member of the English Parliament, in one of his lectures recently delivered before the Lowell Institute, Boston, on "The Past and Present of the Greek and Turkish East," took occasion to say that American influence was strongly felt in the East, and that it was largly due to the labors of the American missionaries. He explained that the center of this influence was in the Robert College, at Constantinople, and that the missionaries working in sympathy with this college in a general education movement have accomplished more than can be told in renewing and uplifting the social and religious life of the people.

—The native Christians of Madura Mission of the American Board have dedicated a church edifice built with stones from the ruins of a heathen temple. Even the heathen aided to some extent in its erection.

Inaugural Address.

Delivered by L. N. Stratton, President of Wheaton Theological Seminary, in the College at Wheaton, Ill., Nov. 28, 1881, upon the occasion of the public opening of the School of Theology.

On the hill-slopes of Galilee and by the blue waves of Gennesereth, walked a rare and radiant One who came to seek and to save that which was lost. His advent was at a time when the Greek and Roman world, torn by strifes and blackened by war's sad conflagrations, needed most a Healer; and Jewish sages prophesied of a Restorer and Saviour. He came at a time when the broken nations and subjugated peoples of Europe, Asia and Africa had fallen under control of the Roman Empire and the reign of the Cæsars.

He came in a province which was not long lacking to be added to others to give the seven-hilled city control of the circuit of the Great Sea, and of every known country beyond. From the Euxine Sea in the north, to the rivers of Egypt in the south, and from the eastern shores of the Caspian and Euphrates in the east, to the Pillars of Hercules in the west, was but one country to be overcome by the new faith. Petty kingdoms, whose geographical limits one after another would have interposed obstacles to the progress of the Gospel, had melted away; and but one civil government must needs be confronted now instead of many. While the government was one, the languages were principally of the Jewish, Greek and Roman tongues, so that the world of letters and science was put under tribute to the new system of faith. As was the case upon a certain critical occasion when Paul stood on the stairs between the temple and the fortress, he first spoke to the commander of the garrison in Greek, and turning, he addressed his countrymen in Hebrew, while yet the letter he bore from Claudius Lysias, mentioned in Acts xxiii., and the address to Tertullus, Acts xxiv., were in Latin. Still the prevailing language was the polished Greek; a language which had been the admiration of sages, infidels and wise men for two thousand years. No man is considered educated in any school of high grade on earth to-day without reference to morals or ethics, unless he understands the Greek language. It was in that language, which even infidels and unbelievers admire, in which it pleased the Holy Ghost to inspire men to write the most of the account of Christ's mission on earth, and to record the work and letters of his apostles.

It was at such a marked and opportune period as this, when three civilizations, Hebrew, Greek and Roman, with combined influences met at Jerusalem, the city of God, that the son of Joseph and Mary came upon the world's wide stage.

About him he called a company of followers. One was a district tax gatherer, five were fishermen, and the rest were from the common walks of life, and all marked with good sound minds. Immediately following the call of the twelve, as recorded by Luke, that apostle adds: "After these things the Lord appointed other seventy also, and sent them two and two, before his face, into every city and place whither he himself would come." While with these "other seventy also," the twelve were not sent, yet upon them was enjoined a mission only surpassed by the great commission given in after years to the apostles themselves. To these seventy he said: "The harvest truly is great, but the laborers are few. Pray ye therefore the Lord of the harvest, that he would send forth more laborers into his harvest."

At once the scene flashes before our eyes. First, the call of the twelve to be constant students of his ministry; second, the call, conversion and mission of the "other seventy also," who represent that larger class of church workers, whom the Lord also calls; and third, the whitening harvest which stretches away across precincts and provinces, empires and hemispheres, bridging oceans, ages and centuries. Though nearly nineteen hundred years have past, and the earth hath rung with the sickles of harvesters ever since, drinking their sweat and blood, the bending grain still awaits the keen blades of the reapers, away to the remotest dwelling on the face of the earth.

The lesson given us from the past is, that the Great Teachsr chose an opportune *place*, the key of the East, the gateway of the West, and the strait through which the tide of the world's population ebbed and flowed. Further, that he chose the opportune occasion in the condition of nations, so that the geographical boundaries of contending nationalities could not form a barrier to the progress of Christianity, these having been all obliterated by one nation taking the world. God's eternal providence had placed Greek and Roman, Jew and Gentile, bond and free, under the control of one government, and the great spiritual problem was thus simplified. The improved commerce by sea, and the fine highways built by land to facilitate the movement of carriages, grain and armies, also aided the movements of the heralds of the Gospel, so that during the first thirty years after Christ, under the enduement of power received at Pentecost the whole known world heard of Christ and his Gospel.

While before us the whitening harvest spreads, we see that sending the seventy upon a short mission into it has its lessons. The special course of instruction given to those of whom the Master made "fishers of men," has other lessons. Still other lessons are in that close following of him of a large number of disciples from his early ministry and his bidding them, "Tarry ye in the city of Jerusalem until ye are endued with power from on high," of whom we find one hundred and twenty in the upper room at Pentecost. The Holy Ghost was poured out upon these previously converted disciples, and signs followed according to the promise of the Master. There was an explicit fulfilment of that "promise of the Father" which contemplated a special "enduement of power" upon them as well as to "them that are afar off, even to as many as the Lord or God shall call," showing that it applies as well to us as to them. The harvest, and Spirit's enduement; the present need of Gospel work, and the special fitness bequeathed still to laborers in this harvest, are the impelling motives to this new educational enterprise which after more than ten years of care and prayer ripens now into the present inauguration.

If the place, the time and the occasion were opportune with Christ our great examplar, should we not study the same features of need to warrant our success? Our place is beneath the shadow of an immense gateway where the population of the hemisphere surges along. It is upon the dividing line between the East and West. It is near a commercial center where the eyes of multitudes are fixed upon the swinging of the gate through which passes the products of the East and the commerce of the West, and where Pacific ingots of gold are repaid with Atlantic bars of iron. Where fields respond to factories, and factories answer back to fields again. Our railroads and steamships and printing presses and mailing system, and telegraphs, are aids to the Gospel of Christ. Within a circuit of twenty-five miles from where we are assembled, are almost a million of people, four colleges and universities, six theological schools and over four hundred churches. As the mills of most New England villages are of a kind, whether of cotton or leather, or brass or steel, and as the stores of a kind in a large city drift in together, so the wisdom of the children of this world, which is sometimes superior to that of the children of light, may not be out of place in us. Being located so near theological schools will give us some of their advantages, and if we supply some things which they do not, their attendants will know where to find us, while in turn we may send some to them.

Again, we are located at Wheaton College, which was founded by faithful men of God and reformers, upon a basis which testified against popular evils, and has been maintained upon that plan and principle ever since. Though the Theological Seminary here established is controlled and paid by the Wesleyan Educational Society of Syracuse, N. Y., it is under especial obligations to the Trustees and Faculty of Wheaton College for rooms within its walls, and free tuition in all branches taught in the College to students who are under special training in theological pursuits, thus supplementing our own plan which makes all our theological training free.

Our theological rooms need not to be spoken of; they speak for themselves. As Webster in reply to Hayne said of Massachusetts, "There she is; look at her!" so attention might be called to our present apartments. Other seminaries have ample accommodations; few have as tasteful and comfortable. Let no unhallowed feet, no jostling crowd walk there. To us it shall be a "Jerusalem Chamber," a place consecrated by knees of penitence and devotion, purified by the breath of prayer, and sanctified by blessed baptisms of the Holy Ghost, and to be filled with hallowed memories and precious associations.

Days and nights of care and toil by the young men who are in its first class, and efforts which always endear that which is valuable and precious to us, have already attached those rooms by an affectionate regard to the faithful hearts and willing hands which have been so active, deft and skillful in their construction. It is a wise man who can build well. Solomon was the wisest of the earth and built the finest temple. Christ was spiritually called "the wise master-builder," and so wisdom attaches to those who build properly and well. Many a Christian community and pastoral charge has suffered for the lack of a knowledge of building. These young men have had a lesson not found in the books save only in the great book of experience. And the churches that early get their eyes upon them, and choose from their number to be their pastors will also be wise.

We turn now from the place to the time. It might be enough to say that this was not our time but God's. He has seemed to lay the plan and execute the provisionary arrangements of this Theological and Faith Training school. It has come at a time when men's hearts are failing them for fear; at a time when the opportunities for the transmission of the messages of the Gospel far surpass the Appian ways pressed by the Apostles' feet, or the Alexandrian corn-ship upon which Paul took his journey to Rome. The pen of the stenographer, the electrical wire, the printer's type, the transmission of mails through a labyrinthine net-work of post-routes to speedy and certain destinations, make it the privilege of some to preach to tens of thousands every week. Meanwhile, other and more limited opportunities make still the hearts of hundreds glad as a garden with showers, and the waste places of the wilderness burst into beauty and bloom at the approach of their footsteps.

Nor is this all. There are high places where wickedness is wrought and low places where the light of the Gospel has never fallen. There are hearts that are dark, and dreary, and lone; there are nameless crimes familiar to private circles which

must be proclaimed against and obliterated, and there are systems of legalized fraud, and treachery, and intemperance, and secretism that are winked at by the church, and indulged by the priesthood. A clear, bold, strong and unflinching stand against these evils must be taken. Any compromise with sin is a weakness. A man should be a gentleman, but he must stand like the beetling rocks of the shore against the foam and rage of the sea of life which buffet him. He must be a man who will not preach "milk and water" sermons, with even the "milk" left out, We expect to send forth men who cannot be bought out, nor ruled out, nor snuffed out, but will let their lights shine from the candlestick and hill top, that a wandering world may see the beacon and turn to God. They who bear the vessels of the Lord should be pure. They must not be contaminated by bowing down to false altars, and paying tribute to Diana of the Ephesians, or any other deity, but alone to our Triune God, the Lord of heaven and earth.

They who swing censers to other gods, or pray to "the Grand Architect of the Universe" and make it a principle to omit the name of Christ while they affect to serve him, are like those Jews of old, who worshiped the host of heaven, and made their children pass through the fires of Moloch. These, God told ancient Israel that they must destroy, lest they should be goads to their eyes and thorns in their flesh. "There is none other name given under heaven and among men whereby we must be saved than Jesus Christ only." And no doctrine is sound that does not so teach. Every other system must perish. Its founder hath said, "Every plant that my father hath not planted shall be rooted up." Men may seek, as they always have sought to pass up to heaven by some other way. But Jesus says, "I am the way, the truth and the life." "No man cometh unto the Father but by me." "He that climbeth up any other way, the same is a thief and a robber." "He that will deny me before men, him will I deny before my Father and the holy angels." "To him every knee shall bow and tongue confess that Jesus Christ is Lord to the glory of the Father." Paul, in speaking of preaching this great theme says; "If any man preach any other Gospel unto you than that we have preached, let him be accursed." Idolatry, witchcraft, infidelity, and all false systems expunge and exclude all mention of the name of the Redeemer. Their advocates never will be able to thrill and magnetise audiences by their false doctrines, for unbelief has never been able to sway the people and produce profound effects by their negations and denials. The sound, pure doctrines of the Holy Scriptures, which cut like a keen sword in the battle against sin, have justice and mercy conjoined "and, hope for the penitent since Jesus hath died."

This is the doctrine that sways great audiences, and for weeks and years gathers the people to hear again and again of this matter. Men cannot by their inventions paint the rainbow nor add brilliancy to the sun. We must be contented to let God know some things that we do not, and do some things without any drafts upon our wisdom. Ah, it is best to "hold fast to the form of sound words." If there be a heaven and hell taught in God's word, as most certainly there are, and men are in danger of missing the one and entering the other, let us not fear to say so. Men had better know the facts now than when too late. If a certain awful doom awaits the unredeemed, then the death of Christ to rescue man seems worth something. Otherwise his death was like throwing ropes and life preservers to a man standing on dry ground. As Richard Baxter said: "Do you think they will be hearty and diligent to save men from hell who are not heartily persuaded that there is a hell? Or to bring men to heaven, who do not really believe that there is such a place? Surely he who dare damn himself, dare let others alone in the way of damnation." "To his faithful servants he hath promised that he will be with them, that he will put his spirit upon them, and his word into their mouth, and that Satan shall fall before them as lightning from heaven."

Not the disciples only, but the whole company of them that believed, received on the day of Pentecost the gift of the Holy Ghost, and did many signs and wonders in the name of the Lord Jesus. Marked and many examples of miraculous power attended upon their preaching, and that of the fathers of the church during the first century. Indeed, the displays of the power of the Holy Ghost were not withheld until the church began to degenerate in faith and decline into meaningless forms.

The ministry and the church today need to get back to the primitive spirit and power of the Gospel. There are multitudes of notable examples in modern times of the victories of faith. Men and women not only being cleansed from all sin, but having superadded the gift of the heavenly annointing for their work, which made them eminently efficient in the great mission of the world's evangelization. Such men as Whitfield, and Wesley, and Carvosso, and Finney, and Earle, and Moody: and such women as Lady Jane Grey, and Hester Ann Rogers, and Phoebe Palmer, who have tarried in the mount of consecration, and the upper chamber of communion until they have been spiritually changed into the image of the Heavenly, go thenceforth into the world with a new life and spirit. Signs and marked demonstrations of spiritual power follow, and multitudes are converted unto God. There is an awakening argument in the very mention of the name of such men. The unconverted at the announcement of the coming of such an one, feel smitten under a conviction for sin, that would follow the announcement of the coming of the angel Gabriel.

Such men and such women we want to send forth from Wheaton Theological Seminary. We hope and expect them to be freed from the contaminations of sin. And "being then made free from sin, they will have their fruit unto holiness, and in the end everlasting life." Here will they sharpen their Jerusalem blades. Here will they adjust their simple harness for the battle. Here will catch new inspirations of the pure and mighty Gospel of our Lord Jesus Christ. Here will the quick and powerful word of the Lord come upon them, until

> "The swords that seem fit
> For archangels to wield,
> Will grow light in their terrible hands."

My dear friends, if I have any idea of what is meant by Wheaton Theological Seminary, it is not to simply teach its attendants how to stand in the pulpit, how to hold their hands, how to speak and make gestures on the Sabbath, and how to collect their salaries on week days; but it will be to hit upon the most easy plan for the speedy evangelization of the neighborhoods and nations of the world. It will be to look at the lives and characters of those men and women who followed Jesus everywhere, until our lives and habits shall be like their own. I say women as well as men, because we now have and expect hereafter to be gratified with other female attendants. There were women, as well as men like Luke, who followed Jesus from the beginning, were eminently efficient in Gospel work, and yet were not apostles. These women were the most favored and fortunate and fervent of them all. They stood heroically by the cross when all the rest had fled, and were the first at the sepulchre with the spices and balm for the dear, dead body, and the first to be greeted by the risen Lord. They shared both in the tarrying of the upper room, and the blessings of Pentecost; and the "handmaidens prophesied," and "went everywhere preaching the word," as recorded in Acts 8:1-4. So upon them fell alike the labors, privations, responsibilities and benedictions shared by the other founders and supporters of the apostolic churches.

Do any object to a sanctified education? Let them know that it were as well to consecrate to God a good, clear, sound mind, as a fortune or a good name. It is not necessary that a man be impecunious and poverty-stricken in order to be a good Christian. It is not needful that a man make himself disagreeable to good taste and decent manners, so as to convince the world of the winning and ennobling effects of the religion of our Lord Jesus Christ. Nor is it necessary that a teacher of God's laws of grace should blind his eyes to all the other laws of God. For the laws of mind, and the laws of matter emanated from that same God, who made the laws of grace. And since the laws of matter and of mind illustrate the laws of grace, and by the Gospel worker may be used as leverage to lift some "up through nature to nature's God," and to elements which are spiritual and divine, who can justly object to the uses of knowledge thus sanctified and set apart to the holy uses of bringing men to God. Not that unaided and alone it can produce such a result. It cannot. But as every road out of London runs into it, so every thing in nature points to a great, an all-wise, and an all-merciful God. Over some of these roads the steps of the unsaved may be led till they come upon the shining path of the King's highway. It were no misfortune if he who would lead the wanderer shall know for himself the directest road to the path of safety. But if we should thus study nature and science, much more should we study the character of that King's highway, as taught in a sound, systematic theology; and we should learn the history and characters of those whom infidelity misrepresents, who have journied in that way, as is taught us in our histories of the Christian church. We should learn of the evidences which prove that this way is divine, which we find in studies of that class. We should learn how to fill our mouths with arguments, and how to adopt methods which will win and save. These are taught us in Homiletics, Pastoral Theology, and Logic and Rhetoric applied. And most of all we should learn the Bible and the methods of its application to human life and human destiny. How harmonious its parts; how clear its delineations, and how beautiful its illustrations! Men may stigmatize is doctrines, may carricature those who believe in it, and may mock those who study it in a course of systematic theology as being the members of a Bible class. But the day will declare it, and the light of burning worlds will reveal its value, and the judgment bar of God will prove that the study and use of the Holy Bible, our chart on earth and hope of heaven, has been the glory of our lives.

Among the leaders of the church and true reforms in all ages, there have been men of trained intellects. There were Moses, the leader and lawgiver; David, the poet-king and musician of all ages; Solomon, the wisest man of all time; and Paul, the greatest missionary and most voluminous writer of Apostolic times. These were men of unusual culture for the periods in which they lived, but their qualifications and abilities for leadership were all consecrated to God. God gives his sanction to a fitness for his work. The history of the Reformation

shows that its leaders were men of advanced learning, and connected in surprising numbers with institutions of learning. You may begin with John Wicliffe, born in the year 1324, who held a position at the head of Oxford College; John Huss, much the same in the University of Prague; Jerome of Prague organized for Ladislaws II. of Poland, the University of Cracow; Girolamo Savonarola was president of the College of San Marco in Florence, Italy; Erasmus was professor of Divinity in Queen's College, Cambridge; Martin Luther held the theological chair of the University of Wittenberg; Philip Melancthon, studied at Heidelberg and Tubingin, became the Greek professor of Wittenberg, and he took up the cause of reform where Luther laid it down. John Knox was a professor in the University of St. Andrews, Scotland; John Calvin in the University of Geneva, Switzerland, and John Craig held a like position in the University of Balogne, Italy, long the most celebrated school in Europe; Theodore Beza was professor of Greek in the University of Lausanne, France. These men all lived beyond three hundred years ago, but still were true to the Gospel of our Lord Jesus Christ, as they understood it. They broke away from the bonds of formalism, and a corrupted church, and as God's free men proclaimed the everlasting truth of God. All of them became acquainted with the odor and gloom of dungeons, and some of them the light and pain of the fires of burning stakes.

Later there was Isaac Watts of the University of Aberdeen, Scotland; Joseph Butler of Oriel College, Oxford; John Wesley, lecturer on the Greek language in Lincoln College; Charles Wesley, professor in the same institution; George Whitefield, servitor in Oxford College; Jonathan Edwards at the head of Yale College; John William Fletcher, president of the Countess of Huntington's College; who led in reformations and shook the world. These facts go far toward proving that God uses sanctified institutions of learning, and a sanctified education in the work of bringing glory to his name and saving the ungathered masses from ruin. Such is the present condition of human life that there has not probably been a time since the Apostles left their theological course in the school of Christ, when there was greater need of a thorough, pure, sanctified education than now.

The water in the channel of the Nile may answer all the purposes of navigation and boatmen may insist that for threading the course of its ashy current there is enough; but let the river double and quadruple its volume, let its banks be overspread, the broad lagoons filled, and its reedy shores fed by the silica and leaf mould of the far away mountains of Abyssinia, and the everglades of Nubia, and there shall be fertility and harvests in abundance, and corn in Egypt. So let the old bounds of ignorance be broken over and the life and power of the floods of knowledge spread, till, sanctified by the love of the Father, the whole earth shall be made fruitful and filled with the glory of God, as the waters fill the caverns of the sea.

From the South.

Elder Browne in the Way of the Grand Master of Ky.

Germantown, Ky., Dec. 27, '81.

Editor Cynosure:—On the evenings of Dec. 22d and 23d Elder J. F. Browne lectured to an attentive audience in the M. E. church in Germantown, on secret societies, Masonry in particular. The special call for the lecture at this time, was the intended formation of a Masonic lodge.

The subject was treated largely from a religious standpoint; his arguments were pointed and convincing and we think will be productive of much good. We know of several persons, who were booked for the lodge, that have withdrawn their names, and it is thought that the idea of forming a lodge will be abandoned. Bro. Browne has set a ball rolling in Germantown that cannot easily be stopped, for Masonry is now the all-absorbing theme of the people.

Respectfully,
John F. Gregg.

Christmas in the South—Atlanta.

Atlanta, Ga., Dec. 30, 1881.

Dear Bro. K—Our meeting at the Baptist church at Marion on the 23d was not large but interesting, especially because President Patterson of the Lincoln State Normal University made a public renunciation of Masonry. He said he did not consider his covenant binding because it was fraudulently obtained. He had been told that the secrets of Masonry could be learned only in the lodge. He found that they had all been published, and that I, who had never been a Mason, knew far more of Masonry than he did. He said he was opposed to all secret societies.

I returned to Selma on the 24th and on the 25th walked four and a half miles in the country and spoke in a new and neat Baptist church. The 26th was observed as Christmas, the stores being generally closed. There was a great deal of drunkenness, but not so much among the colored as usual. At 3:30 I took an excursion train for this city. In all the towns there was a great display of fireworks, and one of the large cars of the train was full of drunken men. I spent a night of great discomfort. We reached Atlanta at 5:45 A. M. of the 27th. The splendid electric light in the depot had scarcely begun to pale before the opening day.

I visited the Atlanta University and was kindly received, but as the President was away went back to the hotel and went to the great Cotton Exposition. It has been eminently successful, and will do a great and lasting good. The men who planned it builded more wisely than they knew. From a simple exposition of cotton fabrics it has come to include everything American in art, agriculture, manufactures and machinery. The display of minerals is very large, including gold, copper, zinc, iron, coal, gypsum and the peculiar phosphates of this State, which are becoming a source of great wealth, as they greatly increase the fertility of the worn-out soils. Africa was represented by Prof. Morris, who is the agent of the Liberian government, but gave a much better showing of the wants than the productions of the dark land. Beautiful silk handkerchiefs, with a fine picture of the main exposition building and "A Merry Christmas," all in raised work, were woven in a few minutes on the power looms. White cotton, picked in the morning was made into suits of colored clothes before night and worn by the governors of States.

I have visited as far as practicable the ministers of the city, and have found them, as elsewhere, disinclined to consider the question of the secret orders. They are ignorant, timid and conservative on this question, but not generally members of the orders. A newly imported Chicago minister was full of prejudice against our movement. A pastor of a white Baptist church who had been brought up in this State was glad to be informed and desired further knowledge. The faculty of Atlanta University have showed me great kindness. They are doing a great work for the South, and think that they have not much time to devote to this reform. Nevertheless, they are in sympathy with us. One of them, who is or has been a Mason, tells me he is opposed to all secret organizations. To-day I visited the Baptist Theological and Normal School and addressed the students, illustrating the Entered Apprentice degree. President Roberts said he assisted in working the Masonic degrees in Yale College forty years and was glad to have it shown up. Rev. J. E. Roy, D.D., field superintendent of the American Missionary Association, was present and made a brief, but telling speech in favor of our reform. The other professors heartily approved of what I said. To night I am invited to address the students of this University at 7 o'clock after which I propose to return to Selma.

Yours in the faith,
H. H. Hinman.

From Bro. Tapley.

Columbus, Miss., Dec. 30, 1881.

Dear Bro. K.—I have recently distributed a considerable number of racts and find much encouragement. People are becoming more and more interested to know something of the secret despotism in our midst. They leave their employments and come out of their way to get tracts. I met on my work with a Mason who acknowledged that Freemasonry does protect its members in crime and even in murder. He was talking before a crowd who gathered eagerly round to hear, and his statements seemed to have a good effect. He said that Freemasonry made all the other secret orders and even the Ku-Klux Klan.

I preached at Simon's chapel not long since and the Lord was present with us. I distributed a package of Sabbath-school papers sent by some friends, and they were received with great delight. The illustrated religious papers sent to have been a source of great pleasure to many and I hope that in the day of accounts it will be found that the prayers of those whose gift they were have been answered in rich blessings.

To my beloved fellow laborers I wish a "Happy New Year," and my best wish for each one of you is that the Lord may give you a sufficiency of strength and means and grace to labor abundantly for him in the coming year. E Tapley.

Convention in Alabama.

To the friends of true Christianity and good government in Alabama:

It is obvious to those who have given the subject careful investigation that the secret orders, especially Freemasonry and Oddfellowship, are highly injurious to the churches of Christ, and unfavorable to that civil equality that belongs to all American citizens. It is, therefore, the duty of all Christians to oppose them. After consultation it has been determined to call a State convention to meet at the Reformed Presbyterian church in the city Selma, Ala., on the 18th and 19th of January, 1882, to commence at 7 o'clock P. M., of the 18th, to organize a State Christian Association opposed to secret societies for Alabama, and consider what can be done for the removal of secret societies from our midst. All Christians who concur in the objects of the convention, and all who are willing to listen to a candid discussion of the subject, are invited to attend. Entertainment will be furnished free to them from abroad. Persons expecting to attend are desired to write to Rev. G. M. Elliott, Selma, Ala.

H. H. Hinman,
Agent of N. C. A. for the South.
G. M. Elliott,
Pastor of Ref. Presb. Church, Selma, Ala.
Alex. Butler,
Pastor of St. Louis St. Bap. Church, Mobile, Ala., and many others.

Forty-three more Libraries of 16 volumes each which retail singly for over $14, with the *Cynosure* for a year may be secured by those ordering them first at $6 each, sent by express, charges not paid. Fifty-seven of the 100 libraries on which half the cost has been donated had been ordered up to Saturday January 7th.

Since our last issue the Chicago Public Library, the Chicago Christian Association and a public school library in Kansas have each secured one of the $12 Anti-masonic Libraries.

Correspondence.

The United Brethren in Christ.

DAYTON, O.

DEAR CYNOSURE:—You have been a true friend to our movement against the lodge power in the United Brethren Church. You have heralded our work and bespoken for us a large number of subscribers on your own list. We find that *Cynosure* readers are commonly subscribing for the *United Brethren in Christ* and donating to the fund. There is no danger that they will be able to do without either paper. We have a special field, and cannot by any means do the work of the *Cynosure*. We hope to contribute to enlarge the field for you. How pleasant it is to know that you are not narrow, but generous and truly friendly. We owe you much favor.

Well, we are in the field and the outlook is good. Friends are arising all over the church. We have the support of our very best and most influential men. They see the providence that has opened the way for us. Our field is large, and our work of the highest importance. Are we not standing on holy ground? How necessary that we be humble. If this Jericho of lodge power is to be laid low, it will be done by the power of God. We desire to be used as the Great Captain of the Lord's army may use us. We trust that all of your readers will pray for the blessing of God upon our work.

There is much for us to do that is not at all pleasant. There are abuses which attend the invasion of our church by the lodge. These things must be held up before the church, and many persons will hesitate to believe that such abuses do exist. Others will think that even the naming of these things is too severe. Garrison never abused any one. Yet his simple use of the right name of sins and crimes was considered as great injustice to the patrons of evil. No persons are so slow to forgive as those whose evil deeds are correctly named. The mere *naming* is enough to provoke their enmity.

But the honor and purity of the United Brethren church must be maintained and defended. We are not so easily imposed upon as to be wheedled into a false peace by men who blustered and raged until they supposed they had gained a substantial victory, and then came to us with crooning and lullabys to put us to sleep on a great and leading question. We have a cause, and this we are bound to sustain by all means in our power. We are now counted as troublers of Israel by the Ahabs who have imported false worship and lodge methods. If they have a better cause than we have we want them to do their best to sustain it. We intend to call upon our brethren everywhere to help us with their prayers and their money. There is an abundance of money in the hands of loyal United Brethren, and they are now called upon to put it to good use in the movement against the lodge power. We are finding many brethren and sisters who mean business, while others are content to complain and censure without doing. We expect to see many face to face, and give them an opportunity to help us. But all friends already know where we may be reached by letter. Pray for us, brethren, every where.

W. O. TOBEY.

"*Texts for Christmas.*"

JUDA, Wis.

DEAR CYNOSURE:—Under the above heading, date of Dec. 2nd, 1881, in your columns, are some excellent thoughts in connection with those admirable words of Jesus there quoted. Permit me to call attention to the following: "In Christ's permanent commission to his Apostles in Mat. 28:20, 'Teaching them to observe all things whatsoever I have commanded you.' According to this, all worshiping, honoring, or other services invented by the brain of man, in the religion of God, without his own express commandment is idolatry. — *John Knox.*"

At first thought, this appears strong language. But we must reflect that man is a fallen being; that he had forfeited all claims to the favor of God by sin, and is wholly unable to extricate himself from this forlorn condition; that now infinite love, divine compassion interposed in man's behalf; a Saviour is provided, "God sent no this son into the world to condemn the world, but that the world through him might be saved" (Jno. 10:17) Jesus being possessed of "All the treasures of wisdom, and knowledge;" having conquered death, brought life and immortality to light by his resurrection, commissioned his Apostles (as above quoted) to "Teach all nations," "Teaching them to observe all things whatsoever I have commanded you." The language of John Knox, viewed in the light of these Scriptures is perhaps not too strong. At all events, I most sincerely move the adoption of the "All things whatsoever," which the Apostles taught men to observe. Dear readers of the *Cynosure*, all you that love Jesus, who desire to honor your adorable Lord and Master,—who of you, readers of this good paper, will second the motion? This measure adopted makes Apostolic teaching, the measure of Christian practice.

1. Christians guided by Apostolic teaching observe and practice only what the Apostles taught, and by so doing we rid ourselves of all errors taught by puninspired men; and yet retain all the inspired teaching of Christ to the world.

2. Christians who observe the same things will soon be of the "same mind, and of the same judgment," as it is commanded they should be, and hence will be one people, according to the prayer of Jesus—"That they all may be one, as thou, Father, art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me." (Jno. 17:21.)

3. Christian unity, as Jesus and his Father are united, will convince the the world that God sent his Son into the world to save it, which will cause the conversion of all who firmly believe on Jesus.

4. The conversion of the world to Jesus will inevitably obliterate the only plausible plea for secret societies, by the benevolence of Christianity. It is claimed by Masonic lectures that "Masonry is a benevolent institution, that every Mason is bound to assist his "brother Mason when needy," etc.; and, when hard pressed, will generally admit that if "Christian principles were practically carried out, there would be no need of those secret societies." Christianity, as taught in the Scriptures, gives "Glory to God in the highest, and on earth peace good will to men," and promises all the faithful in Christ Jesus, "An inheritance incorruptible and undefiled and that fadeth not away, reserved in Heaven for you, who are kept by the power of God, through faith, unto salvation, ready to be revealed in the last time." Amen.

GEO. ELEY.

Our Mail.

Mrs. Isaac Strong, South Butler, N. Y., writes a letter that we would be glad to publish in full. It states how by quiet prayerful efforts of her husband and herself, a clergyman (a temperance lecturer), his daughter, and another lady have become working anti-secretists. She writes:

"About a year ago a minister, then living in Western, N. Y., stopped at my home, while attending a convention in South Butler: while conversing on the many occurences of the meeting, he said he had that day tried the best he could to defend the Anti-masonic cause. I replied, that in order to be successful he should be well posted in regard to the evils of Masonry. He admitted that he was not posted on the subject, as he knew but little except what he had learned conversing with my husband on another occasion. But said that he would gladly inform himself if be could. As he had not means to buy books or take the paper, I gave him what books and tracts I had, viz: Master's Carpet by E. Ronayne; The Broken Seal, by S. Green; Minutes of the Syracuse Convention; the Political Tract, and others. I also sent him the Cynosure for one year and the book entitled Freemasonry Illustrated. I received a letter from him last winter saying that he was becoming well acquainted with the secrets of Masonry; he wrote: 'I have no papers left. A host of people were surprised that so much is being done against the usurpations of the system. I let all the books, which you gave me, go except Freemasonry Illustrated, which I cannot well spare. There are many waiting and wanting information in all directions. Thus, you see, by the help of the Lord I am trying to 'Hold the Fort!' As soon as possible I shall do more than I am now doing in support of some of the various objects of the N. C. A.'"

Jas. Cruthers, Bay City, Mich.:

"This is a hard place for anti-secret workers, but I think that the cause is progressing."

J. B. Stowell, Eugene City, Oregon:

"I would live on half rations rather than do without the Cynosure; the best paper published in America, or any where else for that matter."

J. W. Blakney, Yankton, Dakota:

"Seven store buildings lost by fire from a saloon. Yankton has a population of about 3500, nineteen saloons and two wholesale liquor houses, and they have all the business they can attend to. Nine churches all conformed to the world asleep in sin. Secret societies hold power in church and State."

Wm. D. Johnson, Curllsville, Clarion Co., Michigan:

"I have visited many relatives in Michigan, Ohio and Pennsylvania, and to my great satisfaction have found all opposed to Masonry, but they are poorly posted. * * * I have not found one who ever heard of the Cynosure."

E. E——. writes from Minden, La.:

"I am yet fighting this evil device of Satan, solitary and alone; but am watching always unto prayer the help that is coming nigher and nigher, and were I not so old, would yet hope to see the day that will surely come when the workers of iniquity in this place will be brought low as were their brethren after the Morgan murder. Haste brethren! and send good soldiers to these parts for they will have to face hatred and ostracism, and persecution of no ordinary intensity."

Dr. A. Benham, Melmore, Seneca Co., Ohio:

"There is a chance for a good work in Mexico and Sycamore. It only wants a lecturer and the three degrees worked. God has blessed the lectures which were delivered last spring in Melmore and saved a number of young men from the lodge. Push the crusade and God will bless the means. Pray for the spread of truth."

Bro. A. Holt, Carthage, N. Y., notes with regret the death of Bro. Wm. L. Chambers of that place, who was a staunch friend of the Cynosure and reform.

B. Tunnicliff, Schuyler Lake, Otsego Co., N. Y., writes of a Masonic minister who was appointed to deliver an address at a conference. Desiring to outshine the other speakers as a "popular" man, he notified a Masonic brother of his wish for a crowded house, who in turn notified two or three other Masons and through them drummed up the requisite audience for the evening. Masonry claims to give ministers more "influence;" but if there was a Mason in the entire audience who knew of this trick, and did not despise the professed messenger of Christ who was its author, his sense of shame must be sadly deficient. It is partly by such dishonorable exhibitions Masonry makes infidels out of men who might otherwise become Christians."

Anti-Masonic Libraries.

REMARKS FROM LETTERS.

Chester Coleman, Sabetha, Kan.: "We met last evening and organized a club of five members."

Davis H. Seamans, Factoryville, Pa.: "I will try to get the people to read the paper and books."

Z Graves, Rehoboth, Rhode Island: "There are three of us as yet. I am in hopes to have a Royal Arch Mason with us soon. He has been reading Anti-masonic books and does not try to defend Masonry, but speaks against it."

H. D. Whitcomb, Bloomington, Ill.: "Ignorance is the great fault

of the present. We need but general information of the nature of these dark orders to condemn them to everlasting infamy."

Francis M. Allen, Knoxville, Tenn.: "I expect to make it a sort of circulating library. I am personally acquainted with a great many people in this section; my native place being twenty-five miles south of Knoxville, and it is my intention to do all I can for the cause in spreading the literature of the Association."

Mr. Allen would be willing to pay $10 with a hundred others in a combined effort to send out judiciously sample copies of the paper (50,000 or 75,000) four or five times a year. Would it not be better to put the ten or more dollars into the *Cynosure* Extension Fund?

Obituary.

MRS ISAAC PRESTON.

EDITOR CYNOSURE:—It has become my sad duty to inform you, and the readers of the *Cynosure* of the death of Mrs. Isaac Preston.

A life that reached back through all the presidencies of the United States into the first term of President Washington's administration, has just closed. On Friday morning Dec. 23, ult., after less than a week's sickness, Mrs. Isaac Preston fell asleep.

"Asleep in Jesus! blessed sleep!
From which none ever wake to weep."

The event of her death deserves more than a passing notice, both because of the unusual length of her life, and because few have the grace, courage and patience to achieve such a life.

Mrs. Preston was born in the State of New York in the year 1792. Her father's name was Walker, whose home at that time was Warsaw, N. Y. The nation's mourning at the death of Washington, Dec. 14, 1799, was one of the distinct memories of her childhood. She became a Christian while yet in her early teens. In 1815, Oct. 4, she was married to Mr. Isaac Preston who still survives the deceased. Together they journeyed for *over sixty-six years*. Sixteen years ago they celebrated their Golden Wedding; six years ago their sixtieth anniversary, and the 4th of last October, was the sixty-sixth anniversary. The first part of their married life was passed in New York. In the year 1837, the family removed to Blackstone's Grove, (now Hadley, Will county), Ill. After a few years they removed to St. Charles, Ill.; but the long afternoon of life, reaching far into the evening shadows, has passed happily and very usefully at Lockport, Ill.

On Friday, Dec. 16th, when taken suddenly and violently sick she realized that the end was near and said to her husband, "Pa, we are called." The last she spoke was to repeat the entire 46th Psalm, "God is our refuge and strength." Just before day-break Friday morning, Dec. 23, the messenger took this child of God home. The funeral services were on Saturday following.

The whole of her character is included in this:

Mrs. Isaac Preston was a thorough-going Christian. The church of God was always her home, and when the infirmities of age would have kept many from the sanctuary still she was found in her accustomed place.

Here is one illustration of her Christian character. One morning six years ago her husband was brought into the house, he had met with a terrible accident, no one thought he could live; after the first excitement had subsided a little, loving attendants persuaded Mrs. Preston to take the yet untasted breakfast, that done she said, "We must not omit our worship." Taking the Bible she turned to her favorite Psalm and read, "God is our refuge and strength, a very present help in trouble." At times emotion would check the utterance, but soon she would repeat, despite the falling tears, the precious words even to the last, "The Lord of hosts is with us: the God of Jacob is our refuge." Then she prayed for her dear one, but the prayer was, "Not my will, but thine be done." Such a woman could have no other than a precious Christian influence wherever she was known.

Throughout her long life "Grandma" Preston, as she was lovingly called, was keenly alive to the great questions of reform. She early embraced the cause of temperance with all the consistency of fixed principles. In this Mr. and Mrs. Preston were thoroughly in earnest. They have been life-long friends of the slave and freedmen. During the time of "slave-hunting" they drove through St. Charles in the day-time with two runaway slaves sitting behind them in the wagon. And since the days of freedom they have remembered the freedmen both by prayer, effort and liberal giving. Both husband and wife have also borne a long testimony against secret oath-bound societies, and not a little have they helped in this reform, as readers of the *Cynosure* well know. Mr. Preston summoned witnesses to the trial of the murderers of Captain Wm. Morgan. They have opposed Masonry and all its kin from that day till now. In her death this reform has lost an ardent, devoted friend.

At her death we all mourn. Mr. Preston has been separated from his "Precious wife"; keenly will he feel the loss; our prayers rise for him that God will sustain him and our sympathy is warmly extended to him. Of quite a family of children only two survive their dear mother, whose loss they deeply feel. There is a large circle of relatives and friends who mourn the departure of this mother in Israel. The church of whom she was one of the most devoted and honored members shares in the sorrow also. But through our tears the bow of promise is seen and we begin to say in our hearts, "To depart and be with Christ is far better." J. E. STORM.

Pastor Cong'l Ch., Brimfield, Ill.

ABRAHAM ZOOK was born in Pennsylvania, Oct. 18, 1810; was converted in 1832 and joined the United Brethren church, and lived a consistent Christian in that church nearly fifty years. He was a true friend of the *Cynosure* and advocated its principles while he lived, and voted those principles at the last general election. He died Nov. 22, 1881. He left a wife to mourn his loss. JOHN PROTHERO.

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To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 12, 1882.

A Saxon Story with a Modern Moral.

It is related, that in the first century, during the time of the Saxon Heptarchy, that Christianity penetrated the court of Edwin of Northumbria, and the Roman bishop Paulinus persuaded the King and many of his courtiers to give up their heathen gods. A great assembly was held and all were in favor of the change in religion; but when Paulinus proposed, as a token of renunciation of the false gods, that their idols should be cast down, all hesitated but one. The high priest who long ministered before the altars of these false deities called for a horse and javelin in place of the mare and white rod pertaining to his office, galloping at speed toward the temple he thurst with full force at the image with his weapon. The astonished multitude, whose lingering superstition caused them to wait with trembling for some token of wrath from the deity so long worshiped, were convinced, since neither heaven or earth answered, and the king and his people accepted the new faith without reserve.

The old priest was a representative man. He alone of the agitated and wavering multitudes knew the deception practiced by the leaders of a superstitious system, and how hollow are the rites of idol worship. The high priests of every system of devil's religion since the world began have been like him. Deceiving others their power and wealth is secure. Of no system is it more true than of the leaders of the Masonic lodge of today. In the midst of light and knowledge unknown to any former age they persist in befooling mankind with heathenish and degrading mummery, of which they themselves well know the baseless nature. Hypocrisy is a gentle word for their character, and falsehood for their conduct; and as certain as Jehovah is a God of truth will their punishment be with "many stripes."

N. C. A. Board Meeting.

The meeting of the National Christian Association Directors on Friday last was the best attended so far of the year. Mr. Carpenter, though in so feeble health as to barely warrant his attendance, presided. Bro. M. R. Britten came in from Wisconsin though also suffering from ill health. Pres. Blanchard had been for a week confined to his house and was unable to attend. Other members present were C. R. Hagerty, E. A. Cook, D. P. Baker, A. D. Freeman, Samuel Plumb, John Gardner and H. L. Kellogg. Other friends attending were John Tanner, jr., of Boston, J. P. Stoddard and Mr. Case of this city. The meeting was opened with prayer by Bro. Tanner.

Among the minor items of business were instructions to the treasurer to pay an additional deficit of $5 reported from the National Convention, and a bill of $10 for 1000 copies of the *Cynosure* extra sent to New England. The General Secretary was instructed to aid the California brethren in maintaining a State lecturer to the amount of $50.

Secretary Stoddard reported that under the instructions of the Board he had arranged for a final settlement of the Leuty donation to the Publishing Fund. This donation was a farm of 180 acres located in Ligonier, Ind., the use of which Father Leuty retained through life. Its valuation in the fund was therefore put at $10 000. By mutual agreement sale has been made for $10,800. The expenses connected with the transfer were $28, and an annuity of $600 is guaranteed to Bro. Leuty. The Board approved and ratified the whole transaction and ordered their secretary to furnish a certified copy of the record to accompany the other legal papers.

The final settlement of the donation of N. W. Myers of Vineland, N. J., now deceased, was reported. It being in the form of a note secured by mortgage, it had been transferred to Secretary Stoddard in payment of salary already some years over due. The best settlement that could be made, with the approval of the Board, left a deficit of $416 66. It was voted that the treasurer be ordered to reimburse the Secretary for this loss.

It was also resolved, with the understood agreement of E. B. Thompson, to whom a loan had been made in 1878, to obtain the deed of the property held as security and release the mortgages.

The Morgan monument proposition was introduced in order to get the advice of the Board respecting the closing up of the fund and letting the contract. The matter was discussed at some length and the recommendation to the Monument committee finally voted was that they should make an effort to raise $2,000 and secure the best structure possible for that sum.

A letter just received from Prof. E. D. Bailey, Worcester, was read, reporting the organization of the New England Auxiliary Board at 19 Maple St., Worcester, Mass., on the 3d inst. The recommendation of that body that Bro. Bailey be appointed as New England Secretary was accepted and adopted. The Board then adjourned after prayer.

—Friends in Wisconsin will remember that Bro. Lowe will be glad to hear from them and respond to calls for work. Do not let him rust out this winter when so much needs to be done. Address him at Coloma Station, Wis.

—The *Free Methodist* is enlarged with the new year and takes another fold, becoming thus an eight-page paper of good dimensions. Some new departments are begun and old ones re-arranged. The editors are disappointed in not adding to their number Rev. J. F. Brooks of Bloomington. At the last moment, the committee of the *Banner of Holiness*, which he has edited for several years, decided that they could not spare him. Brethren Baker and Arnold will nevertheless go forward and their paper will be more needed than ever in their denomination.

—Bro. Mathews wrote last week that he was busy every night and all the day. The friends in the vicinity get out more appointments for temperance lectures than he cares to fill. He thinks it a great field and wrote on the 31 inst. for Bro. Stoddard to join him and on Saturday supplemented the request with an urgent dispatch. Prof. C. A. Blanchard and Bro. S. E. Starry are to be in Olathe this week.

—Bro. George Richey of Pataskala, Ohio, who served one year as State lecturer, replies, in the Newark, O., *Banner*, to Rev. Dr. Sutherland who had been guilty of an address in favor of Freemasonry. Bro. Richey challenges him to a public discussion on the subject.

—The *Baptist Pioneer* of Selma, Ala., has a notice of the State Convention to be held in the Covenanter church in that city next week and invites all who wish to know more of the character of the secret orders to be present.

—The *Methodist Advocate*, published at Fort Worth, Texas, allows a Rev. H. T. Widdemer to laud Freemasonry in its columns as the "handmaid of religion." The order is not the church he says, but ever points to heaven its devotees. It is "the grandest human institution" with "sacred" altars, but "makes no covenant with God for salvation," "makes no atonement," "speaks of no mediator." This gentleman is in a pitiable state of mind, to recommend to men an order which though the handmaid of the church, as he pretends, and pointing to heaven, it ignores the only true and living Way thither. Does the *Advocate* endorse the Jewish religion? It points to God, is a handmaid, etc., but has also no Christ.

—The *Protest*, a "Workingmen's paper," published in Exeter, New Hampshire, publishes a long article from Rev. George Janvrin, one of the delegates to the Boston National Convention, condemning the lodge.

—Bro. McCoy of the *Christian Instructor* of this city, has recovered from a disease which had seriously attacked his eyes. Having removed to Monmouth, Ill., while in the physician's care he will remain there during the winter, leaving the immediate charge of the *Instructor* still with Rev. A. T. McDill.

"Its all out then is it!"—Exclaimed a Freemason, after a careful examination of "Freemasonry Illustrated" handed him by a *Cynosure* subscriber. When he first opened the book and casually glanced over the pages and noticed the engravings showing the stripping of the candidate and the various signs, grips and other "secrets" of the order, he commenced to denounce the author as a "perjured villain"; but on noticing the foot notes signed by Mackey, Sickels, Webb, Morris, Moore, Cross and other Masonic authors, whose rituals, manuals and law books he knew were the text books of the lodge and quoted as unquestioned authority he exclaimed as stated, "It's all out then, is it!"

After reading a few of those notes he saw that they were an overwhelming confirmation of the ritual and in fact themselves a skeleton exposition of the order. Seeing that the very makers and exponents of the order had thus exposed its character he felt absolved from his Masonic oaths to "always hail, ever conceal and never reveal" what he found had been fully revealed.

Wisconsin.—Bro. Thos. Lowe writes from Coloma Station, Jan. 2, of his late work as State lecturer: "After leaving Grafton I stopped in Milwaukee, but could not get a place in the city to lecture or work the degrees. Went out to Lowville, Columbia county, but the weather was so very stormy I lectured only one night. Went down into Adams county, near Big Spring; lectured in a school house to a good congregation who had never before heard anything on the subject and were very much interested. There are a few Masons in the neighborhood, just enough to stir up an excitement which will make room for more work there soon."

Progressing.—Two speakers who never fail to interest, instruct and *stir* their audiences, have been secured for the meeting at Batavia, N. Y., Feb. 7th, 8th and 9th prox. Several veterans who knew Morgan have reported their purpose to be there. Correspondence has been opened with marble dealers and monument men, and some have said it will never do to think of less than a $2 000 monument, and an expense of $3,000 or even $5 000 would be much more appropriate. Who will help make up the $2,000? The time is short, only thirty days when the books will be absolutely closed and the job let. We are figuring on a cash job with builders and mean to make the dimes as near dollars as we can and be honest. Buckle on the armor, friends; set your faces toward Batavia and be sure to put in an appearance in time to answer to the first roll call at the tomb of the martyred Morgan, Feb. 7th next at 7 o'clock P M.

J. P. Stoddard.

New England Dep't.

The New England Board Organized.

19 Maple St,
Worcester, Mass., Jan. 3, '82.

The first session of the New England Board has just closed. All but two members of the Board were present, Bro. Mason of New Hampshire being absent on account of infirmity, and Bro. McCracken supposedly absent on account of special meetings in progress in his church.

Bro. J. A. Conant was chosen temporary chairman. The board carefully considered the instrument adopted by the Board of Directors of the N. C. A., and formally accepted it as their their constitution, it being heartily approved except in one feature, which will be hereafter reverted to. Rev. D. McFall of Boston, was chosen President; J. A. Conant of Willimantic, Vice President; Prof. S. C. Kimball of New Market, N. H., Recording Secretary, and J. A. Manning of Worcester, Treasurer. The present incumbent of the N. E. secretaryship, was recommended for continuance in that office. S. A. Pratt, E. D. Conant and the New England Secretary were chosen executive committee. Methods of work were discussed and a comprehensive plan adopted, subject only to the raising of sufficient funds for its execution. The plan is substantially as follows:

1. Maintain an office in Worcester and provide for the support of N. E. Secretary.

2. Solicit funds for the support of State agents in Connecticut, New Hampshire and other States, and aid in prosecuting their work so far as practicable and desirable.

3. Appoint colporteurs to visit the various towns and villages, to circulate tracts, to sell books, to solicit subscriptions for our papers, and to act as Christian missionaries in the the homes visited.

4. Solicit funds in Boston and vicinity, to establish a book stand there, and to maintain an agent for the special work needed in that city.

If the funds were guaranteed we could put not less than half a dozen men in the field to push forward the cause. Prof. Kimball's late experience in New Hampshire seems to demonstrate that canvassers and missionaries can make moderate wages from the commissions received for their work in obtaining subscribers and selling books. But of course a canvasser will meet with various results and needs a sufficient backing to make it safe to venture. If brethren will pledge funds to back these men a very little outlay will insure large returns. The brother mentioned made a practice of laboring in the families visited as a missionary, praying with the sick and infirm, and exhorting the wayward. No wonder God blessed his labors. Let us send forth an army of such men and work for Christ and his kingdom, emphasizing the special need of separation from secret lodges.

The Board gave substantial evidence of their determination to push this work by drawing up a subscription paper and making generous and liberal individual pledges for the work. If other brethren will respond with equal liberality and promptness these workers will be in the field in a few weeks, and we shall soon be hearing the glad news of their successes. On reading this please write me at once, and make a liberal pledge for the coming year. We need pledges at once of between $2000 and $3000. The amount of work which this will secure will be immense in the aggregate.

The Board voted to ask the publisher of the *Cynosure* to place a page, more or less, of that paper at the disposal of N. E. Secretary, for a New England department, and in return they pledge an earnest effort to largely increase the circulation of the paper. The claims of the *Christian Witness* also came in remembrance, and its place among the forces to be fostered was duly recognized and recorded.

The work of the Board needs only to be seconded by prayers, labors and gifts of the N. E. friends to revolutionize public sentiment. Let us catch the spirit of enthusiasm and give a united effort to this great work.

THE OUTLOOK FROM THE NEW ENGLAND HEADQUARTERS.

In the village of Wellesley there are a number of earnest, efficient friends, who tell with apparent pleasure the story of their awakening to this cause. A good brother, living not far from that place, subscribed for a number of copies of the *Cynosure* and sent them to these persons without giving them any notice of his intention. They did not at first know who their benefactor was but took the papers and read them. At the expiration of the year they had become sufficiently interested to renew the subscriptions for themselves. They have been enthusiastically distributing tracts and talking up the reform until they may be counted among the foremost in New England.

It is an interesting view to look over the map of New England and, marking the spots when the reform has a footing, learn the history of the movement in each place. Such a view will convince one that truth is indeed like leaven. In one instance a tract sowed the seed that produced one of the most active workers in New England. In some cases it was a *Cynosure* sent by an unknown friend. In other places a lecture was heard and the subject was pursued by the hearer till mastered. New England seems to be full of tinder and needs only a few active men to pass rapidly about and start the fire. But the flames are invariably fed also by a more substantial fuel, for where the fire is once started *it never goes out*.

In Boston there is a woman whose benefactions to the cause have already been liberal and whose name is destined to be prominently linked with the struggles and triumphs of our cause in that great, stubborn city, where the aristocracy of wealth and intellect scorn the presence of truth in an humble garb. The "cradle of liberty" is just now being rocked by the foes of liberty, who are endeavoring stealthily to smother the sleeping infant, while under the influence of anodynes. No anti-slavery man will forget how much the anti-slavery reform owed to the courage and liberality of the Tappans, and men of that stamp, who seemed to desire no greater honor than to have their names handed down to posterity linked with that terrible struggle. What a reach of faith was it which enabled them to choose to suffer affliction with the people of God rather than enjoy the pleasures of sin for a season. The West has already found the men in whose hands God has placed the means intended for this new struggle for humanity. The East will not be outdone.

Some of the friends in Worcester have already found the abiding place of the reform here. Our office is one block west of Main Street on Maple street. The entrance is from the west end of the building, No. 19, and is easily found by the new signs put up for advertisement. A door bell, with my name above it, at the western entrance, connects with our office and will be cheerfully responded to whenever rung by our friends. It isn't necessary to wait for an errand before coming, but come in upon us without formality and you will be always welcome. This spot should be the center of much interest and many prayers. It should be understood also by the friends in other parts of New England that a full supply of books and tracts is kept on hand here for shipment elsewhere, and we shall take great pleasure in answering letters of inquiry and filling orders for books and tracts, and in receiving and forwarding subscriptions for the *Cynosure*. This office and supply depot are established here for the convenience of Eastern people and we hope it may prove an indispensable convenience, as well as great power in the reform work.

E. D. Bailey.

New England Notes.

—Derby, Conn., is fortunate in having so indefatigable a worker as Mr. I. J. Gilbert, whose labors in tract-distributing and otherwise, are a continual protest against lodgism. The M. E. ministers of that vicinity also are not suffered to bury the memory of their sins.

—The Massachusetts Grand Lodge has re-elected as Grand Master, Samuel C. Lawrence, a distiller of Medford. In keeping with this is another fact that John Lindsay Stevenson, a saloon-keeper has just been elected Eminent Commander of Boston commandery of Knight Templars. There is something congenial between the lodge and the saloon.

—Efforts are being made at Wellesley for one or more lectures there. All the work done in this place has been done by resident friends of the cause.

—Sam'l L. Morse of Southbridge, sent an invitation to the New England Secretary to attend and address the Good Samaritans of that place, last week, but the invitation came while absent in Boston and Wellesley. Invitations have also been received to visit several other places in Massachusetts. An appointment has been made to preach at Wayland, Sabbath, Jan. 8th.

—Some friends of the cause have a clear perception of the work and commence it in the right way. Several have written from different parts of the State inviting the New England agent to visit their towns and remain with them while working for the cause in that vicinity. One says: "Any time you can visit this town you will be welcome at my home. I have a horse and buggy and will assist you in any way that will bring our reform before the people." This has the right ring in it.

—A lady writes: "So far as I know the work must be done single-handed and alone. * * I would be most happy to extend my hospitality to yourself or any friend of the cause." This lady has the satisfaction of knowing that her large family of boys in different parts of the country take the *Cynosure* and have an interest in the reform.

—It should be remembered that "parlor meetings" are a very good substitute for public lectures in towns where it is found impracticable to obtain halls or churches for lectures. Find some convenient room, sitting room, office, parlor or shop, arrange with an agent to visit your town, then invite in your neighbors, friends and enemies of the cause, the pastors and deacons of the churches, and have a conversational lecture from the agent, during the progress of which address, those present should be allowed to ask questions in reference to the things discussed. Remember, there is always some way to do the work in your town.

—There are some towns in Massachusetts and Connecticut where the reform has made sufficient progress to warrant organizing and holding monthly meetings. Arrangements could be made at very little expense to have an agent visit these towns and cities monthly and preach or lecture. Don't be afraid of failures, or small meetings. Men who work in this cause are neither astonished at big meetings nor frightened by little ones.

Home Circle.

A Prayer.

Lord! who art merciful as well as just,
Incline thine ear to me, a child of dust!
Not what I would, O Lord! I offer thee,
Alas! but what I can.
Father Almighty, who has made me man,
And bade me look to heaven, for thou art there,
Accept my sacrifice and humble prayer.
Four things which are not in thy treasury
I lay before thee, Lord, with this petition:
My nothingness, my wants,
My sins, and my contrition.
—Southey.

Mrs Cushion's Loss and Gain.

"Hetta seems to be poorly."

"Hetta is sick. Measles."

"Hetta is dead. They had no thought of danger till she died."

"They" were the Cushions, friends of mine, and of the letter-writer, whose snatches of news about the family center, you see, about the eldest, a beautiful girl of fourteen.

Hetta dead? How could it be? Still and cold in the grave; she so full of bloom when I last saw her, on tiptoe with joyous life, the eldest girl, already her mother's companion, always her father's pride. The very sight of her gave pleasure as she used to go by the house on her way to school with a troop of little girls tagging after her. She was always kind to the little girls.

Hetta, well brought up, well to do, well endowed, with the promise of noble womanhood, dead! What did she die for? And I thought of old Polly Brown, who longs to go, and poor Mrs. Bell, who says she is afraid God has forgotten about her; and of Mr. Frazier who would better be dead, for the sake of the poor families. Yes, and the poor seamstress, who must soon die, and whose death might have been hastened a bit if somebody in the street must be taken. But Hetta!

The family did not seem to need such a crushing blow. Oh, dear! They were nice, kind, devout people, good to the core, whose hearts should not be needlessly wrung, people would have said. I asked passionately, Why, why? I could not believe it.

It was very real when I went to see the Cushions, as I did as soon as I went home. Yes, Hetta was dead. I read it in her mother's face, trying to smile a smile of reconcilfation to God's will, but with a sea of tears behind it. I saw it in her father's wistful manner, looking every now and then toward his wife as if he missed something, longed after it with unspeakable longing.

The children, too. They had a little experience all their own, and what do you think it was? Wonder, that if heaven is as beautiful as mother always said, what for did folks cry so because sister has gone there? Were not grandpa and grandma and Auntie Jane and Cousin Sue there? and would not they be ever so glad to see Hetta? and would not the angels be glad? and would not God be glad to gave her? and would not they all go by and by? Only Hetta went first.

Georgie was much exercised about how she went, for Georgie and Helen were in bed when it happened. Did she go in a chariot of fire as Elijah did? Did she climb up Jacob's ladder?

"God took her," the nurse said; "it was dark, and they could not see, but God took her peacefully; that they knew."

The children would like to have known more. They often talked it over among themselves after they went to bed.

"I don't feel bad that Hetta has gone first, do you, Georgie?" asked his sister.

"No more do I," said Georgie, "because we shall go surely."

"But mother does," said Helen.

"Yes," said George, "mother does. But, Helen, heaven is beautiful where Hetta is."

Grief puzzled the children. They believed. Mother and father would have given all the world at that mo ment to have had the faith of a little child. It was so simple, so trusting. The children believed what their parents had taught them; but the parents—had they outgrown what God had taught them, or had they never taken it in at all?

"I believe; help thou mine unbelief," cried the poor mother in anguish of spirit. "My child is with the Lord. She was given to him before her birth. She has been given to him again and again since, and now that he has taken me at my word shall I murmur or complain? God help me!"

As I said, it did not seem as if she needed such a ploughing of the heart—the fresh furrows were so dank and wet.

Mrs. Cushion came in one day with a note in her hand.

"I have been thinking of R—— S——," she said. "I am afraid he has no pew in church. You know I have a spare seat now, and I thought I would write and ask him to sit in Hetta's place."

Who can tell what a thrill of grateful surprise flushed the lonely heart of the young clerk as he read the tender words addressed to him.

A new family moved into the neighborhood. Soon after the doctor was called, a child was sick and dying.

"I will go directly," said Mrs. Cushion. "They are strangers, indeed, but we shall not be long strangers."

And a tear came into her eye. Sorrow craves sympathy and sorrow begets sympathy.

"She is thinking of dear Hetta," I thought.

As the autumn days came on and our church work began again, "I hope to do more than ever," said Mrs. Cushion, as we were talking one day. "You know I have more time now. I must not sit still and brood over my loss. I must give my heart and hands where they are needed."

And with what a sweet and serious intentness of purpose did she set about her work whatever it was. It did everybody good to see her. We all felt that a deeper, richer life was stealing over her, lifting up both us and herself to more real Christian living.

The wet furrows bore a precious harvest. Loss, indeed, but who can tell what gain?—*Watchman.*

The Presence of the Spirit.

We believe that the Holy Spirit is a person, not a mere influence or attribute. Being a person, he has feelings, affections; he is susceptible to grief; "Grieve not the Holy Spirit of God;" he is the source and the object of love; "I beseech you, for the Lord Jesus Christ's sake, and for the love of the Spirit." He has choices; he may be attracted, he may be repelled.

Suppose the Spirit hovering over a church, ready to come among them for the promotion of Christian holiness, and for the conversion of souls. What acts, what temper, what conversation will attract him? What, on the other hand, will drive him away? It is worth while to ask these questions, if we desire the presence of the Spirit as the greatest blessing to a church.

Suppose but a handful of ministers; suppose the Spirit ready to descend upon them, to comfort, to guide, to strengthen; but he hears them discussing the character and the prospects of this or that brother, in a spirit in which love is not one of the ingredients; he hears the passing talk, the church gossip; will he not be likely to seek more congenial scenes and abodes?

Here is a minister alone in his study. The Spirit looks down; what is the temper, what are the desires and aspirations, what the hopes, what the employments, what the reading, that will win the descent of the Spirit, so that the study, scantily furnished, uncarpeted, homely, shall be as the palace of a king, shall be the gate of heaven, and the seat of power?

Suppose a writer for the press, suppose an editor, proposing to speak through the page that will go forth before thousands and tens of thousands of readers. The Spirit is ready to say to him, "Write!" But how shall the direction of the Spirit be secured? By ambition, by the love of saying sharp things, by the spirit of strife, by the desire for preeminence, by the disposition to put down rivals, by the desire to secure victory for self rather than the victory for the truth?

It is not that we are ignorant of the conditions that will invite the presence of the Spirit; but we forget them.—*Sel.*

—Ten Christian Chinese have been organized into a church at Marysville, to be known as the Bethany church. Four of these brought letters from the Presbyterian church, and six united on profession.

Quit That.

Quit what? Quit telling your innocent, confiding, trembling children about ghosts and hobgoblins. You are throwing a sorrow upon young hearts that will cling there through life. How many mothers there are who quiet their children by saying, "Bug-a-boos will come and take you off"—"Come, old nigger, come and—well, will you hush, then, this minute?"

The poor child always believes all its own mother says, and why shouldn't it? It ought to believe her. That is filial duty. The sobbing, fluttering heart is quiet but not composed. Those tearful eyes close in a sleep of terror; a weary, broken rest follows; the child dreams but, oh! who can tell the sadness of a child while it dreams in a sleep frightened upon it by alarms of all that is terrible and repulsive?

Such inhuman treatment endangers the mind—the intellect. Mothers, beware! And see that no nurse, or servant or elder brother or sister, drive sorrows of grief to the very soul of your child. A sorrow early planted and watered by tears will bring forth a harvest of bitterness and despair.

How common a habit is this to teach children to fear unseen dangers at nightfall! The peaceful night, so full of stillness; the night that brings honey drops of dew to bless the flowers and refresh the dry leaves; the night that brings rest to the weary, this dearest time of all, is to be made terrible to children. What wickedness! Why it is blasphemy to make little ones believe that God forgets them, and sends tormentors to trouble them in the silent watches of the night.

Parents, think of this. See that your children hear no ghost stories. See that they are taught to love the ever-present Saviour, and to honor his blessed name.

How heavenly the teachings of that familiar hymn, when breathed from a true mother's soul over a sleeping child:

"Hush, my babe, lie still and slumber,
Holy angels guard thy bed!

—*Ex.*

Words of Life for Every Day.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH."

Thursday, Jan. 12.—But he which hath called you is holy, so be ye holy in all manner of conversation. 1 Pet. 1:15.

Friday, Jan. 13.—For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth.—1 Pet. 2:21, 22.

Saturday, Jan. 14.—He that abideth in him ought himself also so to walk, even as he walked.—1 John 2:6.

Sabbath, Jan. 15.—I am the Lord that healeth thee.—Ex. 15:26.

Monday, Jan. 16.—Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine: no more can ye, except ye abide in me.—John 15:4.

Tuesday, Jan. 17.—If a man abide not in me he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned.—John 15:6.

Wednesday, Jan. 18.—If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love.—John 15:10.

Childrens' Corner.

Good Resolutions—A Dialogue.

HARRY.

Loud from the north the wild wind blows;
It sweeps the blue sky clear,
And parts, amid the drifting snows,
The path of the New Year;
The glad New Year that always brings
So many bright, delightful things,
Gay holidays and merry plays,
And loving wishes from our friends.
A "Happy New Year" let us make,
And keep it "happy" till it ends
By trying every day to see
What good, good children we can be.

KATE.

Last year, when anything went wrong,
I used to fret the whole day long,
And sometimes sob and cry aloud,
Dark-looking as a thunder-cloud;
But, even in a gloomy place,
I now must keep a sunny face;
For, all this year, I mean to see
How bright and cheerful I can be.

MARY.

Last year, the flitting butterfly
Was not so idle as was I;
I liked my sports and frolic well,
But would not learn to read and spell,
Now I must change my ways at once,
Or I shall surely be a dunce.
This glad New Year that has begun
Must leave me wiser when 'tis done.

JAMES.

Last year my temper was so quick,
My angry words came fast and thick,
And brother Tom I'd scold and strike
When he did what I did not not like.
I am so sorry! Loving words
Are sweeter than the song of birds;
And, all this year, I mean to see
If I a gentle child can be.

ALL. (Four or more.)

The past is past; the year is new:
We will be patient, brave and true;
When we are bidden, quick to mind;
Unselfish, courteous and kind;
And try in every place to see
What good, good children we can be.

—Marian Douglass.

[For the boys.]

Half Hours in the Pastor's Study.

BY JEANIE L HARDIE.

During which some opinions are set forth concerning the subject of "Live and let Live."

Just as I entered the room behind Harvey Horne, I heard Wilson Butler exclaim in a somewhat excited tone of voice,

"Well, what of that? What's the use of ding-donging against it all the while I'd like to know? Havn't folks that belong to secret societies as good a right to their opinions as the anti-secret fellows, I'd like to know? 'Live and let live'—that's what my mother says. Look at old Fling-at-'em who got mobbed a short time ago, and the anti-secret papers made such a fuss over! If he'd kept his opinions to himself and given other folks a right to their's, he wouldn't have been used the way he was. He got served right, I say."

"And what your dad says, too," snapped Tom Jones, his black eyes blazing with excitement, "that's how Masons swear to treat folks that preach against their doctrines. Just as if it wasn't every man's right to stand up for what he thinks is right and cry out against what he believes to be wrong! When a man wakes up to see that anything so fearfully wicked as secret societies like "meeting was their's," "how can a Masons and such is getting a foothold everywhere, he ought to fight it with all his might and main, that's what *my* mother says. She says that's what we're in this world for, to fight the evil and uphold the good. That when a question is not one of right and wrong we should give the other party all the chance in the world; but that when it is we should keep the right alive and *not* let the wrong live, but kill it as quick as we can and as dead as a door nail. That's what *she* says!"

"But," put in Will Slater with a glance at me, as if he wasn't sure the fellow be sure about the right and wrong of some things? These societies for instance? Here's one man will call them a 'work of darkness' superintended by the evil one himself; and here's another that calls them the best thing out—quite equal to the church, if not a little better. What's one to do in such a case?"

"Take a stand somewhere betwixt the two, of course," broke in his brother Sam, with a meaning glance at George Butler.

"Never, boys," said I, "the 'golden mean' will not apply to right and wrong. What does God's Word say about it? That's the question. Let us measure all opinions by that book and anchor our's in 'It is written.'"

Wilson Butler had impatiently waited to make some reply to Tom's last remark and now he said,

"But what's the use to keep drumming away at anything like these anti-secretists do? What good does it do? Not a bit, only to make the other party mad!"

"Never mind that," answered Tom. "It's a thing that's wicked. It's their duty to keep hammering away at it. Father says an evil in the world isn't killed with one stroke, and if a fellow stands in a corner and pegs away and pegs away, and hammers and hammers all his life and no impression made when he gives his last stroke, that his work is not lost, by any means. Perhaps the next man that takes his place and lifts the hammer will, with his first stroke, see that what he wants to kill is giving way."

"But suppose the second one pegs away all *his* life and no good done?" suggested Sam Slater.

"Let somebody else take the place and keep on pounding," answered Tom resolutely.

"But," said thoughtful Will Slater, "isn't there a fit time for that pounding—when every stroke will tell? I often hear good men say, 'It isn't time yet.'"

"There are times when particular measures will be most effective," answered I, "but the steady pegging Tom spoke of is in order always and is what prepares the way for those particular measures."

"It seems to me," said Wilson Butler again, "that such fighting isn't in keeping with what the Bible teaches. The anti-secret men fight and the others fight and that's all it amounts to, or ever will"—and he glanced up at the clock and looked around for his hat as if this last remark was conclusive.

"Wait a moment, Wilson," said I. "There's a right way to fight and a wrong way. The right way is to fight from the right motive, love to God and love to man; with the right weapon, the sword of the Spirit, which is the Word of God; in the right way, too, with all gentleness and charity."

"But," objected Wilson, "there are a great many good men and ministers, too, who belong to secret societies. I don't see how these societies can be wrong if they are in them."

"Time's up!" pronounced Tom. "Leave the good men till next time."

"Very well," said I; "suppose we use that subject for our next meeting."

"All right," answered several of the boys, and in a moment more they had filed out.

"Well!" spoke up a voice as the door closed, a voice that belonged to my husband, the pastor, as he stepped out from a little ante-room which we call his closet—"Well, who was that little chap that advocated 'pegging away'?"

"Tom Jones."

"May he live to do that work himself—we need an army of such workers." And I said, "Amen."

Sabbath School.

LESSON IV.—Jan. 22.—POWER TO FORGIVE.

SCRIPTURE.—Mark 2:1-17.

GOLDEN TEXT.—I even I, am he that blotteth out thy trangressions for mine own sake, and will not remember thy sins.

[From the U. P. Bible Teacher.]

DAILY READINGS.

The Story of the Miracle.—Luke 5:17-26.

The Almighty Saviour.—Isa. 45:5-25.

The Persistency of Faith.—Mat. 15:21-28.

The Prevalence of Faith.—Mat. 8:5-13.

The Omniscient One.—Ps. 139:1-12.

Zacchæus the Publican.—19:1-10.

The Friend of Sinners.—John 4:5-29.

LESSONS.

1. With Christ no case is hopeless (v. 3).
2. Faith is shown by works (v. 4).
3. He who comes to Christ, always finds more than he expects (v. 5).
4. Unbelief makes God's truth a lie (v. 7).
5. Jesus does not ask faith without proof (vs. 9, 11).
6. What is effectual calling (v. 14)?
7. The righteousness that despises others, is self righteousness (v. 16).
8. Sinfulness is not the disqualification, but the qualification for being saved by Jesus (v. 17)

TOPICAL SUMMARY.—Power to Forgive.

1. There is abundant room for the exercise of this power. In all the multitude gathered around Jesus there was perhaps only the one who deeply felt such a need; but each of the rest were also in great need of forgiveness.

2. Jesus' first design in his mission to earth was to procure forgiveness for sinners. He first addressed the paralytic on this matter; afterwards he healed his body.

3. Jesus gave unmistakable proof of his power to forgive sins.

4. After giving such proof he is earnest in teaching others the way of life. (v. 18)

5. He will exercise this power only on those who have the open-heartedness to receive it.

EXPERIMENTAL AND PRACTICAL NOTES.

V. 3. They came unto him, bringing one sick of the palsy. What a blessing this bodily affliction proved in the end. Perhaps, if he had not been laid hopeless on that bed, he would never have come to Jesus and would have died in his sins. A flood swept away a man's mill on the bank of a California stream, but it also washed bare nuggets of gold which made him a millionaire. A merciful, heavenly hand sometimes sweeps away health, friends, fortune or a home, but at the same time reveals the kingdom of heaven. Still, not all sickness or affliction works the peaceable fruits of righteousness. The same sun which causes the branch, that is united to the tree by a living union, to grow, causes the severed branch to wither and die.

V. 4. They uncovered the roof where he was. No obstacles were too great for their faith to overcome If we are in dead (rather in living) earnest about the salvation of a soul, we will seek in many ways to bring it to Christ. We will be careful to live consistent lives ourselves; we will improve fit occasions to speak to it about its salvation; we will secure the assistance and the prayers of others; we will pray without ceasing—we will ever look for opportunities for this one end. Are there not many who profess deep concern for others whose actions belie their tongues?

V. 5. Jesus saw their faith. He seems to be ever on the lookout for faith. He recognizes this before any other exercise of heart. He gave little heed to the empty words of praise which the multitudes uttered at sight of his miracles, but he stops at once to notice the faith of those who were bringing this helpless man to his feet. It is to be feared that there is much that passes with us for praise that never enters the gates of heaven as such. Perhaps the child like confidence of some poor bed-ridden saint is more pleasing to the Saviour's heart than the glowing utterances of the smooth-tongued orator. True faith never knocks in vain at his door, nor finds his time pre-occupied against its pleas.

V. 9. Whether it is easier to say, etc. They would decide that it were easier to say, "Thy sins be forgiven thee;" for the realm of this operation being spiritual, failure could not be so easily detected. Had Jesus been an impostor, to say this would surely have been easier; but since he is "the truth," and his words are very truth, it could not have been easier. To say, "Take up thy bed and walk" would have required simply the exercise of the healing act of his will; but to say in truth, "Thy sins be forgiven thee" required him to assume the sinner's load of guilt as his own burden and to give complete satisfaction for it before the law. It required also that his Spirit produce in the heart of the sinner such a receptive

state as would enable him to receive the forgiveness. Judge ye which was easier.

V. 11. I say unto thee, Arise, and take up thy bed, etc. Jesus, in this case, not only forgives the sin but also removes the natural physical penalty from which the sinner had been suffering. He was moved by compassion to this end, and at the same time he would give a tangible proof of his real power to forgive sins.

We see here the true evidential value of miracles: "They are an outward manifestation of the power of God, in order that we may believe in his power in things invisible." Ordinarily, however, when God forgives sins he does not remove their natural physical consequences. He forgave the sin of David, but did not restore his child. He forgave the sins of the thief on the cross, but did not unnail his blood-stained hands. He forgives the sin of intemperance, but does that restore the steady hand of youth? Does it exempt the pardoned one from a life-long struggle with his old temptation? The suicide may repent his having drained the poisoned cup, but will that stay the process of dissolution? There is but little comfort for those who are saying, "After I have sown my wild oats I will turn to the Lord;" even though he do turn and be received, it remains true that what he has sown he must reap.

V. 15. Jesus sat at meat in his house. Had Jesus been governed by a worldly scheming policy, he surely would not have dined with the despised publican. He would have known that this would have been a suicidal policy. But he came to redeem men, to lift them up out of the depths into which many had brought themselves. He mingled among the lower grades, not that he might please their fancy, but that he might lift them up to a higher spiritual plane. This should ever be our controlling aim when we associate with the degraded in society, otherwise we will be dragged down to their level. In order to be successful in winning such souls, we need most of all to be thoroughly endued with the spirit of our Master.

The Morgan Monument.

J. W. Margrave: "I feel deeply the importance of perpetuating the memory of the man who did *all* that man can do to rid the world of the most abominable system of iniquity the world has ever seen, sacrificed his life."

RECEIPTS FOR WEEK ENDING JAN. 7

M. M. Zimmerman, J S Rice, $1 each.

J. W. Margrave, J. P. Block, J. Bussing, 50c each.

F. Zimmerman, Miss S. G. Margrave, J. F. Rhoem, 25c each.

S. Bingham, Eld. W. Plant, 75c each.

Total, $5.75. Grand Total, $1,274 15.

Cynosure Extension Fund.

Statement for week ending Jan. 7

New pledges received, none.

Cash received from H. H. $2, Wm. D. & a friend $3 each, O. C. B. $5, G. C. $1. Total $14.

Total cash received $113 50

Number of new subscriptions on which this fund has paid 50cts each 227.

Number of subscribers aided by this fund 37

Number of new subscriptions which may be taken at $1 each 190.

—J. A. Conant orders a copy of the Anti-masonic library for his Sabbath school.

Political.

American Nominations for 1884.

FOR PRESIDENT,
JONATHAN BLANCHARD,
of Illinois.
FOR VICE-PRESIDENT,
JOHN A. CONANT,
of Connecticut.

It is my deliberate opinion that the Anti-masonic party ought not to subside, or to suspend its exertions, till Freemasonry shall have ceased to exist in this country....

No vote is thrown away when it is cast against corrupt political parties, or to express desire for reform in the government. Always vote for a principle, though you have to vote alone, and you may cherish the sweet reflection that your vote is never lost.—John Quincy Adams.

The National Committee.

Editor Cynosure:—In accordance with the action of the National Convention of the American party, held at Galesburg, Ill., on the 2nd ult., authorizing the president thereof to appoint a national central committee, I hereby appoint the following named gentleman as said committee.

If any appointed to this committee fail or refuse to act, they are respectfully requested to notify the chairman of committee, so that the vacancy may be filled by the appointment of another.

J. M. Kent, *Pres.*
Clarence, Iowa.

COMMITTEE

Illinois Ezra A. Cook, chairman.
Alabama, Jesse Murrah.
Arkansas, Charles F. Obermeyer.
Colorado Edward A. Washburn.
Connecticut, Philip Bacon.
Florida, Joseph F. Galloway.
Georgia, Chas. Crumley.
Indiana, J. F. Phillips.
Iowa, J. N. Norris.
Kansas, J. W. Margrave.
Kentucky, John G. Fee.
Louisiana, J. Hamilton.
Maine, Enos Mitchell.
Massachusetts, Edwin D. Bailey.
Michigan, Cornelius Quick.
Minnesota, Ed. G. Paine.
Mississippi, Eli Tapley.
Missouri, M. W. Butler.
Nebraska, J. M. Snyder.
New Hampshire, S. C. Kimball.
New Jersey, R. Ingram.
New York, F. W. Capwell.
North Carolina, Robert Hall.
Ohio, Warren Taylor.
Oregon, Thos. C. Haines.
Pennsylvania, Nathan Callender.
Rhode Island, A. M. Paull.
Tennessee, Thos. Johnson.
Texas, Will Ames.
Vermont, J. W. Phelps.
West Virginia, J. W. Moss.
Wisconsin, Isaac Bancroft.

Religious Intelligence.

—A Revision of the German Bible has been completed and is well received. The changes are fewer than in the English revision.

—Rev. M. S. McCord completed his seventh year as pastor of the Providence United Presbyterian church on November 13. The congregation is in excellent working condition. About $1,800 have been raised during the past year for the repair of the church edifice and other expenses. Bro. McCord is actively engaged with the New England reformers against the lodge.

—The Greek Testament in the ancient tongue is now, by order of the Greek government, read in its 1,200 schools, which have 80,000 pupils.

—Dr. E. Pressense says, "Whenever in France the Gospel message is proclaimed, whether in theaters, concert halls, or be it where it may, the people flock to hear."

—The German Lutheran Almanac for 1882 gives as a total of all Lutheran bodies in this country the following figures: Ministers, 3,299; congregations, 5,865; and communicants. 738,302.

—The Old Catholics in Europe have grown from the 14 who protested, at Nuremberg, in 1870, under the leadership of Dr. Dollinger, against the lastest papal innovation on the Catholic faith, to a church consisting of 2 bishops, 120 priests, and upward of 100,000 enrolled lay-members, with adherents more or less closely attached amounting to three times that number.

—Dea. O. M. Browne, who has been from the first an agent and prime mover in the faith missions of India and Bulgaria, is about to begin the publication of a Faith Mission Quarterly, whose object will be that the missionaries who thus devote their lives to Christ, may be brought into closer relation with each other, and that among Christians generally may spring up a warmer sympathy with this Apostolic kind of mission work.

—Rev. William Dillon of Fairview, Ohio, and Alexander Helton of Casey, Ill., report in the *Telescope* gracious revivals in the United Brethren churches where they are laboring.

—Rev. George C. Needham, formerly of the "Moody" church in this city, is zealously forwarding the work of the Boston Evangelistic Committee, confining his labors entirely to the North End, getting hold of sailors and the unfortunate in all walks. The work deepens, and the committee is contemplating the early extension of its operations.

—The American Sunday School Union gives the following statistics in regard to its work of fifty-seven years: 69,846 schools organized, containing 447,380 teachers and 2,969,037 scholars; 109,402 cases of aid to schools, having 6,720,000 members; value of publications distributed by sales and donations, $7,000,000.

—In the Fulton street prayer-meeting in New York, a few days since, the subject of Freemasonry was introduced by a man who confessed his guilt and wickedness in having taken six of its horrid degrees. This example of confession and forsaking is worthy of emulation by all snared in lodge wickedness.

—The pastor of a Congregational church in Connecticut used the revised version of the New Testament in his pulpit. The officers of the church sent him a written notice to return to "*St. James* version." Whereupon, disgusted by the hopeless ignorance of his leading members, he resigned.

—Mr. McCrue, of the China Inland Mission, made a journey of three thousand miles right across China to Burmah, accompanied by a native Catechist, and two Coolies. This evangelizing tour lasted eight months, and the total expense of sending this missionary party of four persons was $100—the cost of their food while on the journey.

—Rev. C. C. Kellogg of Juniata Nebraska, is soliciting funds for the support or an institution at Harlan, Kansas, known as Gould College.

—Rev. J. Hott, editor of the *Telescope*, now traveling in oriental countries visited the United Presbyterian missions in Egypt, and was much impressed with the excellence and progress of the work.

Another Romanist Recants.

"I was born in Strasburgh in Alsace. My parents are Roman Catholics. The intention of my father was I should be a priest, cost what it may; therefore I was sent to a Jesuit Seminary when I was only nine years of age. An uncle of mine who is an arch priest, paid the expenses. My father died—then my mother moved to Beslau in Germany to live with my sister, Mrs. Mary Tholuk, another bigoted Roman Catholic, who wanted me absolutely to be a priest. I went, therefore, to St. Mathias College, another clerical institution. Then I saw the only means to escape from that devlish slavery and imposition of the priests, as well as my relations was to fly away. I became a sailor. I came to New York. I formed the acquaintance of the zealous pastor of the French Baptist Mission, Rev. P. A. Seguin. He spoke to me of Christ. He gave me thereafter, many instructions on the plan of salvation and a Bible. I read it for the first time. Then I sailed once more for the West Indies. I came back to New York with the firm determination of renouncing Popery. I belong now to Christ. I am happy

for the first time. My continual prayer will be that our countrymen might meet with such a godly man as Mr. Seguin, who is always ready to take off the scales from the eyes of the blind Romish, ignorant and benighted people.

ALPHONSE DE LEHNER.

News of the Week.

—At the White House the social season was fairly opened by a New Year's Day reception given by President Arthur.

—The reduction of the public debt during the month of December was $12,793,623, and the reduction of interest during 1881 was $16,300,000.

—For the year ending Nov. 30, 1881, the excess of exports from the United States was $195,123,212, and the excess of imports of gold and silver was $62 983 036, as against an excess of $59,342,990 for the preceding year.

—Mr. Howe took his position as Postmaster General last week. His first official act was the appointment of his son as Chief Clerk of the Post-Office Department. His son-in-law Totten is leading counsel for the star-route thieves.

—Mr. Orth of Indiana, last Thursday condemned Speaker Keifer in the matter of committee appointments.

—The health authorities have succeeded in getting the upper hand of smallpox in Chicago. There were 35,000 gratuitous public vaccinations during December, and provision has been made for 50,000 in January.

—The lawyers in the Guiteau case are this week making their pleas. Scoville of the defense tried vainly to prolong the taking of evidence another week. The main dependence of Guiteau's lawyers seems now to be in securing from the Court an instruction that if the jury have any reasonable doubt of the sanity of Guiteau on the 2d of July, they shall give him the benefit of that doubt and acquit him. They will struggle hard to get such an instruction, and if they succeed they hope to secure a disagreement in the jury. Scoville has been offered $1,000 for the body of Guiteau after execution, the would-be purchaser offering to wait twenty years for the delivery of the body. Guiteau is in favor of accepting $2,000. He has decided to make the closing argument in his own behalf.

—The Knights of Pythias were holding a festival at Shanesville, O., on the evening of Dec. 30th, when the floor gave way. Two persons were killed outright, three fatally burned, and a large number more or less seriously injured.

—By the breaking of a bridge over a roadway a passenger train on the Boston & Maine railroad was precipitated down a high embankment last week. Out of the 100 passengers very few escaped unhurt. One was killed, one fatally wounded, three seriously hurt and sixty others bruised and injured.

—In a crowded church at Quincy, Ill., last Thursday, the occasion being the funeral of the pastor, a fearful panic was caused by the breaking of a railing, and in the rush for safety many persons were thrown down and trampled under foot. A large number were seriously injured and one, a baby, was found smothered to death.

—An unsuccessful attempt was made last week to capture three notorious members of the James gang. Word was received in Kansas City that the desperadoes were in Ray county, and a special train on the Wabash railroad carried a large party of officers well armed; but the gang had escaped.

—Seven murderers were hung in different parts of the country last Friday.

—Three boys, one of them the son of the mayor of Oskaloosa, Iowa, were firing at a powder magazine in that city, using it as a target, and one of the explosives pierced the wall and ignited the powder inside the building. In the explosion of the five tons of powder the three boys were instantly killed, their bodies being horribly mangled, and great damage was done to houses in the vicinity.

—The liquor-sellers of Nebraska are now required to pay $1,000 for licenses. The new law went into effect Jan 2, and Omaha's 140 saloons were at once diminished to 32 in number, and the city obtained $32 000 toward defraying its police expenses.

—After drinking a quart of whisky John Toohey, of Minneapolis, shot his wife dead with a revolver, in the presence of his children. The poor woman's only offense was that she told one of the children not to go after any more liquor for the already drunken man.

—The shipwrecked crew of the Almon Bird, were found afloat in an open boat off Cape Ann. The boat contained five living and two dead men, the survivors being almost frozen to death, and their faces smeared with the blood they had drawn and drank from the veins of one of their dead comrades. They had been three days and three nights adrift in the open sea in bitter winter weather, and their sufferings were almost beyond conception.

—Eleven Chinamen, who were working on the Southern Pacific Railroad in Arizona, were massacred by Apache Indians.

—During the past season the Mississippi river has been open from St. Paul to the Gulf from April 30 to Jan. 1, a period of 244 days, and the closing is the latest this year ever known, noe with exception—Jan. 4, 1878.

—A letter from Herbert Gladstone, son of the British premier, says that according to official information crime is decreasing in the proclaimed districts, and the authorities expect that repressive measures will shortly be abandoned in Ireland.

—The entire tenantry of the town of Land Leacka, North Tipperary, were evicted on the 6th. The military were present. One hundred Guardsmen have been sent to Clare and Limerick to protect the persons and property of landlords and others whose lives are threatened.

—Two Mormon missionaries who attempted to conduct service in one of the suburbs of London last week were grossly maltreated by a mob and obliged to seek refuge at police headquarters.

Books and Tracts sent during the week ending Jan. 7, 1881.

By Express.

E S Bullis, P Roeder, Mrs M A Hanson, J F Ruggles, T Ross.

By Mail.

G J Newbert, H H Hinman (2), W B Mumford, W Ware, F Selman, S J Farnum, O Tichenor, G L Beardsley, M A Waterman, G G Whitworth, A Albright, J D Archer, T Medland, R Hemborough, B Shultz, J A Wilson jr, T Taylor, E Clay, W H Cleveland, A J Candy, F Kloetz, H R Jones, Miss F M Mitchell, E C Whittemore, J R Newman, W S Hayes, J P Connors, J S Sweeney, W H Ross, J L Carson & Co., J A Taber, J B Lipsett, G G Strayer, J Wobbert, J G Fee, J W McCullough, B Ulsh, F O Getchell, D Harman, D Ranks, J E Smith, G M Payfer, A W Foster, J C Kerns, J W Roedel, G W Van Meter, W Plant, F W Copwell, Mrs A E Jenks, J Noble, E White, D Mabee, J T Roberts, J T Michael, S E Cunningham, S H Spencer, M Fitch, C Paurell, J Hendricks, W W Lane, J Barningham, P R Scott, M Braverman, W J McKerley, G F Barnsey, G E Reynolds, S J Heaton, G H Stiles, Mrs M M Ames, S Long, W McNown, S Bingham.

Donation to Tract Fund.

Horace Holbrook, $1.

Donation to fund for sending Cynosure to colored ministers:

C C Foote, $10

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Dec. 31, 1881

A Ashabrnner, J W Baldridge, T W Baird, J F Browne, Wm W Blanchard, O C Blanchard, Mrs A Banks, J Burgess, R Berry, J A Conant, C Cogswell, I Crane, G Clark, J J Cox, G Cutler, G Cobb, D D Countryman, A Carlton, J Dorcas, J O Doesburg, J J Deen, Wm Elliott, C C Foote, M Fitch, P S Feemster, M Ferrin, J Gardner, T Gibb, J Gage, J J Gallaher, M C Gerrad, I J Gilbert, R Hamilton, H H Hinman, J Hepburn, N H A Hull, R Haskins, A Holt, G B Hopkins, F R Hill, H Johnson, I Jackson, T Johnson, Mrs A E Jenks, S C Kimball, J C King, J A Laird, Wm Lee, S A Lundholm, A L Lamphere, Mrs J M Leighton, D Little, A Lake, E B Meredith, C Marshall, Wm N Morrill, J W Modlin A K Martin, J Manwell, S H McEathron, M Merrick, Wm Machmer, J W McPherson, W S McClenaham, D Maber, C J Maxell, J N Norris, J Noble, S Y Orr, J J Oshea, A J Phillips, Wm Patterson, M Pettengill, L Proudfit, Sol Parsons, J V Potts, B Perrine, S A Reynolds, J Redman, Wm Reed, J P Richards, L Roberts, J Rutty, R S Reed, A Sandford, S Shroyer, Schonberger Bros, S H Spencer, G Trott, A E Tyler, J Thompson, S C Taylor, J A Talmadge, E VanFossen, A F Worden, M L Worcester (2), Western College, I N Wetmore, J A Rouser.

For the week ending January 7th

from M M Ames, J Alden, J T Allaman, T A Armstrong, A P Augustine, E Bascom, J Brake, S Bingham, J D Baker, N Bourne (2), J H Bartlett, O C Blanchard, Mary Barney, P Bascom, E C Carrington, P N Clapsaddle, R M Conway, J M Clark, E A Cook, F Dunbar, Wm David, A Eastman (2), W T Elliott, H Fry, C C Foote, F Gardner, Mrs R Green, S Guengerich, J A Gordon, S Gates, G Hunt, James M Henderson, I Hess, H H Hinman, D Hinman, D B Heckert, S Heller, R Hembrough, T Icke, H L Kellogg, L Lovell, A D Low, R B Landon, A J Long, J Lantz, H Laker, J N Lloyd, L Lester, Mrs U P Merrill, P Minton, W McKnown S R McClurkin, J Morrow, J Markle, S P Miers, Miss F M Mitchell, G McHenry, W R Morley, W S McClanahan, Moore's Club Agency, S Y Orr (2), J Osgood, J M Oxley, M P Powers, R Park, G J Rukins, J Rasor, Mrs E A Rudy, D Ranks, J S Rice, J M Stevenson, N Sumner, T Smith, A Sullivan, J Simons, Wm Small, J G Stauffer, J B Slocum, C Smith, W O Shaw, C H Tanner, O Tichenor, T T Richey, F R Tobias, B Ulsh, B Williams, Delia E Will, J C Whipkey, M Zimmerman.

—Get subscriptions for the *Cynosure*

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Prohibition in Kansas.

FROM GOV. ST. JOHN'S LETTER IN THE N. Y. WITNESS.

If Governor Robinson, before stating that "drinking is more common now in Kansas than ever before," had examined the records of the police court in the city of Lawrence near which he resides, he would have found that the last five months under the old license system furnished 214 cases to that tribunal against only 109 the first five months under prohibition. The city of Newton, in Harvey county, containing about 3 000 population, had not a single case of drunkenness in the police court from the 1st of May (being the date that the prohibitory law took effect) until the 1st day of October; and the District court that convened there about that time, for the first time in the history of the county found not a single criminal case upon the docket.

Emporia, situated in Lyon county, and containing about 6 000 population, had, during the last year, under the license system, 229 cases in the police court, against only 43 cases the first seven months of prohibition, and I am informed that the tax levy in that city this year is less than it was during the period of licensed dram-shops. Winfield, in Cowley county, with at least 3,000 population, had 21 convictions in the police court for drunkenness during the last five months of license, against only three the first five months of prohibition. Independence, in Montgomery county, with about the same population, had 18 cases in the police court the last five months of license, against 5 cases the first five months of prohibition. Parsons, in Labette county, with a population of about 5,000, had 47 cases the last five months of license, against only 10 the first five months of prohibition.

McPherson, containing about 2,000 population, had 48 cases in the police court the last ten months of license (the only period of licensed dram-shops they have ever had in the county, notwithstanding it has been organized over ten years), against only four cases the first seven months and eighteen days of prohibition.

I have before me a statement signed by all the city officers of the city of Olathe, in Johnson county, setting forth that, under prohibition (which has really been in force there since Jan. 1, 1878), the financial and moral condition of the city has greatly improved; the streets and sidewalks are in much better condition, trade has greatly increased, and that, with a population of at least 2,500, the city has no policemen and needs none, the city marshal alone performing all the police duty, which does not require half his time; that there is rarely a case in the police court, and that the calaboose is without inmates. Any proposition looking to a return to the old system of licensing dram-shops would be defeated by a vote of at least two to one. This statement of the city officers is endorsed by all the ministers and a large majority of the business men of the city, and the county attorney adds that "what is said of the success of prohibition in the city of Olathe holds good throughout the county of Johnson."

We are receiving an excellent immigration, and Kansas was never more prosperous than she is to-day. The assessed valuation for 1881 of personal property in the State was $10,243 000 greater than it was for 1880 under license, and a little over $4 000,000 greater increase than for any previous year.

The earnings of the Atcheson, Topeka and Santa Fe Railway Company for the month of June, 1881, were $438 000 greater than for the corresponding month in 1880.

The first 10 months of 1880, under free whisky rule, sent to our State penitentiary 254 convicts, against only 148 the first 10 months of 1881, after we had adopted our prohibitory amendment.

A report just received from Hon. P. I. Bonebrake, Auditor of State, shows that patents were issued for 46,332 acres of school lands from Jan. 1 to Oct. 1, 1880, against 47,621 acres during the same period in 1881.

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Publishers' Department.

The Cynosure Canvass.

Nine clubs of more than five each together with smaller clubs and additions to others previously sent, make up the record of successful work for the circulation of the *Cynosure* during the past week.

J. M. Oxley sends thirteen for a year each and hopes "to add a few more at least."

Benj. Ulsh (wishing a happy new year to all of God's children) sends eleven subscriptions for a year each. Israel Hess also sends eleven. N. Summer, ten for a year each. John A. Gordon, ten for a year each. J. M. Stevenson sends ten for a year each. W. R. Morley, eight for a year each.

T. T. Richey, seven for a year and one for seven months. He writes: "We expect to send other subscriptions as soon as possible."

N. Browne, six for a year each and will add others hereafter.

J. B. Slocum and E. C. Carrington four for a year each.

E. Bascom, three for one year and one for six months and writes: "I shall try again."

Mr. Carrington writes: "I still hope to get more subscriptions."

Anson Eastman, four for a year and one for six months.

S. P. Miers, A. Sullivan, Gideon Hunt and Wm. O. Shaw, three for a year each. J. T. Allaman two for a year and one for six months.

Two for a year each from Abner Tuttle, J. S. Rice, F. Dunbar, D. B. Heckert, Mrs. M. M. Ames, S. Guengerish, Mrs. W. P. Merrell, and S. Y. Orr.

Sam'l Guengerish: "Will try to secure some new subscribers for the *Cynosure* as soon as possible."

John Rasor sends three for three months each and writes: "I am bound to send you ten subscriptions before three months."

J. H. Bartlett: "I hope to be able to do more in the way of getting subscribers for the *Cynosure* soon."

J. G. Smith, "I shall try to get subscribers for the paper."

B. Williams hopes to get more subscribers soon.

How To Do It.

It has been said that every truth is capable of being presented so as to compel either its acceptance as a rule of conduct or the abjuration of reason by the party addressed. God made truth, and God made the human mind, and the two match together perfectly when brought in contact. The truth being thus the constituted means for influencing mind, it becomes an important query as to what particular kind of truth is best adapted to lead to the result desired, and how it may best be presented. To be successful, business must be conducted on business principles—the Lord's business as much as anybody's else. Otherwise success would necessitate a miracle, and miracles are not wrought when other means will do as well.

Especially is this true in regard to canvassing for the *Cynosure* and other reform publications. They are not popular—no reform is ever popular till it ceases to be a reform. They can be pushed to a large circulation and influence for good only by work on the part of their friends that is earnest and persistent, and, especially, that is *adapted to accomplish the end in view.* It would, for instance, be the height of folly to make a man angry with oneself and the cause just before asking him to subscribe for the *Cynosure.* The ablest presentation of the case would be lost upon him under such circumstances. On the other hand it would be almost as unwise to expect any one to subscribe for the mere asking, without good reasons given. This movement is comparatively new and the merits of its publications are unknown or turned into demerits by the tongue of slander. These merits must be thought over and presented in a clear and pleasing manner to ensure the best success in canvassing. Paul became "all things to all men," so far as was right, that "by all means he might save some" through the truth he proclaimed. The most successful, perhaps, of all the apostles, none was more skillful in arguments or more careful in the manner of presenting them than he. Let us then bear in mind that it is not only the fact that we labor in this work, though that is a great thing and one which many more ought to be able to affirm of themselves, that is alone important, but also the *how, when and where* that labor is performed. And if the right means are used, we ought to have implicit reliance on God's promises and faith in resulting success; for the work and the means are his own. Let canvassing be made a study, with prayer for the Spirit's illumination. If such shall be the case, there is no room to doubt of a glorious success. Who will join the canvassing band this week? Now is the time for earnest work.

See terms, etc., below.

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Our rates to agents, canvassers, subscribers and friends are as follows:

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All who successfully canvass for the *Cynosure* are allowed *something* for their labor, even when they send us clubs at our lowest club rates. But the chief reward of those who circulate the *Cynosure* we believe to be the consciousness that they are working for the welfare of their country, and of their fellow-men throughout the whole world; and above all for the glory of God.

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S. Y. ORR,
Morning Sun, Iowa.

—"I came here to join your church," said one not long since to a minister, "but you have publicly condemned the use of tobacco which I use and won't quit, and therefore I must seek another, where the minister and members use it, so that, although ever so wrong and filthy, they dare not condemn me, for I desire to live a quiet and peaceable, faithful and obedient servant of Christ."

—English merchants in China are bitterly hostile to missionaries, because the latter oppose vigorously the opium trade, by which the former get their wealth. The late treaty between the United States and China forbidding any American engaging in the opium trade, will be a great advantage to our missionaries.

MARKET REPORTS.

CHICAGO, Jan. 9, 1882

GRAIN—Wheat—No. 2		1 27¼
No. 3		1 16
Rejected		87
Winter		1 35
Corn—No. 2		63⅛
Rejected		61
Oats—No. 2		45
Rye—No. 2		95½
Bran per ton	15 00	16 25
Flour—Winter	5 00	7 50
Spring	3 75	7 00
Hay—Timothy	10 00	15 50
Prairie	9 00	13 50
Lard per cwt		11 15
Mess pork per brl		17 12
Butter, medium to best	20	40
Cheese	6	11
Beans	2 00	3 50
Eggs		23
Potatoes, per bu	75	95
Seeds—Timothy		2 47
Clover	5 00	5 10
Flax		1 28
Broom corn	5	9
Hides—Green to dry flint	9¾	15
Lumber—Clear	42 00	65 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	44
Unwashed	20	31
LIVE STOCK—Cattle extra	5 85	6 85
Good	5 50	5 75
Medium	4 50	5 15
Common	2 00	3 75
Hogs	4 75	6 75
Sheep	2 75	5 75

New York Market.

Flour	$4 00	9 00
Wheat—Spring	1 22	1 39
Winter	1 25	1 45
Corn	69¼	77
Oats	40	54
Lard	11	30
Mess pork	17	75
Butter	15	42
Cheese	8	12
Eggs		28
Wool	14	50

PHOTOGRAPHS.

We now have at the Cynosure office a supply of well executed card photographs of Captain William Morgan, President J. Blanchard, President Charles G. Finney and Elder David Bernard, at 15 cents each, or the four for 50 cents, postpaid. Postage stamps received for amounts under $1.00. tf

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FIVE THOUSAND NEW SUBSCRIBERS FOR THE CYNOSURE.

The Spirit of the Lord seems to have suggested the *Cynosure* Extension Fund as a means to this end. Last week one friend handed in thirty-five names of persons who had paid $1.00 each for the paper for one year on this new plan. Another friend sends in forty dollars, which gift enables us to offer the paper at one dollar a year to eighty more new subscribers. Twenty-five dollars each, from ninety-six persons, if promptly paid would make it possible to offer, in this favorable season for securing subscriptions, the paper for this year at half price to

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Would it not be a glorious missionary work to put the paper this year into five thousand new homes and thereby present our great reform work to the hearts of probably 25,000 individuals FIFTY-TWO TIMES during the current year?

How many shares or twenty-fifth parts of shares of twenty-five dollars each will YOU take in this important work?

Topics of the Time.

Some two years ago when Fitz John Porter asked Congress for a rehearing of his case, Senator Logan of this State spoke three days reviewing the whole evidence respecting Porter's betrayal of General Pope at the second battle of Bull Run. Porter was defeated; but he has now gained, beside the Democrats in Congress, another ally—no less than General Grant, who, after nineteen years of opposition to Porter, has given a few days to reading the evidence, and now comes out with a letter to President Arthur confessing his mistake and beseeching that a new trial be granted and Porter acquitted and restored to the army. The *Christian Union* gushingly says that this confession is Grant's greatest victory; but aside from his great influence his change of mind on this case is not likely to effect much for Porter. Logan, Garfield and other able men in Congress have studied all the evidence read by General Grant; and if there are no axes to grind back of his change of view, it is probable that the only result will be to prove that great men may yet be mistaken.

As evidence that the South Carolina exodus is no joke a resolution was last week presented in the Columbia legislature setting forth the reports that five thousand colored people had left the single county of Edgefield within six weeks on account of bad legislation and oppressive local administration, and therefore asking that a committee from the Senate be appointed to investigate respecting these grievances and report forthwith. Thus again "the selfishness of men completes what the fear of God begins" in the way of justice toward this oppressed race.

British Columbia, long an almost unknown land, is coming into notice. The discovery of immense and valuable pine forests far north of Lake Superior, the valuable wheat lands of Manitoba and the announcement that vast coal deposits exist between the Red River of the North and the Pacific will stimulate the development of the country and the building of the Canada Pacific railway. A new outlet for traffic is also suggested by railway from Manitoba to Churchill harbor on Hudson's Bay, where for several months easy navigation to Europe could be maintained. From Liverpool to the western shore of the Bay is 114 miles less than to New York. The railway would be about 350 miles long. The saving in distance and time though considerable will leave little margin for profit, however, when the ice blockade of seven or eight months is estimated.

The devil used the enmity of the Jews, when it was crucifying the Son of God, to make Pilate and Herod friends; he seems to be using the infamous Mormon system to keep up the separation between our old and decaying political parties. If Republicans and Democrats in Congress have had nothing to fight for but bare existence, they are likely now to have an issue. The Mormon question made some stir last week, but only on technicalities—whether Cannon the polygamist, or Campbell who has the governor's certificate shall be seated in the House. The Democrats, who clung to slavery to the last, do not forget that polygamy is its twin relic. They must be consistent for relation's sake. Enough of the Republicans will go with them to seat the man with four wives, it is reported, and so again will the boast of Brigham Young be made good that he would compel Congress to recognize polygamy officially. Already the country is beginning to confess those true prophets who have foretold a desperate struggle before this cancer in Utah is cut out.

Ingersoll pronounced a funeral oration over a little child's grave the other day which has little of the philosophy and none of the ribald blasphemy of his lectures and articles in the *North American Review*. "We do not know whether the grave," said he, "is the end of this life or the door of another, or whether the night here is not somewhere else a dawn." "We cannot say that death is not a good." Such sentiments look like a borrowing from the humble preachers he has so long assailed and abused to take from the grave its terrors. It shows the insincerity of his creed to denounce from the platform those truths whose light he would turn upon the darkness of the tomb.

—We recently attended a piano recital by Wm. H. Sherwood of Boston. The performer won the hearty approbation of his audience and the Grand Piano from the manufactory of Henry F. Miller of Boston used on the occasion is a very fine instrument.

DRINK SHOPS AND CRIME.

BY GEORGE W. CLARK.

This is the old, old every-day story from every quarter where liquor shops are suffered to exist. How long will these direct and most prolific sources of savage outrages, hideous orgies and ghastly murders, be permitted to carry on their fiendish work in civilized society?

How long will the people not only tolerate, but actually legalize these dens of beastiality in their very midst, to ruin their sons and fathers, and demoralize and degrade humanity?

How long will they license the cause, then shudder and groan and weep and whine over the sad and deplorable results? License schools of vice, pauperism, madness and crime, and then build pauper-houses, mad-houses, prison-houses and scaffolds for their motley graduates! Pay the taxes imposed in consequence, and then again and again license the same accursed traffic which renders these expensive poor-houses, mad-houses, asylums and prisons necessary! Legalize the manufacture of rowdies, tramps, mendicants, marauders and murderers, then arrest, try, convict, imprison or hang the wretched victims! Fire the magazine, then "regulate," "restrain" and "punish" the explosion! Beautiful consistency! Profound statesmanship this!

Some few Sundays ago, a young man in this city (Charles Martin), a grog-shop graduate and pimp, after going the round of the saloons, having his nature saturated with alcohol, his blood and brains fired with the poison they had supplied him with in violation both of the laws of God and the laws of the State, sallied out upon the street to have, as he said, "some fun", and overtaking an innocent, feeble old man seventy-five years of age, carrying some milk to his neighbors, began to abuse and blackguard him and then knocked him down, and while he lay prostrate upon his back in that helpless condition, pleading for mercy, the savage jumped upon him with his coarse, heavy boots, and literally smashed his face and head into an unrecognizable mass, besmearing the sidewalk all around with blood and brains, crushing the life out of the feeble old man and sending a thrill of anguish through the hearts of his aged wife, his children and friends, and startling the community with horror! This de-

praved wretch—depraved by the saloons, who may have made a few cents' profit on the liquor they sold him—is now in prison, and his arrest, trial, sentence and imprisonment (instead of hanging as he deserves) may yet cost the county thousands of dollars! Such are the constantly recurring crimes and such the economics of the liquor traffic and the license or tax system which upholds it! The Detroit *Post and Tribune* has a spasm of holy horror, as well it may, and calls upon the authorities to enforce the laws forbidding the sale of liquors on Sundays, and says: "If these laws had been observed or enforced, Martin would not now be in prison a murderer, and the old man would now be alive." This awful tide of vice and crime and death, forsooth, may flow on through all the week, but should be damned up on Sunday. Does the *Post and Tribune* think the poor old man would have suffered any less torture, the bereaved family have felt any better, and the fiendish crime have been any the less shocking and revolting had it been committed on Monday? Would it be gratifying to know your son was made a murderer or was murdered on a week day rather than on a Sunday? Would it be the traffic which murdered him or the day on which he was murdered against which you would level your guns? Is the *Post and Tribune* afraid of the liquor power? Why then does it not lay the blame where it rightfully belongs, and come out boldly against the hellish traffic itself, which is continually causing the desecration of the Sabbath and such ghastly murders as this and others that we read of almost every day?

To attempt to suppress this traffic on Sunday, while it is licensed and in the hands of unprincipled men and allowed to run riot all the rest of the week, is as absurd and ridiculous as it is impracticable. Men who are base enough to sell intoxicating drinks to their fellow men, and who violate the liquor laws every day in the week and set the authorities at defiance, will do the same on Sunday.

Another Detroit paper, the *Commercial Advertiser*, after hurling its barbed arrows of invective against the atrocious murderer—the servant and tool of the saloonists—has not a sentence, not a word of rebuke or even remonstrance, against the more atrocious traffic that made him an "atrocious" murderer, nor against the more guilty liquor-sellers who bedeviled this young man and then sent him out to imbrue his body and soul in the blood of an inoffensive old man! It then coolly asks: "Shall we therefore indulge in a tirade against the manufacture and sale of intoxicating liquors and encourage prohibitory laws?" and as stoically answers: "We think not!" What, in God's name, should you do but denounce the cause of these constantly occurring atrocities? In what way can editors do more for their country and for mankind, than by urging the prohibition of this crime and misery-producing traffic? This editor adds: "Revenues from license" (the price of blood and tears) "help support the police and sustain libraries!" This shallow, mercenary and cold-blooded statement and excuse was made in servility to the liquor traffic almost before the blood of its murdered victim had ceased to flow. Is it not the solemn duty of editors who have access to and can influence and mould the sentiments and convictions of so many of the people, to iterate and reiterate the "woe" pronounced by God "against him who puts the bottle to his neighbor's lips and makes him drunken." Are there any greater evils and sufferings in society against which they should earnestly inveigh than those that flow from the liquor traffic?

And still another Detroit paper, the *Leader*, in its abject servility to the vile and Satanic liquor business, goes off in a tirade of maledictions against this "young fiend" (who made him a "fiend?"), talks about the "brutal murder," its "horrible barbarity" (what made it "barbarous?") says "every kind of outlawry prevails," the "city is reeking with crime and foul deeds that cry to heaven for vengeance," etc., etc. And not one word, nor even the most distant allusion to the nefarious liquor business from which these horrid outrages and shocking murders come, but lays the blame all to the inefficiency of the naughty "authorities!" To be sure the "authorities" are verily guilty for licensing this great crime against society. But the "authorities" alluded to here—the police—would have but little to do but for the liquor business, and it is this traffic that emasculates, unmans and renders the "authorities" so weak-kneed and "inefficient." Get whisky out, and you will get some moral sentiment and backbone, some efficiency into your "authorities." This sage moralist of the liquor persuasion innocently asks: "What is to be done?" and so characteristically intimates a resort to mob law, hints "Judge Lynch," etc., etc. Like begets like. That is whisky's resort. But mob violence never remedies moral evils. No, gentlemen, there is a better way, a natural, proper and legitimate way. Stop the cause and the effects will cease. Abolish your drink-shops and you will dry up this desolating flood of disorder and crime! Nothing but total prohibition will save the nation from this terrible drink curse.

Detroit.

The great difficulty is so to feel the reality of both worlds as to give each its due place in our thoughts and feelings; to keep our mind's eye and our heart's ear ever fixed on the land of Promise, without looking away from the road along which we are to travel toward it.—*Hare.*

Io Victis.

I sing the Hymn [of the Conquered, who fell in
the battle of life—
The hymn of the wounded, the beaten, who died
overwhelmed in the strife;
Not the jubilant song of the victors, from whom
the resounding acclaim
Of nations was lifted in chorus, whose brows
wore the chaplet of fame:
But the hymn of the low and the humble, the
weary, the broken in heart,
Who strove and who failed, acting bravely a
silent and desperate part;
Whose youth bore no flower in its branches,
whose hopes burned in ashes away,
From whose hands slipped the prize they had
grasped at, who stood at the dying of day
With the work of their life all around them, unpitied, unheeded, alone,
With death swooping down o'er their failure,
and all but their faith overthrown.

While the voice of the world shouts its chorus,
its pean for those who have won—
While the trumpet is sounding triumphant, and
high to the breeze and the sun
Gay banners are waving, hands clapping, and
hurrying feet
Thronging after the laurel-crowned victors—I
stand on the field of defeat!
In the shadow, 'mongst those who are fallen, and
wounded and dying—and there
Chant a requiem low, place my hand on their
pain-knotted brows, breathe a prayer,
Hold the hand that is hapless, and whisper,
"They only the victory win
Who have fought the good fight, and have vanquished the demon that tempts us within;
Who have held to their faith, unseduced by the
prize that the world holds on high;
Who have dared for a high cause to suffer, resist,
fight—if need be, to die!"

Speak, history! Who are life's victors? Unroll
thy long annals and say:
Are they those whom the world called victors,
who won the success of a day?
The Martyrs, or Nero? The Spartans who fell at
Thermopylae's tryst,
Or the Persians and Xerxes? His judges, or Socrates? Pilate or Christ?

—W. W. Story in Blackwood.

An Application of the Symbols in Rev. 13.

BY NINA HOWARTH.

In the book of Daniel and Revelation are grouped and typically revealed every cruel and despotic power, civil or ecclsiastical, that has ruled the world from Babylon down. In Daniel their order of succession is explicitly given from Babylon to Rome. To err in our application of the symbols contained in the book of Revelation, betrays either carelessness, indifference or sect prejudice; for they were given to John in vision under the imperial history of the Roman Empire; and relate to our time, and are being fulfilled with wonderful accuracy and rapidity in the wicked powers by which we are oppressed to-day. The Lord pronounces a blessing upon every one who "readeth, and they that hear the words of this prophecy, and keep those things which are written there:" Why? "For the time is at hand."

This chain of prophecy commences in the 12th of Revelation. Its first symbol is a great red dragon, with seven heads and ten horns; and its application is in the Roman Empire under its pagan worship. After this, John saw a beast coming up out of the sea having seven heads and ten horns, his body "like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." Rev. 13:1, 2. This symbol undoubtedly refers to the Roman Empire, in its exclusively civil and political character; and does not embrace Christianity as some affirm.

In Rev. 17:3, John has a view of this beast; and also sees a woman seated upon it and apparently controlling it. A woman in prophecy represents a church; therefore, this woman symbolizes the Catholic church. As the woman is distinct from the beast, so the Papacy is distinct from the civil government of Rome. We should have the sense to discriminate between a woman and a beast; likewise between the Catholic church and the Roman government in its purely political state. The 16th and 17th verses represent the beast as hating this corrupt woman, making her desolate, etc. If the beast and woman are one and the same, then the beast hated and burnt himself with fire. "What a singular spectacle!' In Rev. 13:3, we have this testimony concerning this same beast: "And I saw one of his heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast." The beast received the wound in his sixth, or imperial head (after the revolution of power that transferred the crowns from the heads of the dragon to the horns of the beast) by the sword of Odoacer, a barbarian king, driving Momyllus Augustulus from the throne. One hundred and thirty years after this, in the year 506, the Bishop of Rome was acknowledged universal Bishop by Phocas, the emperor of the East. In this event we find the rise of the two horned beast out of the earth; the earth having reference to his peaceful rise. In this act, the Catholic church changes her nature, becoming a beast, being vested with tyrannical civil power, exercising all the power "of the beast before him." Their joint power, to persecute the saints, was to 1260 years. As this union took place in 606, it must have ended in in 1866. Three hundred and twenty years subsequent to the wounding of the beast, the imperial form of government was restored to Rome by the coronation of Charlemagne in the year 800, by Pope Leo III., and by this act the wound of the imperial head was healed.

Rev. 13:14 brings to view another symbol, essentially differing from all others in the Word of God. Why? Because they represent real powers; but the word image implies that the system of which it is a symbol is merely an artificial representation of a real power. Of what power, was it an image? The prophecy says that the two horned beast commanded those who dwelt on the earth to "make an image to the beast, which had the wound by a sword, and did live." "And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be

killed (15th verse. Please read the remaining three verses).

Since this beast, of which this power is an image, symbolizes the Roman Empire, we have only to look about us, and if we find an artificial power that completely represents that Empire the image symbol is located. As there is but one image symbol in the whole prophetic diagram, therefore there can be but one power bearing this character in the world. No ground for mistakes here, surely. Do we find such a power? Yes; a thousand times, yes! Where, and what is it? Why, the great bombastic, universal, secret, artificial empire, Freemasonry! Yes; in spite of its opacity we can see all through it; all the distinguishing marks of the aged beast are visible; its "sublime mysteries" have been exhumed, its history, moral character, aims and purposes are all before the world. And O what a conglomeration of corruption and vice does it present! Its defiance of God and his law is a doubly intensified exhibition of these characteristics in the old beast.

Masonry has not always been distinguished by its present pretentious name and qualifications. Speculative Freemasonry is the name by which it has been known, since its elevation to its present sublime (?) state of civilization; which exalted position was attained by the life infused into it, by the unlawful actions of the two horned beast as a compliment for services of like disreputable character.

Modern Masonry sprung from the Roman Corporation of Builders; known in Masonic rituals as operative masonry. The germ of its existence was formed by the adulturous relationship between the Catholic church, and the pagan institutions of the Roman Empire. In 1717, believing it had arrived at majority, it set up business for itself on an extensive scale entirely independent of the Builders. Its growth was rapid till the close of the eighteenth century, when they began to combine their rites and diminish the number of their degrees. In its its organic structure; in its civil, judicial, and ecclesiastical proceedings; in all its enactments; in its moral and religious character—in all these things, and more, it is a counterpart of the old Roman Beast.

Masonry resembles the aged beast in its age, for the principles of Masonry are as old as heathen idolatry; and in his seven heads, for has not Masonry passed through as many as seven changes or modifications of character? And do not these minor secret societies form the ten divisions of power denoted by the ten crowns of the beast? In Masonry appear the heathen systems, rites and religion, which were still practiced in the Empire, with all their myths and legends. The Catholic religion, too, with its pageantry, titles, deacons, priests and pontiffs, appear in Masonry. The moral actions of the beast are also found in his living, speaking image; and the wound caused by the murder of Wm. Morgan, by Masons, represents the wound of the beast. There is nothing wanting. Since Masonry is the only artificial empire on earth, filling as it does every requirement of the image symbol, to doubt its identity with it is to utterly disregard the fitness of things.

Flint, Mich.

A Glimpse of Light.

BY REV. H. H. HINMAN.

For twenty years our nation has been trying to solve the problem of good government in Utah, and has made little progress. A mere handful of polygamists successfully defy 50,000,000 of people. The force of law, the power of public sentiment and the recommendations and efforts of our national executive have all been in vain. The nation is just beginning to wake up to the real obstacle. It is in the sworn secrecy of the Endowment House, because out of which it has been impossible to elicit the evidence necessary to convict for polygamy.

This in itself would not have been an obstacle but for one thing. The nation has been educated to believe that *sworn secrecy is inviolable*, and that, instead of regarding all such combinations as simply conspiracies against the public good, which should be promptly broken up, so many of the officers of the law, and so large a percentage of the people have been members of similar combinations that they could not put the ban of illegality on the secrecy of the Endowment House, without, at the same time, condemning the lodge and its covenants as immoral and illegal.

The recommendation of President Arthur, that every marriage celebrated in Utah shall be duly recorded in the public records, strikes at the root of the difficulty. Had he gone a step farther and recommended that no marriage should be solemnized with *intentional secrecy*, it would have been a better remedy. But a law that should require the registration of all marriages should surely include the registration of all covenants that involve, in terms, the penalties of life and death, and any law that shall break up the secret abominations of the Endowment House must of necessity make the lodge essentially illegal.

Vermont passed a law forbidding the administration of extra-judicial oaths, or any oaths with intentional secrecy. Rhode Island required that all the ceremonies and obligations of the lodges should be duly registered and open to inspection. Let the recommendations of our President be carried out. It will throw an electric light into more dark places than one. Let the principle be recognized that no secrets are inviolable where the public good demands their revealment, and both Mormonism and Masonry will fall.

From the Christian.

The Second Coming of Christ.

BY GEORGE MULLER, BRISTOL, ENGLAND.

In the days of the apostles the disciples were comforted and encouraged by the prospect of the personal return of the Lord Jesus Christ. An angel had said to them as they watched the Lord depart from the earth, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven shall so come in like manner as ye have seen him go into heaven." Acts 1: 11. This, and not death, was the hope of the church; and thus it ought to have remained up to his actual return. His coming should have continued to be the hope of the church; but this, alas! for centuries has not been the case.

In confessions of faith, the truth that the Lord Jesus will come again, may still have had a place; but practically, to by far the greater number of his disciples, it has been a mere doctrinal statement that has not been enjoyed, and which has had no influence upon their lives. The Lord, however, desired it should be otherwise. He intended that his church should look for him, that she should watch and wait for his return. Again and again, during his personal ministry, the Lord Jesus foretold this great event; and after his ascension the apostles referred continually to it.

Very many passages of Scripture might be quoted in proof of this assertion, but I will only mention the following: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory." Mat. 25:31. "In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also," John 14:2, 3. "As it is appointed unto men once to die, but after this the judgment; so Christ was once offered to bear the sins of many; and unto him that look for him shall he appear the second time, without sin unto salvation." Heb. 9:27, 28.

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then (afterward) we, which are alive and remain, shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord." 1 Thess. 1:16, 17. These quotations suffice to prove that the second coming of the Lord Jesus means that he will return *in person*, and has no reference to the gift of the Holy Spirit on the day of Pentecost, nor to his manifesting himself in an especial manner to the believer in the way of comfort, instruction or help of any kind; nor has it reference to our death, when we, as believers, are taken to be with him.

If, however, any one should say, "Why lay such stress upon this; is not our going to him when we die the same thing?" The reply is, "There is a vast difference between the two events."

(*a*) As individuals we shall at that time be brought only to a state of partial happiness; we shall have no glorified bodies then, but must await the hour when "in a moment, in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible, and we shall be changed." Nor when we fall asleep do we reign with Christ and sit with him upon his throne; because he will not then be manifestly reigning. Blessed therefore though it is for the child of God, when he departs, "to be absent from the body and present with the Lord," it is unspeakably more blessed still to enter upon that fulness of glory which awaits us only at our Lord's return.

(*b*) Satan will not be bound until Jesus comes again, and for this reason, by the permission of God, he still has power here, both in the world and in the church, though individuals are out of his reach who have fallen asleep in Jesus.

(*c*) The whole church will at once be introduced to full, eternal happiness and glory at our blessed Lord's return. Not only as individuals will our cup of joy be full to overflowing, but we shall rejoice throughout eternity with the whole company of the redeemed. What has been said therefore is, I trust, sufficient to show that the second coming of Christ will be his personal return, and that there is a vast difference between the death of individual believers and the coming advent of our Lord in glory.

I now proceed to consider briefly some of the events which will take place then.

1. The first resurrection, when the changed and risen saints together will be caught up to meet the Lord in the air, to be forever with him. 1 Thess. 4:16, 17. At this time those only will be raised, who, as believers in the Messiah under the old covenant dispensation, or as disciples of the Lord Jesus under the new covenant, shall have fallen asleep in him.

The commonly received opinion is, that at our Lord's return there will be a general resurrection, both of believers and of unbelievers, while the Holy Spirit teaches in the Holy Scriptures that they who are Christ's and they only, will have part in the first resurrection. In 1 Cor. 15:22, 23, we read thus: "As in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first fruits, afterward they that are Christ's at his coming." Notice the words, "they that are Christ's." Not all who had previously died, but those only who through faith in Jesus are united to

him, and shall have fallen asleep as believers. The same truth is taught in 1 Thess. 4:16, 17, where we read: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God, and the dead in Christ shall rise first. Then (afterward) we which are alive and remain shall be caught up together with them in the clouds to meet the Lord in the air; and so shall we ever be with the Lord." Notice that only of the dead in Christ it is said they will rise at that time.

Oh! how should the solemnity and certainty of these events come home to every one of us, and with what earnestness should each person who reads these lines seek upon Scriptural grounds to settle for himself that he is really Christ's; because by nature we are lost, ruined and undone and deserve nothing but punishment; but we have, at the same time, to accept God's only remedy, namely, salvation through faith in the blood and righteousness of the Lord Jesus Christ, by whom alone spiritual life, pardon and justification can be obtained. See Eph. 2: 1-9; Gal. 3: 26; Acts 10: 43; Rom. 5: 1; John 3: 16 and Rom. 8: 16, 17.

2. The conversion and restoration of Israel nationally; for in Scripture the glory and resurrection of the church of the first born is always connected with the time when Israel "shall know the Lord." Psalm 102: 16. See Jeremiah, chapters 30 and 31, Isaiah, chapters 11 and 12. Read also carefully Isaiah, chapters 24, 25, 26 and 27.

3. Another event which will take place at the return of the Lord Jesus, is that Satan will be bound.

"And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled, and after that he must be loosed a little season." Rev. 20: 1-3. During the present dispensation, before the return of our Lord, Satan will not be bound; therefore sin and open wickedness will continue to the end of it; and instead of becoming better, things, according to Scripture, will become worse and worse. It is impossible to shut one's eyes to the fearful wickedness now around us everywhere; for murders of the most cruel character and numerous other atrocious crimes are, even in this enlightened nineteenth century, continually being committed. How certainly does all this prove that Satan is not yet bound, that he is even now the god of this world and has power still; and because he knows that his time will be comparatively short, he manifests his hatred against God and against his people to the very utmost. But this state of things will not always last; for, when Jesus comes again, he will lose his power in the earth, and will be shut up in the bottomless pit for a thousand years.

4. In connection with the return of the Lord Jesus is another event, namely, the separation between the wheat and the tares. Read carefully Mat. 13; 24-30; also verses 37-43. In this parable, together with our Lord's own explanation of it, we see what is to be expected during this present dispensation, while Jesus tarries. Civilization, mental cultivation and advancement in knowledge of every kind may continue to the utmost; but man, fallen man remains a ruined creature, except he be regenerated by the power of the Holy Spirit, through the acceptance of the Gospel. Intellectually he may be improved and polished to the very highest degree; but he is a sinner, and, in his natural condition, remains lost, ruined and undone. He may even possess natural religion and a form of godliness; but if he is not born again he is still at enmity with God, and as assuredly as he does not believe in the Lord Jesus Christ "the wrath of God abideth on him." John 3: 36

Moreover, from Acts 15: 14 we learn the character of the present dispensation, which is, that God takes out "from among the Gentiles a people for his name," but does not convert all nations. This is confirmed by the parable of the wheat and the tares; for if the whole world were to be converted before the return of the Lord Jesus, there would be no truth in the explanation given of it by our Lord himself. He tells us that the tares—the children of the wicked one—were to grow together with the wheat—the children of the kingdom—until the end of the age, namely up to the time of his own return. This therefore, the word of the Lord Jesus, is in direct opposition to the common notion that the world will be converted previous to his coming again.

And in addition to this we find passage after passage in the New Testament in which we are expressly told, either by Christ or the apostles, that at the close of the present dispensation wickedness will abound both among professed believers and in the world at large; in proof of which I will refer to one single passage of Scripture only. In 2 Tim. 3: 1-5, we read, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness but denying the power thereof." Here we have particularly to keep before us that this is not a description of pagans or Mohammedans, but of the professed disciples of the Lord Jesus; for to such a state will Christendom, or the professing church of Christ, be reduced at the end of the present dispensation.

Notice especially that of these persons it is said, they have a form of godliness. They wish to be considered Christians; they are not avowed infidels and atheists, but professed believers. Are we then to expect things around us will gradually improve, or rather, that as we approach the end of the age the darker they will become? True it is that one day, the earth will be filled with the knowledge of the Lord, as the waters cover the sea;" but this will never be until Jesus himself comes. In the meantime lawlessness will increase, and the socialism, the communism, the nihilism, etc., of which we now hear so much, will at last be headed up in the personal Antichrist, the Man of Sin. Which leads me to mention another of the events that will take place at the return of the Lord Jesus, namely:

5. The destruction of the Antichrist. In 2 Thess. 2: 1-8, we read: "Now we beseech you brethren by (or, concerning) the coming of our Lord Jesus Christ, and by (or, concerning) our gathering together unto him, that ye be not soon (or, hastily) shaken in mind or be troubled, neither by spirit nor by word nor by letter as from us, as that (or, as though we had said) the day of Christ is at hand. Let no man deceive you by any means, for that day shall not come except there come a falling away (or, the apostasy) first, and that (or, the) Man of Sin be revealed, the Son of Perdition; who opposeth and exalteth himself above all that is called God and that is worshiped; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not that when I was yet with you, I told you of these things?"

"And now ye know what withholdeth that he might be revealed in his time. For the mystery of iniquity (or, lawlessness) doth already work, only he who now letteth (or, restraineth) will let until he be taken out of the way. And then shall that wicked (or, lawless one) be revealed, whom the Lord shall consume with the Spirit of his mouth, and destroy with the brightness of his coming."

From this portion of the inspired Word of God, 2 Thess. 2:3, we learn that the Lord Jesus will not come until after the manifestation of "the apostacy." Has the apostacy here spoken of taken place, and has the lawless one, or the anti-Christ, been revealed? The reply from the Scripture is, the apostacy has *not* yet taken place, and the lawless one has *not* yet been revealed. This passage has not found its fulfilment either in popery or the popes. Fearful as the delusions of popery are, and awful as is the picture of what the popes have been, the apostacy here referred to will be far more dreadful still; for it will be no less than an entire renunciation of all that is divine, and the setting up as God of the lawless one himself. "For he, as God, sitteth in the temple of God showing himself that he is God."

He will be a king, a mighty monarch, whose might is obtained through the energy given to him by Satan, for "the dragon gives him his power and his seat and great authority." Rev. 13:2. This king, the anti-Christ, will be at the head of the ten kingdoms of the Roman earth, that is, the ten kingdoms into which the countries which formerly constituted the Roman Empire will be finally divided, and the ten kings will agree to give him their power.

During the period of his especial glory, which will be only forty-two months, he will blaspheme God, his tabernacle, and them that dwell in heaven. It will also be given unto him to make war with the saints and to overcome them; and power will be given him over kindreds and tongues and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain, from the foundation of the world. Rev. 13:5, 8.

This then, and not the world's conversion, is the state of things towards which we are rapidly hastening. Do we all really believe what the Scriptures declare concerning the things that are coming upon the earth? that the time is speeding on when "no man may buy or sell save he that has the mark or the name of the beast, the anti-Christ, or the number of his name?" Rev. 13:17, when whoever will not submit to this and worship him, must be prepared to lose his life? The end, however of this lawless one is plainly foretold in Scripture: "For the Lord Jesus will consume him with the spirit of his mouth, and destroy him with the brightness of his coming."

We have now in the next place to consider that it is the will of the Lord that we, his disciples, should wait for his return.

A great many passages might be quoted from the New Testament in proof of this; but, for the sake of brevity I will refer only to a few. In Titus 2:11, 13, we read, "The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ." Observe how it is laid upon the saints to look for the blissful hope and appearing of the great God and our Saviour Jesus Christ.

In Mat. 24:36-42 our Lord himself enjoins it upon us to wait for his return, and to watch. In Mat. 25: 13 the Lord said to his disciples

"Watch, therefore for ye know neither the day nor the hour wherein the Son of man cometh." Again in Mark 13:35-37 Jesus said, "Watch ye therefore, for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning; lest coming suddenly he find you sleeping. And what I say unto you, I say unto all, watch." Again in Rev. 16:15, the Lord says, "Behold I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame?"

Now, are we, as believers, all watching? Are we earnestly longing for the return of that blessed One? Do our hearts truly yearn after him, and long for his glorious appearing? Are we also doing our part to hasten on his coming? And is it habitually our prayer that the Lord will be pleased to hasten the fulfillment of the events yet to be fulfilled before that day comes?

And now the last part of our subject remains to be considered, namely, the practical effect this truth should have upon our hearts. If it be really received and entered into, the child of God will say, "What can I do for my blessed Saviour before he comes again? How can I most glorify him? His will concerning me is that I should occupy 'until he come.' How then can I best use for him the talents with which I am entrusted, my physical strength, my mental powers? How can my sight, my tongue, all my faculties of mind and body be best devoted to his praise? How should my time, my money, all that I am, and have, be used for him? How can my whole spirit, soul and body be best consecrated to his service?"

These are deeply important, practical questions which all believers in the Lord Jesus should ask themselves, seeing that we are not our own, but are bought with a price, even with his precious blood. Instead of indulging inactivity and listlessness on account of the evil state of things around us, we should pray and work, and work and pray, as if it were in *our* power to stem the torrent of abounding iniquity; for who can say how much good one single child of God, who is thoroughly in earnest, may accomplish; and how greatly he may glorify God by walking in entire separation from all that is hateful to him?

The Morgan Monument.

RECEIPTS FOR WEEK ENDING JAN. 14

Mary Barney, Mr. Starkweather, W. W. Smith, 25c each.

A. Hilleary, Rev. J. Donaldson, A. A. Johnson, J. C. Cole, $1.00 each.

Messrs. Allen, Wilson, Craithe, Dixon, Townsend, Eastman, Swich, Woodward, Steadman, Rye, Rudd, Care, A. Warren, 50c each.

B. M. Mason, $1.75.

R. M. Smalley, 9c.

J. Gamble, $2.00.

Total, $15.09. Grand Total, $1,289.24.

New England Dep't.

—Some of the brethren in Worcester showed their interest in the work of the New England Board by attending its sessions and aiding in the deliberations.

—Bro. Darwin Brooks of Shewsbury, and other friends, have honored the new headquarters with a call. Any others who can find it convenient to do likewise will be gladly welcomed.

—The appeal for subscriptions for the New England work has hardly reached the friends of the cause at this writing, but we are able to report cash donations $9.49 and pledges $210. We hope there may be no delay in sending pledges. The winter should not pass without more laborers being put in the field.

—After the meeting of the Board the N. E. agent spent two days in Southbridge, looking after the interests of the reform in that place.

—The Congregational church of Southbridge at its annual meeting, recently held, appointed a committee to investigate the character of Freemasonry and report to the church. The committee was appointed at the urgent request of Bro. S. L. Morse, who attempted to secure the same action a year ago, but failed. It is not an omen of good intention that the mover of the resolution was left off the committee, contrary to usage, and that two of the three members elected voted against having the investigation. But we may still hope for good results if the committee shall do its duty.

—A letter from a friend at Wellesley ordering tracts, etc., says: "My daughter and I have planned to visit some of our neighbors and canvass vigorously for the *Cynosure*. We have felt greatly encouraged to work by your visit. It made us feel that we were indeed one with the great reform army, now that our little outpost has been visited. We shall probably send for more publications soon."

—The Commissioner of Insurance for Massachusetts, has sent a special message to the legislature of the State, raising an alarming cry against mutual and beneficiary associations, which probably includes the Masonic insurance company. There are now 140 such companies in the State, and they are increasing at the rate of one a week. He says it is only a matter of a little time when the greater part of them will fail, and quotes approvingly a British writer on the subject, who says that of 30,000 which have recently flourished in Great Britian, *nearly all failed.*

—Some people understand the art of judiciously lending books and papers—putting them where they will do the most good. Don't burn tracts or throw away the *Cynosures*, but pass them on to some one else and wait till the great day of reckoning to reveal results. You may know before, but the *knowing* matters little if the good only be done.

Plans and Progress.

Weston, Mass., Jan. 9th, 1882.

Brethren Stoddard and Hinman have both lectured and preached in this vicinity, and will both feel like congratulating me when I announce that I am sharing the hospotality of Dea. Increase Leadbetter, whose money, at one stage of the reform, paid for one-third of all the *Cynosures* received in the State. If heaven furnishes a biographer to gather up the little scraps of history which men overlook, it seems to me the books thus written will have a fascination beyond anything ever written on earth.

The congregation at Wayland, yesterday, was fair in size and sufficiently attentive to take in any words of instruction that might have been uttered. There are several places in this vicinity that probably will open their halls and churches for lectures, as soon as arrangements will allow a visit here. There is a field here for a colporter, which would probably yield a bountiful harvest. Will those persons in different parts of New England who are willing to go out as colporters for a moderate compensation, please write to me at once. Just as soon as the subscriptions will warrant it, we want to start these agents out to herald the cause. There should be at leat two for every State. Those who cannot go should send in a subscription at once to pay the expenses of others who can and will go. Two brethren told me some time ago that what they had paid for their Masonic ministers they would now pay for this reform. Their subscriptions aggregated $50. I hear of another brother who had planned to give $1 per month to this cause. Under high pressure his church got an extra subscription from him and this cause had to wait. Doubtless, however, he will now respond for the reform.

Dea. Leadbetter is going to take me over to Sherborn to-morrow to attend a church conference, hoping the way may be open for advocating the cause of separation from secretism. The ministers of this section seem to be in judgment wholly opposed to Freemasonry, but in practice wholly inactive. A pastor said to me recently, that at a church conference a short time since the question concerning secret societies was raised in a group of ministers, and every one in the group expressed sentiments adverse to the lodge, but they all agreed it was not best to discuss it publicly. A gentleman on the train last week, in speaking of his own church, said, "What can we do about it? We can't get along without the financial aid of these Masons." Money, to such men, is of more value than immortal souls. When a church cannot advocate truth it has denied the Lord, and no longer merits support.

The work in Connecticut presses heavily on my mind and heart. There were sections of that State, as I found last fall, evidently white to the harvest, and I made conditional promises to return or help some one else to return, to reap the fields. I know where the first one hundred dollars can be had for a vigorous campaign in that State, and we want at least two hundred dollars more pledged immediately. Let every friend, on reading this invitation, ask himself the question, what share will I take in this great work?

In Worcester the friends are progresssing toward a common idea and purpose in their work. Rev. W. T. Sleeper shows a proper appreciation of the cause by extending to me a most cordial invitation to fill his pulpit next Sabbath morning, Jan. 15th. It is probable that regular Sabbath afternoon meetings will soon be held to preach and pray for the temperance and anti-secret reforms. The way seems open for such a movement, and the proposition accords with the views of all who have been consulted.

E. D. Bailey.

—The chairman of the House Committee on the Alcoholic Liquor Traffic is Mr. Joyce of Vermont. It is reported that he is a brave man who will not fear to investigate the liquor business nor lack in fidelity to the interests of the country when he may be called upon to denounce it before Congress.

Anti-Masonic Library Notes.

W. R Roach, Pickering, Ont. "I will make the best use of the library in loaning."

C. F. Obermeyer, Little Rock, Ark., (German Lutheran pastor): "I have no doubt but I can do much good in my charge and otherwise by placing these books in my library."

Wm. H. Morrill, St. Charles, Minn.: "We have long felt the need of more reading matter and we may well consider this a God-send."

An elderly friend: "I have been laboring for my son since I returned from Illinois in order to get means to send for the library and he has helped me to it sooner than I expected. I have been out two or three times scattering tracts and *Cynosures*. I find some that are anxious to have reading matter on the subject of reform."

J. F. Baird, Blue Springs, Jackson Co., Mo.: "I feel hopeful of being able to accomplish some good for God and my fellow men by the use of your publications. * * I wish to furnish to each minister of the presbytery in which I live a quantity of anti-secrecy literature.

—Get subscriptions for the *Cynosure.*

Correspondence.

Blind Leaders of the Blind.

Editor Cynosure:—Jesus said, "Beware of false prophets, that come to you in sheep's clothing, but inwardly are ravening wolves. By their fruits ye shall know them." In the light of this solemn warning from the lips of him who "spake as never man spake," I propose to mention a few facts concerning church leaders. Even Dr. Cuyler says, "Church members need to be converted in whole platoons before a revival can be expected in the churches." What is the matter? It is this. All the pastors of the great churches will tell us that they dare not speak against Freemasonry nor suffer others to do so, if they can help it. That to my mind is an index clearly pointing them out as not of the truth.

Having it in mind, while in attendance upon one of the Baptist State conventions, to visit a certain part of the State where many of the churches are without pastors, I asked the advice of one of the officials of that convention. He said, "The churches will not receive any one not endorsed by this convention; and they will not endorse you." He was right. The leader of the Baptist Home Mission Society for that State and moderator of the convention then in session, is a devout Knight Templar. I had seen him in regard to this very matter and he, of course, did all he could to discourage me from preaching to any of the churches; at the same time, however, he did encourage me to join the Masons. The official of whom I first spoke is not a Freemason, but we see that he accepts the false and rejects the true, and that, seemingly for no other reason than that the one is false and the other true, the false he calls love, and the true he calls harsh. Thus do these men show themselves to be as destitute of love as was Balaam, who loved the wages of unrighteousness. The name of one is N. F. Hoyt, pastor of the Baptist church at Albert Lea, Minnesota, and the name of the Knight Templar and moderator of the convention is Keith, Postmaster of Minneapolis. The fruits of these men are unrighteous, and we know it as Jesus said we should.

How is it in this State, New York? The State convention appointed Mr. Calvert to supply the pastorless churches with pastors. While I was inquiring into the condition of the New York churches, I was directed to him. He found that the secretary of the Baptist Home Missionary Society had refused to send me to teach in a freedmen's college for no other reason than that he feared I should say something against Freemasonry, and so Mr. Calvert considered the same to be a good and sufficient reason for not sending me to one of the pastorless Baptist churches placed under his care, and accordingly he will not send me. Some may think that Mr. Calvert is a Freemason; but he is not, and I think he calls himself an Anti-mason. You may depend upon it to be as true a prophecy as was ever uttered, that the future will come when all true Masons will hate all these false Anti-masons with a vengeance as deep as that of their Grand Lodge in the bottomless pit. This secretary is an ordained minister (ordained of men) and he says he believes in preaching the Gospel and not against secret societies, nor against theater-going, nor against dancing, nor against slavery, in the days of slavery. Surely, this man's gospel must be a devil's gospel indeed; or at least, a gospel that all devil's love—a gospel that the devils wanted when they cried out, "Let us alone." Shall we heed the cry of devils or wicked men who assume to rule the churches in the interests of Satan? Will the denomination awake to her peril and subject these men to the righteous discipline of the Lord Jesus Christ adopted by the denomination? (See Galatians 1:8, 9; also 2 John verses 7-14)

Let every church member demand that his or her pastor preach three or four sermons from Bible texts that shall clearly set forth the anti-Christian character of the false religion of Freemasonry and kindred orders. And then let them see to it that no member of, nor sympathizer with, secret societies be allowed to remain in fellowship with them in church relationship. If the church will not discipline all such, "Come out of her my people." And remember that the maxim of the devil is, "Once a Mason always a Mason;" therefore, the only way out of the lodge is to frankly and gladly disclose all of their secrets as all true seceders have heretofore done. Until this course is pursued by all the churches "the way of truth will not cease to be evil spoken of by reason of the pernicious ways" of church members who belong to secret societies. See 2 Pet. 2:2. This chapter exactly applies to Freemasons and Oddfellows in the pastorate. And those in the churches who sympathize with these false prophets are capable of doing even more mischief than the Masons and Oddfellows themselves. What if after the prophets of Baal had called in vain all day long for the fire to consume the offering, and after Elijah had prepared the altar, he had called upon one of the prophets of Baal to lead in prayer! Every one can see the insult that Elijah would have offered to God by so doing; and the utter impropriety of the thing. The impropriety is no less when a preacher calls upon a Mason or an Oddfellow to pray.

It is said that God does answer the prayers of Masons and Oddfellows. We reply, God answered the prayers of Balaam, but, nevertheless, Balaam was a child of the devil. Let these Masons and Oddfellows make a test case as was done on Mt. Carmel and they, like their ancient progenitors, will not get any answer. The test is altogether unnecessary. That test suffices, once for all. It is now as plainly and vehemently set forth in the Word of God as language can do it, that God hates, and utterly abominates all such iniquity as Freemasonry and Oddfellowship. The word is explicit, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."—Eph. 5: 11. That means excommunicate persistent Freemasons and Oddfellows as surely as it can mean anything at all. Wm. Fenton.

Uses of Lodgery.

Editor Cynosure:—From a late number of the Chicago *Tribune* I clip the appended paragraph, which may be of interest to your readers:

A BUSINESS MEETING OF THE LODGE

The strongest evidence against the seven Molly Maguires soon to be tried at Uniontown, Pa., is afforded by Perry Gyddis, an eavesdropper. On his way home late one night he saw that the Molly Maguire lodge-room was lighted and drawing near he heard voices. Here was a chance, he thought, to discover some of the secrets of the order. He crept under the building which had a cracked floor, and listened to a heated discussion. The subject of debate was a refusal to license the only bar-room in the place, and several members proposed the assassination of Maurice Healy, the mining superintendent, who had been instrumental in thus cutting off the supply of liquor. Healy was murdered a few days afterward.

This lodge, of course, will be disclaimed by all the other orders, and characterized as one terribly demoralized and depraved, and in no sense their representative. It shows how secret societies are used when remote from the powerful influences of Christianity, which, in spite of Masonic restrictions and negative influences, continues to pour in its light, whereby even members of these dark institutions are enabled to deport themselves in a passable manner.

That secretism should have been abused by this fraternity will be deplored by all the so-called higher orders. But this lament must originate and operate chiefly as that in reference to low saloons and low theaters, by the so-called higher managers in these pursuits.

Lately in conversation with a member of the First Baptist church of this city, the writer was reminded in a rather confidential way that "Anti-masons, from personal considerations alone, should be cautious, as they (the Masons) could, if so disposed, do them a great deal of harm." In this respect he thought the Masons a great deal better than the Anti-masons, since they had by far the better chance, but would not take advantage of it." All this he related with much emphasis and feeling. J. C. Schoenberger.

Our Mail.

Bro. W. A. Wilson, Worcester, Mass., sends for a half dozen paper-covered "Revised Oddfellowship," and says:

"As the order is taking in many of our young men of good standing in society, I wish to distribute them to let the young men see what a nonsensical and anti-Christian order they are connecting themselves with."

It is becoming evident that the anti-secret reform should make a stronger effort against Oddfellowship, which is becoming the refuge of spirits from the sinking ship of Masonry. If a few seceding Oddfellow degree workers could be put in the field it would be a great aid."

Mr. C. P. Dow, Magog, P. Q., Canada, states a case regarding Masonry plainly, as follows:

"It is the fowler's snare, a net that gathers all kinds; and when the good and wise are ensared it becomes a question how they may get free from its slavish chains. I find those that are conscientious who yet get a demit and remain silent; and some others that seem to be devout, yet deny the truth of your expose. Is it because they are sworn to 'ever conceal and never reveal,' so that to conceal by lying becomes a Masonic virtue? It must be so. Well, may we be thankful that we are not under its power and labor to save the uninitiated. I hope you will be prospered in this great reform, and do battle with the powers of darkness successfully, as heretofore."

Rev. Henry Avery, College Springs, Iowa, is a staunch friend of the reform. With a letter containing subscriptions he writes:

"Our church, though feeling the drain of emigration to railroad towns, is still holding on its way and maintaining its testimony. I see I am appointed general soliciting agent for this section. Will try to do something."

We shall hope to hear from Bro. Avery frequently, with lists of names. The most important interests of the reform now center about publications, and College Springs ought to be a good field for work.

William Knight, Hulberton, N. Y., one of the "old line" Anti-masons, gives some experience and good suggestions, as follows:

"I am now seventy-six years old, and live eighteen miles from Batavia. I was here when Morgan was kidnapped, and bought his book. The reading of that book made me an Anti-mason. I have never learned of any good the institution has accomplished, but of much evil. Let us pray and vote it out of existence. Would it not be a good plan to print the American platform in the form of bills, in large, plain type, and have them posted up on the corners of the highways and byways? I would like 100 of them to put up. Scatter them broadcast all over the United States. Let us vote for men that fear God and hate covertness."

This suggestion seems to be a good one, and can be easily be put into practice if it meets with the approval of a sufficient number of friends to warrant it. What say others?

The following, from a Western State, will be interesting for any who doubts the correctness of our expositions. Its author sends for "Revised Oddfellowship," and adds:

"It is needless for me to give my testimony to your old publication's authenticity. I have a copy of it. * * I am not at present a member of the order, but was at least 23 years a contributing member of it—first in Indiana, next Illinois, and a member of both Grand bodies of Illinois. I organized Irwin lodge of that State, was instituting officer for Selah lodge under a commission from Dr. I. Ward Ellis, Past G. Master of Illinois. After-

ward a member of the order in this State, I was one of the first officers of the Grand Encampment of this State; * * was one of the Vice Presidents of the Oddfellows' grasshopper Aid Society in 1874-1875 in this State, and assisted in distributing its funds. So you can understand that I know whereof I speak."

Hardly a week passes that adhering members of the Masonic, Oddfellow or other secret order do not give unsolicited testimony to the correctness of our expositions of their "secrets," almost always following or prefacing their testimony with an order for one or more expositions. Time will doubtless show that by the blessing of God, hundreds have in this way alone been reached by anti-secret truth and led to leave the lodge.

Political.

American Platform

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

What has been Done in West Virginia.

Rev. D. B. Turney, now residing in southeastern Illinois, wrote to the late National Convention of the political features of the reform in West Virginia where he has spent several years. From his letter we print the following as an encouragement to friends who live and labor in far more hopeful fields and more congenial soil:

At the presidential election in 1880, West Virginia had an American electoral ticket in the field, and though I left that State prior to the election, I have learned that more than forty qualified voters in that State cast their ballots for the Phelps and Pomeroy electors; yet it seems that none of the ballots so cast were reported in the announcement of the official returns. By the device of dishonorable suppression, the whole Anti-masonic vote of that State was entirely ignored, and the Anti-masonic voters were disfranchised *en masse*, and the secret society men of all parties rejoiced to have it so.

But Anti-masonic votes, in various States, were thus fraudulently disregarded, as the numerous reports to the *Christian Cynosure* sufficed to show, and the Anti-masonic element in West Virginia fared no worse than their brethren elsewhere; yet the people are supposed to have selected their rulers for themselves. Such an invasion of the rights of the ballot is too mean, too cowardly, too contemptible for language to do it justice, and ought to awaken indignation and rebuke throughout the nation. In suppressing the Anti-masonic vote, wherever its suppression was practicable or possible, the secret-band lodges virtually avowed themselves the enemies of the civil government of the people, and proclaimed the purpose of putting the necks of all the citizens under the burdensome monopoly of secret ring-rule. In these encroachments upon the liberties of the people and the rights of competent electors, the lodges have furnished an argument for their legal suppression. They stand revealed as a midnight monopoly, crippling the functions of citizenship and endangering the free institutions of the Republic, by invading the sanctity of the ballot-box. How long will the people submit?

The baneful influences of the self-styled "Order of Masons" cannot be told. It is Freemasonry that has been running national legislation in point blank antagonism to the people's industrial interests; and the reign of monopoly will be broken when, and not until, the lodges are suppressed by law. That time will come. God is just. To him we appeal in our efforts to overthrow them. He is on our side, and we are on his side, of this great question.

I urge upon Anti-masons everywhere to organize for the conflict. Bring out candidates. Be vigilant, earnest, brave. Triumph will crown our efforts at the last. We can afford to be defeated by the minions of lodgery; for defeat will not kill us off, nor hinder our ultimate victory. But the work of organizing ought to begin at once and go on rapidly, until every voting precinct and every school district has an association to advocate the cause of moral reform.

Words of Life for Every Day.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH."

Thursday, Jan. 19.—Give us this day our daily bread. Mat. 6:11.

As thy days, so shall thy strength be.—Deut. 33:25. (Day by day.)

Friday, Jan. 20.—Here have we no continuing city, but we seek one to come. Heb. 13:14.

So, He bringeth them unto their desired haven. Psa. 107:30. (Strangers and Pilgrims.)

Saturday, Jan. 21.—Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time. 1 Pet. 5:6 (He careth for you.)

Sabbath, Jan. 22.—I, even I, am he that blotteth out thy transgressions for mine own sake, and I will not remember thy sins. Isa. 43:25.

Monday, Jan. 23 —For ye have not received the spirit of bondage again to fear; but you have received the spirit of adoption, whereby we cry Abba, Father. The spirit itself beareth witness with our spirit, that we are the children of God. Rom. 8:15, 16. (Abba, Father)

Tuesday, Jan. 24.—Who forgiveth all thine iniquities; who healeth all thy diseases. Psa. 103:3 (The Great Physician.)

Wednesday, Jan. 25 —For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore come boldly unto the throne of grace. Heb. 4: 15, 16. (Come Boldly.)

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To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 19, 1882.

Education Maintained by Crime.

Senator Logan has introduced a bill in the Senate which proposes "to appropriate and expend the entire income derived from the internal revenue taxes on the manufacture and sale of distilled spirits for the education of all children living in the United States."

The bill is honorable in its provision that this fund shall be distributed according to the ratio of illiteracy, but each State using it must provide by local enactment that all children from 7 to 12 years attend school at least six months in the year. The Senator is also determined to urge it at every opportunity. But the singular and fatal defect in the measure is that a great and permanent good is made dependent on the existence of an unmitigated and enormous evil, whose existence is entirely problematical and whose effects are in the nature of crime. With the success of the American party, or of the Prohibitionists, if they do not before unite with us in politics, the distillery business and its revenue will fail, and this grand result we pray may not be far hence. But beyond this, and of first moment, the American people should protest against thus making their educational interests subservient to the whisky-maker, a criminal in respect to humanity, if not to the statute. Thus more than ever should our government become a partner in his fearful trade, and he would be given an additional respectability and importance before the people, and obtain even a greater influence in politics than now.

It will be read with interest in this connection that Howard Crosby, whose Boston speech against prohibition formed an epoch in temperance reform, and who has for five years been president of the Society for the Prevention of Crime in New York, has finally come to admit in fact the failure of his effort to "control" the liquor traffic. For nine hours Dr. Crosby succeeded, in the early days of his society, in closing the saloons of New York; but he was chagrined to see them readily open, and filled with dread to find it impossible again to shut them. Commenting on Dr. Crosby's experience the *Christian Intelligencer* well says: "There is but one thing to do,—stamp it out, and stop it off entirely. The endeavor to do this will at least restrict it, as the experiment everywhere shows; and this is the only thing which will ever restrict. License gives up the question in advance. It adds a prestige of legality and respectability to the traffic; prohibition puts it under the ban, and makes dram-selling illicit and dram-drinking disreputable. The latter may not prevent the confirmed drinker from getting his liquor, but it is sure to tell increasingly on the habits and sentiments of later generations. And where there is a disposition to enforce the law the way is made much more plain than when embarrassed by the nice distinctions of a license law. Our observation has convinced us that license means in the end a practically unlimited sale, with the State as a partner in the business; and with the disadvantage of imparting a moral sanction to the dramshop, and throwing a shield of legality over whatever takes place there. It is much easier to cut off the dog's tail just behind his ears, and to 'regulate' a toothache by pulling out the ulcerated tooth; at least, we are sure it will prove more effective."

The Molly Maguire Trials.

In connection with the letter on another page commenting on the Molly Maguire murder near Dunbar furnace, Pennsylvania, we may add that Patrick Dolan, the chief conspirator in the murder of Healy, was convicted of murder in the second degree. Almost the only witness for the defense, whose testimony availed him anything, was his sweetheart, who maintained from first to last that he was in another place at the time of the murder. A dispatch from Pittsburgh, Dec. 13th, shows how powerful this branch of the "Ancient Order of Hibernians" is still in southwestern Pennsylvania: "The testimony for the prosecution was unusually clear and strong, showing beyond a doubt the existence of a conspiracy to assassinate Healy; that Dolan was one of the conspirators, and that he fired the fatal shot. The uncertainty of conviction, no matter how strong the proof, was recognized by the prosecution from the beginning. The The men who composed the jury live in the vicinity of the furnace, and either sympathize with the Molly Maguire organization, to which Dolan and his co-murderers belong, or are under intimidation from them. In either event they were compelled to return as mild a sentence as possible, as to do otherwise they would have incurred the vengeance of the desperadoes, which they were too weak-kneed to do. The verdict is considered unjust by all who are familiar with the circumstances of the crime, and could only have been agreed to as a compromise, or rather as an escape from the true one of murder in the first degree. The six others indicted jointly with Dolan will be tried next as a matter of form, but no one expects that any of them will be found guilty."

The other trials are proceeding with little expectation of procuring anything but a nominal sentence. As our correspondent intimates, the Freemasons seldom so openly combine to assist in the deliverance of a criminal, but the same spirit is in their institution and is practiced by it again and again. It is the same system which in Utah defeats every attempt to enforce the laws of Congress in the courts, and everywhere and under every development it must be suppressed before the country is safe.

Thirty subscriptions from the Olathe meeting reports Prof. C. A. Blanchard. Who will go and do likewise?

—Bro. John Tanner, Jr., late of Boston, spent several days in this city and in Wheaton, on his way to Minneapolis where he is now located. He was constrained to remove from Boston on account of ill health which threatened to develop into dangerous pulmonary disease. The friends in Minnesota will welcome his coming among them as an earnest worker in the good cause.

—An example which may be happily followed in several hundred cases or more—an elder in the Cumberland Presbyterian church has arranged to send the *Cynosure* for four weeks to all the ministers and candidates of Lexington Presbytery of that denomination. May God bless the gift and the giver.

—Among the callers at the *Cynosure* office last week were Jas. Mathews, brother of our lecturer, Edward Mathews, who has been for several years Western secretary of the New York society for procuring homes for poor boys. He is continually passing through our Western States locating homeless lads from the slums of New York. On the same day Rev. James Donaldson, late of Gault, Canada, called on his way to the vicinity of Dover, Wis., where he will have charge of a United Presbyterian church under the direction of the presbytery. Bro. Donaldson has for years endured patiently many rebuffs from the lodge for his earnest efforts to bring the Presbyterian bodies of Canada to which he formerly belonged to realize the dangers threatening the churches from lodgery.

—We learn with regret that the health of Bro. E. Hildreth, former treasurer of the National Christian Association, is not improved by his removal to Colorado, but seems rather to be slowly declining. We pray that it may be the Father's will to arrest disease and restore him to strength and to active life.

N. E. Pa. Quarterly Meeting.—The second quarterly meeting of N. E. Pa. Christian Association will be held at Clifford Corners, Susquehanna Co., Penn., Jan. 31st and Feb. 1st, 1882, commencing at 7 o'clock, evening of the 31st inst. Able defenders of the anti-secret reform may be expected there to lead us in this meeting. We hereby notify our brethren to be there with hot shot in their lockers. Revs. J. W. Raynor, A. L. Post, Gould and Bronson of Uniondale, Pa., and others to whom this notice may come are specially urged to be there in good time and ready for work.

In behalf of the Association,

Nathan Callender, Cor. Sec.

The Secret Empire.

—It is said that the late Postmaster General James was associated in publishing the first Good Templar journal printed in this country. We are happy to note that he afterward found a better and more useful business.

—H. H. Hayden, the Mason and M. E minister of Connecticut who was twice tried for the murder of a young woman whom it was believed he had first ruined, is at work in a baby carriage shop in New Haven. He is held by a $5,000 bail bond but efforts are being made by interested parties to have the case dismissed.

—In the concluding chapter of his history of the Independent Order of Good Templars Rev. T. F. Parker says: "Of the future of the organization but little can be said with certainty. While many of the most earnest temperance people are still in the order and believe in it, a change has come in the methods of temperance work."

—The corner-stone of the high school building at Paris, Ill., was laid with a primary view to educate the children and parents also—but only to superstitiously revere the secret lodge. The occasion was a kind of lodge Saturnalia. The Masonic Grand Master, "Rev." Scott, officiated. A large procession, consisting of Masonic bodies, Oddfellows, and other secret societies, militia and fire department, accompanied the public school pupils to the grounds. Quite a number of Knights Templar from abroad were present, including Terre Haute commandery. After the ceremony the Knights Templar and military had a dress parade.

—What constitutes an Oddfellow? The colored Grand Lodge of Illinois (which was constituted, by the way with the use of the first exposition of the order issued by the publisher of the *Cynosure*), when it met in this city a while since, would not allow a considerable body of "brethren" to march in their street parade because they left their regalia at home. They thus drew a line on clothes, and refused to allow men who did not wear the toggery to be known to the outside world as members. "Gath," the well known Washington correspondent, calls the Knight Templars "a celebrated order of Freemasons displaying their clothes." These Oddfellows are near of kin.

Cynosure Extension Fund.

Statement for the week ending January 14th.

New pledges received: None.

Cash received: I. G., $2 50; a friend, $40. Total $42 50.

Total cash received $156.

Number of new subscriptions on which this fund has paid 50c. each, 312.

Number of subscribers aided by this fund $5.

Reform News.

—Elder Barlow is expecting to attend the State meeting in Batavia, N. Y., next month and is preparing a speech on the Morgan excitement. Bro. J. A. Conant, American candidate for the Vice-Presidency in 1884, also intends to attend the same meeting.

—Bro. Gault writes from Blanchard, Page county, Iowa, on the Missouri border, that the Reform Association of that vicinity meets this week. He hopes to raise a sum for a tract fund.

—At Plover, Wis., where Elder Collins resided for some years, a hall has been engaged and Bro. Lowe is expected to give lectures and work the degrees. Thus writes Bro. Grover. This will be, we believe, the first public lecture given in the place against lodgery.

—Bro. E. Mathews cheered and filled with enthusiasm by the work in Kansas writes:

"Our cause is gaining permanent friends here in Kansas. Every meeting is a success. Brethren dwell together in unity and great grace rests on us all. I could spend a month here and speak every night and not be half through."

His abundant labors will account for his few letters during this month.

—Wm. Haverstock of Zanesville, Ind., writes that Dr. Cook, State lecturer, has visited the friends in Wells county and lectured four times in and about that town. His work was effective against the lodge, and members of the order confess, by their downcast look and general appearance, the shame they feel at connection with an institution whose villainy Bro. Cook ably demonstrates.

—Bro. A. B. Lipp of northeastern Missouri spent a week recently in Knox county in that State, preaching and lecturing. Elder H. Cain accompanied him.

The Olathe Convention.

This meeting has been, by the blessing of God, a great success. The number in attendance at both day and evening sessions was good and an excellent spirit prevailed. Most of the friends present were from Johnson county, and at the time the writer was compelled to leave, the committee on permanent organization had agreed to report a resolution organizing a County Christian Association, and also a County American Club. It seemed to be the sentiment of the convention, and the report was no doubt adopted.

The first evening was occupied by an address of welcome from Rev. Thomas P. Dysart, pastor of the United Presbyterian church in Olathe and principal of the Olathe Academy, and an address by Prof. C. A. Blanchard of Wheaton College. The address of welcome was able and interesting, and with the one following received the attention of a large and intelligent audience, which filled Hayes' Opera House, in which the convention was held.

On the two succeeding evenings Bro. S. E. Starry worked the first and third degrees in Freemasonry, that is to say, he worked the first degree on Thursday evening, and is to work the third this (Friday) night. Last evening the night was dark and rainy, the streets were very muddy, but notwithstanding these unfavorable circumstances the hall was filled and the degree was worked in a most excellent manner.

Bro. M. N. Butler of the *American Freeman* was present throughout the convention, was its secretary, and this afternoon made a very interesting address on the legal and political relations of Freemasonry to civil government and personal liberty.

The preliminary work of the convention was very thoroughly done by Bro. Edward Mathews of Michigan. He was also an efficient helper throughout its sessions. He was much beloved for his work's sake, and many desire his services for some time to come. As one result of his exhortations, I found it easy to secure subscriptions to the *Cynosure*, gaining in all some thirty names.

The day sessions were pleasant and well attended, and there was a prayerful spirit, though this was not so earnest and importunate as it should have been. On the whole the meeting was a glorious success and we may truly say: Hitherto the Lord hath helped us. C. A. B.

Olathe, Jan. 13th.

The Work Needed in Nebraska.

DONIPHAN, Hall Co., Neb.

EDITOR CYNOSURE:—It appears that the friends of reform in the States east of the Missouri river have the idea that the people of Nebraska are unable to carry on the work and are unwilling to help support a State lecturer.

Now the people are abundantly able and, I might say, willing to pay a good lecturer for his work; but we want a man who is a degree worker and who will carry the spirit of love with him and not use harsh language to make people believe him. Had our State lecturer been the right kind of a man I think he could have been supported.

If the State Association will call a meeting at some central point and have the notice published in ample time, asking all United Brethren preachers to aid its circulation from their pulpits, I believe the work could be made to move on in this State. We want and must have a thorough organization before the next election. WALTER SMITH.

Literary Notes.

In the advertisement last week of the company whose object is to furnish standard books at prices within reach of all, the P. O. address was accidentally omitted. "The Useful Knowledge Publishing Co." is located at 162 William St., New York city.

The *Christian Union* for January 5th contains the article on the Utah problem, by the late Dr. Leonard Bacon, which was found unfinished on his desk the morning after his death. It treats the subject with the writer's accustomed force and with the pathos that attaches to anything that conveys one's last thoughts.

The *North American Review* has been freely criticised for allowing so great liberty in its columns to the infidel Ingersoll, and the condemnation was just. The *Review* promised at the time a reply. This is announced for the February number from the pen of Prof. George P. Fisher of Yale Divinity School, a thorough scholar and able defender of the Christian faith.

David and W. G. Steel of Portland, Oregon, (relatives, we presume, of the old abolitionist and reformer, William Steel, who died in that city nearly a year ago) publish a monthly periodical "The Resources of Oregon and Washington," wholly devoted to the development of that extreme northwest territory and furnishing also to prospective settlers much valuable information. The number before us is very interesting in description of settlements and natural phenomena and for an account of the settlement with Great Britain of our northern boundary.

ANOTHER NEW BOOK

entitled "Secret Societies Illustrated," is the latest publication from the *Cynosure* office. The book contains 99 pages with over 250 cuts, which include all the signs and grips, many of the emblems, etc., of the Masonic, Oddfellow, Eastern Star, Good Templar, Sons of Temperance, Temple of Honor, Grange, United Sons of Industry and Knights of Pythias orders. Each cut is accompanied by a full, concise description. It is printed on fine paper, with heavy paper covers, and is sold at the low price of twenty-five cents, postpaid by mail.

This little book proposes to do something, in connection with the other and larger anti-secrecy publications towards bringing about the overthrow of secretism by exposing the secret rites of the lodges. In its small compass *every important secret of these nine secret orders* except their obligations is revealed, and for a few cents the whole can be had in convenient form for personal reading or for sending to others. With this little book alone, properly circulated, we believe the corner-stones of these secret societies could be knocked out and they left in a tottering condition, if indeed they could not be destroyed. And this book will be useful not only in keeping men out of the lodge by revealing its true character and making its "secrets" common, but it will also furnish indisputable ocular proof to any member of either of these orders that their secrets are revealed. Hence a thinking person will see that his order having sold him for secrets things which were no secrets, and having thus broken its part of the contract, he is released from his obligation to it. There are hundreds of men who now honestly believe that these orders are secret and who would be encouraged to rid themselves of an irksome bondage did but know that the way had been already opened. This book is deserving of the large circulation which will doubtless be given it.

The Leuty Donation.

In August, 1875, Father William Leuty and his wife, of Ligonier, Indiana, desiring to make some wise disposition of their property before their death, so that it might be of use in bringing the world to Christ, deeded an improved farm of 180 acres to the National Christian Association, reserving the use of it until his death. Later he gave his remaining farm to the Wesleyan Educational Society and Publishing House at Syracuse.

Within the past year, it seeming desirable that some change be made whereby in his old age he might be relieved of the care of so large a farm, and yet the original contract be carried out, it was mutually agreed to sell the farm and that an annuity of $600 be paid Bro. Leuty in lieu of its use. Sale was made accordingly to Timothy Hudson, Esq., of Ligonier. By this transaction the original covenants are carried on, the donor relieved from labors and cares to which he feels unequal at 77 years of age, his reserved rights fully secured, and the ultimate disposition of the fruit of his years of toil fixed as he desires beyond a peradventure.

This carefully considered action, on the part of one of the most successful farmers of Indiana, merits the consideration of others who have already, or who may contemplate helping in the work of the N. C. A. by contributing to its funds.

J. P. STODDARD.

—Reports for our Southern department did not reach us till Monday noon and must, therefore, wait for another paper. Bro. Hinman writes of his Atlanta visit, also to Demipolis and Taladega from whence he returned to Selma to attend the convention meeting this week. Bro. Feemster's story of the work in Montgomery will stir every praying heart. He writes from Greenville, thirty miles south of Montgomery. Let fervent prayer ascend this week for the Selma meeting.

Home Circle.

THE COMFORTER.

O Thou, of Comforters the best,
O Thou, the soul's most welcome Guest,
O Thou our sweet repose:

Our Resting-place from life's long care,
Our shadow from the world's fierce glare,
Our solace in all woes.

O Light Divine, all light excelling,
Fill with thyself the inmost dwelling
Of souls sincere and lowly:
Without thy true divinity
Nothing in all humanity—
Nothing is strong or holy.

Wash out each dark and sordid stain,
Water each dry and arid plain,
Raise up the bruised reed:
Enkindle what is cold and chill,
Relax the stiff and stubborn will,
Guide those that guidance need.

Give to the good who find in thee
The Spirit's perfect liberty,
The sevenfold power and love;
Give virtue strength, its crown to win;
Give struggling souls their rest from sin;
Give endless peace above.

—Dean Stanley.

IS IT CONGESTION?

Prof. Barbour, of Yale College, expresses one of the dangers of the church quite happily by calling it a tendency to congestion of the brain. Another alludes to the peril that threatens the church from an excess of purely intellectual action thus: "We have been driven in upon our defenses. We have been living in an apologetic age. We have been trying to furnish ourselves against destructive criticism. Let us have fellowships for more culture. Let our young men be furnished and equipped at every point to meet the enemy. Give us fellowships, also, that shall send men out to see practical work—what God is doing in converting the souls of men unto himself."

Those points are worth considering. A purely apologetic age never can be a great age. Greatness consists of high impulse and high action. It does not pertain to a science of defenses, however elaborately conceived or skillfully wrought out. And if we are in danger of congestion of brain because we have given too much attention to thought as thought, and too little to the application of thought to great achievements, it is time to dispel the blood from the brain to the extremities, and to put hands and feet at work for Christ.

And yet the metaphor may mislead us. We believe there may be too large an apologetic tendency in our times. We may need a nobler confidence in the Gospel to win its own victories. We may have put too much emphasis on "the dative case" of this or that scientific or theologic specialty. But as a matter of fact we do not believe there is any notable lack of church blood in the extremities of the church body. This is not a time of deficient church energy or weak church activity. A case of apoplexy cannot be made out by crying paralysis of the extremities, for there is no paralysis there. On the contrary, this is the time of an unexampled church activity, unexampled at least since the apostolic age. Parents are giving their children. Business men are giving their money. The dying, oftener than ever before, remember Christ's kingdom in their bequests. Young men and young women are giving themselves. Churches organize for mission work with swelling enthusiasm. The very air seems full of a missionary spirit, a spirit that impels missions not only abroad but at home.

And yet, while this high action is going on, very little that can be counted as results in the spiritual realm is being accomplished. It is this poverty of achievement that led Prof. Barbour and others to think that congestion of the brain had paralyzed the extremities. But the extremities are not paralyzed, and yet the churches are mourning over the lack of results. What is the matter? An intense brain, and an energetic body, great systems of theology, and broad evangelistic plans and movements—what more is needed? What is that anomalous condition of the church by which there is plenty of thought and plenty of action, and very few results?

Perhaps a consideration of the essential place the heart holds in religion, as it does in the natural body, might do something toward a solution of the question. Feeble heart action means waning power. Keep your hands and feet never so busy, there will be no such bodily action as secures results without a free untrammeled activity of the heart. Now it is with the heart man believeth unto righteousness. A verity into which heart blood has not been poured is too feebly held to tell on the world. A thought that is not heart-baptized never can mark results in spiritual things. Glitter without warmth in preaching or living is the most helpless of things. Of John the Baptist it is said "he was a burning and a shining light." His life struck fire whenever it touched. Brain activity makes a shining light. But it takes the heart to make the burning. Why is so much good preaching poured out like the reflected radiance of an iceberg, splendid and cold? Why are so many Christian lives full of a restless missionary activity that makes a great deal of noise and yet never moves or melts human hearts? Feeble heart action; not enough soul in the faith, in the sermon, in the voice, or the work. Robert Hall's magnificent ministry was for the most of his life largely fruitless of saving results. The same is true of the earlier years of the still more powerful Chalmers. But a stammering blacksmith wakes up a whole godless community by the power of an awakened heart.

The trouble is not with God. It is not with our opportunities. Never had the church such approaches. Nay, rather, as to Rome, so to her all roads are opened. It is not in our lack of equipment. Christian scholarship is a great engine. It is not in our indolence. We are full of zeal. The church lacks heart. And that is only another way of saying the church needs the baptism of the Holy Ghost, that she may give her heart to Christ as well as her money and her time. One day full of Christ is better than an eternity of Christless energy. The widow's two mites, shot into the treasury by that heart-throb that enabled her to give "all her living," is better than endowments.

Let us not be afraid of scholarship. It is the polished bow, and it is mighty. But every man cannot bend it. David made no progress in Saul's armor. It is possible to be overloaded from without, and carry more defenses than we can wield—but a stirred heart is always an alert, adaptable and successful force. We need more heart in this generation than ever before, because unless there is high consecration to inspire our work, we may degenerate into being mere peddlers of fine equipments. Only supreme devotion to Christ can prevent our scholarship from becoming pedantic and our activity from becoming a parade. There are great armaments, and there is a great battle—and only a great heart can bring them together. The cause of Christian science on the one side, the cause of Christian missions on the other, wait for a spirit of consecration to lay a hand on each and move them jointly forward toward that cross in which is their only power.—*The Interior.*

VOLTAIRE'S RENUNCIATION OF INFIDELITY.

Let it be distinctly understood as forever beyond question that Voltaire fully recanted his infidel principles, and professed his belief in the Christian religion. The new Life of Voltaire by James Parton settles this point beyond contradiction. "Mr. Parton cannot be suspected of an undue bias for orthodoxy," and it is only "after a patient and candid study of authorities" that he gives this confession to the world.

Mr. Parton says: "The profession of faith, written in Voltaire's own hand, was as follows: 'I the undersigned, declare that having been attacked four days ago by a vomiting of blood, at the age of 84 years, and being unable to get to church, the Cure of St. Sulpice having been willing to add to his good works that of sending to me the Abbe Gaultier, priest, I have confessed to him, and declare further that if God disposes of me I die in the Catholic religion in which I was born, hoping from the Divine Mercy that he will deign to pardon all my faults, and that if I have ever scandalized the church I ask pardon of God and of it. Signed, VOLTAIRE, March 2, 1778, in the house of the Marquis de Vilette, in the presence of the Abbe Mignot, my nephew, and of the Marquis de Villevielle, my friend.'"

A review of Voltaire's Life in the Chicago *Times* says it was nearly "three month before his death, when his faculties were perfectly clear," that he made this "solemn profession of faith, as a means of returning to the church in which he was baptized," etc. And the same reviewer says of Voltaire: "Inconsistent in everything but one—an open and unblushing life of sin—it is impossible to read the record of his extraordinary existence without feelings of unabated surprise and sickening repulsion;" and, "It is impossible ever to escape the loathsome immorality of Voltaire." "He was not only depraved in the license of the grossest passions, but he was ineffably mean."—*Ex.*

UNEXPLORED REGIONS IN EUROPE AND ASIA.

Considering the eagerness with which travelers have penetrated every part of the world within the last century, it seems remarkable that any part of the globe should remain at the present time unexplored, and yet it is a fact that there are still great tracts as unknown to the world as were the sources of the Nile twenty-five years ago. Russia's northern provinces, for example, from the frontier of Norway to the Ural mountains, require thorough exploration, as does the northern part of the Ural mountains; and in Nova Zembla the shore only has been examined, although geologists have to trace the probable connection with the Urals and with the Archipelago of Franz-Joseph Land. The portions of Asia on the Kara sea and the Arctic ocean, including the basins of the Khatanga and Anabara, although the old notions concerning them have been shown to be incorrect by the voyages of Tchekanovsky and Nordenskjold, "are still only hypothetically represented on our maps." Extensive regions east of the Lena have never been visited by Europeans. On the other side of the Sea of Okhotsk, there are to be explored the northern part of the island of Saghalien; the mountain chain rising between the Strait of Tartary and the valleys of the Amoor and Oosoori; Manchooria; the mountains dividing the Corea from China; and "the forbidden land" of Corea. Great spaces in China may be called unknown lands. The river systems of eastern and northern Thibet present interesting problems. Is the chain of the Kuen-Lung "worthy to be ranked with Himalay and the Thian-Shan systems"? The southern part of eastern Toorkistan deserves equal attention with Thibet. The sources of the Hoang-Ho "are of exceptional interest." Is the great desert of Gobi crossed by a chain of mountains connecting the eastern end of the Thian-Shan with the In-Shan? No naturalist has visited northern and northeastern Mongolia; and

only three or four European travelers have crossed the Kingan range between Mongolia and Manchooria. In China proper, as our maps present it, we have "chains of hypothetical mountains;" there is work for the anthropologist and linguist in the southwestern provinces of China, "which are filled with aborigines not of Chinese origin;" and in Indo-China the origin of immense rivers is still to be traced. Much remains to be known concerning Japan and the archipelagoes of the Pacific. Important parts of Afghanistan and Beloochistan await scientific exploration. Fuller geographical knowledge is required of the southern parts of Toorkistan. The Oasis of Merv has never been visited by a scientific traveler. Toorkoman geography demands the discovery of the ancient beds of the Oxus and its affluents. Although western Persia has been mapped, there is much to be done concerning the southern part and the interior of the country.—*Christian Union*

Childrens' Corner.

Day by Day.

Trust to the Lord to hide thee,
Wait on the Lord to guide thee,
So shall no ill betide thee,
Day by day.

Rise with this fear before thee,
Tell of the love he bore thee,
Sleep with his shadow o'er thee,
Day by day.

Clouds with their silver lining,
Hopes and fears intertwining,
God himself through them shining,
Day by day.

Such may be thy surrounding,
Still let his praise be sounding,
Praise for his grace abounding,
Day by day.

—Watchman.

[For the boys.]

Half Hours in the Pastor's Study. II.

BY JEANIE L HARDIE.

During which the "good man" argument is considered.

In a few moments after the bell rang for the dismissal of Sabbath school, I found my class seated in the study, ready, as Sam Slater said, for another "conference meeting."

"Well, boys," said I, "have you studied the subject we are to talk about to-day?"

No answer for a moment and then Will Slater replied, "I thought about it some."

"I couldn't see what there is to think," said Wilson Butler. "Good men belong to secret societies—everybody knows that; and they can't be very bad while good men stay in them."

"O pshaw!" muttered Tom Jones, with more vehemence than politeness. "I don't believe that so many good men belong to them as people think, and if there should be one here and there, they brag of it till everybody knows it."

"I believe," said I, "that in these days at least, fewer good men than is generally supposed belong to oath-bound secret societies; and of these many are members only in name. It is easier to go in than get out. Once in, it is easier to give it a 'quiet letting alone,' than to come, out as men we might name have done, and by condemning it expose themselves to the persecutions of the lodge, and the censure of many outsiders."

"But if it's a wicked institution they shouldn't care for that," said sturdy Tom.

"Certainly. And, too, these comprise only one class of good men who belong. By far the greater number know less about the iniquity of secretism than those outside who have studied the subject. They are invited to join by some friend or they have been taught from childhood that the great institution of Freemasonry (for example) is one of the most, if not the very most, desirable brotherhoods. They believe that it will assist them in various ways. But, take notice, boys, this very motive for uniting with such institutions is not a worthy one. The question is not, 'What can I do for God's cause?' or 'How much more can I do for God's cause by uniting with them?' The consideration is purely selfish. 'I shall be benefitted in my business and in my social position.' They have perhaps heard nothing of the lodge except in its praise, and when they enter it are fully prepared to believe nothing of it but good. If they notice any of those things that appear on the surface, which are an index to its unchristian character they pass them lightly by as something that will be clearly explained bye and bye. Take notice again, to understand its character requires study, and I daresay not one in twenty-five of those who join a lodge ever spend an hour in that study. All that they really know concerning it is what they see during the infrequent meetings of the lodge, and if one more thoughtful than the rest, says to himself, 'Now that doesn't seem just right to me, I must inquire into it!' more than likely, among his business cares and other things crowding upon his mind, he won't think of it again until a similar occasion calls it to his mind. For example, he may notice that the name of the Saviour is omitted in their prayers; though I daresay many have never noticed this till their attention was called to it, and he may say to himself, 'Wonder why they don't pray in the name of Christ?' But the *reason* for their not doing so, the *reason* for their placing the square and compass upon the Bible, for holding their meetings in upper rooms, for the form of the lodge room, for the East being accounted the most honorable place, and various other things of like character which they may notice, they do not stop to investigate. And this may go on year after year, and unless they meet with some one who enters into a discussion on the subject, would not be aware how little they knew of the character of the institution."

"But," broke in Tom Jones, "in these days everybody knows that many Christian people think it wicked and they ought to look out."

"And so they do. Fewer Christian men enter into it than formerly and with those who do join perhaps the strongest excuse is that about which we are talking to-day, 'It must be all right or that good man Pastor A or Deacon B or brother C wouldn't belong. It must be a good thing spite of what these radicals say!'"

Sabbath School.

LESSON V.—Jan. 29.—THE PHARISEES ANSWERED.

SCRIPTURE.—Mark 2:18-28; 3:1-5.

Golden Text.—Remember the sabbath day and keep it holy.—Ex. 20:8.

PARALLEL PASSAGES.

Jesus' answer to John's disciples (vs. 18-22) is found in Mat. 9:14-17, and Luke 5:33-39. The plucking the ears of corn (vs. 23-28), in Mat. 12:1-8 and Luke 6:1-5. The healing of the withered hand (3:1-5), in Mat. 12:9-14, and Luke 6:6-11.

[Peloubet's Notes.]

INTRODUCTION.

The storm of opposition was gathering against Jesus, even in the height of his popularity. The new teacher disappointed the false hopes of the Pharisees as to the Messiah. He smote their prejudices right and left with his clear words of truth, as with Ithuriel's spear. He trampled on their rules and customs, in which they had intrenched and smothered their religion. He was clearing away all their rubbish, to them like precious jewels, that the pure religion might have free course, and be glorified. He touched their conscience with his word of life, and the awakened conscience that fails of producing repentance always kindles hate. These Pharisees, therefore, were watching closely that they might find some way of stopping his prosperous career. They found every fault possible: they searched carefully for some mistake or error of his which would put him under the ban of Jewish or Roman law, or the passion of the mob, and thus put an end to this dangerous teaching. The lesson for to-day furnishes further examples of this increasing storm of opposition.

EXPLANATORY.

"Pharisees fast." Luke adds, fast often. They had instituted a fast twice in the week (on Thursday, because on that day Moses was believed to have reascended Mount Sinai; on Monday, because on that day he returned); yet this was but a traditional institution, so little sanctified by the Mosaic law, that in it but one day of fasting was appointed for the entire year, the day of atonement.—Farrar. Fasts were connected with their superstitions as well as religion. They fasted to secure auspicious dreams, to secure any desired object, or avert any threatened ill.—Abbott. Jesus had silently left the harsh discipline of fasting behind, and had prescribed no formal rules for prayer, such as were common to the rabbis and their disciples, and to those of the Baptists; and a new deputation came to ask him for an explanation.—Geikie.

"The Bridegroom." John the Baptist had long before this called Jesus the bridegroom, and himself the friend of the bridegroom. Jesus thus represents himself in the most tender, intimate, and loving relation possible with his people. All that a perfect husband can be to a wife, in love, in tender care, in anticipating every want, in sympathy, in defence from harm, in support and supply of every want,—all this, multiplied by so much as Jesus is greater and better than man, is he to his church and people.—P.

"As long as they have the bridegroom with them." As long as Jesus was living with them on earth. In fact, the disciples suffered no persecution while Christ lived, and neither knew any especial experience of mourning, prior to his passion, nor observed any season of fasting.—Abbott.

Christ himself prescribed no set fasts, and none were observed by the apostolic church. But occasional fasts were observed throughout the Old Testament history by the Jews (1 Sam. 7:6. Neh. 1:4. Joel 2:12. Comp. Isa. 58:3-6), and in the New Testament history both by Christ and his apostles (Mat. 4:2. Acts 13:2,3; 14:23). Reading Christ's declaration in the light of this history, the plain inference from it appears to be this: Fasting is the expression of mourning: while Christ was with his disciples in the body, there was no occasion for mourning or fasting; so when the soul is conscious of his spiritual presence, when the Bridegroom is with the children of the bridechamber, they cannot be made to fast in reality and truth; but whenever Christ has withdrawn from the soul, whenever times of darkness hide, or experiences of sin banish him from the soul, or the strong need of a clearer sense of his presence overcomes the desire for food, or a failure in his work indicates a lack of his presence and power (Mat. 17:21), then there will be fasting. In other words, fasting is Christian only when it is the natural expression of a Christian experience.—Abbott.

"No man seweth a piece of new cloth." The patch being of undressed material, would shrink when exposed to the sun, and thus cause a rent. It spoils the garment by shrinking, the new wine bursts the skins by swelling: thus new customs fall short of the old, or go beyond them; in either case, when unseasonably introduced, causing rents, schisms, and inflicting serious damage.—Cook.

The disciples of John looked not for a new religion, but for a re-formation, a patching up of the old Jewish religion. To them Christ responds, that he has come to give the world new garments, not to patch the old ones. Any attempt to attach his religion of love to the old religion of form would be sure to make a worse state of things than that which he attempted to cure.—Abbott.

"New wine into new bottles." Establishing new truths in the hearts of men is always by a process of fermentation, of excitement and agitation. To confine new truths in old forms only results in shattering the old. In so far as the soul receives the spirit of Christ as a new inspiration, it will work out for itself a new expression. It may use, but it cannot be confined within, old forms, whether it be of devotional expression, or of doctrinal statement.—Abbott.

"And it came to pass." No particular time is mentioned; but it was probably several weeks before the above conversation with John's disciples, and in the early summer during the ripening harvest (see Time). The narrative seems to imply that the ears which the disciples plucked and rubbed were ears of wheat, not of barley. Now, the first ripe sheaf of barley was offered at the passover (in spring), and the first ripe wheat-sheaf at Pentecost, fifty days later (middle of May).—Cambridge Bible.

"On the sabbath day that which is not lawful." Now, there was no harm whatever in plucking the ears: that was not only sanctioned by custom, but even distinctly permitted by the Mosaic law. But

the heinous fact was that this should be done on a sabbath!—Farrar. The law and practice of Palestine continue to be to this day what they were so many thousand years ago (Deut. 23:25). The law allowed them to pluck the grain to appease hunger, but not to apply the sickle to another man's standing grain. "So, also, I have often seen my muleteers, as we passed along the wheat fields, pluck off ears, rub them in their hands, and eat the grains unroasted, just as the apostles are said to to have done.—Dr. Thompson.

"Into the house of God." The tabernacle, which was then located at Nob,—a place probably a little north of Jerusalem and within sight of it (Isa. 10;32). "In the days of Abiathar." It appears from 1 1 Sam. 21:1, which is the place referred to here, that Ahimelech was then high priest at Nob; and from 1 Sam. 22:20; 23:6, and 1 Chron. 18:1, 6, it appears that Abiathar was the son of Ahimelech. A. Clarke.

"And did eat the showbread." This consisted of twelve loaves placed fresh every sabbath day on the table of the sanctuary (Ex. 25:23-30; 39:36). It could be eaten only in the sanctuary and by the priests (Lev. 24:5-9). Observe that fresh bread had just been put upon the table when David arrived (1 Sam. 21:6) he taking that which was carried away. The day, therefore, was the sabbath (Lev. 24: 8).—Abbott.

"The sabbath was made for man." For man's whole nature, for body and soul, for physical rest, for mental and social improvement, for his spiritual and moral growth, and for his eternal salvation; and a religious observance of the sabbath is best fitted to promote all these. They treat man as nothing but an animal, who advocate the use of the sabbath for mere physical recreation and pleasure. The sabbath was not made for man's body only, but for man, his whole nature. And it was made for man as man, i. e., all men; and we must so keep the sabbath as not to take away the sabbath from others. Christ's principle carried out will bring a perfect keeping of the sabbath.—P.

"The Son of man is lord also of the sabbath." Not, surely, to abolish it,—that, surely, were a strange lordship, especially just after saying that it was made or instituted for man,—but to own it, to interpret it, to preside over it, and to ennoble it by merging it in the "Lord's day," (Rev. 1:10), breathing into it an air of liberty and love necessarily unknown before, and thus making it the nearest resemblance to the eternal sabbatism.—Jamieson, Fawcett and Browne.

Their object was to provoke him to some act on which they could base an accusation of sabbath-breaking, the punishment for which was death. The Mosaic law did not forbid works of healing, but the rabbinical tradition and interpretations did.—Abbott.

"Is it lawful to do good, or to do evil?" He assumes that if a man does not do good when he can, he does evil. To refuse to do good is to choose to do evil. There is doing in both cases. There is the outgoing of energy in volition; and thus, radically it is a question of doing right or wrong, and not merely of doing or not-doing.

"To save life, or to kill?" Our Lord puts the case strongly. The principle action, which he wishes to vindicate, is thus seen in its strongest light. All good-doing to men's bodies lies on the line of life: all withholding of good-doing lies on the line of killing or of death. A terrible home-thrust. They would fain destroy Jesus. "Which of us," he virtually asks, "is breaking the sabbath—you or I"—Furness.

"He saith unto the man." As the cure is wrought only by a word, the Pharisees have no ground of accusation: there has been no infraction of the letter of even their own regulations. Observe that with the word of command here, as in others of Christ's miracles (Mat. 9:6, John 5:8, etc.), comes power to obey it. So he requires what are impossibilities of withered souls, but with the command imparts power to fulfill (John 1:12).—Abbott.

Religious Intelligence.

The Churches against Lodgery

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Bible Christians.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational — The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.
West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek Wis.; Spring, Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Mt. Moriah Baptist Association of Mississippi.
Bidgewater, Baptist Association, Pa.
Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.
Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

—Rev. T. C. Jerome of Manistee, Michigan, is stirring up his church to take a decided stand on the whisky question. On Sabbath evening Dec. 18, he visited several saloons and found thirteen violating the law. Work was begun immediately; one man prosecuted and fined; a Citizen's Committee formed to maintain law and order; $500 was subscribed to enforce the law.

—Rev. J. D. Potter, the evangelist, began his evangelistic work at North Bloomfield, Ohio, this season, where his labors were highly blessed.

—The union meetings at Wheaton were continued last week, after the week of prayer, in the College chapel. There was much reviving among the Christian students and some who have been long backslidden have returned to God.

—Thursday, January 26th, is observed as a day of fasting and prayer for Colleges and institutions of learning.

—President Beardshear of Western College, Iowa, has given up teaching for the winter to canvass for funds for the new building.

— Father Chiniquy, the well known lecturer against Romanism, is expecting to assist Rev. P. A. Seguin of the French Protestant Mission in New York city, the present month. Pastor Seguin began lately a course of lectures in French on the History of the Church of Christ at his mission, No. 196 Bleecker St. These lectures are given on Tuesday and Thursday evenings. He has also published in French, a pamphlet, entitled, "Has Peter ever been in Rome?" which, at 10cts per copy, $1 per dozen, is a useful document to place in the hands of a deluded French Catholic.

—The *Christian Age* of Fort Wayne, Indiana, is the organ of the body of believers calling themselves "Christians," and before whose conference in Michigan, Elder Bradshaw lately presented the admirable and powerful argument against the lodge, which has since appeared in these columns. The *Age* wants to know by what authority the name "Bible Christians" is placed in our list of Churches *vs.* lodgery. The Bible Christians, as we have understood, are generally confined to Canada. Rev. W. R. Roach was pastor of the only church in the States with which we were acquainted, at Palmyra, Wis. He has removed to Pickering in Ontario. If the "Christians" of Michigan and Indiana are not opposed to the lodge their name should be abandoned, for they no longer are honest representatives of the Lord Jesus. From the reception of Eld. Bradshaw's protest in the Michigan conference they are in great danger of this condemnation. Elder N. Summerbell, D D., is we see one of the corresponding editors of the *Age*. May we ask him if he has fully considered his duty to his brethren in respect to this question?

The Bridgewater Baptist Association of Pennsylvania, of which Elder A. L. Post of Montrose is one of the leading members, passed at its late meeting a resolution reaffirming its position in opposition to the secret orders. We place the name of this body in the list of churches against lodgery. Our thanks are due to Elder Post for documents respecting this old and faithful Christian body.

—Rev. W. S. May, evangelist for the Iowa Wesleyan Conference, is laboring in a great revival at Riverton. Rev. W. Van Driessen of the same church reports an outpouring of the Spirit at Waupun, Wis

—It is reported that Bishop Fallows of the Reformed Episcopal church in this city, and a well known Freemason, has organized what he calls the "Chicago Christian Army," which shall wear a uniform and parade the streets with fife and drum. He evidently borrowed the idea from the Knight Templars, since it resembles the true Christian army about as much as the Rabbi's baptized pig resembled mutton.

—Rev. George F. Pentecost of Brooklyn, has accepted an invitation from a number of ministers and laymen of New York to give a series of Bible readings on Thursday afternoons at four o'clock in the lecture-room of the Madison Square church. The readings began last week. Mr. Pentecost is a deep and enthusiastic student of Scripture, as his interesting treatise entitled "In the Volume of the Book" abundantly proves, and many will avail themselves of this privilege.

—Rev. A. B. Simpson, who recently resigned the pastorate of a Presbyterian church in New York in order to labor especially for the benefit of the non-church-going classes, has since been so successful that he has occupied the Academy of Music. A large audience listened to addresses by himself and the Rev. Dr. Pentecost of Brooklyn, and to the singing of Mr. and Mrs. Stebbins on the first Sabbath of the year. There is great need of aggressive evangelistic work of this kind in all our large cities.

—It is reported in Washington that Mrs. Garfield has frequently spoken of one feature above all others in the President's treatment that she regretted most. That was the fact that he was never allowed to talk about the danger of death, or to speak as he would have done had he been allowed to think that he was going to die. Whenever he broached this subject he was stopped in his talking and diverted from it by admonitions, "not to lose courage." Mrs. Garfield says that often she wanted to talk to her husband upon matters about which it was almost imperative that there should be conversation before he died, but she restrained herself, and the President passed away without her having that opportunity.

—The first prayer meeting of a new movement for the Jews under the leadership of the Rev. Jacob Freshman, son of a converted Jewish rabbi, was held Dec. 19 in New York. Quite a number of converted Jews were present and the power of God rested upon the meeting. The brethren are very hopeful in regard to this Hebrew Christian work.

RELIGION AND IRISH TROUBLES.—The Rev. Mr. Jubb of London, England, Secretary of the Irish Evan-

gelical Society, addressed a large congregation in this city lately upon the condition of Ireland. During his discourse he said that, in his belief, religion had a great deal to do with Ireland's discontent. Macaulay had said that the religion of Ireland had more to do with her miseries than British misgovernment or Tory villainy. Charles Dickens owned sorrowfully that he held similar views, and neither of these could be called fanatics. It was true that there were many noble and grand men in the Catholic church, but the influence of that church upon the people was bad. The Catholic priesthood in Ireland had sadly degenerated of late years. Instead of the gentlemen and scholars who taught the people in bygone days, Maynooth College turned out a lot of men, sons mostly of poor farmers and imperfectly educated at that. They were not gentlemen and not profound scholars, and they did not impress one favorably. The experience of France and Italy showed that the influence of the Roman Catholic church was not advantageous.

Bible Christian Church, Canada.

Pickering, Ont., Jan. 7.

Editor Cynosure:—We have a very blessed work of grace at Bethel, Pickering, province of Ontario, Canada. You may call it an old fashioned revival. Much of the presence of God is felt in our meetings. To a great many both old and young the church is what its name indicates, a bethel.

Between twenty and thirty have decided for Christ. A great many more are under conviction. The meetings are enriched with more than ordinary spiritual life, influence and power. Praise the Lord, seems to be welling up from a great many hearts made happy in the Lord.

I value the *Cynosure* more than any other paper I take. God bless you in your work.

W. R. Roach.

Faith Cure.

Clyde, Mich.

Last winter in the meeting I was holding in Rose, Mich., came a young man about eighteen years of age, that was the subject of pity to all who saw him. Poor boy! So thin, so pale, so deathlike, and also such a sad countenance.

When the invitation was given to come to the altar and seek Christ, he was one of the first among seekers. In a few days while at home, he found the "pearl of greatest price," and came to the meeting again, still thin and pale, but with a happy look that told without words, the joy in the heart. About this time his father took him to Holly before the medical association. Three of the physicians examined him, and all agreed that he was in the last stages of consumption, his lungs nearly gone. They said he could only live a few weeks at most, and that by taking stimulants. Consumption is in the family. Three brothers had died with it within two years, and the mother has a sister nearly gone now. But the young man had found a Saviour able to save both soul and body. He asked God, if it was consistent with his holy will, to heal him. From that time he refused to take any more doctor's medicine, knowing God could do the work without it, and wanting him to have all the glory. From that time he has felt well. For several weeks he gained on an average a little more than two pounds of flesh a week. He has worked hard at farm work, with the other men all summer, not seeing a single sick day. He is attending my meetings at the present time, can be out every night, and talk and sing for Jesus. If any reader, doubts this statement, write to the healed one himself, and he will tell you all about it.—*Lewis Holloway, Clyde, Mich.*

I often witness cases of healing. "Jesus Christ the same yesterday, to-day and forever."

Lura A. Mains.

News of the Week.

—The Guiteau trial proceeded last week so far that two of the lawyers had made their pleas. The assassin continued his interruptions and ribald remarks full of falsehood and conceit. It isexpected that the jury will retire on Thursday.

—The Cabinet session Thursday considered, it is said, the case of Cadet Whittaker. The Judge Advocate General asserts that the court that tried him was illegally constituted.

—A sub-committee has been appointed by Congress to consider and report on a system of postal telegraph in this country to be operated by the government.

—Mr. Washburn of Minnesota, has introduced a bill in the House for the repeal of the Pre-emption law. He claims that gross frauds are perpetrated under this law, and that the Homestead law answers every purpose for the encouragement of the actual settler.

—Secretary Folger has issued a call for $20 000 000 worth of the 3½ per cent bonds whose time was extended by his predecessor.

—A committee was appointed at the last annual meeting of the General Assembly of the Presbyterian church on the Indian question consisting of the Rev. Drs. John Hall and Crosby of New York, Riggs, Gray, Johnson and Sunderland of Washington, Judges Strong and Moore and William E Dodge. They were heard on Wednesday by President Arthur and Secretary Kirkwood and by the Senate committee. Judge Strong, late of the Supreme Court, read a carefully-prepared memorial, to be presented to Congress, urging legislation looking to the establishment of the Indians on homes of their own, the education of their children and their gradual adoption into civilized life. Short addresses were made by the Rev. Mr. Riggs, for the past forty-five years a missionary among the Sioux, Dr. Hall, Gen Armstrong and Capt. Pratt of the Hampton and Carlisle Indian schools. All urged the importance and necessity of prompt attention on the part of Congress to the question of civilizing the Indians.

—The new cable street railway in this city is nearly ready for operation. Nine miles of track have been got ready within about four months and the cost has been some $3,000,000.

—The new city hall of Chicago is now enclosed and the interior is being finished. The expense has been $942,000 and $700 000 more will complete it. The county building which fills the other half of the block cost about $2,300,000.

—Governor St. John of Kansas, denies that the prohibition law of that State is invalidated by a recent decision of the State Supreme Court.

—A firm of contractors at Rock Island, Ill., has been awarded the contract for building the new State Capitol of Texas, agreeing to complete the structure with in five years and to accept in payment 3 000 000 acres of State land appropriated for that purpose.

—By the falling of the walls of a recently burned building in Syracuse, N. Y., last week, three persons were killed and a number injured. The walls fell upon a restaurant adjoining and buried fifteen to twenty men and women.

—A terrible accident occurred to the express train which left Albany, N. Y., at 2:40 P M. Friday. Near Spuyten Duyvil junction with the Harlem main line, the Tarrytown special train ran into it and telescoped the last two Wagner palace cars, which took fire and caused the loss of twelve lives. Among those who were killed was Senator Wagner, the eminent palace-car proprietor.

—The South Carolina State Legislature have been apprised that within the past six weeks an exodus of five thousand negroes occurred from one county.

—The Apaches are at their old work of murder and rapine in the neighborhood of Sonora, N. M. The State troops and citizens of the Territory are chasing the red-skins, who are believed to number 200, under the leadership of Nana.

—A serious conflagration occurred Friday afternoon in the business portion of Galveston, Tex, resulting in a loss estimated at $1,600,000. The fire broke out in the cotton establishment of W. S. Moody & Co., a very large building, on an upper floor of which were located the Supreme Court rooms, while numerous heavy mercantile establishments were also quartered in the building. From thence the flames spread until at one time the destruction of the entire city seemed inevitable, but eventually they were subdued.

—Gladstone, speaking last Friday at the rent-day dinner at Hawarden, on the occasion of his remission of 10 per cent of the rentals of his tenants there, referred to the condition of agriculture before and since the establishment of free trade, the results of which, he said, would be sufficient to arm the farmers against the efforts to revive protection. He deprecated the idea of introducing the principle of the Land Court bill into England, but it was necessary, he said, to cheapen and facilitate transfer of land.

—A day of prayer and humiliation was observed by the Anglican church in Ireland on Friday on account of the desperate condition of national affairs.

—Large quantities of Irish potatoes are being exported to America.

—A Berlin dispatch to *La France* says the Emperor William has decided to proclaim the Crown Prince Frederick William Regent on the 22d of March next, on the occasion of the Emperor's 85th birthday.

—It is stated by Paris papers that Gambetta's bill revising the French constitution includes an article providing for the discontinuance of public prayers at the opening of the legislature.

—The census of Paris gives the population as 2.225 900, against 1,948,800 in 1876

—At a banquet in Rome given in honor of the veteran soldiers, the Mayor declared the people of Rome would rather see the city laid in ashes than again be subjected to Papal domination.

—The steamship Lion, of about 500 tons capacity, left St. Johns, N. F., Wednesday last for Trinity Bay. There were on board an aggregate of forty-three souls. It is known that the vessel was lost and probably all on board perished.

—The London *News* states that it is estimated that one-fourth of the Irish tenants who need protection have come under the operation of the Land act, and that competent persons believe the whole question will be settled in two years.

—Mr. Piggott, ex-editor of an Irish newspaper, asserts that Mr. Patrick Egan, treasurer of the Land League fund contributed by American-Irish, and scarcely a penny of it by Irish-Irish, exacts a salary of £2,000 a year, and as much more for his expenses in Paris. This would be $10,000 for salary and $10 000 for expenses—or $20 000 a year in all.

MARKET REPORTS.

Chicago, Jan. 16, 1882

GRAIN—Wheat—No. 2		1 28
No. 3		1 17
Rejected		96
Winter		1 25
Corn—No. 2	61	63
Rejected		60¾
Oats—No. 2	44¼	46
Rye—No. 2		96
Bran per ton	15 00	16 25
Flour—Winter	5 00	7 50
Spring	3 75	6 75
Hay—Timothy	10 00	15 50
Prairie	9 00	13 50
Lard per cwt		11 05
Mess pork per brl		17 17
Butter, medium to best	20	40
Cheese	6	11
Beans	2 00	3 50
Eggs		17
Potatoes, per bu	95	1 10
Seeds—Timothy		2 55
Clover	4 95	5 30
Flax		1 26
Broom corn	5	9¼
Hides—Green to dry flint	9¼	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	44
Unwashed	20	31
LIVE STOCK—Cattle extra	5 75	6 60
Good	5 25	5 60
Medium	4 50	5 00
Common	2 25	4 25
Hogs	4 75	7 00
Sheep	3 00	6 00

New York Market.

Flour	$4 00	9 00
Wheat—Spring	1 13	1 37
Winter	1 13	1 44
Corn	69	71
Oats	48	53
Lard	11	25
Mess pork	17	50
Butter	15	43
Cheese	8	13
Eggs		29
Wool	14	50

Home and Farm.

Rules for Right Living.

1. Keep the body clean. The countless pores of the skin are so many little drain tiles for the refuse of the system. If they become clogged and so deadened in their action, we must expect to become the prey of ill-health in some of its countless forms. Let us not be afraid of a wet sponge and five minutes' brisk exercise with a crash towel every night or morning.

2. Devote eight hours out of the twenty-four to sleep. If a mother is robbed of sleep by a wakeful baby, she must take a nap sometime during the day. Even ten minutes of repose strengthens and refreshes, and does good "like a medicine." Children should be allowed to sleep until they awake of their own free will.

3. Never go out to work in early morning in any locality subject to damps, fogs and miasms with an empty stomach. If there is not time to wait for a cup of coffee, pour two-thirds of a cup of boiling water on two teaspoonsful of cream, or a beaten egg, season it with salt and pepper, and drink it while hot before going out. This will stimulate and comfort the stomach, and aid the system in resisting a poisonous or debilitating atmosphere.

4. Avoid over-eating. To rise from the table able to eat a little more is a proverbially good rule for every one. There is nothing more idiotic than forcing down a few mouthfuls, because they happen to remain on one's plate, after hunger is satisfied, and because they may be "wasted" if left! It is the most serious waste to overtax the stomach with even half an ounce more than it can take care of.

5. Avoid foods and drinks that plainly disagree with the system. Vigorous outdoor workers should beware of heavy indigestible suppers. Suppers should always consist of light, easily digested foods—being, in the country, so soon followed by sleep, and the stomach being as much entitled as the head to profound rest. The moral pluck and firmness to take such food and no other for this last meal of the day can be easily acquired and the reward of such virtue is sound sleep, a clear head, a strong hand, and a capital appetite for breakfast.

6. Never wear at night the undergarments that are worn during the day.

7. Cultivate sunlight and fresh air. Farmer's wives "fade" sooner than city women, not alone because they work harder and take no care of themselves, but because they stay indoors, and have no work or recreation that takes them out into the open sunlight. It is a singular fact that women in crowded cities generally get more sunshine and purer air than their hived-up country sisters.

8. Have something for the mind to feed upon, something to look forward to and live for, besides the round of daily labor or the counting of profit and loss. If we have not any talent for writing splendid works on political economy or social science, or the genius for creating a good story or a fine poem, the next best thing—and, in fact, almost as good a thing—is to possess an appreciation of these things. So have good books and good newspapers and read them—if only in snatches—and talk about them at dinner time or by the evening fire. Cultivate choice flowers and fruits and help some poor neighbor to seeds and cuttings, or take an interest in bees, or fine poultry, or trout culture, and study always farm and household science, and take advantage of the new and hopeful things that are every little while coming to light.

9. Live in peace! Fretting, worrying, borrowing trouble, giving way to temper and holding long, bitter grudges; all these affect the liver, poison the blood, enlarge the spleen, carve ugly lines on the face and shorten life! Try to be half as wise as that little creature the bee, who takes all the honey she can find, and leaves the poisons to themselves.—*Mrs. E. H. Leland in American Agriculturist.*

A Hint to Ministers.—If I were rich I would offer a prize for the best sermon on agriculture A sermon on this subject in every pulpit would save our boys from the fascinations and dissipations that now tempt them from their homes, and do more toward destroying the drinking saloons than much denunciation and legislation against them.—*A Connecticut Minister.*

A Farm Pet.—There is no animal on the farm that will pay so well to pet as the cow, unless it be her heifer calf. She should be the queen of the yard, and of the farm too. Every member of the family should have a loving pat and a gentle word for her. Shoot every dog that makes her run a step, and discharge (I like to have said brain) the hired man that ever kicks or scolds her.

"Are you feeling very ill?" asked the physician; "let me see your tongue, please." "It's no use, doctor," replied the patient; "no tongue can tell how bad I feel."

REFORM NOTE-PAPER AND ENVELOPES.

As a needed means of spreading the truth regarding secrecy, a collection of the utterances of Scripture and various noted statesmen and ministers has been prepared and printed in tasteful form at the top of note-paper and on both sides of envelopes (the matter on the paper being entirely different from that on the envelopes.) A blank line for date is also printed in. The envelopes can be furnished either white or colored; both envelopes and paper being of the ordinary size and of good quality.

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"	3. Address to American Pastors' on the Secret Lodge	4
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Seven send two for a year each.

C. Quick: "I will keep trying and if I can find any new names to send I will be most happy to do so."

W. W. B. (who has been instrumental in sending nine subscriptions for a year each): "I expect in the course of the year to get several more subscribers."

E. S. Livingston: "I think I shall get some subscribers before long."

J. A. Rouser: "I am looking out for names the year round."

D. H. Rogers: "I rode sixteen miles yesterday." He sends five for a year each, and will "try again."

D. R. Mitchell sends five for a year each and writes: "I think I can get a few more."

P. B. Bates: "I have been working some time. Two others have promised to assist me." He sends a new subscription on the extension fund and writes: "He is a strong man. He hadn't thought of signing for the paper, but when I put the merits of the *Cynosure* and the reduced rates plain before him, he concluded to take it at once."

M. A. Gault: "We have several men at work for the *Cynosure*."

Gideon Hunt: "I hope to get a few subscribers here."

J. W. Modlin adds four for a year each to his club of thirteen and writes: "You will hear from me again."

Levi Manvel: "I think I can get some names."

Mrs. E. S. Sutphen: "I will try to get more names (she sends two) I want everybody to read the *Cynosure*."

J. H. Nicloy: "I hope to get a few names."

R. B. Landon: "Shall try to get more subscribers."

E. Grover: "I will try and get more names."

"Swell the *Cynosure* Extension Fund," writes a worker.

A Parallel Case.

The Pole Star is the "cynosure" which is the first object of search to the storm-driven mariner or bewildered traveler when darkness has hidden the sun—the star which remains practically fixed in its place, though all the heavens revolve beside. Such, in a moral instead of a physical sphere, was and is the desire of its publisher and editors for this paper; that it may be true to its name, a *Christian* Pole Star, which shall be by God's grace even truer to him than the natural star to the pole, and fit and fearless to lead men into the truth.

But as the North Star can guide no one's course when obscured by clouds or unknown by them, so this *Christian* "cynosure" can do no direct good unless its rays can reach those whom it would influence. And as the clouds which obscure the natural star and prevent its usefulness will never depart of themselves, without the clear sunlight to dispel, or, it may be, a hurricane to drive them away, so *our* "Pole-Star," the *Cynosure*, cannot accomplish its mission unless the ignorance and misapprehension regarding it are cleared away and a desire for it created by the persuasion and argument of its friends. It were as useless to expect it to lead any considerable portion of mankind to Christ and his pure but always unpopular Gospel without direct and strenuous effort on the part of its friends, as to look for the rays of the natural star to pierce unaided through miles and miles of black and storm-driven clouds over a surging sea. It is simply impossible. God never gave the star such power, and never intended it to do that kind of work. He intended it to shine, steady and clear, standing forever in its place and sending forth the light which his own power has given it. To other forces in his realm did the Creator give the work of clearing away the obstructions, when that work is needed. Just so it is, again, with this paper. God has, as we believe, given it some of his own light to shine abroad into the hearts of men, and thus has given it power to help sanctify them through his own truth. But he has done one more thing, also; he has hedged this power about by the limiting fact that, shine it ever so steadily and purely and devotedly, the way for it must be opened by *individual effort with the persons to be reached*, or its labors will be fruitless.

This is one of the *facts* in regard to the spread of reform Christianity through the press; and it is well for us to remember that facts were made by the same Divine hand that created aspirations for purity and the triumph of righteousness, and that since he has made the one dependent upon the other "what God has joined together let not man put asunder." Let us rather joyfully recognize both God's union of human, personal means with the increase of his earthly kingdom, and the obligations which this union imposes; and having ascertained them, let us go forth in the full assurance of trust in that resulting success which the Lord desires. With this both he and his trusting children will be satisfied; and it will be no scant measure. but "*showers* of blessings full and free!"

The Canvass for the Cynosure

Our rates to agents, canvassers, subscribers and friends are as follows:

1. A COMMISSION of TWENTY PER CENT IN CASH, or *thirty per cent in books of our own publication*, at retail rates, is allowed on all new subscriptions taken at $2 00 a year, and half of that commission on renewals.

CLUB RATES.

No cash commissions are allowed on club rates. Clubs of five, (1 copy free to sender), each 1 75. Clubs of ten, (1 copy free to sender), each $1 50.

2. Each person, whether sending a single subscription or as a member of a club, for

TWENTY FIVE CENTS EXTRA

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Freemasonry Illustrated, three degrees.

Knight Templarism Illustrated.

The Broken Seal.

Finney on Masonry.

Secret Societies, Ancient and Modern.

☞See description of these books on page 15.

Those who prefer them to books can have the photographs of President Charles G. Finney, President J. Blanchard or Captain William Morgan and Elder D. Bernard on the same terms; the four for 25c extra.

All who successfully canvass for the *Cynosure* are allowed *something* for their labor, even when they send us clubs at our lowest club rates. But the chief reward of those who circulate the *Cynosure* we believe to be the consciousness that they are working for the welfare of their country, and of their fellow-men throughout the whole world; and above all for the glory of God.

SUGGESTIONS.—Always take subscription at $2.00 each if you can. That is the price of the paper. Reserve your commission on full price subscriptions (see sixteenth page).

Get all the subscribers you cannot secure at the regular price, at club, or new ones at dollar rates.

Exercise a watchfuness in regard to all reform publications so as to extend their circulation to the utmost limit.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Jan. 14, 1882.

J W Allen, Bennett's Newspaper Agency, C A Blanchard, A Bassett, T Barton, G W Barber, P B Bates, D C Brownell, W E Benham, J F Browne, Mrs Chas Blackinton, W W Blanchard, Mrs L Coon, I Crane, B Casey, A Calhoun, T S Couch, J M Clark, S L Cook, J Decker, H DeJough, W Jeffers, J O Doesburg, Mrs E Fowler, C C Foote, F F French, E J Glendenning, H Garst, E Grover, Sam'l D Green, Mr M A Gamble, W H Hitchcock, H H Hinman, A Hilleary, J Hoobler, J S Hickman, Mrs J L Hardie, A A Johnson, G W Keller, Clark Kennebrook, Mrs H L Kellogg, S C Kimball, R B Landon, E S Livingston, J Martin, J W Modlin, J A Mintier, J Miller, L Manvel, D R Mitchell, R H Morey, J Mathews, J McCleary, B M Mason, J H Niclog, E D Olmsted, D Owens, M Pierce, J E Pierce, C E Palmer, J Plummer, C Quick, Wm Reed, B Rohrer, W H Ross, W R Roach, D H Rogers, L Spencer, Sub News Co, Mrs E S Sutphen, J W Smith, J Steel, N Summer, H Smith, O Sholes, J Tanner, S B Vansize, C J Van Thoren, P H Wylie, Caroline Worth, S Wilder, D West, C Winter, B Williams, N White, S Waite, W C Wilson, Mrs Z Warren.

Books and Tracts sent during the week ending Jan. 14, 1881.

By Express.

M Pierce, Garrison & Roberts.

By Mail.

E C Adt, E Harlan, H E McElroy, J H Buttenheim, F C Helmbrecht, M A Waterman, O Sholes, C W Baldwin, G W Allen, B M Mason, E S Livingston, A A Johnson, C P Morton, C Taylor, J K Glassford, G Lawrence, J Rooney, Mrs C Blackington, J Fritz, jr, J A Young, D C Brownell, D R Mitchell, J Plummer, S Waite, P A Coulon, C R MacLeay, J H Greer, N I Willey, A J Sprague, J J Spelman, W F Flint, J W Dunn, F G Storey, D W Wallace, W Rogers, M Fitch, A Powell, P King, Needles & Butler, J Weil, F C Cook, W G Craig, S Bradshaw, H W Wacker, H Wood, B A Tripp, L Manvel, W A Dickey, S M Bernard, J J Taylor, F W Mills, D W Thompson, M L Robinson, P Graep, C W Ford, W C Piper, J Glading, L E Kimball, L Landon, C S Ward, L Danforth, B Casey, G W Waterbury, G W Bennett, J C H Troeger, Geo M Payfer, J Miller, M A Gault, H Delong, W O Shaw, J A Gordon, H H Hinman, E F Bunker, P Simon, J Hart.

Donation to Tract Fund.

W W Smith, 25 cts; A W Bliss, 12 cts.

The Christain Witness for '82.

A stalwart religious monthly, devoted to advancement of holiness and pure Christianity, and opposing secret societies, church gambling, intemperance, tobacco, and all popular evils. Single copy, 25c. per year; 5 copies, $1. Address, S. C. KIMBALL, editor and publisher, New Market, N. H. dec28-5t

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We now have at the Cynosure office a supply of well executed card photographs of Captain William Morgan, President J. Blanchard, President Charles G. Finney and Elder David Bernard, at 15 cents each, or the four for 50 cents, postpaid. Postage stamps received for amounts under $1.00. tf

THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—Jesus Christ.

EZRA A. COOK, Publisher,
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Topics of the Time.

Three lynchings at Seattle, Washington Territory, and one at Ironton, Ohio, last week; with three more only prevented in Boyd county, in the northeastern corner of Kentucky, by a strong force of militia called out by Governor Blackburn, attest the popular verdict upon the unreliability and uselessness of our criminal courts, so often corrupted by Masonic knavery and mocked by oaths already taken in the lodge.

With all the wise talk and bluster about the wealth and extortion of Irish landlords, the wealthiest man, it is said, in the island has just died—and he was a distiller, Francis Wise. Of the fifteen million dollars which he left what single farthing, gained by his traffic, is not the product of a system as villainous and hateful as the very blackest and basest of landlord tyranny?

The Mormon question is reaching a point from which there is no honorable retreat. When great mass meetings, like that called by prominent citizens of this city in Farwell Hall on Monday evening, and those held in St. Louis and other cities,—when such representative gatherings take up this question it signifies that the popular mind is moved, its conscience quickened, its courage roused, and its hand laid upon the plow when there is no looking back. It is an order from headquarters to the gentlemen who represent the American people in Congress, that personal considerations must be set aside and this flagrant and monstrous abuse of the liberties provided by our Constitution must be at once and thoroughly abated. The *Cynosure* hails this movement since it is against a branch of lodgery which has been and is still covertly sustained, as we believe, by the other secret orders. It has been localized, and its crimes set forth in detail before the public; and it thus may be struck fairly a crushing blow. The system may be no worse in principle than Freemasonry, but the latter is so rooted in all our communities and about all our institutions, like tares among wheat, that its overthrow by legal enactment must come after some years of laborious instruction. It is already nearly twenty years since Congress outlawed polygamy and no one will affirm that the system has weakened materially. Let us pray that the days may be cut short and the rank-grown systems of secretism that blot the American name may like Babylon find in one hour their judgment come.

A cord passed through the train which was wrecked in the suburbs of New York the other day with such frightful consequences. It was connected with the air-brake, and the conductor in his evidence before the coroner last Thursday swore that it was his belief that the train was stopped by one of the passengers pulling this cord. "On what ground do you make this statement?" asked the district attorney. "Because," he replied, "there was a party on the train who were singing, smashing hats, and conducting themselves in a very disgraceful manner. They were passing round bottles of whisky, and," striking the desk with emphasis, "*the foundation of that accident was rum.*" He went on to say that this party were gentlemen from the Albany legislature, Senators, Representatives and lobbyists, whom he could not control; and this he affirmed was always the case on the Friday train from Albany.

The Illinois State Temperance Union adjourned last week after denouncing Senator Logan's plan of applying the liquor tax toward the support of schools as a "trick of the liquor traffic" to yet more firmly fasten itself upon the people. This may not have been the purpose of the originator, but he is too shrewd a man not to know that such would be the effect. This measure has already two powerful opponents. One is Senator Blair of New Hampshire, chairman of the committee on education, who has a bill to promote education from the proceeds of the sales of public lands, similar to the Burnside bill of a year ago. Blair is a temperance man, and will fight Logan in the committee. Senator Vance of South Carolina proposes a substitute for Logan's bill. He wants to abolish the whisky tax entirely in the name of education, and leave the matter to the several States to impose such a tax as they please, or none at all. It is argued that there are no public lands worth buying, or will not be in a few years, and upon this point there will need to be careful inquiry. Certainly this objection was not entered a year ago, and it is not likely that the public domain, which a few years ago comprised nearly one-fourth of the territory between the oceans, is so nearly exhausted.

Seceders' List.

After a long season we are happy to present another addition to the army of witnesses against the Masonic lodge. The last list was published Sept. 20, 1880. Thirty-six names were then added to the roll. Thirteen are given below:

Charles Gebhart, Northfield, Min.

Rev. Wilson Collins, (3) Streator, Ill.

Rev. J. R. Cadwell, (7) Lansing, Mich.

Alfred Frost Williams, Eagle, Mich.

James Davis, Napoleon, Mich.

Levi Manley, Jackson, Mich.

Eugene Shipley, (K. T.) Chicago.

Rev. W. T. Sleeper, Worcester, Mass.

L. Ziemer, ———, Nebraska.

Rev. E. D. Taylor, Greenville, Ala.

Rev. P. Morell, Talladega, Ala.

Prof. Patterson, Marion, Ala.

Rev. H. Woodsmall, Selma, Ala.

Let every friend to whom God has given grace to renounce the lodge send in his name on a postal card, if he is not sure that it has been reported. Every additional name is an encouragement to all who labor against lodgery, and but makes it an easier work to get the next one.

Growing in Spots.

BY REV. P. S. FEEMSTER.

One who visits only the cities may know much of the politics of a country, and may measure its manufacturing power, but he will certainly know but very little of home life in the rural districts. This is pre-eminently true here in the South. The country is large and the cities are small. The country people take but few papers and do their trading at the country store. They know but little of the city and care less than they know. The result is that what are usually called the great centers of influence are here centers without circumference.

I find in the cities commendable progress has been made since I left this part of the South fourteen years ago. The whites are much more kindly disposed towards the colored people and toward those who labor for them. In Columbus, Miss., when I was laboring there, the Young Men's Christian Association collapsed for no other reason, apparently, than my persistent presence at its meetings. No one of the members could be prevailed upon to teach in a colored sabbath school. Now there is a colored sabbath school in the white Presbyterian church, and the most respectable citizens of the place are teachers. In Montgomery, Alabama, where I write, Rev. P. W. Fay, the American Miss. Association pastor of the Congregational church, is a welcomed member both of the white and colored meetings; and one of the colored ministers told me that he had met with the white ministers in their meeting, had been cordially received and thought he should attend regularly. This I encouraged him to do.

The good schools which I find established at the large towns, have peopled the cities with colored men and women of fair culture, and the churches are usually supplied with ministers chosen from their best men.

When I turn to go to the rural districts I have a less favorable aspect. To understand the country population it is necessary to remember that the belts of prairie and other fertile lands have always been owned by the wealthy, and have consequently been the home of the negroes. The poor land belts have always been settled by a class of men who worked their own lands with their own hands. Emancipa-

tion made but very little difference in these sections, where there were no slaves to emancipate. The farmers moved quietly on just as they had done before. If anything it helped them. They could hire what labor they wanted cheaper than before.

In the rich land belts it was different. The emancipation was not only an immense pecuniary loss, making many rich men poor, but it knocked all the industrial methods of the country "into pie." Every thing had to be reconstructed, and reconstructed on principles which no class of the people understood. The result has been that the fairest portion of this sunny land is entirely deserted by its white population. The owners live in the towns and rent out their farms to the colored people, charging them from one to two bales of cotton per mule. The colored people own their mules but not the land, and with rare exceptions mortgage the growing crop and their stock for supplies.

At one point in Central Alabama the colored people cast four hundred votes, and there were about twenty. Neither their teachers or their preachers have had either brains or religion, and the condition of the people is simply fearful. Longer acquaintance would no doubt reveal many noble exceptions, but to the casual observer it seemed as though all drank whisky when they could get it. They all used tobacco, men, women and children, and the general social rottenness was a scarcely a matter of shame or concealment. I spent one day carefully observing the many comers and goers, and talking with them as opportunity offered, and to me it was a day of clouds and thick darkness. Is it possible that this is a true picture of the fairest portion of the South after seventeen years of freedom? And must it still be so?

The Works of the Devil.

BY JOHN TANNER, JR.

"For this purpose the Son of God was manifested, that he might destroy the works of the devil." 1 John 3: 8.

The above passage of Scripture reveals God's eternal purpose to destroy the works of the devil.

One great error of the church today is the overlooking of the duty of wrestling with the principalities and powers of the evil one, and not reproving the works of darkness. The ministry and church in general overlook this duty, they say we are to win souls and lead them to Christ, that is our work, and so they preach continually the love and mercy of God as revealed in Jesus Christ.

Now it is truly the duty of every Christian to seek to win souls for God, neither would the writer underrate the teaching and preaching of the glorious Gospel of love. But God's plan is far better than human devices for carrying on his work, and he has not only made it his purpose to save men, but to destroy the works of the devil, yea and Satan also, for in Hebrews 2:14 we read: "Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

Now if this be the will and purpose of God, this work must be accomplished through his representative, namely the church. The voice of the Psalmist comes to us: "Who will rise up for me against the evil doers? or who will stand up for me against the workers of iniquity?" Ps. 94:16.

The sainted evangelist, Finney, in his tract, "Decay of Conscience," addressing the ministry, says: "Is there not a great want in the public inculcations of the pulpit upon this subject? We are set for the defence of the blessed Gospel and for the vindication of God's holy law. I pray you let us probe the conscience of our hearers, let us thunder forth the Law and Gospel of God until our voices reach the capital of this nation, through our representatives in Congress. It is now very common for the secular papers, even, to publish extracts of sermons. Let us give the reporters of the press such work to do as will make their ears and the ears of their readers tingle. Let our railroad rings, our stock gamblers, our officials of every grade, hear from its pulpit, if they come within the sound, such wholesome Puritanic preaching as will arouse them to better thoughts and a better life. Away with this milk-and-water preaching of a love of Christ that has no holiness or moral discrimination in it. Away with preaching a love of God that is not angry with the sinner every day. Away with preaching a Christ not crucified for sin. Christ crucified for the sins of the world is the Christ that the people need. Let us rid ourselves of the just imputation of neglecting to preach the law of God until the consciences of men are asleep. Such a collapse of conscience in this land could never have existed if the Puritan element in our preaching had not in great measure fallen out."...

"Brethren, our preaching will bear its legitimate fruits. If immorality prevails in the land, the fault is ours in a great degree. If there is a decay of conscience, the pulpit is responsible for it. If the public press lacks moral discrimination, the pulpit is responsible for it. If the church is degenerate and worldly, the pulpit is responsible for it. If the world loses its interest in religion, the pulpit is responsible for it. If Satan rules in our halls of legislation, the pulpit is responsible for it. If our politics become so corrupt that the very foundations of our government are ready to fall away, the pulpit is responsible for it. Let us not ignore this fact, my dear brethren; but let us lay it to heart, and be thoroughly awake to our responsibility in respect to the morals of this nation."

Now the writer does not think that he misapplies the foregoing words of this good man, when he says they were directed to destroy the works of the devil, for what greater work can Satan do than to bring the conscience of the ministry and church of Christ into a state of disease and decay?

In conclusion the writer would add that the minister, or Christian of any standing, who fails to teach that God manifests his love in judgment as well as in mercy and hates sin as he loves righteousness, is only doing half his duty and makes a fatal mistake.

Minneapolis.

Three Witnesses.

BY PROF. S. C KIMBALL.

Our Lord says: "In the mouth of two or three witnesses every word may be established." Mat. 18: 16

I propose to show in this Bible way that when a Christian man joins a Masonic lodge he thereby loses the enjoyment of religion, the Holy Spirit thus testifying that he has committed a sin that cannot be forgiven without repentance. My witnesses shall be well-known Christian men of the highest character and residents of the State of New Hampshire, at the time of giving their testimony.

Bro. Allen Smith (commonly known as Father Smith) of New Market was the first man to call my attention to the wickedness of Freemasonry, stating that when he joined the Masonic lodge, he went into utter spiritual darkness and did not recover the enjoyment of religion until he left the lodge forever.

Bro. E. R. Perkins of Strafford, bears the same testimony.

Reformation John Adams widely known for his evangelistic labors, records in his biography written by himself the following Masonic experience:

"The glory of God thus became eclipsed in my soul; and instead of being a soul-divinity man, I went back to body-divinity. This some might suppose, if they should understand that I took three or four degrees among the Masons. *Here I went back to the shades of the moon.* In joining them I was somewhat influenced by Bro. B. and others."

This is the general experience of spiritually-minded Christian men who are decoyed into the Masonic lodge. Its horrid oaths and wicked obligations are so manifest that no man can be found to stand up in public debate and defend them before a civilized audience.

But some reader will ask: "How can Christian men and even some ministers still adhere to the Masonic lodge?" Masonry flourishes in darkness and silence. Talk with those men you suppose to be Christians and Masons. You will be surprised to find that they are either ignorant of Bible religion or of real Masonry, or they are "cranks," or perhaps they hate Masonry at heart but have not the moral courage to renounce it. Read the eighth chapter of Ezekiel and you will find an answer to your question. "For they say, The Lord seeeth us not; the Lord hath forsaken the earth."

Let us praise the Lord that so many lodge men are coming to repentance and confessing their secret sins. Let us by humble prayer and faithful testimony open the door for their deliverance from lodge bondage.

Masonic Resurrection.

Every three-degree Mason has been professedly killed, and lay dead fourteen days, until so decomposed that "the flesh cleaves from the bone," and then resurrected. According to Masonry we have a class of men in our midst who are in their resurrection state. It strikes us that in the resurrection business it makes all difference as to "with what body they come forth." The fact that many of these murdered and resurrected Masons are shockingly profane, are rumsellers and drunkards, are dishonest and libertinous, is a sad comment on the character of Masonic resurrection. There is either some fault with the killing or the raising. We mistrust they were not killed quite dead enough, or were raised too soon, or on too few points of Masonic fellowship. A fourteen days' death with its attendant decomposition and a "five points" resurrection ought to work more of a change in the character and life of this Masonic resurrection state than is universally witnessed. We suggest that they be killed a little deader and allowed a longer burial, and then put in more points in the resurrection. As far as our observation goes the change evidenced by those who are living in this Masonic resurrection state, don't pay for the fee, with denudation, the assault of three fierce ruffians, the setting-maul, skull-breaking, blanket-catching, corner-of-the-lodge burial, and the lion's-paw resurrecting. There is evidently a defect somewhere about this Masonic death, burial and resurrection business. Will the fraternity please look to it?—*American Wesleyan.*

—Many in different parts of the country are publicly working the degrees of Freemasonry. The simple presentation to the public of the mummery, and blasphemy, as it transpires in lodge ceremonies, kills the vile monster about as dead as anything that can be said or done. There are some things, to be abhorred, need but be seen. This is true of the disgusting innerism of lodgery. Success to the expositionists. *Am. Wesleyan.*

An Argument for Thoughtful Readers.

Reference has been made in the *Cynosure* to a series of articles by Elder J. L. Barlow in the *Watch Tower* (Baptist) of New York. These articles present the Masonic testimony which proves the character of the system as a religion so clearly and concisely that a far wider publication is due them. They are herewith presented at once with some omissions of less important matter:

Any organized body having an established ritual and regular worship is a religious organization; and if its worship is not Christian in form and doctrine, it is idolatrous, and thus high-handed rebellion against God.

Speculative Freemasonry is such a body, with forms of worship and a ritual established by law, and therefore "is a religious institution," but wholly without Christ, and is therefore an idolatrous system, abhorred of God and destructive to men.

A man worshipping intelligently in Christianity and Freemasonry—two such opposing religions—can in heart be loyal to neither; and is liable to be a traitor to both; but if true to either, it must be to Masonry.

Whoever has been in a Masonic lodge room has seen, centrally located, an article of furniture called an altar, on which lies a book of the law (in Christian countries, the Bible; in others, whatever may be their sacred book) with the square and compasses. A mind at all religiously trained at once recognizes the *religious* idea, and says: "This must be a religious body." When he learns that an officer called a chaplain has a place in the organization and ceremonials of the lodge, he is confirmed in his opinion. Again: When the observer witnesses the funeral obsequies of a member, and sees that the ordinary Christian rites are ignored, and ceremonies substituted peculiar to the institution, and established by its laws or customs—consisting of orations, prayers, hymns, etc.—he will say as before: "Here is a religion"; though he may be surprised to discover that the deceased, whatever his moral character, is assured of a place in the "Grand Lodge above," while no mention in the prayer was made of Christ, or his mediatorial work.

If the deceased was well up in the order, lookers-on may discover in the funeral cortege a high priest, in a costume which reminds him of Aaron, and he is confirmed in the idea already formed; and when he sees in higher ritual, monitor, etc., prelates and pontiffs, what can he conclude, but that here is an institution decidedly religious—deeply so, for pious ends; or that it has stolen some, at least, of the livery heaven to serve the devil in?

All the above may be seen without invading any of the so-called secrets of the lodges. We will now turn to the written testimony. If any man, no matter what his reputation, tells you that the witnesses I here put on the stand, are not accredited authors in Masonic literature, and true exponents of its principles, you need not believe him, unless falsehood's ends are dearer to you than truth's. Peerless among these stands Albert G. Mackey, now dead. He says, page 369 of his Lexicon: "All the ceremonies of our order are prefaced and terminated with prayer because Masonry is a religious institution, and because we thereby show our dependence on, and our faith and trust in God."

The same author says on page 94 of his Masonic Jurisprudence: "The object of all Masonic initiation is to teach these two great truths": i. e., "the existence of a Supreme Being, and a future life." Again, on page 95, he says: "The truth is, that Masonry is undoubtedly a religious institution—its religion being of that universal kind in which all men agree." In the same connection he says: "Masons are *only expected* to be of that religion in which all men agree, leaving their particular opinions to themselves." But of this religion they must be.

I would here call attention to another open fact. As Christians consecrate and dedicate their houses of worship, so do the Masons, as Mackey on page 282 of his Jurisprudence says: "Modern lodges, in this country at least, are universally erected, or consecrated, to God, and dedicated to the holy Saint John."

H. E. Reynolds, Past Grand Master and Past High Priest, in his Mysteries of Masonry, says on page 7: "*All* the work of our order is for the sake of a divine life." Elsewhere he says: "The degrees of Masonry are degrees of regeneration." And again: "When a man becomes a Royal Arch Mason he is a man-angel and is led of the Lord."

Dr. George Oliver, a celebrated English Masonic author fully endorsed by Mackey, on page 7 of his Star in the East, says: "All our charges, all our regulations, assume as a foundation which cannot be moved, a belief in the being of *a* God, and a future state of rewards and punishments, and inculcate the necessity of moral purity, as a qualification for future happiness; and this, according to our definitions, forms the substance of religion in its most universal acceptation." On page 18 the same author says: "The business of Masonry is enforcing the duties of religion." And, further on page 20: "Masons never assemble for any purpose but they perform acts of religion." On page 23 he makes Preston say: "Where there is no religion there can be no Masonry!"

The teaching of all the standard authors of manuals, rituals, monitors and lexicons is in harmony with the above. I shall present some of its claims as a system of religion, and show its Christless, and consequently idolatrous nature.

It is claimed as a universal religion. Not because it is everywhere accepted, but because it receives to its fellowship men of all nations and all religions, who will consent to lay aside their own peculiar religious rites and doctrines in the lodge room, and accept those of the lodge instead, at their entrance making solemn profession of the religious faith of the institution.

Dr. Fred. Dalcho, one of the Fathers of the "Ancient and Accepted Scottish Rite," in an oration before the Grand Lodge of South Carolina, Sept. 23, 1801, says: "The great book of Nature is revealed to our eyes; and the universal religion of *her* God is what we profess as Freemasons"!

A. G. Mackey in his Ritualist, p. 56, refers to an ancient interpretation of the "Blazing Star," in which reference was made to Christ, and says: "This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry, has been omitted since the meeting of Grand Lecturers at Baltimore, in 1842."

In the *American Quarterly Review of Freemasonry*, edited by this same Mackey, I find the following: "As there is a natural right which is the source of all positive laws, so there is a universal religion, covering all the peculiar religions of the world. We (Masons) profess this universal religion, and consequently we welcome those who profess a particular religion which is a part of it." Thus the Christian religion is but a part of this Masonic religion!

This was doubtless in the mind of Mackey, when, denying that Masonry is sectarian, in the *Masonic Tidings*, published at Suspension Bridge in 1875, he says: "All (Masons) stand on the common platform of a universal religion, agreeing in subordinate matters to disagree, and to exercise the spirit of toleration."

Rob Morris, the great Kentucky Mason, inventor of the "Order of the Eastern Star," and a Masonic writer nearly as prolific as Mackey himself, says in his Analysis of Masonic Law, published with Webb's Monitor: "So *broad* is the religion of Masonry, and so unsectarian are its tenets that the Mohammedan, the Parsee, the Buddhist, the Confucian, etc., can unite with the Christian in the worship of the same Deity, and at the same altar." I quote this from memory.

I quote now from Mackey's latest work, his Encyclopædia: "The religious doctrines of Freemasonry are very simple and self-evident * * * they only ask for a belief in God and the immortality of the soul. He who denies these tenets can be no Mason, for the religious doctrines of the institution significantly impress them in every part of the ritual * * * and the series of initiations into Symbolic Masonry, terminate by revealing the awful symbol of a life after death, and an entrance upon immortality."

That is, Masonry builds her doctrine of the resurrection, and her hopes of immortality, on the lying legend of the murder and resurrection of Hiram Abiff, which she simulates with every candidate whom she initiates into her third degree. Christ's death and resurrection are not, and cannot, be known in Blue Lodge or Symbolic Masonry.

Again, Mackey says in his Encyclopædia, "The religion of Masonry is not sectarian; it is not Judaism; it is not Christianity. Its religion is that general one of nature and primitive revelation—handed down to us from some ancient and patriarchal priesthood in which all men agree, and in which no men can differ."

Emmanuel Rebold in his General History of Freemasonry in France, says, page 18 of his preface, speaking of Freemasons who understand the institution, "They believe it destined to become one day the religion of all nations." On page 63 of the same work, he says: "The doctrine that has just been announced, shall become the religion of all the peoples of the earth."

But why multiply extracts? These are characteristic. They show that Masonry has a religion peculiar to itself. Mackey, with great apparent frankness tells us this religion is neither Judaism nor Christianity, which of course proves it a Christless religion, and, therefore, an idolatrous one! A reference to the modern standard rituals, monitors, etc, will not only show that the prayers provided for lodge worship are void of Christ's name, but of all reference to his mediatorial work as well; while all the quotations from the New Testament, for Blue Lodge and Chaptoral work, have that saving Name purged out of them, and this is done purposely, so that no Jew shall take offense, or other worthy brother. If a Christless worship is not an idolatrous one, will some one tell us what constitutes idolatry? Christ tells us most positively: "No man cometh unto the Father but by me." Can a prayer, purposely offered without reference to Christ or his work, be acceptable to God? To ask a Christian such a question is to answer it.

Freemasonry is among the most damnable crimes against God and man, the high-toned assertions of blindfolded Methodist and other preachers and professors to the contrary notwithstanding. It is murder, treason, selfishness, theft, slander, trickery, hatred, and every evil work. Every Christian and good citizen should oppose it on righteous principles, as an enemy of all real good. While it comes as an angel of light and mercy, to deceive, it savors most strongly of the stench of the bottomless pit.—*The Sword, Washington, D. C.*

Mormon Policy.

In the midst of the increased and increasing discussion of the Mormon question, the fraud and trickery practiced by Young is often forgotten. A Washington correspondent of the Chicago *Tribune* calls attention to the course of treachery and subterfuge by which the Mormons have reached their present influence in Washington. It is such a history as might be expected of a system which is of the same nature as Freemasonry in most important respects, and is only more shameless and disgusting in character because its practices are more open. The letter says:

"Emboldened by the growth of the material wealth of the Territory, the construction of railroads, the investment of Eastern capital in the development of coal discoveries and the consequent increase of commerce with the Atlantic and Eastern States, Brigham resolved on a bold effort to make Congress recognize, indirectly if not directly, that polygamy had something like a legal existence, hence the present delegate, Cannon, was taken because he was a full-fledged polygamist and sent to the House to sit with the Representatives of every State in the Union that had declared bigamy to be a felony. This was the spirit and intent of Mr. Cannon's election. Brigham meant to beard the Congressional lions in their den, and he has done it in the person of Cannon. To the charge that Brigham had openly announced his determination to 'thrust polygamy down the throats of Congress' at that time, and in that way, Mr. Cannon answers negatively, and says in the *North American Review:* 'It is difficult to perceive what necessity there was for him to do this, and much less for him, if he entertained any such design, to say he would do it.'

"Mr. Cannon's denial of what is now hurtful to his cause is very natural; but he knows that his denial is not worth the paper it is written upon; he was sent here in the spirit of defiance, and every intelligent Mormon in Utah knows this to be the fact, and no one was more satisfied that it was a dangerous experiment than Captain William H. Hooper, who has come here to assist Cannon against Campbell.

"The presence of the polygamist apostle delegate in the House under such circumstances is a reproach to the nation, and it is the feeling of this humiliation which unites the Gentiles in Utah in favor of Campbell, and their call upon Christians everywhere to use their influence in opening the eyes of national legislators that they may see the great wrong they are doing to the country in countenancing the continuance of polygamy by the toleration of its representative among them.

"When the Mormons left Illinois for the West, their scheme was the establishment of an independent State outside of the United States, but the war with Mexico ending in Upper California becoming a portion of the Union, their visionary project fell through. Before their Western migration they had petitioned the English government for a tract of land in British Columbia, so that all their fulsome proclamations of patriotic devotion to the Republic is mere bosh. Foiled in their purpose of independent government, they sought a territorial government, then called for admission into the Union as the State of Deseret, and, failing in that also, they boycotted every Gentile in the Territory whom they could not control, and in their savage frenzy insulted in the grossest manner the representatives of the Federal Government, literally driving from their midst every one of them who could not endure the infamous and foundationless charges made against the government and nation. An efficient army sent to Utah stopped for a time their bluster; but as soon as that army was called back to the Potomac in 1861 the pent-up wrath of the prophets and apostles burst out again with greater force. Emigration from Europe that had been temporarily interrupted was reopened and every possible means of aiding a foreign population to reach the Territory and take up the lands capable of cultivation were resorted to, so that there should not be a foot of land for a Gentile to live upon if they could prevent it. Their whole system was anti-American, aggressive and rebellious towards the government and citizens not of their faith, who had the misfortune to be by accident engaged in business in that Territory. But the iron highway across the continent burst all their visions and dreams of isolation and independent government, and a new policy had to be adopted. Chagrined with disappointment, and spiteful with the inevitable change that they saw coming, for a time they growled at the railroad-builders and put every obstacle in the way of the Pacific railroad passing through Salt Lake City so that the surveys of both Central and Union were made to the north of the lake, till Brigham's itching palm was tickled and he got up a public meeting to request the line of travel to be brought through the chief city. From that time he liked railroad-building—rich Gentiles were nice people, should be cultivated. Contrary to his faith and oft-repeated prejudices, he and his monied brethren have become associates with the principal Directors of the Union Pacific, including in the number Jay Gould. This is a strong power that makes its influence felt here and they will permit nothing that they can oppose to hurt Utah while they are building railroads and investing their capital in many other ways in that Territory. The manufacturers are also actively at work for Cannon, and Hooper, who is the representative of church commerce, has come to drum into the delegate's service the great wholesale grocers, boot and shoe makers and dry-goods people who furnish 'Zion's Co-operative Mercantile Association' with all their supplies for the entire Mormon population. These great houses do influence legislation in favor of 'Zion.' They want nothing disturbed; they have got that trade and mean to keep it as long as they can, hence they labor assiduously for Cannon.

"There are papers here and elsewhere as clearly subsidized for aid to Utah as ever a piece of merchandise was bought and sold. The cue given to such papers is not to advocate Mormonism, nor to sustain polygamy, nor in any way to appear friendly to them; but by every means in their power to present to the people that there is no solution to the Mormon question but by indiscriminate slaughter of men, women and children. This new scarecrow given to the press is the twin of the other and is as senseless as the former."

New England Dep't.

—A correspondent from Putnam says of Elder Barlow: "His lecture on Dec. 28th stirred friends and foes."

—The same correspondent in recommending methods of work says: "When almost everything is canvassed for and people are persistently urged to spend their money for this and that, unless there are appeals in person in favor of anti-secret literature, many will be lost to our cause who might have been secured."

—It was refreshing to hear Freemasonry, at the Plymouth prayer-meeting, Worcester, classed among the dangerous foes to the conversion of men. Some winced under the remarks, but such testimony ought frequently to be given. By failing to give it we justify the ministers in failing to speak against this evil, for their excuse for neglect is just like the layman's, viz: dread of criticism.

—Bro. L. P. Goddard of Worcester has just been elected superintendent of Plymouth Sabbath school, after an unpleasant struggle over other candidates, in which it is supposed the question of Freemasonry ruling the church was an important consideration.

—It is said that the Worcester Masonic lodges keep liquor on hand and use it freely. One Mason said he found the lodges here so much given to dissipation that he left them. Another is reported to have said that he left the lodge because liquor was habitually used and there were only two members who declined to drink.

—The lodges demand immunity from discussion to cover their wickedness. We concede their demand and thus become accessory to their guilt. A pastor, in much simplicity, remarked recently: "I will be glad when the time comes that *ministers can say what they think*"!

From the Reform Center.

A Painful Meeting—Pastors who Fear their Flocks, not Feed them.

Jan. 12, 1882.

The special conference of churches held at Sherborn, Tuesday, Jan. 10th, was a profitable meeting to attend. It was the first ministerial gathering attended by me in the State and hence I had an unusual motive of interest. The object of the meeting seemed to be the promotion of revival work and the burden of the discussions was upon ways and means.

The devotional meeting in the morning seemed to me devoid of spiritual power. After this exercise was concluded a discussion was carried on upon the subject "The week of prayer—what shall follow it?" The discussion of this topic awakened more earnestness and enthusiasm than appeared in the first part of the meeting, but at times it seemed as if the brethren were struggling with an unfamiliar question. Near the close of the discussion the brethren extended me a cordial invitation to speak on the subject, nor did they seem disconcerted by my allusion to Finney's testimony to the fact of wonderful revivals following the action of the Baptist churches in central New York casting Freemasonry out of their fellowship. I received two invitations to preach and an invitation to lecture on temperance. Two pastors expressed a desire to have me conduct revival meetings in their towns.

One of these brethren is an Odd-fellow, who went into the lodge to gain an influence. He wished me to conduct union meetings in his town but said, "If you should attack secret societies you would knock us higher'n a kite!" Of course I promptly declined so lofty an honor. The pastors generally expressed themselves opposed to secret societies, one of them remarking concerning my testimony, "You never said a truer thing." It is painful, however, to see their ignorance of the subject. One pastor, who seemed better informed than the majority, said, "The ministers are not opposed *on principle* to secret societies; their opposition is superficial."

One could easily predict that there will not be a single revival worthy the name among these churches. The pastors themselves are full of unbelief, and cowardly. There is scarcely any of the apostolic spirit among them. They seem to be time-servers. A dozen admonitions to be cautious were given where there was one exhortation to "spare not." They talked as if their churches were made of thin glass and must be handled with care.

Volunteer Colporters—Church Investigation of Masonry—A Worcester Pulpit Open

Jan. 16, 1882.

Last week in my letter I called for volunteer workers tor the colporter missionary work. During the week, before the publication of my letter, two letters have been received from persons who intimate a willingness to do work, if they can have support enough to warrant them in setting out on so perilous a mission. I am now in correspondence with these brethren in reference to the matter and am in hopes both will be willing to enter the field, but it is too much to ask them to set out unaided by others. A way must be found to make the burdens fall equally upon the friends interested. Those who imperil neither life nor financial support by staying at home should give a liberal support to those who imperil both by entering the field of conflict. I feel confident that friends will come forward with liberal subscriptions so soon as the matter is fully understood.

A summons comes for my presence at Southbridge to-morrow evening to meet the committee appointed by the Congregational church to investigate the character of Freemasanry. The committee is to meet in the vestry of the church and have both sides presented. It is understood Rev. Mr. Haywood of Globe Village is to be the unfortunate defender of lodgism. This investigation is an important one and its results will be watched with much interest. If the effort is successful it will doubtless stimulate similar efforts by other churches and we may yet see the leaven of truth working in the churches for their purification.

Bro. Morse deserves great credit for having forced the question to an issue in his church, and, however the matter may terminate, it will forever be to his credit that he has set such an example before others.

I spent a considerable portion of last week in Worcester, sowing seed for a future harvest. Bro. A. F. Spalding and others, are thoroughly awake to the demands of the work. Indeed it is hardly fair to say that one is more forward than another for I am each day more impressed with the decided support the reform is receiving. It was gratifying to receive the testimony from a high Mason recently that there was a very strong Anti-masonic element in Worcester. A meeting had been appointed for Tuesday evening to discuss ways and means, but my call to Southbridge made a postponement necessary. There is no reason to doubt that we shall soon be in shape here to bear a steady and constant testimony against secretism.

The services at Summer Street church yesterday, where I preached by invitation of Rev. W. T. Sleeper, were well attended. Several friends of the reform showed their interest by attending on that occasion. The pastor of this church is a seceding Mason and has shown sincerity in renouncing his oath of allegiance to the dark order.

E. D. Bailey.

From the South.

—The first State Convention held in the South opposing the secret orders was held last week in Selma. We expect full reports for our next issue of this vastly important meeting. The letters from brethren Hinman and Feemster this week show how greatly they need Divine grace. Pray for them.

—The *Advance* of this city speaks thus encouragingly of the work in which brethren Hinman and Feemster are engaged and of its necessity to the young men and women of the colored schools and colleges who are soon to become the influential minds of their race: "Rev. H. H. Hinman, agent of the National Christian Association opposed to Secret Societies, has just addressed the students of the Atlanta University, and also those of the Baptist Seminary, in the same city, with the approval of the faculties of the two institutions. He finds everywhere the 'teachers' homes' and the schools of the A. M. A. open to him. It is of great importance that these young people, who are coming forward into prominent positions, should be indoctrinated in this matter."

New Doors Opening in Alabama.

Atlanta—Demopolis—Talladega—Seceders.

Talladega, Ala., Jan. 13, 1882.

Dear Bro. K.—Before leaving Atlanta, Ga., I was permitted to address the students and part of the faculty of the Atlanta University. There was a full attendance and excellent attention. Pres. Ware offered a prayer and in conclusion made excellent remarks, and inquired whether any of the young men had anything to say in defense of their orders. Nothing was said, and the verdict was manifestly against the lodge. After the meeting I went to the house of J. E. Roy, where were assembled a large number of Christian workers, and enjoyed a most pleasant visit with them, and with Dr. R. and his amiable family. At midnight I started for Selma which we reached at 10 A. M. without accident. The following Sabbath I preached for the Congregational and East Selma Baptist churches. The pastor of the latter told me a year ago that he was a Mason. Now he says he opposes all societies but the church.

On Monday, Jan. 9, I went next to Demopolis, Ala., and called on the Baptist and the Zion M. E. ministers. Both assured me of their hearty sympathy and promised to attend our convention. The Methodist minister had been a Mason, but had found his work greatly hindered by the secret orders.

From there I came to this city, the former capital of the State. It was laid out on a grand scale. The streets are very broad and finely shaded. Many of the buildings are fine, but the streets are grass-grown, and the place shows marks of a decline. Nevertheless there is a marked advance within two or three years. Two large cotton factories and two planing mills are in successful operation, and beds of excellent coal have been opened in the immediate vicinity. It will doubtless become an important city. There is here a State University for white young men, and a Baptist female college, which occupies the old State House. Neither of them are flourishing. The Southern Presbyterians have here a theological school for colored students. It is supported and conducted by Southern white men, and is a most pleasing evidence of good sense and Christian principle on the part of the Southern wing of the Presbyterian family.

As might be inferred a religion of this type has no sympathy with the secret orders. Pres. Stillman and his associates, professors Richardson and Rankin, assured me that, while they had given the subject no special attention, they were in sympathy with my work. I addressed the students yesterday from 12 to 1, and though some of them are Masons, they all gave most respectful attention.

Last night I spoke in the colored Baptist church. The pastor, Rev. P. Morell, has been preaching to this people for thirty-four years. He learned to read and write when a young man and a slave, and bought his liberty for $1500. He is a man of strong, clear mind and considerable culture. He tells me he has been a Mason for years, and filled all the offices in the lodge. He is better acquainted with Masonic literature than any colored Mason I have met. He is now satisfied that the secret orders are working great evil to the church, and that henceforth he can have no fellowship with them but must rather reprove them. The congregation, of whom a large part belonged to some secret order gave excellent attention and the pastor endorsed and enforced what I said.

I expect to speak here to-night on the subject of Africa and the mission work, and then return to Selma. Yours in Christ,

H. H. Hinman.

Ebenezer.

Sometimes the Spirit of the Lord goes before us in our Christian work, so manifestly preparing the minds of the people to receive the truth, and so consciously fitting us and our words to their wants, that we can not but recognize the fact at every step that "This is God's work." On such occasions the preacher is likely to gather as rich a harvest of Christian experience as his people, and then is fulfilled the saying, that "Both he that soweth and he that reapeth may rejoice together."

I have been led to these reflections by my experience in Montgomery, Ala. I returned to the city according to previous appointment, and found opportunity of addressing two immense congregations and one of smaller size. The society feeling was too strong to be entirely concealed, yet the strong and growing sympathy with the truth, as it was unfolded, was too manifest to be mistaken.

I had great liberty of speech, but it was not in that that I was blessed. When I entered this work I had desired one thing of the Lord. I had prayed for grace to speak the truth in love; to point out error without any of that warrior spirit which arouses opposition. I longed to draw and not to drive.

I felt in Montgomery that my prayer was heard, and that I had taken an upward and onward step in that Christian experience which is the best of all training for Christian work. Many sought opportunity to say "God bless you;" but it was not in that that I rejoiced. It was when I heard brother whisper to brother, "We must cut loose from that ox that pulls backward."

When I bade them farewell I left one pastor whose church I had not visited almost pleading with me to stay over and speak to his church on the Sabbath following. I could not stay, but I have carried away pleasant memories of the earnest and candid men with whom it was my privilege to meet in that city. Mistakes they have made, it is true: Grave ones, too, no doubt. But who has not made grave mistakes? If they may but have grace to correct these mistakes, and by both precept and example put themselves at the head of this reform, great things may be hoped for in Montgomery. May the Lord grant it.

I am now in Greenville, about forty miles south of Montgomery. In the larger cities the society tide has run its course, and there is more or less of reaction. Here the tide has just fairly set in, and the people are rushing into secretism like sheep to the slaughter. Yet there is an open door. Bro. Hinman has not been here, but his work has gone before him. Brother Taylor, the pastor of the A. M. E. Zion church, met with Bro. Hinman in Mobile and was led to consider this subject. He has been a Mason. Takes the *Cynosure*, and believes in it. He has been hoping and praying for a lecturer to come, and now I am here. May I be led by the Spirit as I enter this open door. P. S. Feemster.

—Bro. Tapley reports the receipt of $12 from Mrs. Fowler and M. H. Fowler; $2 from S. Rising and $1 from Andrew Hinsdale. He is in daily expectation of funds for the Pleasant Ridge church building and wishes friends to designate when contributions are to be so applied. Bro. Tapley's family, we hear, is in much need of another missionary box, and other substantial help.

Correspondence.

Liquor, High License, and Crime.

Editor Cynosure:—Recently, in this city, was delivered a sermon, characterized by one of the leading morning papers as "very practical and pertinent;" also the speaker was spoken of as being "entitled to the credit of having dealt with the subject in a more practical way than any clergyman has ever done in Chicago." The following is the way: "As to prohibition, he pays little attention to it, because the evil cannot be abolished by prohibition, and here again he is only reaffirming the results of long experience and repeated tests." And this, "A second suggestion made by Dr. Thomas has often been made by the *Tribune*—namely, that a discrimination should be made between distilled and fermented liquors, and that the latter should be kept as pure as possible. Beer is responsible for very little if any crime. Whisky is the fiend that is accountable for nearly all the evils of our city. It is the adulterated, poisoned stuff retailed in low doggeries, that," etc. "If this stuff could be taxed so high that it could not be sold in these doggeries—better still if it could be taxed out of existence and people could be induced to drink light wines and pure beer Chicago would soon become a comparatively temperate community."

The case involves several points of interest, as set forth by the reputed moralist, who is championed by this representative newspaper of the Northwest.

The first point in this gushing eulogy is that of high license *vs.* prohibition. Regulation, restraint, compromise are the watchwords. Well, this is a concession, for it is a well known fact that the question of high license is simply compromise between the liquor interests and prohibition, a clinging to a remnant of the cherished idol which is being wrenched from the traffickers in tears and blood.

What do they tell us is wrong with prohibition? "Impracticable," is the answer. Then which shall we have? "Regulation, restraint," is the reply; or, in other words, "we cannot stop it, therefore let us compromise and demand a share of the profits to pay expenses." Here are their own words: "One of the practical suggestions [in that sermon] is, that if we are to have more police, let the saloons pay for them, as it is owing to the saloons that more police are needed. They should be taxed, and taxed higher than they are now, so that they may bear the burdens which they impose on the community."

The case then stands, alleged impracticability on the one hand, and on the other a compromise with the devil; with them practicability, not righteousness, is the point aimed at. "If we cannot prevent stealing," they say, "let us make a compromise for a division of the profits."

Again, paying the policeman adjusts the whole matter. Nothing is said of the attending destitution, wretchedness, woe, squalor, tears, anguish, suicide, and the whole catalogue of the excruciating horrors of the family, to say nothing of the awful plunge, by the drunkard, into an endless eternity. Horrible accomplices must we be if accessory to drunkard-making, whatever the apology!

In addition to high license it is suggested that restrictions be made against the "adulterated, poisoned stuff." To this we say that if, with low license, villains will adulterate, as is now claimed, what would be done to meet the expenses of high license?

Reference is also made to the advantage of high license, in exterminating low resorts. Who, we say, is more "opposed" to low saloons than the average saloon keeper? We once saw, in a call for a saloon keeper's convocation, the following: "All respectable saloon keepers are invited to attend." To the writer this seemed about as appropriate (the reader will pardon the figure, for want of anything approaching the parallel) as the boast of the libertine, who takes pride in referring to some abandoned woman, as one of high class.

The second salient point observed by our eulogist was, "That a discrimination should be made between distilled and fermented liquors. "Beer is responsible for very little if any crime." "It is the adulterated, poisoned stuff," etc. Now, either these men know, or they don't know that it is the alcohol in each and every beverage that first perverts the appetite, and that this ingredient alone satisfies said appetite, once vitiated and perverted. Hence it follows, as we always see, that in proportion to the perversion, comes the demand for stronger drinks, that is, drinks of higher alcoholic strength; hence the nonsense of discarding whisky alone, since it requires of beer, or of hard cider even, only an additional quantity.

Shame, we say, that men laying claim to high intelligence, and who ought to be foremost in raising their fellowmen, should indulge in such sophistry.

Moreover, the howl concerning the "adulterated, poisoned stuff," though partly justifiable, will never answer the question, and the dodge must be abandoned sooner or later, as people learn the nature of alcohol.

In conclusion let it be said that in reviewing this question, nothing has been said of the influence of the lodge, without which no discussion, as we candidly think, can be complete. Since by this we can make allowance for sincerity, and probable honesty on the part of our adversaries, whom probably we should pity, remembering that with similar surroundings for so long a period, we should ourselves perhaps be no better, but probably worse. Moral obtuseness thus becomes a subject for our commiseration, in the exercise of which, alone, we might feel content were it not for the baneful influences, over the young, of erroneous teachings.

J. C. Schoenberger.

Mormonism.

When we see the act of the Anti-polygamy society, we can rest satisfied they are filled with the spirit of their work. They take the good words of the leader of the people and the evil, yet true words of the representative from Utah, and place them before the representative body at a time when it would do the most effective work.

What is the society doing? It is opposing a people and a representative, who are violating, in the most shameful manner, the laws of the land and of nature's God. The Mormons have, as opposers, every law-abiding citizen and every one who honors the revealed Word. The law is of no force whatever, where a man should be selected as a representative man. Instead of the people choosing him he chooses himself through the instrumentality of an organization composed of what they call "saints."

In Utah we see chaos caused by the unlawful desire of one who is envious of a position and asks another influence to place him there. A man in Pennsylvania violates a law in reference to election, and the law handcuffs him. He is a young man of literary attainments, having good qualities, but is weak in one point: he has more than one wife. The law does its duty here, and why should it not? But the "sick man of the West" must be excused because of indisposition. What a stain on our nation in which one may, in other respects, have so much pride!

We may stop here, and not mention the fact that these "saints" are opposed to the Word of God; for by showing how inconsistent they are in secular things, is truly sufficient. It is disgraceful to almost any form of religion even to compare the Mormon religion with it. Still while all religions are tolerated in this land of freedom, our government can not admit of freedom to violate the existing laws, whatever any church or people, in its borders, think proper. Here then we find a field of labor for the true citizen and the earnest Christian. H.

Our Mail.

Wm. Hargrave, Ripon, Wis., puts the case of "don't know anything about it" men into a nutshell:

"We need some one to work the degrees, so that the degrading institution may be more fully seen. I called on the preacher when he arrived after conference, to know if he was belonging to any of the family of the secret clans. He said he did not, only to Good Templars, but that he never troubled himself about any of them. I told him I looked on any one who did not look into the institution of Masonry after so much light on the subject as criminally indifferent."

Mrs. Susannah G. Reed, North Hannibal, N. Y., evidently appreciates the value of the press in reforms. She writes speaking of the Cynosure:

"Your weekly visits do me so much good, I wish I could help others to appreciate it, and help the good cause. If I had the means it would give me the greatest satisfaction to put it in the hands of scores; but I can't, and as I am 77 years of age and a widow feeble in health I cannot get around to try and get subscribers. * * I send it to a poor, poor person who is not able to take a paper. The Lord may bless it to the good of the family and others."

James M. Henderson, Swanwick, Perry Co., Ill., puts an evident fact into a new and striking dress. We second his motion:

"In my humble judgment 'Freemason' is a manifest misnomer. A member of the lodge is neither a stone mason nor yet a brick-mason; and so far from being free, he is a most consummate slave. I propose to change the name, and from this time forth to call the members of the order 'Cable-tow-slaves.' It would surely be far more appropriate."

Bro. W. Plant, a minister of the Free Methodist denomination, Whitewater, Wis., is finding an enemy to combat with in Oddfellowship:

"I do not know much about Oddfellowism. I have an Oddfellow minister here to contend with. He is doing much harm by indoctrinating my members with the lesson of secrecy."

Bro. Plant orders "Oddfellowship Judged" for "more light."

A friend in Saybrook, Ill., (no signature given) sends $2 for the Southern work, and $3 for the Cynosure Extension Fund, with these words:

"I have always been in sympathy with all the reforms of my day that have had for their object God's glory and the good of men. I have always been opposed to secret societies, and it more especially wounds my heart to know that they have found their way into the church of Christ. I would like to aid your reform much more, but my means is limited. * * But by strict economy we have a little to help the cause of Christ."

Mrs. Mary Ann Hansen, Shanghai, Ind., writes to a friend some incidents which occurred while distributing tracts, from which we are allowed to make the following extracts:

"Last Sabbath evening a Methodist Protestant minister preached a 'holiness' sermon, as he called it. After services were through I took my bundle of tracts started around, giving to all I met. I had one of each kind selected for the preacher, and handed them to him. He looked at them, and said, 'Ah! sister, I have read that kind many a time. If the men that get them up are Masons, or ever belonged to the lodge, they have perjured themselves, for they have violated the obligations which they had sworn to keep.' I merely replied that I left that matter between them and their God, and went on giving them to men, women and children till my bundle was well nigh gone. I heard of him afterwards, that where he staid that night he was 'giving me away' badly, as he imagined; but, thanks to a wiser Judge than he, such 'holiness' preachers as he is cannot scare me in the least. I believe I am working in a glorious cause, and while I continue to feel as I do now shall continue to work. * * The preacher had his badge pinned on his vest. I thought, 'the Beast has his mark, not only in the hand but also on the breast and in the heart.'"

The Funds for Wheaton College.

The readers of the *Cynosure* will be glad to know that some progress is being made in the endeavor to raise funds for the current expenses and enlarged endowment of the College. The amount subscribed for endowment was reported at eleven thousand dollars some weeks since. By sale of real estate we are now able to report an addition of fifteen hundred dollars to this fund and by gifts from C. A. Strong of $50 and from Timothy Hudson of $500 the fund now amounts to $13,050. It is hoped that any persons, who may desire to aid in establishing our College on a firm financial foundation, will subscribe any sums which they wish, large or small. If the point at which we are aiming be reached, one hundred thousand dollars by the first of next July, there must be many small subscriptions as well as some large ones.

On current expense fund nearly five hundred dollars has been subscribed, most of which is already paid in. Of this sum $5 is from T. W. Baird, $5 from Mrs. Julia T. Wells, $5 from Mrs. Lucretia Boon, $10 from J. W. Porter, $10 from J. C. Heywood, $5 from H. S. Limbocker, $200 from Mrs. A. F. Ryder, $5 from N. Richey, $10 from I. W. Swan, $10 from Geo. L. Blanchard, $5 from E B. Treat, $10 from John Morrison, $5 from George Garney, $25 from Peter Howe, $5 from Jas. T. Rogers, $5 from J. E. Fischer, $10 from L. Sweetser, $10 from Moses Pettengill, $10 from Dr. J. B. Walker. 50c from Ernest Bernschein, $1 from Edward Leavitt, $5 from C. A. Strong, $1 from Mr. Lindsay, $100 from "a friend" and $30 from Mrs. H. W. Pettengill, making a total of $486.50.

As this report may fall under the notice of some one who has not seen previous publications, I will say that toward the endowment fund subscriptions are taken conditioned on the raising of one hundred thousand dollars by the first of next July. Subscriptions payable at that time in cash or interest bearing notes. Toward current expenses subscriptions are taken payable at any time during the College year. It is desired that about two thousand or two thousand five hundred dollars be secured for repairs, salaries, etc., of the current year.

The number of students is larger this term than during the corresponding term of a number of years past. The prayers of Christian people are requested for an outpouring of the Holy Spirit upon these young people who will be after a few years leaders in the various educational, social and religious enterprises of our land.

Address communications on the financial interests of the College to

PROF. C. A. BLANCHARD,
Wheaton, Ill.

Obituary.

DIED at Austin, Cook county. Ill., at the home of his son-in-law, Daniel Gould, on Dec. 3d, of cerebral apoplexy, DEACON MARK MORSE, aged 80

He was born at Antrim, N. H., and his early life was spent among the granite hills of his native State and the greener ones of Vermont in the toil of a farmer, and in the, to him, more congenial occupation of teaching.

At the age of eighteen he was converted and joined the Congregational church, of which he has always been a consistent and faithful member and was for many years an office-bearer. He was an early settler at Elk Grove, Cook Co., making the journey from Windsor county, Vt., with his family and his aged parents, by wagon, in six weeks. Arriving in Chicago in October, 1835, when the present site of our metropolitan city was a comparative wilderness.

The earnestness and activity of his nature was called into abundant exercise and his Christian character developed by the circumstances attending his pioneer life. As deacon of the church which he, with a few others was instrumental in gathering, as Sunday school superintendent and teacher of young men, and often in those early days taking the place of pastor, holding meetings in his own house, for years the Lord's day was one of untiring labor, not of bodily rest.

Dea. Morse was one of the foremost in the anti-slavery ranks thirty years ago, and his house was one of the stations on the underground railroad in those days when it cost something to be found obeying the divine injunction to "feed the hungry," and remember those in bonds as bound with them; and none rejoiced more than he over the result of the cruel war which brought liberty to the oppressed of our land, although it cost him the life of his only son.

Of the temperance work and all other reforms, he was always an earnest and outspoken advocate.

In 1855 he removed to Galesburg, Ill., where the intervening years have been mainly spent and where he now rests with most of his family, in beautiful "Hope Cemetery," awaiting the resurrection of the just, only his aged widow and one daughter remaining to mourn his loss.

For several months his decline has been gradual, and as earth was losing its hold upon him, he manifested an increasing delight in the study of God's Word, and a quiet joy in anticipation of the "rest that remaineth to the people of God."

Thus ends the record of an active and useful life spent in the service of God and with an humble trust in the Lord Jesus Christ as the Saviour of sinners. "Mark the perfect man and behold the upright, for the end of that man is peace." I. G. G.

Words of Life for Every Day.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH."

Thursday, Jan. 26.—Take, my brethren, the prophets, who have spoken in the name of the Lord, for an example of suffering afflictions, and of patience.—James 5:10. (An example.)

Friday, Jan. 27.—We know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens. For in this we groan, earnestly desiring to be clothed upon with our house which is from heaven.—2 Cor. 5:1, 2 (Dwelling in tents.)

Saturday, Jan. 28.—My beloved is mine, and I am His.—Song of Sol. 2:16.

Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee.—Ps. 73: 25. (Assurance.)

Sabbath, Jan. 29.—Remember the sabbath day to keep it holy.—Ex. 20:8.

Monday, Jan. 30.—The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness.—Ps. 41:3.

The eternal God is thy refuge, and underneath are the everlasting arms —Deut. 33:27. (The everlasting arms.)

Tuesday, Jan. 31.—When thou passest through the waters, I will be with thee; and through the rivers, they shall not overflow there; when thou walkest through the fire, thou shalt not be burned; neither shall the flames kindle upon thee. —Isa. 43:2. (I am with you)

Wednesday, Feb. 1.—Looking unto Jesus, the author and finisher of our faith.—Heb. 12:2

Look unto me, and be ye saved; all the ends of the earth.—Isa. 45: 22. (Look unto Me.)

Chester Coleman, Sabetha, Kas., sends for a library and says:

"We have a small club formed here, and feel anxious to get the books. Drouth and grasshoppers are bad things to have, but something worse is now upon us in the shape of the lodge."

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.

H. H. Hinman, Wheaton, Ill., N. C. A Agent in the South.

E. D. Bailey, Worcester, Mass., Agent for the N. C. A. in New England.

DEGREE WORKERS.—(Seceders.)

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Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.
H. S. Taft, Eastmanville, Mich.

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Connecticut, J. L. Barlow of Willimantic.
Indiana, S. L. Cook of Albion.
Missouri, M. N. Butler of Albany.
New Hampshire, L. D. Bryant of New Market.
Wisconsin, Thos. Lowe, Coloma Sta.
Others who will lecture when desired:
C. A. Blanchard, Wheaton, Ill.
N. Callender, Thompson, Pa.
J. H. Timmons, Tarentum, Pa.
J. R. Baird, Templeton, Pa.
T. B. McCormick, Princeton, Ind.
E. Johnson, Dayton, Ind.
J. M. Bishop, Chambersburg, Pa.
D. S. Caldwell, Clyde, O.
A. Mayn, Promise City, Mich.
J. B. Cressinger, Sullivan, O.
W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
Jas. McCleery, Monroe, Iowa.
R. Faurot, Jackson, Miss.
J. P. Richards, Belmont, Wis.
A. H. Springstein, Pontiac, Mich.
Edward Mathews, Spring Arbor, Mich.
Wm. Fenton, 194 Adelphi St., Brooklyn, N. Y.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Roxabell, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
Joel H. Austin, Lima, Ind.
Prof. S. C. Kimball, New Market, N. H.
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The Christian Cynosure.

CHICAGO, THURSDAY, JAN. 26, 1882.

A Good Legacy.—One subscription for the *Cynosure* for five years is received at the same rate as five subscriptions for one year. One for ten years at the same rate as ten for one year. Frequently a widow or other surviving relatives of a deceased reader of the paper, because of indifference or poverty, discontinue the paper when the time is out. At the same time if it had been paid for for a term of years they would have continued to read it and to be benefitted by it. What richer legacy can one leave to surviving friends (considering the amount of the investment) than this. It will also weekly bring fresh to mind the memory of the benefactor.

The Batavia Convention promises to be a strong meeting. Of the speakers engaged we may name Rev. David McFall of the Chambers street Covenanter church, Boston; Elder Barlow of Willimantic, Conn.; Prof. C. A. Blanchard of Wheaton College; Rev. Edward Mathews, who at present is a kind of general evangelist in our work for the kingdom of Christ, but is to be soon, we hope, Illinois State lecturer. These, beside Bro. Stoddard, will make a strong platform force, who can make any meeting a success. We understand that Bro. Conant, of Willimantic, Conn., is also to be present as one of the Morgan Monument committee.

Assistant Postmaster General Hatton has the thanks of the *Cynosure* and its readers for the following order: "Postmasters will not allow non-subscribers to take from the boxes, nor will they hand to them, newspapers addressed to subscribers refolded and returned by them into the general delivery, without a verbal or written permit from such subscriber. A violation of this regulation will be considered as sufficient ground for the removal of the offending postmaster." The complaints of our subscribers of this unpleasant and dishonest practice have been so frequent as to lose their novelty, and we have advised friends to be patient so long as there was no redress, and rather be thankful that the truth might be disseminated, even though by so unjust and vexatious a method. They now can secure the removal of any official, whom they can prove allows copies of the *Cynosure* to be taken from the boxes to be read by the master of the local lodge, that he may have something to talk about next lodge night.

—Just as we are finishing this issue word comes of a good meeting at Selma. Bro. Hinman is quite unwell, but hopes for strength to complete his work for the season. Bro. Feemster goes to Columbus, Miss., and Chattanooga and Eastern Tennessee.

Friendly but Fatal Conservatism.

The death of Delano A. Goddard, editor of the Boston *Advertiser*, last week has been widely noted. He had for thirteen years presided over the representative daily paper of Boston, a journal scrupulous and honorable, conservative to slyness, abhorring strife and avoiding display. Like it are the good people of Boston, except the Music Hall Masons. Even like it are too many of the Anti-masons of the city. They, however, are a young and growing party who have many grave-like cerements and time-honored notions to confine their powers, but which they are breaking through with noble ambition.

The brief narrative of the Music Hall mob of 1880, drawn up by Rev. J. C. K. Milligan of New York, and unanimously approved by the National Convention as a careful and candid statement of facts that should have roused the whole nation, was taken by a committee to the *Advertiser*, not only because it was the "respectable" paper of Boston, but also because one of the committee, Rev. H. T. Cheever, was a personal friend of Mr. Goddard. The statement did not appear next morning, and, with some misgivings, one of the editors of the *Cynosure* called with the N. C. A. General Secretary to know the fate of a simple statement of facts respecting a mob which had held possession of Music Hall two evenings, defied a force of twenty-five policeman, and insulted a peaceful, law-abiding, Christian body in its discussion of an enormous wrong. There was nothing in the article that a Western editor would have feared as at all compromising his paper. But Mr. Goddard was found in a state of perplexity. He did not wish to print without a personal explanation in behalf of the *Advertiser* that would ward off the shafts of the lodge, and such an explanation might on the other hand grieve personal friends. Assured that his remarks would be read with interest and without offense, the statement of the convention found a place with a very conservative heading and in very small type. Mr. Goddard's visitors had no doubt of his courtesy and integrity and scholarship, but their judgment was re-echoed the other day by the Springfield *Republican* in its notice of the deceased editor: "As a journalist he was thoroughly conscientious, the conservator of good causes, but he was unfitted for aggressive championship all along the line of reform."

This incident is noted to show how conscientious and good men may be coerced unwittingly by the lodge power, not to reflect unkindly or to criticise the dead. The despotism of the lodge is appalling when we reflect upon its influence over the press and men in positions of influence. The daily papers of Boston, whom the public expect to note all movements which threaten the general peace and liberty, passed over the Boston mob with scarce a comment, certainly with none that could offend the all-powerful lodge; while, with an exception or two, the religious press was dumb. Among their managers there may have been scores who detest Freemasonry; but since it was unpronounced their friendship gave no cheer, while their silence was hailed with delight by the grandees of the lodge.

Porter's Freemasonry of Feeling.

The application for a re-hearing of the celebrated Fitz John Porter case urged by General Grant has several more or less brilliant side lights thrown upon it as time passes. It seems that in 1874, more than ten years after Porter's conviction and expulsion from the army, when all the evidence was at hand, Gen. Grant wrote from the White House to Gen. Pope: "When Gen. Porter's subsequent defense was published I received a copy of it and read it with care and attention, determined if he had been wronged and I could right him I would do so. My conclusion was that no new facts were developed that could be fairly considered." His decision was then adverse, and it was left to Mr. Hayes to order the Board of Review which recommended a re-hearing, and whose recommendation sent to Congress by the President was rejected.

The most significant revelation respecting the present agitation of this matter comes from Porter himself. A correspondent who met him in New York the other day asked how Gen. Grant came to again review the case and write his now famous letter to President Authur. Porter replied:

"I met Gen. Grant last September. We were boys together in school, and you know that *among West Pointers there is a Freemasonry of feeling* that moves them for one another when they meet, no matter how different their conditions in life.... It seemed to me as if *the old feeling of class-days came back*, and, after all, we were brothers still."

So the "Freemasonry of feeling," or feeling of Freemasonry, if we may use a transposition which is more just in ordinary cases, has brought about a change which neither time nor argument could effect. "Could one who had a Freemasonry of feeling for the accused," asks the *Tribune*, "and was 'a brother still,' approach the evidence in his [Porter's] case with a mind free from bias?" We may wish to believe otherwise of General Grant, but Porter evidently does not.

—President Blanchard has been sick and confined to the house for several weeks, unable to attend to his duties in the College or to write as usual for the *Cynosure*. We are thankful to report his condition much improved, promising a return to those occupations within a few days.

—Secretary Stoddard left Chicago last Friday evening for western New York and the State Convention at Batavia on the 7th, 8th and 9th of February. He has also urgent calls from Zanesville, Ohio, and from the brethren in northeastern Pennsylvania, who desire his presence at their quarterly meeting at Clifford Corners next Tuesday and Wednesday.

—It will be of interest to the readers of the *Cynosure* to know that one of its warmest patrons and of the National Association, Moses Pettengill, of Peoria, has purchased a moiety of the stock of the Southern Indiana Boot and Shoe Company, which has for several years employed a considerable portion of the labor of convicts of the Indiana States prison near Jeffersonville. The company has had a very successful business in the West and South, which will be increased under the new mangement.

—In spite of this vile and abusive treatment Bro. Mathews is delighted with his Kansas trip, and was near to remaining permanently in the State under the solicitations of friends who promised him a good salary, and the outlook for plenty of work was guaranty that he would earn it. He turned back to Illinois, however, and Bro. Stoddard immediately sends him to Western New York.

—A letter from Bro. D. A. Richards, State lecturer for California, says that he lectured lately at Woodland on Oddfellowship, and aroused such an interest in the subject so that he quickly sold all the copies of the exposition of that order in his possession.

Anti-masonic Library Notes—H. V. S. "The Library came all right. We all were highly pleased with it. I am satisfied I could sell several libraries."

School District No. 3, Baileyville, Kansas, orders an Anti-masonic library.

A. Ashley orders a libray, hoping to do some good among the young men.

Cynosure Extension Fund.

Statement for the week ending January 21st.

New pledges received: None.

Cash received: A friend, $1; L. P., $1 50.

Total cash received, $158 50.

Number of new subscriptions on which this fund has paid 50c. each, 317.

Number of subscribers aided by this fund, 104

—Get subscriptions for the *Cynosure*.

Reform News.

MEETINGS.—New York State Convention and Morgan Monument meeting at Batavia, New York, Feb. 7, 8 and 9.

N. E. Pennsylvania Quarterly Convention at Clifford Corners, Susquehanna county, Pa., Jan. 31 and Feb. 1.

—A correspondent in Libertyville, Iowa, writes that the friends in that place are hopeful for the reform in their place. They have secured a public debate on the lodge question in their evening literary society.

—Bro. W. Smith of Nebraska seems to be moved that something should be done to redeem that State from lodge thrall. He hopes that the State auxiliary association will make some effort this winter. He will endeavor to attend the West Nebraska United Brethren conference, where he will meet the president and corresponding secretary of the State convention, and will urge upon them the necessity of work during the present winter. He hopes, as they travel their districts as presiding elders, that they will work up an interest in the cause.

—A debating society with Anti-masonic proclivities has been established at Albia, Iowa, which intends holding meetings statedly through the season. The question discussed at last meeting was, "Are all oath-bound secret societies in conflict with American politics?"

—On his return from Kansas, Bro. E. Mathews departed quickly to his family at Spring Arbor, Mich. From thence he sends back word of his good health, and adds: "My work in Kansas is not done yet. The Gardner roughs, urged on by the Rev. Downing of Paola, Kan. (Baptist preacher) were held in check by our God; and, save pelting me with mud-balls and breaking up the congregation, did no harm." Bro. M. had already spoken two hours and was about closing. He held the field and camped on it after the battle with the consciousness of victory.

BRO. THOS. LOWE reports from Wisconsin that he lectured and worked the first and third degrees of Masonry at Richford, Waushara county, Thursday and Saturday evenings, Jan. 5th and 7th, to very attentive audiences. A Mason present during the lecture came up after the meeting and acknowledged to Bro. Lowe the correctness of his work, and his wife expressed her gratitude for the faithfulness of the speaker. She was satisfied that the truth had been spoken of the lodge. Bro. Lowe says he has never seen so many people wondering if it could be possible that Masonry was such a system of high-handed treason and blasphemy. All were well pleased with the lectures and the work. He purposed visiting the eastern part of Waushara county last week, and we shall soon hear again from him.

USEFUL OBSERVATIONS ON THE WORK IN PENNSYLVANIA.

"Despise not the day of small things" is an important command. It relates to the temple at Jerusalem whose glory was so far below the one which preceded it as to cause the Israelites to weep. So prone are sinful men to forget God and his glory and cling to mere outward grandeur. Were moral reforms to float on the topmost wave of worldly magnificence and popular favor, the multitudes would cry, "Hosanna to the son of David," and the most vascillating souls would be taken for true reformers. Let the tables be turned and the same voices are as ready to shout, "Let him be crucified!" Often under some popular leader, in given localities, an unpopular reform will seem to be popular for a brief season. What has been true with a real reform, has proved true of our Heaven-born anti-secret reform. Whoever depends on sensational and popular leaders for wide-spread and durable reforms will lean on a broken reed. The grandest victories of the greatest generals have been the result of the soul and nerve of the rank and file of the obscure and unknown. No permanent reform can thrive and spread over the land by spasms created by a popular leader. They must go by the steady every day, hard labor of the people and at home. The leaven in the measure of meal does not work by fits and starts, by the action of blizzards and tornadoes, but perpetually and regularly till all is leavened.

In the light of these well known facts, permit me to call attention to to our anti-secret reform in Pennsylvania. We have had the "best gifts" in this country enlisted in our State—the Blanchards, Barlow, Stoddard, and others of similar powers—noble men, solid and true, and the breeze was sometimes high, but now there seems the "treacherous calm" in this region, more to be dreaded than the fiercest storm.

We are verily guilty for this moral stagnation in our beloved State. Home work by men at home has been neglected, and that on the false plea that we must have a noted leader from abroad to do anything in so unpopular a cause. Satan never invented a more specious lie. This is virtually to ground small arms, to bury them for ninety-nine hundreths of the time to work on the plea that no arms are of any use except siege guns once in a year or two. What kind of a church would that be with no working membership; no home talent in action; no prayers only when led by an expert at the Throne of grace; no teaching; no exhortations; all waiting for a champion leader of wide reputation and renown; silent as the graveyard 360 days in the year, and 365 days two years in three? Such a church as this would be once, if not "twice dead, plucked up by the roots."

It was the false theory that our meetings accomplished no good only when led by a champion from a distance that began to rob them of numbers and interest; and discourage our home workers, many of whom are able to wield the truth of God against the lodge demon with no other help but God, who always causeth us to triumph through Christ. True one of our best men has gone to his glorious home—our dear brother Harrington of Lathrop, Pa. His last words to me, as we parted near the midnight hour at Nicholson Depot, Pa., last October, were "God will lead us by his Spirit if we'll let him." This remark was in reply to a parting benediction of mine. These are to me precious words, a sermon never to be forgotten. "As many as are led by the Spirit of God they are the sons of God."

When our Pennsylvania anti-secret societies were organized there was in them a degree of influence and power that fully warranted the hope of a successful conflict with the lodge power, and there is now enough right sentiment and power in this State, if only active, to knock the bottom out of every lodge in it. Professed Anti-masons were the first ones in this region to rob the cause of its prestige by staying away from our annual and quarterly gatherings, and then raised the cry, We must get some one among us to call the people out. This is wrong and cruel, as when two-thirds of a corps of soldiers dishonorably flee from the conflict and leave their comrades to endure the shock alone. We need men in this conflict, the force of whose principles and zeal will meet and overcome all the opposition that Satan and the lodge can raise. Men who can and will fight by the moral force within them. Men who can do battle with the proud foe and not look to the prestige of some human leader for a hiding place. Men who can dig and are not ashamed to beg, though they could not be unjust enough to "shun to declare all the council of God," even if they had both to dig and beg to get their bread minus the butter. We are not aware that we have ever had a meeting with no good results. Most all our meetings, neglected as they have been by professed friends of the cause, have resulted in known good. Indeed we do "know that our labor is not in vain in the Lord."

NATHAN CALLENDER.

THE KANSAS WORK.

GARDNER, Johnson Co., Kan.

DEAR CYNOSURE:—Having attended some of the meetings held by Bro. Mathews in this county, besides the Olathe convention, I want to tell something about them. Thursday evening, Jan. 5th, he spoke to a house full in the Free Methodist church at Prairie Center. The attention was good while Bro. Mathews explained the first and part of the third degrees of Masonry. One old Mason gave a little variety by "speaking in meeting."

On Monday, the 9th, I heard him speak in Edgerton in the United Presbyterian church, to a fair audience, which kept good order.

On Wednesday, the 11th, the meeting opened in Olathe and there were good speakers and good audiences. The first evening there was a little disturbance from over zealous brethren or their tools, after that there was quiet.

Bro. Starry worked the degrees as notice was given, and those who know say he is an expert at the business.

Friday evening the son of the keeper of the Fort Niagara magazine, where Morgan was confined, was the Worshipful Master of seceders lodge, No. 1, Olathe, Kansas. Some of our friends thought the discussion about "oaths" on Thursday would have been first rate two thousand years ago, and were not satisfied with the way Prof. Blanchard disposed of the Lord's words, "Swear not at all."

The meeting at Olathe was a success. The last evening every foot of sitting and standing room was packed with humanity.

On Saturday evening Bro. Mathews spoke at this place in the school house to a good audience, and a more disgraceful scene I never witnessed. Stamping and whistling and yelling and throwing mud balls! Who would have thought it possible under the refining and Christianizing influence of four lodges, viz. Masons, Oddfellows, grangers and Good Templars (to say nothing of the three churches of the place), that a row could have been gotten up here? I had thought better of Gardner, and still believe that the next time an anti-secretist speaks here we shall redeem ourselves.

Yours for Christ,

J. H. HUNTING.

DONATIONS TO NATIONAL CHRISTIAN ASSOCIATION.

Statement of Receipts to Jan. 21st, for Southern Work.

L R L, Oberlin, Ohio, $1 75.
G C, Oberlin, Ohio, $1.00.
J R, Merriden, Kansas, $2 15
A L Gray, Gray Willow, Ill., $2.
W M, Three Rivers, Mich., 50c.
Mrs A E J, Chelsea, Mass., $1 50
A S, Wheaton, Ill., 50c.
H H, Macedonia Depot. Ohio, $1.
H A, Evansville, Ind., $2
J F I, Waukesha, Wis., $3.
A friend, Saybrook, Ill., $1.
W W S, Rossville, Ill., $1.
J W A, Ripon, Wis., $3
J C C, Leesville, Ohio, $4.
J & L P, Saybrook, Ill., 95c.

For Tract Fund.

A friend, 10c; a friend, 45c.
For Elder D P Rathbun: Elder W P, Whitewater, Wis., $1.
For General Lecture Work: H H, Macedonia Depot, Ohio, $1; Wm H R, Thompson, Conn., $2.
For Elder J F Browne's work at Camp Nelson, Ky.: J & L P, Saybrook, Ill., 95c.

W. I. PHILLIPS, Treas.
221 W. Madison St. Chicago.

Home Circle.

TRUST.

BY MRS. C. G. SWAINE.

"He tha' keepeth thee doth not slumber nor sleep."

A tiny sparrow fell to the ground,
Too weak to fly or sing;
Lost in the tangled, dewy grass,
With weary and fluttering wing;
And no one saw the little bird
O' all the passers by:
But the Father said, "Not a sparrow falls
Unseen by my watchful eye."

A lily bloomed in the fields afar,
And its fragrance filled the air;
While the voice of wisdom softly spoke
From its chalice, pure and fair,
"Consider the lilies of the field!
Fed by my hand they live;
Shall I not much more, O doubting one,
Thy food and raiment give?"

A tender lamb in the blinding storm
Was lost on the windy wold,
But the shepherd sought it, with pitying love
And brought it back to the fold,
For He said, "far away in Bethlehem
I was once a little child,
And I know the chill of the midnight storm,
And the perils dark and wild."

A vessel was riven by the storm,
And rudder and sail were lost;
But the Pilot said, "I remember the boat,
On Galilee's waves once tost;
And now, as then, I am at the helm,
Then wherefore shouldst thou fear,
For the winds and the waves are in my hands,
And the peaceful shore is near."

Hast learned the lesson? Hast heard the voice
That in parables speaks to thee?
Lost in the blinding, midnight storm,
Or wrecked on the billowy sea,
There is One that is near to guide thy course
O'er the dark and perilous way.
There is One that is near, to steer thy barque,
To the port of eternal day.

The Hand that feedeth the lily's cup,
With sunshine and balmy air,
Shall clothe thee with raiment as pure and white,
As the beautiful lilies wear.
The Eye that marketh the sparrow's fall,
Shall never to slumber be given,
'Till the last of the flock is safe in the fold
And the last vessel anchored in heaven.

"ETERNITY, O, HOW LONG!"

In Germany is a certain cemetery; at its entrance stand prominently two monuments; on one is emblazoned these words, "I know that my Redeemer liveth," and on the other "Eternity, O, how long!'

A young man of vicious, wicked character sought the company of a Christian young woman. She would not favor his suit, and to spite her he stole the silver plate of the house and hid it in her trunk. She was tried for the theft and sentenced to death, according to the law of that age. When led to the scaffold and told to lay her neck upon the block, her hour had come. Obeying the axeman, with her countenance glowing with upper-world glory, she shouted, "I know that my Redeemer liveth." The axe gleamed in the sunlight, her head fell from the gory block, and angels triumphantly bore her to join the blood-washed martyr throng—"Washed in the blood of the Lamb." The beginning of sin is as the letting out of water, and this man's sins soon found him out, and he was brought to answer for his multiplied crimes to the same place. He confessed his sin and the innocence of the young woman and when told his hour had come, "Lay your head upon the block"—with agony writhing, anguish torturing his guilty soul, he cried out, "Eternity, O, how long!" O, to a sinner on a Christless deathbed, dying "without hope, and without God in the world," to a soul with the rich man; to a guilty, blasphemous soul at the judgment seat of Christ, on the left hand, to hear forever ringing in its consciousness "the wrath of the Lamb,"—"Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels." O, to a sinner shut out from God and his glory, and shut in with devils damned, in chains of everlasting woe—"The mist of the blackness of darkness forever"—"where their worm dieth not and their fire is not quenched." O, how long is eternity! Sinner, "without holiness no man shall see the Lord."

"Everlasting punishment!" O, how fearful sound those words in my soul as I look at men in sin and see their carelessness and read their doom therein.

"Except ye repent, ye shall likewise perish!"—*Radical Christian.*

FELLOWSHIP WITH JESUS CHRIST.

Is it in his glory only that we are called by God to the fellowship of his Son? Not so: we are his partners in his sorrow, as well as in his joy; in his trouble, as well as in his triumph; in his labor, as well as in his rest; in his humiliation and rejection, as well as in his glory; his partners upon the earth, as well as above the heavens. This is the divine union.

Is Christ rejected by the world? So also are the friends of Christ. John 15:20.

Is he hated by the world? So also are we. John 15:19.

Was he not of this world? Neither are we. John 17:16.

Did the Father send him into the world? So also has the Lord Jesus sent us into the world. John 17: 18.

Was he the Light of the world? So are we. Mat. 5:14.

Was he the bearer of the messages of love to a guilty, fallen world? So are we. Saith the apostle, "As he is, so are we in this world;" and "As he is in glory we shall see him;" and "we shall be like him."—*Sword.*

IN THE WRONG PLACE.

Wherever a Christian cannot carry a clear conscience and his Master's smile, he is in the wrong place. I do not care how strong the inducement to go there, or attractive the bribe which the tempter offers, if conscience rebels—if conscience whispers a doubt as to the rightfulness of going—then stay away. If we err at all, let it be on the safe side. But a Christian never does "err," when he obeys his conscience, and honestly aims to please his Master. The real error and backsliding commonly begin when we begin to hush the memories of conscience, by saying, "Oh, I will go just for this once," or, "Everybody else goes; why may not I?" or, "If I do go it won't be noticed." These are the smooth excuses which the devil always has ready for a Christian professor when he is tempted toward the ball-room or the sensual entertainment, or the convivial frolic of some kind. The place where he would not be expected to be, is the very place where he ought not to be. Let the "lovers of pleasure more than lovers of God," gather to the carouse, or to the play, or the wine-feast, if they will. But Christ's smiles never beam upon one of his followers in such places. The eye that looked upon Peter, until Peter shrunk away to hide his bitter tears, often falls upon the inconsistent Christian who is spending an evening in bad company.—*Selected.*

WOMAN'S WORK.

Great indeed is the task assigned to woman. Who can elevate its dignity? Not to make laws, not to lead armies, not to govern empires, but to form those by whom laws are made, armies are led, empires are governed. To guard against the slightest taint of bodily infirmity, the frail, yet spotless creature whose moral no less than physical being must be derived from her; to inspire those principles, to inculcate those doctrines, to animate those sentiments which generations yet unborn, and nations yet uncivilized shall learn to bless; to soften firmness into mercy and chasten honor into refinement; to exalt generosity into virtue and by soothing care to allay the anguish of the mind; by her tenderness to disarm passion; by her purity to triumph over sense; to cheer the scholar sighing under his toil; to be compensation for friends that are perfidious, for happiness that has passed away: such is her vocation. The couch of the tortured sufferer, the prison of the deserted friend, the cross of the rejected Saviour—these are the theatres in which her greatest triumphs have been received. Such is her destiny—to visit the forsaken, to attend the neglected; when monarchs abandon, when counselors betray, when justice persecutes, when brethren and disciples flee, to remain unshaken and unchanged; and to exhibit in this lower world a type of that love, pure, constant and ineffable, which in another world, we are taught to believe is the test of virtue. —*Blackwood's Magazine.*

SUNDAY VISITING.

If you would please God, you must be conscientious in your observance of the Sabbath. If you are not strict in this respect, take your Bible and read what God says about it. Make a study of the thirteenth and fourteenth verses of the fifty-eighth chapter of Isaiah.

Especially do not break the Sabbath on religious pretext. If you go to meeting, let it be for the sole purpose of doing and getting good. But do not go visiting on Sabbath with the pretext of going to meeting. When away from home holding meetings, we do not like to change places on the Sabbath. We have seldom done so without loss of spiritual strength.

The Spirit of God is easily grieved. It is difficult to be "in the Spirit" on the Lord's day and go anywhere on a visit. The only exceptions should be in cases of sickness where the danger is imminent, or to help those spiritually who need help, or to get help in our own souls. In these cases great care should be exercised not to let in worldly conversations. It is a sign that one is backslidden in heart when he begins to relax in his strict observance of the Sabbath.

Satan is putting forth great energy to break down the American Sabbath. Do not help him in this diabolical work.—*Earnest Christian.*

MANNERS.

I used just now that word manners. Let me beg your very serious attention to it. I use it, remember, in its moral and spiritual sense. I use it as the old Romans used their corresponding words; as our wise forefathers used it, when they said well, that "Manners makyth man;" that manners are at once the efficient cause of a man's success, and a proof of his deserving to succeed; the outward and visible sign of whatsoever inward and spiritual grace, or disgrace, there may be in him. I mean by it what our Lord meant when he reproved the pushing and vulgar arrogance of the Scribes and Pharisees; and laid down the golden rule of all good manners, "Whosoever will be great among you, let him be your minister." Next I beg you to remember that all, or almost all, the good manners which we have among us —courtesies, refinements, self-restraints, and mutual respect—all which raises us socially and morally above our forefathers of 1500 years ago—deep-hearted men, valiant and noble, but coarse and arrogant and quarrelsome—all that, or almost all, we owe to Christ, to the influence of his example, and to the Bible which testifies of him. Yes, the Bible has been for Christendom, in the cottage as much as in the palace, the school of manners; and the saying that he who becomes a true Christian becomes a true gentleman is no rhetorical boast, but a solid historic fact.—*Canon Kingsley.*

Remove Christian churches from the world, and how deep would be the moral gloom which would overspread the earth. With all the human imperfections which enter into them, they are indeed the light of the world and the hope of humanity.

Childrens' Corner.

Be a Thinker.

Great men are thoughtful men, my boy,
They never turn about
When some hard question faces them,
But stop to think it out.

And it was not by chance, my boy,
That they became great men:
It was pure, high thought that ground the point
Of mental acumen,

And made them great. Pure thought, my boy,
Not vile, malicious stuff.
'Tis impure thought that makes the fool,
The loafer and the rough.

So think, and think right things, my boy,
If you would walk the road
Which marks a man's nobility,
And wins the smile of God.

—American Rural Home.

[For the boys.]

Half Hours in the Pastor's Study. III.

BY JEANIE L HARDIE.

Spent in investigating a question of silence.

"O pshaw!" was the reply Wilson Butler made to Tom Jones persistent urging to be present at this meeting.

"Yes, come along Wils, don't back out now! I'm just getting interested," broke in Sam Slater. We'll likely hear about that Abiff fellow and something exciting before long. It's only half an hour any way. Come along."

"Well, I don't care. Let's go again, George;" and ere many minutes the six were seated about the little room.

Tom "opened the meeting" by remarking, "I'd like to know why Masons will never talk about their institution and defend it if there's any good in it?"

"Several reasons are very evident," I replied. "It claims much for itself that it cannot prove, for example, to be very ancient, very benevolent and to embody the principles of the doctrines of Christ. These are not only not proven by them but are, on the other hand, disproven on every side. And while it is not what it appears or claims to be, it is so entirely at variance with the Christian religion that the only safe and sure position for its friends is silence. There is nothing about it to warrant the horrid oaths and penalties it requires or the secrecy it enjoins and this, those who are well informed among them know right well.

"But while it will not 'come to the light lest its deeds should be reproved,' while it will not discuss its principles; knowing well that were they ventilated—that if, in the broad sunlight of God's truth they were held up to view, their vileness would be manifest to the world and hated, and secretism would die a natural death; while it will not discuss its principles, neither will it allow them to be discussed by others. Until quite recently it was as much as a man's character was worth to proclaim himself anti-secret, and freely give his reasons for so being. President Finney, whose little work on Masonry I wish you all would read, received many letters of encouragement from men in the lodge who felt that it was a wicked place, a snare from which—in many instances maybe—they had not courage to extricate themselves, and he says among them he cannot remember of one but wished his name kept from the public; giving as a reason that his character, business and perhaps life would be endangered. It is well known that whoever has renounced it and published to the world his convictions has been followed with relentless persecution, and in some instances, death.

"However, this state of affairs is not to last, owing to the steady pegging away that Tom once spoke of, by ministers, lecturers, and papers whose columns are kept open for its discussion. Like the leaven spoken of by the Saviour the whole mass is being agitated. God hasten the day when speech and pen, without fear or restraint, shall more generally be brought to bear against this monster iniquity, for in that day shall this foe of Christianity, of the civil power and of the home, be in the struggle of death."

I had grown enthusiastic with the subject and I noticed some of the same feeling exhibited in the faces of my boys, unless indeed it were Harvey Horne and Wilson Butler. The former sat eyeing the bookshelves with a vacant stare and the latter reminded me of that couplet,

"A man convinced against his will
Is of the same opinion still."

Tom Jones was on the point of asking a question, when, glancing at the clock and seeing our half hour was expired, he caught up his hat with the remark, "Where's the time gone to!" And after a little prayer such as only mothers and teachers know about, my little band separated.

A Willing Sacrifice.

Some years ago a minister was called to see a little girl seven years old, who was dying. She lived in a back street. When the minister got there a woman showed him where the child was and he sat down to talk with her.

"What do you want, darling?"

"Well, sir, I wanted to see you before I died."

"Are you dying?"

"Yes, sir."

"Would you not like to get well again?"

"I hope not, sir."

"Why not?"

"O, sir, ever since I became a Christian I have been trying to bring father to church, and he won't come; and I think if I die you will bury me, won't you?"

"Yes, darling."

"Well, I have been thinking if I die father must come to the funeral; then you will be able to preach the Gospel to him, and I should be willing to die six times over for him to hear the Gospel once."

She died as she expected and just before the time she was to be buried the minister was himself taken sick, and could not attend the funeral. But some time afterward a rough looking man called upon him and held out his hand.

"You don't know me?"

"No, I don't."

"I am the father of Mary—the father she died for. I heard as how she said she would die for me six times if I could hear the Gospel once. It nearly broke my heart. Now I want to join the inquirers' class."

He did join and became a true friend of Christ. That little girl was truly walking in the footsteps of the Saviour, because she was willing to die even, in order that her father might be saved from his sins. If we do not need to die for others we should at least try to be like Christ in living for them and in doing all that we can to lead them to be Christians.

Nothing Remarkable.—"Father," said a little girl, "why does everybody speak so much of poor E———'s goodness? We never heard of her doing anything remarkable."

"My child," asked the father, "what is the lamp doing?"

"Nothing, father."

"You are right, my child; it is not doing anything. Nevertheless, it is lighting up the whole room."

"Let your light so shine before men," said One, "that they may see your good works and glorify your Father which is in heaven."

Sabbath School.

LESSON VI.—Feb. 5.—CHRIST AND HIS DISCIPLES.

SCRIPTURE.—Mark 3:6-19.

Golden Text.—Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit.—John 15:16.

PARALLEL PASSAGES.

With vs. 6-13 read Mat. 12:14-21. The list of the apostles is given in Mat. 10: 2-4, and Luke 6:12-17, and Acts 1:13.

[Peloubet's Notes.]

EXPLANATORY.

"And he ordained (selected, set apart) twelve." The choice in the case or five at least, perhaps of seven, had been previously made (Mark 1:16-20; 2:14. John 1:43, 45).—Cook. The present choice was regarded as formal and as final. Henceforth there was to be no return to the fisher's boat or to the publican's booth as a source of sustenance; but the disciples were to share the wandering missions, the evangelical labors, the scant meal and uncertain home, which marked even the happiest period of the ministry of their Lord.—Farrar.

"Their Title:" apostles (Luke 6:13). The word "apostle" means messenger, one who is sent; but it had acquired in classical Greek a more specific meaning, as the ambassador, or envoy, of a state. Thus they were sent by Christ, even as he had been sent by the Father (John 20:21.)—Ellicott. It is like our word missionaries.—Jacobus.

"The marks of the apostolic office." (1) Personal intercourse with Christ, that they received a direct and personal impression of the words and works of Christ, and could thus testify of what they had seen and heard(John 15:27. Acts 1:21, 22). —Neander. (2) Appointment by himself. (3) The gift of the Holy Spirit, breathed upon them by Christ, and more openly conferred, according to his promise, on the day of Pentecost, giving them power to work miracles and to speak in foreign tongues; to which was added the power to confer that gift on others. The union of these signs distinguished the apostles from every other class of ministers.—Dr. E. de Pressense. Strictly speaking, the apostles have no successors. But every true minister of the gospel (and sabbath-school teacher) must be a successor to the apostles, and read his commission in this verse (14). He must have Christ with him (Mat. 28:20), and testify out of his personal experience to the Christ he knows (Acts 26:16. 1 John 4:14, 16); must act as a herald of the Messiah and Saviour; and he must attest his divine authority by his power in and through Christ to fulfil Christ's mission of mercy (Luke 4:18, 19, with John 19:18).—Abbott.

"Their number." The number of the apostles correspond to that of the 12 tribes of Israel, whose names were written on the 12 gates of the holy city, the New Jerusalem, as those of the 12 apostles were written on its 12 foundation stones —(Rev. 21:12, 14).

"The object of their appointment." (1) That they might be with him, might be his constant attendants. He wished to have them beside him, that, he might pour his spirit into them, at once by light and by love, to be his fellow-laborers, and his successors, in teaching the people. (2) And in order that he might send them forth to preach. Namely, by and by, when they were inwardly equipped. That he might send them forth; that is, that he might make apostles of them. This was his ulterior aim. Our Lord could not himself reach very many with his own individual voice; and hence he multiplied it, as it were. He knew that it was all-important for the Israelites in particular, and thence for all men, that they should be earnestly spoken to in reference to the kingdom of God. Hence "preachers," or heralds of good news, were needed.—Morrison. There were no books, no records of Christ's deeds and teachings; and the one way to preserve them was to impress on the minds and hearts of a few, that they might teach the many.—P. (3) Ver. 15. "To have power (authority) to heal sicknesses," etc. To do the same kind of works of mercy which Jesus had done, and thus to carry out his mission. Works of mercy and love are inseparable from the true preaching of the gospel. They were to be the leaders and teachers (not rulers) of the infant church.

"Their training" was under the personal teaching and example of Christ. Immediately after their appointment as apostles, Christ uttered his wonderful Sermon on the Mount, the declaration of the principles of his new kingdom.—P.

"Their personality." It behooved him to select a number of men, in whom the riches of his life might be unfolded in every direction. For this end he needed, above all, men in whom the glory of his spirit and the peculiarity of his work might be distinctly identified; laymen, who would not chain his work to existing priestly habits; unlearned men, who would not mix up his wisdom with traditional schemes of philosophy; even comparatively uneducated men, in order that the dulled taste of a worldly civilization might not disturb the culture which the spirit of the incarnate Word was to impart to them. It was through fishermen, country people, and publicans, that the Word of God in the life and doings o[f]

Christ was to be declared in its purity.—Lange.

"Their names." Of the twelve apostles there are four lists, found in Mat. 10:2, Mark 3:16, Luke 6:14, and Acts 1:13. They differ in the following particulars: Luke, in the book of Acts, does not insert the name of Judas Iscariot, who was then dead: both in his Gospel and in Acts he entitles the Simon who here and in Mark is called the Canaanite, Simon Zelotes; Matthews gives as the tenth disciple Lebbeus; Mark calls him Thaddeus; Luke and Acts, Judas of James, i. e., either son or brother of James; and Mark says that James and John were surnamed by Christ Boanerges, i. e., the sons of thunder. In other respects the four lists are identical, except the names are given in a slightly different order by the different writers. They all agree, however, in putting Simon Peter first and Judas Iscariot last; and all agree in arranging them in groups of four, Simon Peter being first of the first group, Philip of the second, James the son of Alpheus of the third. There are three pairs of brothers among them: Andrew and Peter, James and John, James the Less and Judas or Thaddeus. James and John I believe to have been own cousins of our Lord. With the exception of Judas Iscariot, all were Galileans; several of them were by trade fishermen, a laborious and profitable calling; they were all laymen, that is, there was neither priest nor scribe among them. They have generally been regarded as illiterate men (Acts 4:13); but by this it must be understood, not that they were specially ignorant, but that they were not versed in the rabbinical liturature, the scholastic theology of their age. Philip and Peter both appear to have been acquainted with the Greek. This is indicated by the application of the Greeks to Philip (John 12:20, 21), and by the fact that the Epistles of Peter were written in Greek. Matthew was a ready methodical writer; John evidently was a man of culture, as his writings show, and his social position was such as gave him ready access to the high priest's palace during the trial of Jesus (John 18:16); and there are unmistakable indications that several of the twelve possessed wealth or wealthy connections, for the father of James and John had hired servants, Peter apparently lived in his own house, and Matthew had the means to give a large party to many friends (Mark 1:20. Luke 4:38; 5:29).—Abbott.

PRACTICAL.

1. Ver. 6. The greatest crimes may be committed by those most ready to censure others.—Ryle.

2. The enemies of religion forget their greatest differences in their opposition to Christ.

3. Vers. 7-12. Christ's work is to undo the evil which Satan does.

4. Blessings, healings, help for the needy, always accompany the presence of Christ and his religion.

5. Ver. 13. Prayer is preparation for every great work, and precedes every marked epoch in the progress of Christianity.

6. Christ makes his own choice of his special workers.

7. Ver. 14. Faithful service in the past prepares us for closer communion with Christ, and larger spheres of usefulness.

8. The best possible training is from the companionship of Jesus.

9. The experience in God's work in the soul, the practical knowledge of religion, fits us to preach and teach.

10. Ver. 15. With the call to his work, Christ always gives the power to do the work.

11. Christians are to be Christ's representatives on earth, to carry on the work he began.

12. Ver. 19. We cannot escape from our deeds: the brand of unforgiven sin remains forever.

Morgan Monument.

REMEMBER that it is proposed to complete the Morgan Monument fund at an early day. The Committee meet at Batavia, New York, in connection with the State Convention two weeks from this date. They will then let the contract for the monument. What friends through the country propose to do, they must do quickly, either in way of funds or suggestions. Mark this!

Bro R Smith, Maryville, Mo., who will be remembered as presiding officer of the Seceder's Convention and Lecturer's Institute last year, gives thus his opinion and pledge:

"I will be one of 150 to raise the $750 to make up the $2,000 for the Morgan Monument. It should cost no less than $2 000 I would give more to complete this monument to the brave man Morgan, who at the cost of his life, exposed secretism, if it was not for saving some of my means for another monument. Though I am 60 years of age, yet I expect to see sectism exposed in full, as well as secretism. Some of these brave men of God, may have to die for truth's sake. If so, we will have a monument ready for them. I hope to be able to attend the funeral of both of these Isms. If so, this shall be my funeral text, 'Now, Lord, let thy servant depart in peace for I have seen thy salvation.'"

Morgan's Grave — Robert J. Williams, Winnebago, City, Minn., enclosing his subscription, adds an important testimony. All who have any evidence of this kind must now speak quick or "forever hold their peace." Might not the committee get some facts from Thurlow Weed worth considering? Bro. Williams writes: "I have a dollar which I send herewith for the monument My mother's statement is this: 'I entered the Batavia burying-ground about midway on the west side, went directly forward to about the center of the ground to where Mrs. Morgan stood beside the coffin containing the putrid corpse of her murdered husband, and this was beside the open grave prepared to receive it.' She is very positive in regard to the locality. She was then eighteen years of age. If she is correct, let the monument by all means be placed there in the center of the ground instead of back in a corner."

RECEIPTS FOR WEEK ENDING JAN. 21.

H. A. Fischer, M. W. Jones, R. J. Williams, $1 each.

J. Osgood, $10.

R. Day, T. Gibb, $5 each.

Mary E. Brown, J. Brown, T. S. Brown, H. C Horceman, C. E. Horceman, Nancy E. Horceman, G. McCord, W. Gordon, S. Reice, Kitty Deyoe, 25c each.

Mary J. Brown, Mrs. Armstrong, Cora Swallow, L. Seydam, C. Williams, J. Hunt, 10c each.

W. Evans sends thirty names, averaging 10c each.

May L. Brown, Elizabeth R. Brown, Edith Brown, 5c each.

J. Prothers, Mrs. L. Prothers, $1.50 each.

W. H. Reishel, G. Crook, 50c each.

O. Sholes, $1.30.

Total, $34.55. Grand Total, $1,323.79.

Political.

—Nineteen citizens of the Fifteenth Congressional district of this State are appended to an agreement to sustain D. B. Turney as candidate for their next Representative in Congress.

—Elder J. H. Austin has put out a campaign circular in Elkhart Co., Ind., introducing to the people the principles of the American platform. We see he unfortunately uses in prominent type the words "America for Americans," which was the old Know Nothing cry. The American party uses them in a new sense altogether.

—Warren Taylor of Roxabell, Ohio, declines acting on the National Committee of the American Party. He writes:

"I have but little time for politics as such, and had I been appointed on the Republican National committee, though I commonly vote that way, I should have declined the appointment."

"Parties must come up from below like a volcanic eruption, because you are the governing power, and you must be moved from beneath."—*Judge Tourgee.*

This may apply to our own movement and teaches that there is little to be hoped for from leaders of parties already formed without reference to the evils of lodgery. We must work among the people. They need to be instructed on the subject. When the facts are presented to the masses regarding the way in which our political institutions, our courts of justice, and offices, from constable to senator, aye, to the presidency itself, are affected by the secret dictates of lodgery, they will once more arise in righteous indignation and consign it to its native darkness. Nothing is plainer than that lodgery and Christianity have antagonistic principles which cannot both rule in our country unless as light and darkness. But why choose darkness when we may have the light?

Why Nominate?

Inquiry has been made why the American Party at the late convention in Galesburg nominated candidates for the office of President and Vice-president of the United States. Among the reasons given at that time were, that it might be known to all the friends of reform that candidates would be in the field; that all might have an opportunity to become identified with a party of reform; that there were no longer any issues between the great parties; and that all reform movements ought to specially promote their principles, and increase their numbers, with a possible future union of all reformers in one grand forward movement for the destruction of the great evils that now curse the nation.

It was believed that many Christians could no longer support the great parties by whom lodgery is licensed, and the rum shops of the land run in the interests of the national revenue; that the time is at hand when, as one nation, East, West, North and South, the Christian heart of the people will revolt at being longer the mere voting tools of the politicians whose plans are laid in the saloons and dram-shops. There are at least a few hundred, and their numbers are increasing, who feel that moral issues demand their attention. They are the men who believe that all their deeds, political as was as religious, should be for the glory of God; men who can't pray for the kingdom of God to come, and his will be done on earth, and then go deliberately and with eyes wide open vote for the continuation of the kingdom of Satan. These men are the leaders in political reform, and by faith see the coming time when cruel injustice in the name of law shall cease its hellish rule on earth.—*Free Methodist.*

Religious Intelligence.

—The ministers of Chicago joined in a public mass meeting to discuss the Mormon question on Monday evening at Farwell Hall.

—Bro. C. W. Hiatt of Wheaton Theological School is preaching for the Tonica church this winter. For two or three months during the winter season he will remain at Tonica, though pursuing his studies.

—Rev. C. H. Nash, who graduated at Wheaton in 1873, and is now studying in the Baptist Seminary at Morgan Park, near Chicago, is also preaching at Kensington and Pullman, two of our railway suburbs.

—Rev. H. C. Leland, who was formerly known to our readers, while in Chicago University, as an earnest opponent of the college society evil, is now pastor of the Baptist church on Dearborn, near 36th street, in this city. He is also connected with the Publication Society office.

—The three young brethren, Hanna, Kelsey and Haumer who visited Wheaton last spring and conducted revival meetings which were blessed to many souls, have since been in Evanston and are now in Sycamore, Ill., where a similar blessing has attended their labors.

—On the 4th inst., Miss Eunice Knapp of Woodstock, Ill., started for New York, intending to proceed to Philippopolis, Bulgaria, to join Mrs. Mumford in her mission work.

—Mrs. DePew of Huntsburg, Ohio, is engaged this winter, as last, in evangelical work.

—A gracious revival is being experienced by the Wesleyan church of Syracuse, N. Y., under the pastorate of Bro. E. Jones. He is assisted in special meetings by Rev. Wm. Schenck of Vineland, N. J.

—A correspondent to convince the *Cynosure* of error in stating that the denomination known as "Christians" were opposed to lodgery, writes that Geo. J. Reed, a member of that church and trustee of their college at Merom, Ind., was elected "Most Excellent High Priest" by the chapter at Peru, Ind., Dec. 5th last. The understanding of the *Cynosure* on this matter was given last week.

—A few months since a body of anti-polygamist Mormons in this city, desiring to form a church, desired the use of Carpenter Hall for a place of meeting, but for reasons that seemed sufficient to the Directors, were refused. They, however, are maintaning an organization in this city. Another church of the same persuasion has lately been organized in Boston, and excites much attention as somewhat of a novelty.

—Two sparrows have been living rent free in the Episcopal cathredral on West Washington street, Chicago. When services commenced, on Sabbath morning, they descended upon the communion-table and began to enjoy an excellent breakfast, returning after being driven away.

—Rev. Enoch Pond, D D., died on Sabbath day at Bangor, Me. He was 91 years of age and was for sixty years connected with the theological seminary in that city. Dr. Pond has long been known for his writings on religious and theological subjects, his little work on Swedenborgianism being almost the only one written against that specious system.

—It is reported that one of the last labors of the late Dr. Bacon was to arrange for the education of a young Chinaman who is in this country under peculiar circumstances. Among the Chinese students sent here by their government to be educated was one who became attentive to a young lady of Hartford and maintained an ardent correspondence with her after the recall of the students last summer. This fact becoming known to the Chinese authorities, the young lover was tried for allowing his affections to stray, condemned to death and executed in Hong Kong. The young Chinaman first mentioned became a member of Dr. Bacon's family some years ago, and embraced Christ as his Saviour. He was advised by the Chinese Commissioners at Hartford to remain in this country, as his return to his native country would be the signal for his death. He therefore remains, and will study for the ministry.

—The Northwestern Railway Company, having built a large freight house and office on the site of their old Milwaukee depot in this city, have set apart a fine room in the building for religious meetings and a reading room.

—Mr. Edwin Harris of Fitchburg, Mass., an Old Colony conductor, has taken a three months' leave of absence for the purpose of engaging in revival work among the railroad men in various portions of the country. He is meeting with good success the present month in Philadelphia, where he is engaged, with his wife, in the work referred to. The Moravian church, near the North Pennsylvania dopot, is used for this purpose, and noonday prayer meetings for the railroad laborers are held in different places about that city. Mr. Harris and wife have been invited to go to Baltimore to engage in similar labors.

THE LATE HENRY F. DURANT, founder of Wellesley Female College, was converted during the great revivals that followed the panic of 1857; and the report that one of the leading members of the Boston bar had become a disciple of Christ and was preaching the Gospel with great power caused a sensation through the country which many yet remember. He studied law with Gen. Butler and was for a few years in partnership with him after 1841. He was very successful, for in less than twenty years he was probably having as large if not a larger income than any lawyer in Massachusetts. When he retired from the practice of law, nearly twenty years ago, he was one of the wealthiest of the lawyers in New England. After leaving the law he became an evangelical lay-preacher, and among his many converts was Henry Wilson, afterwards Vice-president of the United States. While engaged in this religious work his attention was called to the need of higher educational institutions for women, where they would be under religious influences, and giving up his labors as a preacher, he devoted his time and his great fortune to the founding of the College at Wellesley, which is the great work of his life, and which will constitute a noble monument to his memory. In this work he has had the hearty and intelligent co-operation of Mrs. Durant, who, like him, has contributed time and money and years of earnest thought to the school. In addition to his gifts to Wellesley College, amounting to over a million dollars, he was a generous contributor for religious purposes. During the Moody and Sankey revival here a few years ago Mr. Moody was a guest at his house, and Mr. Durant was in constant attendance upon the "inquiry meetings" in Clarendon Street church, where he was a zealous helper of the great evangelist. Mr. Durant modestly forbade his name to be given to the institution which he founded, not even allowing a Hall to be called after him.

—In this country it is said that in 1850 the value of church property was $87,000,000; in 1860, $171,000,000; in 1870, $354,000,000. The number of church organizations in 1850 was 38,000; in 1860, 54,000; in 1870, 72,000. In 1850 the church accommodations amounted to 14,000,000 people; in 1860, 19,000,000; in 1870, 21,000,000.

News of the Week.

—The bill to retire from the United States Supreme Bench Justice Hunt, who has for a long time been totally incapable of discharging the duties of the position has passed the Senate by a vote of 41 to 14.

—After spending several precious weeks of the session the House is at length tired of fighting over committees and is ready for work. Speaker Keifer finds quite a rebellion against his supposed prerogatives and ex Secretary Robeson of New Jersey, who aspired to be leader of the Republican Representatives has been beaten and Mr. Kasson of Iowa will be recognized as more worthy that honor.

—Four failures in the wholesale trade have lately taken place in Chicago—two were grocery dealers with liabilities from $200,000 to $300,000; one a dealer in tea and tobacco who owes $130,000 and one dry goods firm with debts rated at $170,000.

—Irish turnips and potatoes are selling in New York for less than the home product. Large invoices of carrots, onions and celery are on the way across the Atlantic.

—Heavy floods are ravaging portions of Mississippi and Tennessee. Nashville is almost surrounded with an inland sea, the river having reached the height of 55 feet 3 inches low water mark. Lumber, logs, bridges, etc., fill the swollen flood. Houses in the city began to give way on Sunday and a large number will be torn away or much damaged. The police were busy all day removing families to places of safety.

—The Chicago Board of Trade has now 1936 members and the initiation fee is $5,000.

—The Chicago Saloonkeepers' Association has decided to oppose vigorously the movement to provide for an addition of 250 men to the police force chiefly by an increase of the cost of saloon licenses.

—The Hon. Alexander H. Bullock, ex Governor of Massachusetts, dropped dead of apoplexy in the streets of Worcester Tuesday.

—Several vessels are about given up for lost by New York agents. The steamer City of London has not been heard from since Nov. 13 The unfortunate steamer was a vessel of 3 500 tons. The steamer Henry Edye left Antwerp Nov. 21 for Boston. Nothing has been heard of her. Another missing ship is the Constantine, 1,281 tons burden, which sailed from this port on Nov. 14, bound for London, since which time no tidings of her have been received. The ship Lightning left New York on Nov. 7 for London, England, with a cargo of grain, oil cake and stoves, valued at about $35,000. She has not been heard from since. In connection with the foregoing craft it may be mentioned that their loss involves about a hundred lives.

—The centennial anniversary of Daniel Webster's birth was very generally observed throughout New England last Wednesday. Selections from his speeches were read in the schools. Col. John H. George delivered a eulogy at Concord. N. H. Flags were hoisted generally throughout his native State, and in Boston there was a dinner of the old Marshfield Club, founded by Webster.

—A Richmond, Va., merchant was last week sentenced to receive twenty stripes for receiving stolen manufactured tobacco.

—In the Guiteau trial Scoville spoke five days and Judge Cox allowed Guiteau to speak Saturday. Mr. Scoville created a sensation by broadly charging the responsibility for the murder of President Garfield upon Roscoe Conkling, Gen. U S. Grant and President Arthur, who, he asserted, fomented against Garfield the strife which made this murder possible.

—The breaking of a wheel on the Chicago, Milwaukee & St. Paul Railroad last week near New Albin, Iowa, caused the smoking and the ladies' car to be thrown from the track and down an embankment twenty feet high. Twenty-three persons in all were injured, for the most part not seriously; one child was killed, and three people so badly hurt as to have little chance of recovery.

—The house of George C Smith, at Lewis, Mo., burned at 3 o'clock A M, Jan. 16, and five of the inmates perished—namely: Elizabeth Smith, aged 17; Rachel, aged 13; Ellen, aged 6; Theodore, aged 16; and the mother, aged 43 The fire is supposed to have started from clothing hanging by the kitchen stove, or from a coal-oil explosion.

—A cable dispatch which has an air of improbability, was sent from Rome last Tuesday. It reads: "In spite of all denials by the official organs of the English Government, I can assure you that Mr. Gladstone has really turned toward the Vatican, asking for help in the Irish question. He would make almost any concession to persuade the Pope to send secret agents to Ireland to pacify the country and to direct the influence of the clergy to that end."

—A St. Petersburg correspondent telegraphs: It is said that the "Holy League," recently formed to counteract Nihilism, will be officially recognized as a branch of the police.

—A somewhat formidable rebellion has broken out in Southern Herzegovina against the Austrian occupation, and it is announced that the government will immediately send an army corps there.

—A detachment of the Eleventh Infantry encountered eighty insurgents near Korito, Herzegovina. One of the officers and five soldiers were wounded. The insurgents fled to the mountains, leaving six dead and four severely wounded.

—Notwithstanding the rescript issued by the Emperor of Germany defining the personal powers and his independence of the Ministry and Parliament, it is evident that the latter does not propose to surrender all its privileges. Prince Bismarck having recently imprisoned Herr Deitz, a Socialists, member of the Reichstag from Stuttgart, for circulating prohibited publications, the matter was brought to the attention of his fellow-members. They at once ordered his release from imprisonment.

—A circus was destroyed by fire last week at Bucharest. The flames spread so rapidly that it was with the utmost difficulty any person in the establishment could escape, and when the fire was under control the discovery was made that many men and horses had been burned.

Scientific Miscellany.

—Statistics disclose the fact that of every ter children born in England and Wales, less tha seven ever reach their 20th year. In France only one-half of the girls and boys who are born at tain that age and Ireland falls even below thi miserable standard of juvenile healthfulness.

—India possesses a coal-bearing area of 30,000 square miles; and yet twenty years ago she wa unable to supply the wants of a single line o railway. Last year, however, she furnished 500, 000 tons, which was equivalent to one-half th total demand of all the railways and factories in the country.

—Grave fears are entertained in Greece for the future of Chios. The island is said to be contin ually sinking, and there are reasons to believe tha in time its entire surface may disappear from hu man sight. Small earthquakes are of constan occurrence and the frequency of these is increas ing. Moreover, hot springs have appeared in many places until there is hardly a locality which does not possess one or more.

—Mr. Edward Richardson of Mississippi, is the largest cotton raiser in the world—the Khedive of Egypt being second. He owns 52,000 acres and last year raised over 12,000 bales. His own mills manufacture a large part of his crop. He gins, spins and weaves his cotton and has oil mills be sides. The seed he utilizes in various ways, especially for oil, so as to increase its value from $6 or $7 a ton to more than $20.

—A correspondent of the Boston *Journal* asserts that the first knowledge which this country had of the existence of such a thing as circular saws was obtained about the year 1817, when a Boston merchant received by a mistake in his order a consignment from England of several dozens of them. No one knew what to do with the strange tools, and they were stored for some time in his warehouse. Finally a Worcester manufacturer saw them, comprehended their use, and introduced them in his establishment.

—It is suggested that the sumac, that bush whose beautiful scarlet and yellow leaves are gathered by many in the autumn for decoration, should be more cultivated, as its importation costs the country about $1 000,000 per annum. These eaves when dried and ground, are largely used in tanning and dying, on account of the tannic acid they contain. The sumac now imported comes from Italy and is there properly cultivated, but it has been found that the wild American plant is actually superior to the Italian, and it is determined to give proper attention to so prolific an industry.

—A great blast which has been preparing for nearly a year at the limestone quarry of the Glendon Iron Company, near Easton, Pa., was fired recently and forty thousand tons of rock were dislodged. Four tunnels, each fifty feet long, were run into the hillside, and at their end two chambers were built at right angles, each eight feet long. Ten tons of powder were used, and when the electric current was sent along the wire, the face of the rock, for a distance of 150 feet and a height of 25 feet, was blown out like a high wave, and the rock above this excavation sank into the space with a roar.

—Hotel Pelham, in Boston, was recently moved 13 inches and 10-12, for the purpose of widening Tremont street. This is the largest building ever moved. It is 96 feet high, having seven stories above the basement; 69 feet frontage, and weighed 5,000 tons, besides the furniture, which was not removed. The occupants of the stores and many of the rooms were not disturbed. Though the actual time of moving was but 13 hours and 40 minutes, it took in the preparation nearly three months' time, 4,351 days' labor and cost about $30,000.

—Like ourselves the English appear to be having an unusually mild season. In some parts of the Isle of Wight fine raspberries have been gathered in the open gardens during the present month, strawberries are to be found in comparative abundance, and at Shanklin peas are to be seen in bloom and in pod. The valleys are full of spring flowers, including violets and primroses and the summer flowers are still blooming, and to all appearance will retain their verdure until the coming summer without undergoing the usual autumnal decay and stripping. Roses, rare fuchsias, geraniums and other flowers are blooming in the open air.

—An ingenious New York clock-maker named A. D. Buck has made probably the smallest steam engine in the world for it is almost microscopic in its dimensions. The whole machine weighs only about a gram, or 15 grains, and is entirely covered by an ordinary thimble. The stroke of the piston is a little over two millimeters, or 1-12 inch and its diameter is something less than a millimeter and a half. Nevertheless it is built up of 140 distinct pieces, fastened together by 52 screws and three drops of water suffices to fill the boiler and set the toy mechanism in motion.

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GRAIN—Wheat—No. 2		1 31
No. 3		1 19
Rejected	87	87
Corn—No. 2		61
Rejected		58
Oats—No. 2		43¾
Rye—No. 2		95½
Bran per ton	15 00	16 25
Flour—Winter	5 00	7 50
Spring	3 75	6 75
Hay—Timothy	10 00	15 00
Prairie	9 00	13 50
Lard per cwt		11 12
Mess pork per brl		17 65
Butter, medium to best	20	40
Cheese	6	11
Beans	2 00	3 50
Eggs		17
Potatoes, per bu	70	1 20
Seeds—Timothy		3 55
Clover	4 95	5 30
Flax		1 26
Broom corn	5	9½
Hides—Green to dry flint	9¾	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	38	44
Unwashed	20	31
LIVE STOCK—Cattle extra	5 75	6 60
Good	5 25	5 60
Medium	4 50	5 00
Common	3 25	4 25
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Topics of the Time.

Ann Eliza Young, the nineteenth wife of the prophet Brigham wrote a letter to the great anti-Mormon meeting in this city last week in which she pledged the co-operation of the Mormon women so soon as they are assured of sympathy and help from without. Polygamy, she says, is the one heavy cross which they sorrowfully believe the Lord commands them to take up and carry; yet it is the one doctrine from which they shrink and secretly pray to be delivered. They must be encouraged to break their fetters and throw off the most galling of yokes. Their case so closely resembles scores of thousands in the lodge who feel compelled to obedience to their false oaths, that the words of Mrs. Young will find a ready appreciation by these falsely instructed friends.

It is said that among the friends and foes of Mormonism now gathering in Washington, is a son of the late Orson Pratt, one of the original Mormon apostles. Like Brigham Young's son John, he has departed from the faith of his fathers, but more than he, is an ardent anti-Mormon. He says of the present agitation: "We have been waiting twenty years, thinking that each succeeding Congress would do something for Utah, but it has never been done. When the Poland bill was passed we hoped something from it, but the vital parts were taken from it, so that it amounted to nothing. You ask how it happens I am not a Mormon. I'll tell you. I am the son of my father's first wife, and had a mother who taught me the evil of the system. There are many such persons in Utah, and, the tendency of their education being opposed to Mormonism, they grow up hostile to the institution, and more than half apt to be disgusted with all forms of religion. Some of the older and more fanatical Mormons have an idea that the government cannot deal with them. They think they are more powerful than the United States. Of course this is not true. Those of the more intelligent class, Mr. Cannon for example, know better. What we want is a blow struck at polygamy. We want it wiped out."

The Pennsylvania coal regions are in another secret society ferment, but it is now in the western or bituminous fields. The stern work of a few years ago against the Molly Maguires seems to have crushed the lawless element in the eastern coal region. The Knights of Labor, Miner's Union, and other powerful organizations are inaugurating a strike which threatens more serious work than any yet known in the State. It is estimated that from 25,000 to 35,000 laborers will take part in it, and it may extend into the eastern counties, adding some thousands more to these figures. Added to this, the Molly Maguire element is beginning its fearful work. Emboldened by the failure to convict the murderers of Maurice Healey in Fayette county they have begun sending again their coffin notices and burning down coal-breakers, and several mysterious murders are, very naturally, laid at their door. "Forewarned is forearmed." After years of experience and shameful defeat at the hands of these "assassins of Freemasonry," the Pennsylvania authorities should know how and where to strike this movement on the head.

The government is in a serious muddle over the South American business. In November the President sent a special ambassador to Chili and Peru to aid in adjusting the difficulties between those countries and to protest in the name of the United States against a policy that threatened a savage annihilation of the Peruvian government. When Mr. Blaine went out and Mr. Frelinghuysen came in there soon came a sudden and not very dignified change over the conduct of this matter. Dispatches were sent to Trescott nullifying his orders, the Chilian minister was presented with a special, apology and every effort made to show that our government is willing to see the dog fight go on to the end between the South American republics. Time must give us more light on this question. The dispatches and letters of Mr. Blaine show no intent to involve us in a needless controversy, and his severe rebuke to Hulburt for tampering with the schemes of the adventurer Shipherd and his scathing letter to the latter are unusual to our diplomacy, which has been made malodorous by Seward in Egypt and Schenck in England.

"Guilty as indicted" was the reply of the jury before whom Guiteau has been brought for two months and a half. The verdict gives so great relief to the anxious demand of the nation, that the news was everywhere received last Thursday morning with satisfaction, and in some places with public demonstrations of approval. Late Wednesday afternoon Judge Cox read his charge to the jury as soon as Porter had ceased speaking for the prosecution, and after a continuous sitting of over eight hours that day, the jury were sent out to prepare their verdict. For seventy-three days the case has been on trial—and it has verily been a trial such as the world has seldom seen. The gravity of the crime seemed at times eclipsed by the shameless and brutal conceit, the blasphemy and moral stupidity of the assassin. Judge Cox fully vindicated himself from the charge of undue liberty given Guiteau in the court by the moderation, firmness, learning, candor and clearness of his charge to the jury. Under it their duty was plain, and at the same time the lawyers for the defense can say hardly a word against it. They will, as a last hope, enter pleas for a new trial, and use all other formalities to save the wretched Guiteau from his impending doom, but conscious that it is a fight only to prolong his miserable existence. The patience of the American people in allowing them every advantage and many delays, after they had been struck so grievous and dastardly a blow, shows that the nation does not easily lose its equilibrium nor faith in the triumph of justice and right. We little deserve the contumely of a portion of the English press, which seems to consider that the demonstrations of the court-room give liberty to use falsehood in their remarks respecting the behavior of our nation in this trying case. It is certain that in no other country would Guiteau have had so fair and disinterested a trial.

MY ENEMY.

BY ALEXANDER THOMPSON.

I have a foe that dogs me still,
Wherever I may go;
He waits for me on every hill,
In every valley low;
He's deadly as the viper's bite
And heartless as the snow.

He lurks in all my dreams of hope,
He swims in all my tears;
He bids me go when I should stop,
When I should stop, he cheers
Me on, and like a leader trains
The armies of my fears.

He watches every avenue
And gateway of escape;
He keeps my spirit still in view,
That most obtrusive shape;
And hangs my brightest moments with
His canopies of crape.

He stands a scoffer at my prayers,
A jester at my praise;
He cultivates the rankest tears,
The ripening fruitage slays,
He is the sorrow of my nights,
The evil of my days.

I have no power to drive him hence,
That dark designing elf,
He heeds no voice of right or sense,
But boldly or by stealth
Would rule the monarch of my will,
That bitter tyrant SELF.

O, Thou to whom my soul belongs,
Set Thou thy servant free,
And from the dark self siren's songs
Lord, let me hide in Thee;
And calm the tempest of my fears
As thou didst Galilee.

Wheaton, Ill.

—Elder W. M. Love of Baker, St. Clair county, Missouri, with whose struggles with the lodge power the readers of the *Cynosure* have for several years been acquainted, has begun the publication of a small monthly paper with which he hopes more successfully to combat the enemy among the Baptist churches of western Missouri and add also to the force of the attack now making on secretism throughout the country. He will furnish the paper for 25c. per year. May God prosper his venture.

Mississippi Politics.

BY REV. H. H. HINMAN.

"What have Mississippians to love the Federal Government for during the last quarter of a century? They have only felt its heavy hand in peace and in war. It has been a dire affliction to their people. It would have been a happy riddance if the people could have been rid of it. Instead, it has forced them to a hateful and hated embrace, and blows the hot breath of villainous affection in their faces."—*Tri-Weekly Mercury, Meridian, Miss.*

The foregoing represents a large, but haply a diminishing sentiment in the South. The majority of the people of Mississippi love the Federal Government because it has given them freedom. It is precisely for this reason that the above writer, and those he represents, hate it. Universal liberty, civil equality, free public schools for all, a fair vote, and correct count in all elections—these are the evils they deplore. These are the fruits of that "hated embrace" of the National Government. The breath of freedom wakening into life the energies of the colored race is the "villainous breath" "hot and hateful" to these would-be oppressors.

The people who feel thus are sometimes men of education. They are skilled in rhetoric, but they are morally demented. They have the same *kind* of insanity as the assassin Guiteau. They call evil good, and good evil; put light for darkness, and darkness for light. They "hate him that rebuketh in the gate." They "abhor him that speaketh uprightly." Such men are not to be reasoned with. They do not hold themselves responsible to any law, human or divine. They reverse every one of the ten commandments, and make the oppression of the poor, and the affliction of the needy, the first duty of the magistrate.

So long as men content themselves with mere idle vaporings like the above, and do no overt acts of violence, they may be beyond "the hated embrace" of the law, but they clearly show what manner of spirit they are of. They are the enemies of the nation, and of the liberties of the people. They are in conspiracy against humanity; and it matters not whether it is Ku-Kluxism, or any other of the Protean forms of Freemasonry in which they are united, their end is the same. The spirit that fired on Fort Sumter, and sought to build up an oligarchy, with slavery as its chief corner stone is still alive, and animates the secret lodges and the dominant political party in Mississippi and the South. The sooner the people of the South repudiate this spirit and this language the better it will be for the nation. A free vote and a fair count would soon show to the world how grossly such editors misrepresent the people, but until secret combinations are overthrown such a vote and count will be a moral impossibility. Let the freed people of the South ponder this well.

The Grand Architect of the Universe Defined.

William James Hughan, an English Masonic writer of celebrity writes thus of the lodge religion and its deity in the *Voice of Masonry* for December, 1875:

"Freemasonry, of course, is entirely neutral as a society, both as respects religion and politics, and so it has always been claimed to be since the revival of 1717, and the adaptation of the 'Old Charges' issued by the Rev. Dr. Anderson in the first Book of Constitutions for a Grand Lodge ever published. (A. D. 1723.) Before then, the Masonic society was not neutral as regards religion, for nearly all the copies of its old regulations and traditional history commence with an invocation to the Trinity, and contain many references to the Scriptures, and *the church*, which clearly illustrated the intimate connection subsisting between the priesthood of past centuries and Operative Freemasonry, which intimacy was not wholly severed in some countries during the last century, and which is even now preserved in many lodges, wherever it is the custom annually to appoint a chaplain whose duty it is to deliver all the prayers, and whose privileges are often so misunderstood that they are permitted frequently to present such petitions 'through Jesus Christ our Lord and Saviour' even when Jews and Turks may be sitting side by side with Christians.

"We conceive it to be quite impossible to obliterate all traces of religion—and even *sectarian* religion as exhibited in the Holy Bible of the Christians—from Freemasonry, without obliterating the society at the same time, but we may certainly refrain from unduly exhibiting the peculiar characteristics of Christianity in our lodge prayers, when a due regard to the universal tendencies of the craft should incite us to sink our differences when *we 'meet on the square,'* and unite in our appeals to the Heavenly Father of the Universe who is adored by all religious societies, and is the *Great I Am* of all creeds."

One of the remarkable things in the character and life of the Saviour was the fact that he lived among people the entire influence of whom was chilling and deteriorating without permitting himself to be injured or hindered in his work. Pharisees, scribes, publicans, and poor degraded people of every name were around him all the time, while his disciples were considerably more of a weight than an inspiration. An ordinary person nearly always suffers by such contact. It is even said of our missionaries that they need to get back to the churches occasionally to mingle with Christians and take part in their religious services so as to overcome the tendencies that beset them under their purely heathen surroundings. If this give us an exalted conception of the Lord, it suggests also the necessity of a profound spiritual experience on the part of those who are to labor in places where piety is wanting or is poor in quality. A half-and-half Christian will almost inevitably become inefficient in such a situation. It requires one who is able to resist the temptation to spiritual decline through the full possession of his soul by the Holy Spirit.—*United Presbyterian.*

Leonard Bacon on Mormonism.

At the time of his death, December 24th last, Dr. Bacon had nearly completed a vigorous protest against the longer dallying with the Mormon question. From the article as printed in the *Christian Union* the following is taken:

"We have had more than enough of the wisdom which, being in high places of responsibility for the nation, was amiably confident that Mormonism (or at least its beastly co-ordination of the sexes) would die out of itself. The men are already old who can remember that marvelous stroke of policy which Millard Fillmore, acting as President of the United States, appointed (with the advice and consent of the Senate) Brigham Young to be Governor of Utah. Mr. Fillmore knew perfectly well at that time, and every Senator who advised and consented to the appointment knew, and every citizen of ordinary intelligence knew, that Brigham Young was nothing better than a consummate scoundrel. But Mr. Fillmore and others like him, in that day when compromise with wrong was thought to be statesmanship, had a pleasing opinion that if the lying and lecherous prophet of the Mormons would consent to become an office-holder under the government of the United States all would go smoothly, civilization would somehow displace polygamy, and instead of the prophet's cruel despotism there would be liberty. More than thirty years have passed and Mormonism to-day is stronger, more defiant and more dangerous to the nation than ever.

"What can we do? A feeling is abroad that the time has come for a more vigorous policy in regard to this great moral and political danger. It was hoped that the trans-continental railroad would do great things by bringing travel and trade to that great metropolis of despotism by the sea of Sodom. It has done great things. It has added millions to the wealth of the Mormon chiefs; it has facilitated the going forth of emissaries from Salt Lake City to the ends of the earth, and the coming in of wretched dupes by thousands to swell the Mormon population and the Mormon vote, not only in Utah but in the neighboring Territories. There was hope that acts of Congress against polygamy and prosecutions before United States judges for marrying more wives than one, would break up the harems of the hierarchy and open the way for Christian civilization to displace the bastard Mohammedanism invented by Joseph Smith. But Mormonism laughs at such expedients, like leviathan at the shaking of a spear.

"Let us understand the situation. The Constitution gives to Congress 'power to dispose of and make all needful rules and regulations concerning the territory or other property belonging to the United States,' for the very purpose of enabling the States as represented in Congress to determine in what method civil sociciety should be organized, and, what sort of new States should be founded on the soil which is their common property. In a State of this Union there is a divided sovereignty. Each State, by consenting to the Constitution, has ceded a portion of its sovereignty, carefully guarding the remainder. But in a Territory the sovereignty is undivided; the inhabitants, till they shall have been admitted in the Union as a State, are simply under the sovereignty of the United States. In that sovereigenty they have no participation. They must shape their social order and morality, their notions of right and wrong, their entire civilization, into such a fashion as shall be acceptable, not to the King of Ashantee, nor to the Sultan at Constantinople, but to the sovereign people of the United States.

"The government, then, of Utah is under the control of Congress, so long as Utah is a Territory. No rule or regulation can have any legitimate force there otherwise than as it derives force from an act of Congress. Whatever regulations have been made for the temporary government of the Territory may be rescinded by Congress whenever experiment has proved that they are inefficient, and that they give no adequate promise of raising up a civilzed State fit for admission to the Union.

"For thirty years we have been making the experiment of a Territorial government in Utah, and it is manifestly unsuccessful. It has not answered the purposes for which Territorial governments are established. We, the people of the United States, have never yet acknowledged that the number of inhabitants is the only thing to be considered in receiving a new State into our Union. The question is not merely, How many are they? but also, Of what sort are they?

Are they a civilized people? If they are in some sense civilized, then in what sense? Are they as a people capable of self-government? If they become a State will that State be a fit partner in the sovereignty of the United States? Will

it be a disgrace and a danger to the Union? The population of Utah is at this moment numerous enough for a State, but, notoriously that population, taken as a whole, is unfit to be invested with the dignity and power of a State in this Union; and there is no reasonable hope of its becoming fit under the present Territorial organization.

"Already a plan has been proposed for a different plan of Territorial government in Utah. Without discussing the details of that plan, I may say that it looks in the right direction, inasmuch as it proposes that Utah shall be governed not by the Mormon hierarchy but by the United States; and that instead of a Territorial legislature and Territorial courts (whether called probate courts or by any other name), there shall be in that Territory such a representation of the national sovereignty as will cause the laws of the United States to be respected and obeyed. The emergency may come in which it will be necessary to proclaim martial law in the strongholds of Mormon power. In one way or another the sovereign people of the United States, acting through their government at Washington, can guard their own Territory of Utah against an organized and barbaric despotism and can make effectual arrangements there for the establishment of a civilized and self-governing State fit to become a partner in their United sovereignty. Will they not do it? Not to do it would be a base surrender of the trust which they hold for their posterity and for the world."

Wherever a man would and cannot, there is servitude. He may be unable to control his expenditure, to rouse his indolence, to check his imagination. Well, he is not free. He may boast, as the Jews did, that he is Abraham's son, or any other great man's son; that he belongs to a free country; that he never was in bondage to any man; but free in the freedom of the Son he is not.—*—Robertson.*

JOHN QUINCY ADAMS.—Feb. 21, 1848, Adams was present in his seat with his wonted regularity, answered to his name, and voted. Near half-past 1 o'clock the Speaker, being about to put a question, was interrupted by the members around Mr. Adams, who observed him to be in convulsions. It was his second stroke of paralysis. Some cried that he had fainted, others that he was dead. He was indeed "dying in the harness." The House was hastily adjourned, and the unconscious statesman was borne to the Speaker's room, where he lay, past all medical aid, breathing but insensible, until the second day following, Feb. 23, when he expired. His last audible words were: "This is the last of earth; I am content." Upon the tablet erected to his memory were inscribed in large letters the words, "*Alteri Sœculo.*" They were well selected; few men have left behind them a fame so sure to be magnified by the judgment of posterity as did John Quincy Adams. —*International Review.*

WHY ARE WE POWERLESS?

A BIBLE READING BY D. L. MOODY.

We will begin by taking up the unpardonable sin against the Holy Spirit. For a long time I did not know, or seem to understand, what particular sin it was for which there was no hope for the sinner in this life, or in the life to come. For a good many years I never could lay hold upon this portion of the Word of God. I consulted a great many people, yet they did not give me any help. There is one passage which makes it plain to my mind, Mat. 12: 23: "And all the people were amazed, and said, Is not this the Son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils," continuing to read to the 31st verse: "Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

That is Matthew's statement. If that is all, I have not, perhaps, let you out of the darkness. Christ stood accused by the Pharisees of having done all that He had done by Beelzebub, the prince of devils. If you turn to Mark 3:21, you will find these words (quoting the 21st to the 29th verses)—you mark, there is no reason given there. 30th, "Because they said, He hath an unclean spirit." It strikes me that that is the sin against the Holy Ghost. I have met many men, wicked men—desperately wicked—in places where they cast off all restraint; forget their mother's God, forget their Bibles, and are every one in open sin. I have never met the man, however, who said that he thought Jesus Christ to be possessed of a devil; for Beelzebub was the lord of devils.

EVIL THOUGHTS.

A great many people have, I believe, taken this unpardonable sin to themselves. I have met thousands who have thought that, but not one of them thought that Jesus Christ was possessed of a devil. They say they have blasphemed. True, but who among us has not? If the devil put evil thoughts before my gaze, I am not to blame, but I am to blame if I entertain them. If I try to fight them off, I am not to blame. I cannot stop Satan coming and dazzling them before my mind. I assailed them, I fought those thoughts. That is all God has need of. I am wrong if I allow these bad thoughts to come into my mind and brood there. If I entertain them I am to blame. An old divine has said that man cannot help the birds flying over his head, but he can stop them coming to make their nests on his head.

THE SPOTLESS ONE.

People think that they have committed at some time of their life this unpardonable sin. I think all manner of sins are forgiven, except this one sin. I have never seen or heard of any one who has thought such a thing of Jesus Christ. Infidels and sceptics all admit that his character was pure. The devil cannot find a flaw in Jesus Christ's character. For 2 000 years he has tried to find a flaw in Christ's character. Satan and all his hosts have been at work, but they could not find one single flaw. They have long tried to find a blemish, but with all their devices they could not put their finger upon one blot of his life. Even the very devils know that he is to be our Lord. They know very well that he was the Son of God. You will find men speak of the prince of devils, yet they won't say that Jesus Christ was the prince of devils. So that the people that are mourning for this sin—if you know any of those who think they have committed this unpardonable sin you can just tell them, as God has said, that, if they really believed and said that Christ had done his work by the power of the devil, they have committed that sin.

But when a person mourns a sin, it is the strongest proof that the Spirit of God hasn't left him; it is indeed the strongest evidence that the Spirit of God is striving within him. I believe that, if he had committed that sin, the Spirit of God would have left him; and, if the Spirit had left him, he would have been as dead as that post. The very fact of his sorrow, the very fact of his being anxious about his soul, shows that the Spirit of God has not left him. I don't mean to say they have or have not committed that sin. I think it is a very dangerous thing for any one to say they are sure, because they don't know. We leave them with God, hoping in God, and pressing salvation upon the people. If they are willing to take it, salvation is theirs; if they are not, no one is to blame but themselves.

RESISTING THE HOLY GHOST.

I want to speak now of the sin of resisting the Holy Ghost. A great many people labor under the idea that this is the unpardonable sin. If such were the case, there would be no hope for a great many of us. There is no man—no one in this place—who has not at some part of his life resisted the Holy Spirit. Read Acts 7: 51, 52. When you hear a rousing sermon there is a still small voice pleading, "You ought to believe, you should accept Christ." If a man resist that, and that is the Spirit, then he resists the Holy Ghost. It is the Holy Spirit that carries home the voice without receiving attention; the man turns away and says, "I ought to believe, I ought to receive it," but sits and withstands it, refuses it. That is resisting the Holy Ghost.

The voice may come through the mother full of love, full of pleading that her boy may become a Christian. There has been a time when the boy has received a letter from the mother urging him to become a Christian, and he has known he ought; he turned aside, he resisted the Holy Ghost. So it was in the days of the prophets; so it was when the Saviour uttered these words. I believe that when a man feels that he ought to become a Christian and does not, it is the Holy Ghost that is striving with that man. The world is resisting the Holy Ghost. I do not think there is a man in this Christian land with whom the Spirit of God has not striven. Sometimes in the silent watches of the night, when all else is still, the soul wanders up to God. Every man has at some time felt the strivings of the Spirit, and often he has resisted the Spirit. That is what the text means by resisting the Holy Ghost.

GRIEVING THE SPIRIT.

I want to call your attention to another sin against the Holy Ghost. The church is often guilty of *grieving the Spirit.* We have grieved the Spirit in church dissensions. The world resists him; the church grieves him; and individuals quench the spirit. Will you turn to Ephesians 4:30—"And grieve not the Holy Spirit, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger and clamor, and evil speaking, be put away from you, with all malice."

I believe that dissensions among God's people grieve the Holy Ghost. I believe that the church's quarrels will do more than all the devils that ever trod this world, to grieve the Spirit. But the church has got the power to overcome the evil. I believe the Holy Ghost wants us all to become more Christlike. Just lay aside all designs and devices to backbite; all malice, and just love God with one heart. As on the day of Pentecost, be in one mind, with one spirit, and you will do the grandest work the world has ever seen. God has shown his willingness to work among the churches. A great many of our churches are all congregation; there is no Spirit of God. I hope I may not offend any one present. I am speaking so that we may all try to see our faults. "Faithful are the wounds of a friend." If we are wrong, it is better to look at it here among ourselves—and these lectures have been addressed to Christians—and it is a good deal better to turn right about. God bless our churches. We must not let things remain as they are; we must see if there is any fault, if there is any of that which is grieving the Spirit of God and the Spirit of Christ.

QUENCHING THE SPIRIT.

Let us turn this word right upon ourselves: "And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." There is a sort of golden halo clustering around that golden "day." If we want a blessing, the Holy Ghost will send it in our churches, and the pews won't then be empty. If the Spirit of God is there we will prosper; there is no attraction like the Spirit of God. You may have fine churches, a polished minister, but there is no power like the Holy Ghost. Let the power of God be felt in the church, and the people will flock to it. If the church has lost its power, is it not for us to look and see what it lacks? Read Isa. 63:10: "But they rebelled, and vexed his Holy Spirit; therefore he was turned to be their enemy, and he fought against them." It is awful in that time when God turns against the church and becomes its enemy. I would rather have the smile of God than the smile of the worldly-minded.

"*Quench* not the Spirit." I think probably this refers to individuals whose sin quenches the Spirit of God. More or less have we quenched him by our life. We have let the cares of this life come up and quench the Spirit—choking the good seed. We have bowed to an idol. It may be that our business has come in, it may be that our families have come in. We are not willing to confess Christ in all places. I believe there are a great many that are ashamed to confess Jesus Christ; they are ashamed to be known as disciples of Jesus Christ; they are ashamed to testify, to bear witness, of Jesus Christ. Let us just ask ourselves, Are we guilty?

OUR READING.

Now, what kind of books are we reading? Would you rather read your novel or the Bible? Which is the best book? I don't expect the ungodly to love the Bible; there is nothing in it that attracts them. I ask you—as disciples of Jesus Christ—would you rather have a good, flashy, exciting novel or the Word of God? I tell you the truth, when I see people reading novels I know they are quenching the Spirit. They have not the power they used to have when they laid these things aside.

There are a great many people who speak at our meetings and in the churches, whose testimony is not the truth. They speak like a cracked bell, they don't sound right. There is something wrong, there have been clouds hanging over them. They have been quenching the Spirit. You find some of God's people spending the evening playing at cards, and then wondering that they don't grow in grace, that God does not bless them; and why? They do not bear good testimony for Jesus Christ. These things all quench the Spirit. If we are going to do a great work, we want food to feed us, and it is essential that we get food that is proper. We want our hearts put right. We don't want to go to Egypt for the fleshpots, to go back to Egypt for food. We want food from heaven. We don't want to go back to the world for our food, and get far from the Spirit. In doing so we quench the Spirit, we grieve the Holy Ghost. Many men live in a backsliding state, and don't know it. They have lost the power they need, and the world cannot satisfy the new nature. Novel reading and ungodly alliances, mixing with sceptics and scoffers, all these draw us from God. We ought, like Gideon's fleece, to be wet with the dew of heaven. There are many teaching in the Sunday school; they talk and talk, they are as sounding brass and the tinkling cymbal; there is no unction, no power, in them. In quenching the Spirit of God they turn aside from God.

LED OF THE SPIRIT.

I have been reading how every step in Christ's life was prompted by the Holy Ghost, who was with him in all his steps. In Mat. 1:20 we find he was *conceived* by the Holy Ghost; in chap. 3:16 we find that the Holy Ghost descended upon him at his *baptism;* and in chap. 4:1 we find he was led by the Holy Spirit into *trial*. If the Holy Spirit is with us we shall overcome. Then in Luke 4:14–19 we find the Holy Spirit was with him when he commenced his *ministry*. Can you, Sunday school teachers, win your children? Can you, mothers, win your boys to Christ? Or you fathers, can you win your sons to God without the Spirit of Jesus Christ? "Quench not the Spirit." In Mat. 12:28 we find that his *miracles* were performed in the Holy Ghost; the dead were raised, the sick healed, the deaf made to hear, and the lame to walk by the power of the Spirit of God. Then we find in 1 Pet. 3:18 and other passages that Christ was raised and quickened by the Holy Ghost. The Holy Spirit of God was with him through his life. You and I want that power to rest upon us, if we would turn from the world, and seek to turn others from sin. There are hundreds of men and women who talk and talk; they have no power, no unction; the Holy Ghost is not upon them. They are out of communion, they have lost the power. Shall we wait upon God till we get this power?

SEVEN EMBLEMS.

Do you know the emblems of the Holy Ghost? These emblems will help us to understand the work of the Holy Ghost. Read Exodus 17:6. There by that rock was the Father, Son, and the Holy Ghost. The Father smote the Rock, the Rock was Christ, the Son, and water flowing forth was an emblem of the Holy Spirit. As the *water* pours out of the rock, it represents the renewing of the Spirit; it is fertilizing, refreshing, abundant, and we can have it to cleanse us. Then there is the *fire* which burns, consumes, purifies, illuminates. And there is the *oil*—healing, comforting, lighting and consecrating. Then we have the *dew;* then the *dove*, the Spirit gentle, meek, innocent, and forgiving. Then we have the *guide* and the *seal*. Study these emblems for yourselves from the Word of God. May the Spirit of God rest upon us in power, cleansing us, and consuming everything that is contrary to God's will, and making us powers in this world. There are lots of people in the church, who, if they were filled with the Spirit, could bring to the cross of Christ their children, friends, and neighbors.

SECRET OF POWER.

Dear friends, we have the authority of God's Word for saying that God wants you. He would have us turn our thoughts from this world, this Christless world, this empty world, and just leave ourselves upon the altar of God, to be used by him as he sees fit. Are we hungering and thirsting after righteousness? If all here were so, what homes there would be! what circles of blessings! The fire of God would come down upon each one of them, we should get new power from heaven, and this part of England would be stirred; every one would become a preacher of righteousness, every one would go forth to tell the story; and the church would find a way to pierce the clouds, and the rain would come down.

I remember being told of a party who wished to settle in one of the States. The place they went to first was most beautiful, but they were told there was no rain there, the wells were all dried up. They moved further on, still there was no rain. At the third place they went to the clouds were pierced; they got to these clouds, and they had abundance. Let us move to the pierced clouds, where the rain of heaven comes down. "I will pour water on him that is thirsty." I would like to have this place filled with thirsty Christians. I once had a meeting only for those who were dissatisfied Christians; not dissatisfied with Christ but with themselves. It was a most extraordinary meeting of those who were just hungering and thirsting after the bread and water of life. Dear friends, shall we have it?—*The Watchman.*

"Royal Arch bosses in their different States" is the title given by Townsend, the correspondent, to those Senators who set up their claim to control the distribution of the offices, of whom Conkling and Logan are conspicuous examples.

—Bro. E. Mathews writes that the friends about Spring Arbor, Mich., are eager to hear him at several points, also calls come from Elgin in this State. Friends hereabout will, however, deny themselves a few weeks if his labor seems more needed in New York, where the work needs something of a revival.

New England Dep't.

PROF. E. D. BAILEY, Secretary of New England Board, 19 Maple St., Worcester, Mass.

—When will the lying and deception of the lodge cease? A Mason told a young man in Hudson that he had a friend in Chicago engaged in publishing and circulating Anti-masonic books for the purpose of helping the lodge, because *the opposition to the lodge was building it up!* Can some one give us the address of this newly discovered firm?

—Bro. C. T. Collins of Windsor, Conn., sends us a Hartford paper containing an account of the annual session of the Conn. Grand Lodge, from which the following figures are taken: Number of lodges, 111; membership, 14 317; initiated, admitted from other lodges and reinstated, 541; withdrawn, stricken from rolls and died, 595; net loss in membeship 54. Receipts, $3 686 83; expended for charity $571 42; for Michigan sufferers (special fund), $1 209 16. The Grand Master complains of the fact that 50 lodges had managed their affairs so badly as to be unable to contribute anything for their suffering brethren in Michigan, and also because there were not funds enough to pay the expenses of the Grand Lodge.

—A minister of Worcester recently took the third degree in Masonry and is said to have declared it "the happiest day of his life." It would be curious to see what place Christian faith and practice occupy in the heart of such a man.

—The boasted benevolence of the lodge is frequently illustrated in a manner not calculated to inspire confidence in its pretended charity. A poor young man who was blind, was advised to join the lodge in order to receive help. In his ignorance and innocence he went to them and asked to be made a member. Of course they laughed at him and sent him away, but with such an appreciation of Masonry as opened his eyes, morally if not physically, to their selfish pretensions.

—*Zion's Herald* says, that he who knows the truth, and through fear of men, refuses to declare it injures three parties—himself by debasing his manhood, God by injuring his cause, and his fellow men by depriving them of light that might save them.

—In refutation of the oft-repeated accusation that opposition to the lodges helps to fill them, one brother states that several men have confessed to him that reading books he lent them kept them from joining the lodge as they had purposed. It is not information on the subject, but lack of it, that sends men into the lodge.

—A mission has lately been started on Green street, Worcester, to carry the Gospel to the poor and non-church-going people. It is conducted by a few consecrated women relying solely upon God for

help. It was begun entirely upon faith, believing that the need of such a work justified its existence and that God would bless it. Their faith has been answered in a wonderful manner, not only in supplying and in carrying on the work, but in the conversion of souls and indirectly in the inspiration to other Christians. Many Catholics attend and some have been converted. The meetings are conducted in the simplest manner, but the earnest exhortations and prayers touch many hearts to whom the love of the Saviour is unknown and uncomprehended. Such an effort deserves the prayers of all Christians for its success.

19 Maple St., Worcester, Mass.,
January 23d, 1882.

Tuesday evening, Jan. 10th, the committee of the Congregational church of Southbridge, with citizens of the place, gathered in the vestry of the church to have a discussion of Freemasonry. The gentleman whose name was announced in my letter last week, as the one expected to defend the lodge did not appear in the case, and I could not learn whether he had consented to come and failed, or had been unwilling to undertake the defence. It was certainly to his credit that he did not attempt the defence of so unworthy a cause. One or two members of the committee seemed very reluctant to hear the matter discussed, and evidently would have been glad of some escape from a full and fair investigation. A notice was prepared to be read from the pulpit the second Sabbath before the discussion, but the pastor postponed the announcement till the last Sabbath evening previous to the meeting, and then read a notice which must have cost somebody some study to prepare, considering its ambiguity. However, a goodly number of intelligent people gathered, among them some Masons, and the committee announced the rules which they had adopted, requiring all "charges" against secret societies to be furnished them in writing. Accordingly Bro. S. L. Morse had read to the committee nine allegations relating to the moral and religious character of Freemasonry, and than asked for an opportunity to have introduced the facts to substantiate the allegations.

The flood gates once open, the committee found themselves wholly unable to close them, although some members interposed such obstacles as they were able. The senior deacon of the church (not a member of the committee) was presented, and, although he declined to open the meeting with prayer because he was "not feeling well," yet he found strength enough to attempt to arrest the discussion by confessing the whole indictment to be true, and inquring, "What are you going to do about it?" The discussion, however, proceeded and received the candid consideration of at least one member of the committee and some members of the church who were present.

It is impossible to predict what the verdict may be, but it is inconceivable that the committee should ignore such damaging allegations so fully substantiated by undisputed facts. The public will watch the further developments of this case with much interest.

Thursday found me at Hudson, the guest of Bro. Daniel Stratton. Here for the first time I saw a silo filled with ensilage. After two years of experience, Bro. Stratton pronounces it a revolution in farming and facts, which he states, seem to warrant the claim. What would our Western farmers think if they had to plant corn on rocks and haul sand to cover it with? An actual instance of this sort was given me here, and I hand it over to my Western friends for their comfort and consolation.

We all felt the favor of the Lord was especially marked in our arrangements for a lecture at Hudson. Every event seemed to minister to the success of our undertaking and the hall was filled with an intelligent, attentive audience, notwithstanding the fact that Hudson is a noted stronghold of secret lodges. Bro. Stratton impressed me as having an unusual faculty for organizing such a meeting, and it is chiefly due to his good common sense that so large a number of candid minded men and women were brought together on so short notice. At the close of the lecture the audience showed their appreciation by gathering around the desk to examine and purchase books. My supply not being adequate to the demand. Tracts were in eager demand and on the whole it seemed like the hungriest crowd I had seen for many a day. Henceforth our cause may claim some new friends in Hudson.

During the week past letters have been sent to all our friends, so far as known, in Connecticut, hoping for speedy and favorable replies, preparatory to new conquests in that State. Two things are necessary to be known: (1) Where is work needed, (2) What funds will be pledged to meet expenses. The response to these inquiries should be prompt and cheerful. If each one feels a personal reponsibility for the cause and will inquire of the Lord the measure of that responsibility the work will go rapidly forward. Let us be prompt and decisive in our action. E. D. Bailey.

Cynosure Extension Fund.

Statement for the week ending January 28, 1882.

New pledges received. None.

Cash received: J. D., $2; J. R. $2; J. L., $2 50; G. B., 50c.

Total cash received, $165 50.

Number of new subscriptions on which this fund has paid 50c. each, 331.

Number of subscribers aided by this fund, 124.

Political.

American Platform

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

American Nominations for 1884.

FOR PRESIDENT,
JONATHAN BLANCHARD,
of Illinois.
FOR VICE-PRESIDENT,
JOHN A. CONANT,
of Connecticut.

Letter of Acceptance.

JOHN A CONANT RESPONDS TO THE NOTICE OF THE COMMITTEE.

Willimantic, Ct., Jan. 19, '82.
E. D. Bailey,

Dear Sir:—Yours of Dec. 16th informing me of my nomination to the candidacy of Vice President of the United States was duly received.

Having never aspired to any political office, you may imagine my surprise when informed that the Galesburg Convention had associated my name upon a ticket with President Jonathan Blanchard (in whose company the great and good men of the earth might well feel themselves honored) as a candidate for a position, high in the gift of the American people.

The wisdom of accepting a position around which cluster so many honors and in which are involved such grave responsibilities, required time for reflection, which is my only apology for not sooner replying to your letter. I did hope the convention would simply put in motion the necessary machinery for a complete organization of the American party throughout the country and defer making any nominations till another year.

Having great respect for the high moral character and sound judgment of the members of the convention, allow me to express gratitude for the confidence implied in the nomination, which in deference to their expressed wish, I have concluded to accept, with the purpose to stand by and maintain the righteous principles set forth in the platform of the American party, with all the wisdom and ability with which God may endow me.

"The wicked shall be turned into hell and all the nations that forget God." Fully believing the above passage of Holy Writ, how important that we, as a nation, should acknowledge, in both letter and spirit, Jesus Christ as the creator of the world and author of civil government.

The setting apart of a Sabbath, for the physical and spiritual good of man, was a manifestation of infinite wisdom, care and love. Hence, all railroad and other corporations, as well as individuals, should be prohibited from pursuing secular business on that day, and thus allow their employes the enjoyment of time, appointed by God for their physical rest and spiritual culture.

The importation, manufacture and traffic in intoxicating beverages and narcotic drugs, is an evil, the extent of which it is impossible for the human mind to comprehend. An evil that destroys the intellect, blunts the moral sense, stimulates the commitment of other crimes, and by a law of our being, an appetite once formed and indulged, is transmitted from one generation to another. Such an evil cannot be regulated more than other crimes; hence, like all other crimes it should be outlawed.

The granting of charters by government to institutions not responsible to government, which are secret in their workings, having military departments, and laws with penalties shockingly cruel, is like a hen attempting to brood young hawks or young foxes with her chickens.

When the American people have adopted the first four planks of our noble platform, I believe there will be no difficulty in regard to the remaining seven, all of which I most heartily endorse.

I remain very truly your fellow citizen. J. A. Conant.

J. W. Raynor, Upsonville, Pa. "I welcome the nomination of Dr. Blanchard and Bro. Conant."

W. L. Leister signs himself: "Yours for Blanchard and Conant."

—Elder Austin wishes a correction made of the note last week about the American party circular for Elkhart county, Ind. He only drew up the preliminary statement. It is issued by citizens of the county who are engaged in earnestly combatting the lodge in political action.

—Get subscriptions for the *Cynosure.*

Correspondence.

In a Figure, as it were.

Bloomington, Ill., Jan. 17, 1882.

Dear Cynosure:—In conversation with an intelligent Mason lately we were favored with some of the explanations which are given to the poor blind candidate in the perils of initiation. It seems that they occasionally cable-tow a person whose timidity, or conscience shrink at the horrid imprecations which they are required to call down upon themselves in case of their infidelity to the obligations.

In this case he is told that it is all figurative. Throat-cutting, skull-splitting, quartering and disemboweling, simply mean that all those pleasant manipulations shall be performed upon his *Masonic standing* or character and is entirely innocent as regards his physical corporosity. Much as when the President removes an official his head is said to fall into the basket. Treating his official head much as the brethren propose to treat his Masonic head in certain emergencies. Now as we have never felt the sublime pressure of the aforesaid cable-tow about our jugulars, or, in other words, we are yet one of the profane outsiders, we could not gainsay this scintillation of Masonic light. Admitting this all to be true we are obliged to recognize the contemptible ass in the lion's skin who has been roaming up and down frightening the world from the time of Solomon down. But let us be thankful that he has at last let out his assinine gee-haw in a strain no one can mistake. This is a sublime piece of duplicity, a very convenient ambiguity in which the blood-thirsty see murder and the conscientious see a figure of speech; language which means everything or nothing just as suits the present purpose.

It could not be but that this lodge-training or tactics should be adopted by men into their everyday life. Hence we have lawyers who can teach double-dealing as a science; who can make a loop-hole in any instrument and never fail to provide for both sides of a case. Legislators who can frame laws with provisions ready for their legal infraction. Even great political parties can frame and adopt platforms of ambiguous meaning, intending to defeat the measures upon which they have been elevated to power. Every department of trade is being vitiated by the double-dealing views which we believe should be laid largely at the door of the lodge. Certain branches of manufacturers will get together and combine to establish a price which is to be uniform. They will often bind themselves under a heavy penalty or forfeit to maintain the price. They then go to their customers and sell at the price, but discount to A B or C according to fancy, market or according to the ignorance, gullibility, or necessity of the said A B or C. The writer has bought goods at a combination price and had a discount made of seventy-five per cent. This they call maintaining the price, but to us it exhibits some of the cheek of the lodge. The one maintains the whole penalty of murder and mutilation to the ignorant and honest. The other maintains the whole established price to the ignorant and credulous and both point to the author of evil as their true father.

In the same line of evil is the whole rebate business as practiced by railroad companies, who having pooled, go immediately to rebates to undo what they are bound in honor to maintain. But the sublimest product of this sort of deviltry is what is called in modern parlance the railroad rascal. This gentleman is an employee of the company who supplies the scalpers and other ticket dealers with the regular tickets of the road. This business is of course a felony and the company is ostensibly ready to prosecute the "rascal" at any or all times. Nevertheless he is their agent and they honor the tickets he disposes of, justifying themselves with the idea that tickets will be sold at less than the regular price, and in this way they avail themselves of the profits and escape the odium of breaking the established price. This is another instance where the ignorant and honest pay the full price and the vicious enjoy an advantage.

But I think I hear a Mr. "Worldly Wiseman" saying that this is all necessary in the present state of society; that we should meet guile with guile. But what, I ask, is the effect upon the moral character of the man who practices these things. Can he use duplicity in all his dealings with his fellows and escape without contamination to his own character?

But I will close with the sovereign remedy provided by our Lord for all the evils of lodge oaths and imprecatious ambiguity in language and all duplicity in life. Mat. 5:37: "Let your communication be yea, yea, nay, nay, for whatsoever is more than these cometh of evil."

Whitcomb.

Hirelings.

Blanchard, Iowa.

Editor Cynosure:—I spoke to a minister here at the close of service a few weeks ago on the subject of secret societies. He replied, "I don't bother my head about such things." I could not help thinking, here is a man whom God has commanded to stand on the watch-tower and give the people faithful warning of the approach of danger. He is to carefully guard the sheep against the coming of the wolf, and if he fails to sound the alarm, and the sword or the wolf come, the blood of the perishing will be required at his hands.

Now there are some in his congregation who love darkness rather than light, who worship the image of the beast in the secret lodge on Saturday night, on or before the full moon of each month. There the very worst characters assemble, some of them profane, mocking infidels. They engage in the most idolatrous and blasphemous worship of the god of this world. They are oath-bound conspirators against the laws of the church and the state. They purpose to govern both by a secret empire, working through secret signs, pass-words and grips. And what is worse than all, it is a devilish mockery of religion, professing to save men by rejecting the only Lord. It is a trap-door, leading down to the pit of perdition. Yet this professed minister of Jesus Christ will receive these men into the church so long as they pretend to worship the true God and give him their money. He will never open his mouth to warn the people of this enormous iniquity. He will never bother his head about such things. The worshipers of Baal in ancient times were not as numerous or insulted high heaven more by their idolatrous worship than these modern worshipers of the image of the beast. And only think how it would have sounded if Elijah had said, when interrogated about Baal worship, "I don't bother my head about such things!"

But may be this minister is himself, like many others, a worshiper at the altar of Masonry. May be he carries the mark of this image of the beast, and if he does, only think of the brazen impudence of offering his impious services in the house of God, and at the same time ministering at the altar of Masonry! The priests of Baal whom Elijah slew had not the impious effrontery to do this, and yet they were worthy of death. When will God arise in his power and anger and smite and confound such double-dealing hypocrisy.

J. B.

Perverting the Word of God.

About three weeks ago our new county superintendent of common schools for Greene county, Pa., in visiting schools called to stay all night with me. He claimed to be a very warm friend to secret societies, though he said he belonged only to the Oddfellows. I resolved not to worry him, seeing he did not wish to talk on the subject, but ventured to name two or three objectionable features of the lodge. He spoke of Oddfellowship in a different style from what I had been used to. Not that he was more candid, however. The average Oddfellow says, You don't know, and you have no right to know. But he spoke differently, as will appear, and I may remark that I have never talked five minutes with an Oddfellow or Mason on Oddfellowship or Masonry without having a living epistle before me of the following four characteristics of the lodge: meanness, selfishness, falsehood and arrogance.

I spoke of the small percentage of their income paid out for relief. He replied that the pecuniary relief afforded was but a small part of the advantages; but he declined to give any lucid explanation where these other advantages came in. I spoke of the burdensome taxation on its members. He told me he more than got back all it cost *him* in free lodgings on his travels. No mercenary motives in Oddfellowship, I reckon! I spoke of the inconsistency of the two religions he professed (he was also a Methodist Episcopal). He answered that Oddfellowship, being founded on the Bible, to be a good Oddfellow and to be a good Christian were about the same. I inquired if the Bible taught salvation through Christ. He admitted it did. I then inquired if the Oddfellow lodge required of all its members belief in Christ. "Well, it does'nt, but it isn't a religious institution."

But I chiefly meant to speak of the way Oddfellows, like Masons, steal from the Bible the bricks to build their synagogues of Satan. In answer to me he said, if help or favor was demanded by two strangers otherwise equally meritorious, the one an Oddfellow the other not, and but one could be assisted, he would of course choose the Oddfellow. Christians, he said, favored one another, quoting the words, "especially to them who are of the household of faith," and Oddfellows favored Oddfellows, and so acted on the same principle as Christians and followed the same rule. This, of course, assumed that Oddfellowship is at least on a level with, if not superior to Christianity, with its renewal of heart and life through the spirit of Christ.

I showed him a copy of "Oddfellowship Revised." He examined it minutely for a minute or two; then handed it back to me in a sort of nonchalant way, remarking, "Oh, yes, Oddfellowship is not a *secret* society. It publishes its principles for everybody to read. It doesn't care who knows them." He evidently thought he was handling the simon pure M—O—S, and did as many do—made a virtue of necessity.

J. W. Moss.

Cameron, W. Va.

Our Mail.

Mr. Williams, Albany, Ill., a subscriber who was well pleased with the Cynosure, died on the 17th of Nov. last.

W. H. Hitchcock, Montrose, Iowa:

"I take solid comfort in reading the Cynosure. It is the only paper out of six I take whose mission is to approve of that which is right—and with the same spirit, condemn that which is wrong 'Be faithful unto the end. Cry aloud and spare not.'"

H. D. Whitcomb, Bloomington, Ill.:

"I have succeeded in getting the Cynosure into the reading-room of the Y. M.

C. A. in this city, and hope to make it a means of good to the young men who may meet there."

Robert Berry, Carbondale, Pa., writes a very strong commendation of the Cynosure:

"I consider it the best paper published in the United States to show up both the right and the wrong. I read my paper and then lend it my neighbors or give them to strangers."

John Hepburn, Silver Creek Falls, Oregon. writes:

"Thanks be to God, we are gaining ground. The dark cloud of secretism is breaking. The Cynosure is a looked for and welcome visitor. May God bless its earnest workers."

B. Perrine, Perrine, Pa:

"I love to read of those reform principles which the Cynosure advocates, especially separation from all sin. I love those noble men who are engaged in the work. * * The hosts of God and the evil one seem to be marshaling, and the battle is being fought between truth and error. Cheer on, brethren, the Captain of our Salvation is mighty, and shall prevail!"

M. H. S. Truesdell, Trempeleau, Wis., in sending the subscription of Mrs. Abigail Hull, notes the fact that she is probably an oldest subscriber:

"My mother, doubtless your oldest subscriber—in her 100th year since Oct. 13th—values your paper highly, as we all do, and has the same abhorrence of that 'monster of iniquity,' Masonry, that she had in 1826, when its wickedness culminated in the Morgan outrage. She has all along circulated the paper among her neighbors and talked with them on the subject of the lodge."

We wish Mrs. Hull many more years of usefulness in this work, if it please the Lord.

Mrs. A. E. Tyler, Cochecton, N. Y., of the Cynosure:

"I hail its coming with joy, bringing accounts of the mission work which will be as bread cast upon the waters, gathered after many days."

A word on the political work of the reform, from Daniel Countryman, Rochelle, Ogle Co., Ill.:

"Now as you have nominated candidates for President and Vice-president at the Galesburg convention (and worthy nominations, too), I hope that those who were true at the last election and voted in harmony with their preaching and praying for the destrution of Masonry will labor with those weak-kneed ones and get them so that when the next election comes they will be sure."

Good advice which we would all do well to follow.

James Mauchemer, Three Rivers, Mich., writes of the discouraging supremacy of secretism in that place, which is such that he is unable to get any subscribers for he Cynosure, advising earnest and immediate work lest the American party be forestalled by the temperance and greenback issues. We all need to look upward very often lest we faint because of the greatness of the way, and when we really do that we know with blessed assurance that right shall triumph and God will be Lord alone. Bro. M.'s thought on the political ism is ours, exactly. The American platform embraces all the good of all the others, besides its fearless advocacy of a vital ism which not one of them dare touch at the peril of their lives. Good men should rally round its standard to the exclusion of others, and stay there till victory!

The difficulties of Scripture destroy none who would not have been destroyed without them.

Words of Life for Every Day.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH"

Thursday, Feb. 2—The blood of Jesus Christ, his son, cleanseth us from all sin. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 John 1:7-9. (Forgiven and cleansed.)

Friday, Feb. 3—For God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life.—John 3:16. I live by the faith of the son of God, who loved me, and gave himself for me.—Gal. 2:20. (For Me.)

Saturday, Feb. 4.—For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.—Rom. 8:18. (Faith's Reckoning.)

Sabbath, Feb. 5.—Ye have not chosen me, but I have chosen you, and ordained you, that ye should bring forth fruit.—John 15:16

Monday, Feb. 6.—Though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.—2 Cor. 4:16, 17. (Afflictions and Glory.)

Tuesday, Feb. 7.—Strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness.—Col. 1:11. (Long Suffering with Joyfulness.)

Wednesday, Feb. 8.—Thou wilt keep him in perfect peace, whose mind is stayed on Thee: because he trusteth in Thee. Trust ye in the Lord forever: for in the Lord Jehovah is everlasting strength.—Isa. 26:3, 4. (Trust Him.)

THE MIGHTY "HE" OF ISAIAH LIII.—Luther said with great force that the fifty-third of Isaiah contains a compendium of the Gospel. He called it the "Gospel of the Old Testament." What an illustration in the words of our Lord, "The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many," is furnished in the following testimony:

He shall grow up before him as a tender plant.

He hath no form nor comeliness.

He is despised and rejected of men.

He was despised and we esteemed him not.

He hath borne our griefs and carried our sorrows.

He was wounded for our transgressions.

He was bruised for our iniquities.

He was oppressed and he was afflicted.

He opened not his mouth.

He was brought as a lamb to the slaughter.

He was taken from prison and from judgment.

He was cut off out of the land of the living.

He was stricken, smitten of God and afflicted.

He made his grave with the wicked.

He had done no violence.

He shall see his seed.

He shall prolong his days.

He shall see of the travail of his soul.

He shall bear their iniquities.

He shall divide the spoil with the strong.

He hath poured out his soul unto death.

He was numbered with the transgressors.

He bore the sin of many.

He made intercession for the transgressors.

It hath pleased the Father that in him should all fulness dwell.—*Sel*

The National Christian Association.

221 W. MADISON ST., CHICAGO.

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THE NATIONAL CONVENTION.

PRESIDENT—Rev. J. T. MacMichael, D. D., Monmouth, Ill.

SECRETARIES—H. L. Kellogg, Rev. W. C. Williamson and Rev. William Pinkney.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 2, 1882

Questions and Projects for the Campaign.

WOMAN SUFFRAGE.

We have received some letters on woman's suffrage; one from Rev. P. B. Chamberlain, Washington Territory, which affects me very much. Mr. Chamberlain has been one of the first, most constant, and consistent friends of the cause represented by the *Cynosure*, and he is opposed to woman suffrage as decidedly as he is to the secret lodge. This letter almost makes me regret having declared that I think society would be better if both sexes were to vote. Men are not born voters as they are born with right to life and motion, and I could never, for a moment, suffer such a question, as how many or who should vote, or what age, eighteen or twenty-one, to interfere with the united endeavor to turn men from false worship to the true. There was, doubtless, a right and a wrong in the inheritance question which a man wished to submit to Christ; but the Saviour would not turn from seeking the overthrow of the false worships which then, as now, held the unhappy masses in a state of religious delirium to Satan, as charmed birds or frogs are are held by snakes. If the question of woman's suffrage should come up at our next annual meeting, while I would favor each the fullest liberty of utterance to all, I would oppose the introduction of a woman's suffrage plank into the American platform against the earnest protest of a respectable minority. God has set us to "pull down the strongholds of Satan" on this earth. I propose to keep strictly to that work.

LETTER FROM DR. COOK ON THE CAMPAIGN.

Will it be possible for you to visit Indiana this spring? if so, when and how? As to expense what, if any, are your plans. I have several places. I think they would be glad of your assistance, viz., Lima, Albion, Portland and Newport. This, if properly arranged, would not be a laborious trip. I would be glad to do what I can to arrange a visit of that kind for you. I have been much hindered this winter by the roads and meetings of various kinds. May the good Lord sustain you.

S. L. Cook.

I publish Dr. Cook's note as many others have had in mind to ask the same questions which he does. I answer them and him. My "PLANS" will depend wholly on my health. At the Galesburg meeting, I hoped to move steadily on toward securing every vote for the platform of the American party possible to toil and prayer.

A severe attack a few weeks since has compelled me to desist. My hope now is for a speedy restoration, and, if God restores my wonted strength, I hope to make such visits as Dr. Cook asks for. I hope also to attend the unveiling of the Morgan monument at Batavia, New York, and the year following to see the Hall of Cooper Institute, New York city, crowded with listeners, anxious to learn from our speakers the meaning of the American party, and the elements of our national deliverance.

If I shall see my health proving inadequate to that, I shall promptly withdraw my name from the canvass and leave it in other hands.

The Mormon Question.

When Congress twenty years ago passed the first laws against polygamy it was thought that the executive power of the nation could do the rest. The messages of Hayes and Arthur and the inaugural of Garfield ask for further legislation, which the power of the lodge oaths and hierarchy of Mormonism makes necessary. Congress is now in labor over this question, in a quandary between the demands of the country now rousing in threatening power, the intrigues of party, and the blandishments, bribes and threats of Mormon agents. The two parties are closely dividing on the question, in spite of the threats that the adulterous practices of some Congressmen will be exposed. Nine bills have been presented to the two houses, beside numerous memorials and petitions, urging that a decisive blow shall be struck. The admission of Cannon to the House is not yet accomplished, though an attempt made to show the feeling of the body resulted in a vote of 109 against to 139 in favor of the polygamist. The investigation into his case shows a mass of rottenness in the laws of Utah enough to pollute the nation. They do not require that a man shall be a naturalized citizen to be sent to Congress. They do not recognize bigamy or polygamy as crimes. They allow men, women and children to vote. The sanctimonious Cannon pleads that he has violated no law of the Territory and is legally elected. So he is technically; and by admitting him Congress affirms and legalizes again and again the infamous system which he represents.

But the country is becoming thoroughly awakened. Such meetings as were held in this city on Monday of last week, when Farwell Hall was packed with a most enthusiastic audience, are being repeated in all our great cities. The leading pulpits are raising their voice—Talmage says send Gen. Sheridan with 15,000 men to drive out the foul birds and burn their nest; Howard Crosby says of Mormonism, "*Dynamite it!*"

Of all the plans suggested, that seems to be gaining most favor which proposes placing the the Territorial government in charge of Commissioners, as the District of Columbia now is, with authority and instruction to suppress polygamy. Whether they must not also throttle the twin head "hierarhcy," does not yet seem to be held of much account. Dr. Herrick Johnson in Farwell Hall spoke forcibly on this point; and the nation will be forced to recognize the lodgery of Mormonism and abate it before polygamy will go. Nothing but their Endowment House oath and ininitiation, patterned after the Masonic; and the despotism of the priesthood, which may be likened only to that of the Masters and Grand Masters of Freemasonry, have prevented the overthrow of the beastial practices of Utah. They must go with polygamy before the work is done.

—The letters of Bro. Hinman telling of the State Convention at Selma, Alabama, and his subsequent labors have a place this week. Bro. G. M. Elliott, secretary of the Convention, sends a more complete report of this important gathering which waits for another number.

—We read that among the questions put to some at least of the jury on the Guiteau case in Washington was one on their connection with the Masonic lodge. This was asked by Mr. Scoville, who we understand from a good authority is not a lodge member, though he associated with himself the unscrupulous Freemason Reed. It is also reported to us that four of the jury were Masons.

—After a journey of melancholy interest because of several disasters to persons outside the train, one being fatal, Bro. Stoddard reached western New York and engaged in the work of preparation for the State Convention next week in company with Bro. F. M. Capwell. He finds much apathy in Batavia, and has also found some old citizens who knew Morgan. Rev. B. T. Roberts of North Chili, near Rochester, editor of the *Earnest Christian*, is to be one of the speakers at the Convention.

—Bro. M. N. Butler of the *American Freeman* attended the Olathe meeting, Jan. 11, and was delighted with the proceedings and management. Prof. Blanchard, he writes to the *Freeman*, was invited to return and address the citizens of Olathe on some subsequent occasion on the lodge, and Bro. Starry who did some of his ablest work at the meeting remains in Harrison county, Mo., to work with Bro. Butler in as many towns of the region as possible.

—Elder Browne, who is laboring most of the time during the winter months at Cabin Creek, Lewis county, Ky., acknowldges the gift of $10 from Bro. D. S. Dean of Waupun, Wis. Brethren Foote and Clark of Detroit have also sent him a large number of the popular "New Reform Song Book" published by the latter. Bro. Browne and his wife are both well and very busy. May the Lord give increase to their sowing.

State Meeting for Michigan.

COME TO COLDWATER.

Where is our State meeting to be held? seems to be the question before the people of Michigan to-day. I say, come to Coldwater. It of all places in Michigan needs stirring on this question. Just now is the time to strike. The courts now in session, trying cases of vital import, astonish and daze the poor deluded people with a show of justice and convict nobody; adjourn, call new trials, and adjourn again; the jury disagrees, and the guilty parties walk our streets in freedom. While the ignorant populace cries, "Why is this?" not knowing that Masonry is behind the curtain working for its own interests and against the interests of the people. We can entertain a good number free of charge, and give 500 people a chance to hear.

H. A. Day.

The United Brethren.

It is now decided by the brethren in charge of the new paper called the *United Brethren in Christ*, to keep it a monthly for a year, at 50 cents, single subscribers, and 40 cents each for clubs and Sabbath schools. Thus we can rely upon many thousands of subscribers. The arrangements are all made for the incorporation of "The Publishing Company of the *United Brethren in Christ* and *Missionary Plan*." The intention is to raise by bequests, donations, etc., a basis of at least $10 000, every ten dollars of which will constitute a share and give a vote in the control of the movement. None but persons who are determined to support the United Brethren Discipline as it now reads in fundamental points, can be members of the Association, and all such are urged to unite.

The *Missionary Plan* is to assure our loyal brethren that their contributions to the cause of missions shall be used in the spirit of the members of the first missionary board of the U. B. church, who declared that it was their purpose, "to give the Gospel of Christ to all men in its unmixed and original purity, wholly uncorrupted by the popular sins of the age, such as slavery, secret oath-bound societies, intemperance, and caste." See History of U. B. in Christ, Vol. II. p. 391. We intend to resist the lodge power which has laid its blighting hand upon every enterprise of the U. B. church—educational, missionary and publishing. God is raising us up hosts of friends. We must have their liberal help. We will soon issue a form of incorporation and canvass the church for the help which we expect to get in the movement. There are thousands among us who are a part of God's standing army which never bows the knee to Baal.

W. O. Tobey.

From the South.

THE FIRST STATE CONVENTION IN THE SOUTH.

SELMA, Ala., Jan. 20, 1882

DEAR BRO. K.—Our Alabama State Convention has come and gone. Its commencement was very unpropitious, but the result was a decided success. A heavy rain on Wednesday evening kept many away and deranged our programme, but we had a pleasant meeting and more time for prayer.

On Thursday at two o'clock the convention met and chose Rev. G. M. Elliott, president *pro tem*, and Rev. H. Woodsmall, secretary. Committees were then appointed, and, while preparing their reports, an able address was given by Prof. P. S. Feemster. The committee on permanent organization reported that they recommended the organization of a State Christian Association, auxiliary to the National Christian Association. They also presented a constitution and nominated permanent officers. After due discussion the constitution was adopted and the following officers elected:

President, Rev. W. H. McAlpine, Selma.

Secretary, Rev. G. M. Elliott, Selma.

Treasurer, Prof. E. Rishel, Selma.

These to constitute an executive committee.

The following persons were chosen as vice-presidents: Rev. Benjamin Burke, Mobile; Rev. P. Morell, Tuscaloosa; Rev. E D. Taylor, Greenville; Rev. A. W. Curtis, Marion; H. A. Lovelace, Esq., Montgomery. Appropriate and excellent remarks were made by the president.

The committee on resolutions made a report which will reach you in due time. H. H. Hinman made remarks on the history of the anti-secrecy reform and of the N. C. A.

A good congregation assembled in the evening. A brief address was given on the relation of the Bible to secret societies, after which a lodge was duly organized and the Entered Apprentice degree was worked, followed by a description and partial rendering of the Master Mason's degree. This was followed by able remarks by Rev. G. M. Elliott and others. Prof. Woodsmall of the Baptist Theological Seminary, said that he had been a Mason and belonged to several other secret societies, but had long since given them up and testified against them. This was the first time he had seen an open exposition, and that it was substantially correct. He approved of the association, had enrolled his name as a member and heartily approved of the objects and methods for its promotion. Considering that Prof. W. has been a Royal Arch Mason and an officer in both lodge and chapter, his testimony was most valuable.

A collection for the work amounted to $5 30, after which the convention adjourned.

LETTER TO THE CONVENTION.

TUSCALOOSA, Ala., Jan. 12, '82.

DEAR BRETHREN of the convention that is to meet in Selma to take into consideration the evils of secret societies:—I am very sorry that I cannot be with you in this important meeting. This has been a burden on my mind for years. I have belonged to every society in this city, and find them injurious to religion and contrary to the Word of God. I had long ago come to the conclusion that it was best not to belong to any of them. Dear brethren, I cannot be with you in your deliberations, but my prayers shall be for you and your work. I have always thought it was very strange that Christ should leave his church to be helped by substitutes. The great work of the church was finished when Christ said to Peter, "Upon this Rock will I build my church and the gates of hell shall not prevail against it." I could say a great deal about the evil of these societies, but time will not permit.

I hope God will bless the work to the good of his church.

Your brother in Christ,

P. MORELL.

(Pastor of Baptist church.)

AMONG THE HILLS.

TALLADEGA, Ala., Jan. 24, '82.

I left Selma on the 21st at 7 A. M. in a violent rain storm and at 12 M. reached this place, a little more than 100 miles distant, to the north and among the hills. The soil is moderately good and the country is rich in minerals, especially iron and coal, the latter in great abundance and of excellent quality. To the east and southeast, twenty miles away, is a fine range of mountains looking blue and grand while the whole country seems different from the low plains of southern Alabama. This State is unsurpassed in its great natural advantages.

I found waiting at the depot the horse and carriage sent by President DeForest to take me to the College, and I reached there in time to partake of an excellent dinner with the faculty and 175 students. There are three fine college buildings beautifully situated on the west side of the village. The institution has also a farm of 160 acres of good land which is mainly cultivated by the students. There is a theological department, which has now fourteen students, but the number has been as high as twenty-five. It is under the care of Prof. Andrews. Probably none of the institutions of the American Missionary Association has ever sent out riper scholars or better qualified ministers than Talladega.

After consultation it was arranged that I should preach on Sabbath morning and lecture on Sabbath and Monday evenings. I was then taken to "The prophet's chamber" in Stowe Hall, where I now am. I imagine, however, that Elisha did not have such finely furnished rooms, such genial warmth, and such pleasant surroundings. I found that the president and faculty had given but little attention to this subject, but were in sympathy with us and desired a thorough discussion of the secrecy question. Some of the students are Masons, or belong to other secret orders. One of the lady teachers has taken the degrees of the Eastern Star and the Grand Master of the colored Grand Lodge of Alabama is a member of this College church. The pastor of the colored Baptist church, who is a student in college, is a Mason; and it is believed that the pastors of all the white churches in the place, except this at the College, are Masons.

It excited not a little surprise and perhaps some indignation, when it was announced that I would lecture on Sabbath evening, on the relation of the secret orders to Christianity, and on Monday night on their relation to civil government, and all were urged to attend. I had a most attentive hearing Sabbath morning and evening and also last night. The members of the faculty and their wives expressed their appreciation and much interest was awakened among the students. The pastor of the church, Prof. Andrews, will give the subject his careful attention, and from time to time call the attention of the theological students and others to the danger of these orders, and the duty of opposing them; and he is desirous of having both the College and Theological libraries supplied with books on this subject. I trust the N. C. A. will see that these young men who are to go out as the best educated colored ministers of the South, shall not be left uninstructed on this point.

I feel deeply grateful to God and to the faculty of this institution for the privileges I have had, and may the dear Lord grant his abiding blessing upon them.

Yours in Christ,

H. H. HINMAN.

THE WEEK OF PRAYER AT BRO. TAPLEY'S.

COLUMBUS, Miss.

DEAR BRO. K.—Your tracts are doing good work here. The Masonic "jacks" are busy; the Masons themselves stand back and try to make it appear that they have nothing to do in the persecutions going on, and send round church members and young and inexperienced persons to do their dirty work. A short time since Ridgeway Academy was stoned. No one was in the building at the time, but when we met there to observe the week of prayer there were stones and broken glass over the floor and a number of window panes broken through.

The weather and roads were bad and some were sick, but we found it good to meet in the name of Jesus to pray in unison with the thousands of his followers who set apart the week for prayer.

Recently, when I was distributing tracts, I met a Mason who acknowledged freely the wrongs of the Masonic institution; "But," said he, "what does this mean?" drawing his hand across his throat. He said he was afraid to come out lest they should execute the penalty.

Shall such an institution be tolerated in the United States of America? Let every church which wishes for or expects the approbation of Christ expel from its membership the adherents to all oath bound clans.

E. TAPLEY.

MORGAN MONUMENT.

RECEIPTS FOR WEEK ENDING JAN. 29

E. Barnetson, Mrs. M. A. Adams, E. Brace, G. Pallester, Sy. Miller, B. H. Sawyer, G. Howland, E. Whitney, W. Young, W. Northrop, A. S. Waterbury, G. W. Waterbury, J Robinson, J. M. Adair, $1 each.

E. J. Warden, Bertie Warden, A. F. Warden, 33⅓c each.

Jos. Pallester, Paul Pallester, H. Y. Miller, W. Whitney, B. Johnson, D. Andrews, Wm. Maxwell, Wm. R. Vance, 50c each.

O. J. Schnellbacher, Maggie Schnellbacher, J. A. Schnellbacher, Polly Schnellbacher, Maud Miller, Berth. Miller, G. W. Jenkins, W. Jenkins, Mrs. M. Thornburg, A friend, A. Blinker, and F. Helmick, 10c each.

O. Moore, W. Syes, J. Schultz, C. C. Miller, A friend, Maria Miller, A friend, R. C. Finney, O. H. Wood, H. Chandler, M. B Johnson, C. Brooks, 25c each.

C. Miller, A friend, Mrs. A. Johnson, Fred Johnson, Mary Hollister, Fred. Hollister, C. N. Holden, 5c each.

F. Miller, E. D. Miller, 20c each.

E. Wells, 15c.

A. Brooks, 4c.

P. Brooks, 1c.

H. Frost, $2.00.

M. Ferrin, $1.65.

Mrs. A. E. H. Doyson, $40.00.

Total, $67.80. Grand Total, $1,391.09.

ANOTHER FRIEND in New York gives his views of the construction: "No doubt many designs have already been prepared for the Morgan monument, but, in consideration of the fact that Masonry is so addicted to night-riding and stone-throwing, anything of a fragile nature might be speedily battered and destroyed. The pyramid advocated by Gen. Phelps would perhaps be advisable as the most indestructible in form and material. I presume that size and stability are the most desirable requisites, that it may endure to the latest age. Accessories must, therefore, be deferred to the future, when funds are more abundant; but provision might be made to mount statuary at another time. I would then suggest the figure of a man advancing with the 'Star Spangled Banner' and scales of justice in the one hand and a brandished sword in the other, raised aloft, and treading upon the prostrate form of Assassination, depicted with falling mask, and square and compass and dirk slipping from his relaxing grasp. Bronze would be the most enduring material, but brass would be peculiarly appropriate for the recumbent figure."

Home Circle.

Over against the Treasury.

Over against the Treasury this day
The Master silent sits; whilst, unaware
Of that Celestial Presence still and fair,
The people pass or pause upon their way.

And some go laden with his treasures sweet,
And dressed in costly robes of his device
To cover hearts of stone and souls of ice,
Which bear no token to the Master's feet.

And some pass, gaily singing, to and fro,
And cast a careless gift before his face,
Amongst the treasures of the holy place,
But kneel to crave no blessing ere they go.

And some are travel worn, their eyes are dim,
They touch his shining vesture as they pass,
But see not—even darkly through a glass—
How sweet might be their trembling gifts to him.

And still the hours roll on; serene and fair
The Master keeps his watch, but who can tell
The thoughts that in his tender spirit swell,
As one by one we pass him unaware?

For this is he who, on one awful day,
Cast down for us a price so vast and dread,
That he was left for our sakes bare and dead,
Having given himself our mighty debt to pay!

Oh, shall unworthy gifts once more be thrown
Into his treasury—by whose death we live?
Or shall we now embrace his cross, and give
Ourselves, and all we have, to him alone?

—Christian.

Prayer in Faith, not Faith in Prayer.

There is a vast difference between prayer in faith and faith in prayer—a difference as vast in their character as in their commonness. Faith in prayer is very common; almost everybody has more or less of it. Prayer in faith is anything but common; so uncommon, in fact, that our Lord questions if he shall find any of it on the earth when he comes back to this world again. Prayer in faith is a commanded duty; faith in prayer is neither commanded nor justifiable. Prayer in faith is always reverent and spiritual; faith in prayer is too often superstitious and presuming, although again it is the unconscious reliance of reverent and spiritually-minded—but sadly mistaken—Christian disciples. What has been the nature of your praying—that of prayer in faith, or of faith in prayer?

Praying in faith is making known our requests unto God, in full confidence that, if we ask anything according to his will, he heareth us; and that according to our faith an answer to our prayers will be granted us. Having faith in prayer is believing that because certain prayers are offered certain results will follow; that the praying will secure the thing prayed for. Praying in faith comes of an abiding confidence in the person prayed to: the confidence is in him; it is based on a knowledge of what he is, and on a conviction that he is every way worthy to be trusted. Faith in prayer is a blind or a presuming reliance on an agency of good—an unauthorized dependence on mere human means. Praying in faith is the act of a simple hearted child of God—*Sunday School Times.*

Thomas Paine recently informed a Philadelphia audience, through the politeness of a medium, that his "Age of Reason" was written between the hours of 10 o'clock in the evening and 2 in the morning, and that the prison cell was lighted by an unseen power to enable Paine to do the work. After the lecture was over, a tall man of an inquisitive turn of mind arose in the back of the hall and asked if Thomas Paine was the author of the letters of "Junius." This question staggered the medium at first, but finally, with an apparent effort, she answered, "Yes, sir," and the gratified audience dispersed.—*Christian Intelligencer.*

"*With my Might.*"

"Leaf after leaf already torn from the calendar of 1882," said a thoughtful person, "and I must do it with my might." That person, if life is spared, will achieve a great year's work; not with his hands alone, but with his brain. Resolution, a right idea of the worth of a year, an iron rigor against leaks and wastes of time, a clear conscience—these have brought temporal and spiritual salvation to more human beings than your arithmetic can compute. All manner of learning coming to you by an instantaneous inspiration, wealth pouring itself into your idle hands, fame coming to you which you have never earned—all this would be a curse, rather than a blessing. The great, the good, the useful of this world are never made in this way. Watching the leaves torn day by day from the calendar; the voice of the soul continually whispering to itself, "I must do with my might;" a conscience void of offense toward God and man—these are simple conditions for the divinest achievements in the world.

There are thousands of imbecile men and women who are worthless to society and to themselves because they do not heed these conditions. They drift with the currents, without energy to strike out a course for themselves. They never hang up a calendar or keep the run of the days. They do what they are forced to do, and complain of that. They are ignoble souls, and the year would seem to be better without them. They demonstrate the truth of that rough saying, "An idle brain is the devil's work-shop;" and many of them become the mischief-makers of mankind.

John Foster relates the story of a man who had wasted a fortune with evil associates, and one day went out to put an end to his life. He wandered almost unconsciously till he came to the brow of a hill overlooking his former estates. He sat down there and thought for hours. He had formed the plan to regain his property, and he began instantly. He walked hastily forward, determined to do the first thing that came to hand, however despicable, and not spend a cent if it could be avoided. He first encountered a heap of coals on the pavement, and offered to put them in, for which he received a trifle; and from this beginning he went on and died a rich man.

"With my might!" The year is rapidly running. Watch your calendar. If your purpose is not formed, form and execute it, at the same time seeking divine help in those lines of honest endeavor where divine help is sure to follow. No man or woman has a right to waste an hour. Time is the priceless possession given to all alike. Up and be doing with all your might, and success is before you.—*Golden Rule.*

Castelar's Oratory.

Before speaking he is restless and cannot keep quiet an instant; he enters the Chamber, leaves it, re-enters, goes out again, wanders through the corridors, goes into the library and turns over the leaves of a book, rushes into the cafe to take a glass of water, seems to be seized with fever, fancies that he will not know how to put the words together, that he will be laughed at or hissed; not a single, lucid idea of his speech remains in his head; he has confused and forgotten everything.

"How is your pulse?" his friends ask, smilingly.

When the solemn moment arrives he takes his place, with bowed head, trembling and pallid as a man condemned to death, who is resigned to losing in a single day the glory acquired with so many years of fatigue; at that moment even his enemies feel pity for his condition. He rises, gives a glance around him, and says:

"Sonores!"

He is saved, his courage returns, his mind grows clear and his speech comes back to him like a forgotten air; the president, the Cortes, the tribunes disappear; he sees nothing but his gestures, hears nothing but his own voice, and feels naught but the irresistible flame which burns within him and the mysterious force that sustains and upholds him.

"I no longer see the walls of the room," he exclaims; "I behold distant people and countries which I have never seen."

He speaks by the hour, and not a deputy leaves the room, not a person moves in the tribunes, not a voice interrupts him, not a gesture disturbs him; not even when he breaks the regulations has the president sufficient courage to interrupt him; he displays at his ease the picture of his republic, clothed in white and crowned with roses, and the monarchists do not dare protest, because so clothed, they, too, find it beautiful. Castelar is master of the assembly; he thunders, lightens, sings, rages and gleams like fireworks; makes his auditors smile, calls forth shouts of enthusiasm, ends amid a storm of applause, and goes away with his head in a whirl. —*Selected.*

—Get subscriptions for the *Cynosure.*

Childrens' Corner.

[For the boys.]

Half Hours in the Pastor's Study. IV.

BY JEANIE L HARDIE.

How the Boys discussed "Books and Men."

"How do they know so much about it? that's what I'd like to ask," Wilson Butler was saying as I entered the room at our fourth meeting. "Why don't people go to those who believe in secret societies to hear about what they are, instead of to the other party?"

"They'd be smart, to do that, now wouldn't they?" observed Sam Slater. "Fellows who swear on oaths a yard long that they won't ever tell arn't just the ones you'd naturally expect folks to go to for information. Especially since they promise to have their throat cut across, their tongue torn out by the roots, and a number more of such tragical scenes enacted if they break their oath?"

"No sir-ee!" added Tom, "People arn't such fools. *They'll* tell you, of course, what a grand thing it is. Anybody's a fool who'd expect 'em to say anything else. What they'll give you is a kind of outside coating, and they'll plaster that on thick according to most accounts."

"But what do outsiders know about it?" questioned Wilson with a frown.

"*What?*" cried Tom, "I'd like to know if men who come to their senses and look into the question and make up their minds it's wicked and give it the go-by—I wonder if they don't know what they're talking about? And the books they write about it showing up its wickedness and the secrets and all that—I wonder if they can't be depended on?"

"But men in the lodge will tell you all such books are just trash—you should hear father laugh about them—and every one in the lodge will say the same thing!"

"Of course" put in Tom and Sam in the same breath, while quiet Will Slater remarked in a questioning voice, "I thought that one thing they are sworn to do?"

"Yes sir," Tom continued, "and what makes them call men who show up their secrets 'perjured villains,' if they haven't told it straight? Its 'acknowledging the corn' if I look at it right."

"You know, I suppose, boys," said I, "how Freemasonry came to be exposed at first?"

No answer for a moment. Then Will Slater replied, "By Wm. Morgan in 1826, was it not?"

"So the anti-secrets say," interrupted Wilson, "but other folks don't believe it."

"Let me read a few words for your benefit, Wilson," said I, taking President Finney's work from a shelf, "on the 17th page we read:

"'The greatest pains were taken by Masons to cover up the transaction, and as far as possible to deceive the public in regard to the fact that Mr. Morgan had published Masonry as it really is. Masons themselves, as is affirmed by the very best authority, published two spurious editions of Morgan's book and circulated them as the true edition which Morgan had published. These editions were designed to deceive Masons who had never seen Morgan's edition and thus to enable them to say that it was not a true revelation of Masonry—'"

"Just what they say now," broke in Tom. "And they *murdered* him too," he added with feeling.

"*Killed him?*" questioned Harvey Horne, with wide-open eyes. It was the first time I had noticed any interest shown by him.

"Yes, killed him," repeated Tom, and he was about to give some further information to his classmate when I reminded them that our subject was with reference to books exposing Freemasonry being reliable, and called their attention to the progress of this exposition. On the next page we read:

'"In consequence of the publication of Morgan's book and the revelations that were made in regard to the kidnapping and murdering of Mr. Morgan, great numbers of Masons were led to consider the subject more fully than they had done; and the conscientious among them almost universally renounced Masonry altogether....Out of a little more than fifty thousand Masons in the United States at that time, forty-five thousand turned their backs upon the lodge to enter it no more. Conventions were called of Masons that were disposed to renounce it. One was held at Leroy, another at Philadelphia and others at other places. The men composing these conventions made public confession of their relation to the institution and publicly renounced it. At one of these large conventions they appointed a committee to superintend the publication of Masonry in all its degrees. This committee was composed of men of first rate character and men quite generally known to the public. Elder Bernard, a Baptist elder in good standing, was one of this committee and he, with the assistance of his brethren who had him appointed to this work, obtained an accurate version of some forty-eight degrees.'

"'These he published," said I, as I closed the book, "under the title of 'Bernard's Light on Masonry.' Here is the history of one book on this subject. You would not doubt its reliability; and when you remember that all along, this subject has been agitated by men *for conscience' sake* —for the good of humanity and the cause of Christ—expecting therefor nothing but slander, and persecutions of various kinds, I think you will not hesitate in pronouncing them worthy of belief. Is it not so Wilson?"

"I don't know," was the reply in a doubtful tone, followed by the remark from George, "Perhaps they are true after all."

"Won't you tell us about that killing, ma'am?" asked Harvey Horne, timidly.

"I would like to indeed, Harvey, but—" and I thought of certain motherly duties awaiting me within the parsonage and added, "you may read it for yourself," and handed him from a shelf, "The Confession of the Murder of Wm. Morgan by Henry L. Valance"—just as a faint little knock came at the door and a timid voice asked—when Tom, who sat nearest, opened the door—"Please mamma, little Robbie wants his bread and milk."

The Useless Clock.

"Big Ben," the great clock at Westminster, leads a busy, useful life. High up he holds his face, and stretches out his beautiful hands to tell the time. Not a moment does he stop to speak or play, as some children do when they should be at work. From morning to night, and when the great city is asleep, he still pursues his useful career; while long before the sun has risen he still points to and chimes out the quickly passing hours.

There is another clock on the outside of an old country church which leads a very different life. It has no hands and cannot tell the time. But, strange to say, it is wound up once a week, and then does nothing but say "click, click," while no one is a bit the better of it.

Now, while there are many leading a good, useful life, like "Big Ben," there are also some like that useless clock. Once a week, at church or Sunday-school, they get wound up, but it makes them no better. Their life is just a useless "click, click." They never tell the time.

When the clock does not tell the time there is something wrong with it. And when we do not lead a holy, useful Christian life, there is something wrong with us. That useless clock only needed, perhaps, a nice pair of hands to make it right; but we need a new heart to make us right.

A little boy once listened to an address on the new heart, which deeply impressed and interested him. On coming home he told what he had heard to his younger sister. "And," he added, "do you know, I believe I have got the new heart." "Oh," said the delighted little girl, "I am so glad; do please show it to me."

"You may smile at the request of that child; and yet she was not far wrong. All who have the new heart can show it by a new life. When we see any one striving to be like Jesus—holy, useful, making all around bright and glad by the sweetness of their life—feel sure that the secret of it is the new heart. "Create in me a clean heart, O God, and renew a right spirit within me."—*A. M., in The Christian.*

Peace is such a precious jewel that I would give anything for it but truth.

Sabbath School.

LESSON VII.—Feb. 12.—CHRIST'S FOES AND FRIENDS.

SCRIPTURE.—Mark 3:20-35. (A. D. 31.)

20. And the multitude cometh together again, so that they could not so much as eat bread.

21. And when his friends heard of it, they went out to lay hold on him: for they said, He is beside himself.

22. And the scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of devils, casteth he out devils.

23. And he called them unto him, and said unto them in parables, How can Satan cast out Satan?

24. And if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house cannot stand.

26. And if Satan rise up against himself and be divided, he cannot stand, but hath an end.

27. No man can enter into a strong man's house, and spoil his goods, except he will first bind the strong man; and then he will spoil his house.

28. Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme:

29. But he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation:

30. Because they said, He hath an unclean spirit.

31. There came then his brethren and his mother, and standing without, sent unto him, calling him.

32. And the multitude sat about him; and they said unto him, Behold thy mother and thy brethren without, seek for thee.

33. And he answered them saying, Who is my mother, or my brethren?

34. And he looked round about on them which sat about him and said, Behold, my mother and my brethren!

35. For whosoever shall do the will of God, the same is my brother and my sister and mother.

[From U. P. Bible Teacher.]

GOLDEN TEXT.—"He that is not with me is against me; and he that gathereth not not with me, scattereth abroad."—Mat. 12:30.

DAILY READINGS.

God's Purpose Stands.—Rom. 12:1-12.
Spiritual Discernment.—1 Cor. 2:6-16.
Bearing Reproach.—1 Pet 2:19-25.
Christ the Light and Life.—John 1:1-14.
Water for the Thirsty.—John 4:6-14.
Jesus, our Elder Brother.—Heb. 2:10-18.
Suffering for Christ's Sake.—1 Pet. 4:12-19.

EXPERIMENTAL AND PRACTICAL NOTES.

V. 20. "So that they could not so much as eat bread." Jesus, having called to himself his band of disciples, at once sets them the example of earnest devotion to their work. He shows them also that true consecration consists in faithfully doing the work that is laid to their hands. They were not to despise the multitudes who were round about them; they had wants that were pressing them sorely, and it was their work to relieve these burdens.

V. 21. "They said, He is beside himself." This was not the only time that zeal in the cause of salvation was impugned. The prophet who bore to Jehu his commission was pronounced mad. Festus pronounced the same verdict upon Paul when he heard him preach the Gospel. And let a man manifest the zeal in matters pertaining to the kingdom of God that he does in his own business affairs, and he will be pronounced mentally unbalanced by many of his former friends. But why should we not all display such zeal? If it is worthy of one's whole energies to seek to lay up wealth that perishes, how much more to lay up treasures where they will never perish! Would that all had the spirit of a young girl, who in the warmth of an early Christian affection, was earnestly urging all she met to seek salvation; being declared beside herself by some of her former friends, she replied, "Whether I am crazy or not, will you not believe on the Lord Jesus Christ?"

V. 22. "By the prince of devils he casteth out devils." Nothing worse could have been said of Jesus. They could no longer deny that he possessed more than human power, but they were not willing to admit that this power was of God. All those who deny the divine origin of Christianity virtually make the same charge against Jesus. They cannot close their eyes to the fact that great things have been wrought by this religion upon earth. The great facts of Jesus' life themselves they cannot successfully deny; they are too well attested. Nor can they deny that a great change has been wrought in the condition of the inhabitants of the world, by this same name. But in denying that Christianity is of God, they virtually say that it is of the devil. Are not all such persons liable to fall under the charge of verse 29?

V. 24. "If a kingdom be divided against itself, that kindgom cannot stand." A lesson that should not be lost upon churches and families as we pass along. The incident of the dying father's charge to his sons is not out of place here. Giving to each of them a bundle of sticks which he had in his hand, he requested each to break it in twain. They having failed to do so, he took and unbound it and then with perfect ease broke each stick separately. The lesson, of course, was that their strength as a family depended on their remaining united. In this vast world of thought and action, a single individual can accomplish but little, save as he secures the co-operation of others. But how long can two labor together unless they be agreed. Study the things which make for peace. In order to be firmly united we must all be close followers of the Lord Jesus Christ. As the rays of light depart from the sun, they diverge from each other; so it is with Christians, and vice versa.

V. 27. "No man can enter into a strong house," etc. Satan is strong indeed. He was able to overcome Adam and Eve while they still retained their God-given moral powers unimpaired. How easily he overcomes their posterity, now that their moral arm is palsied by sin! There is no one who does not know much of his power. But let us not think only of the enemy. There is One who is stronger than he. As Joshua and Caleb were certain of victory because they counted God on their side, so let us look to him who is our strength, and we need never fear defeat.

V. 28. "All sins shall be forgiven." It matters not how many or how great they may be. The waters of the sea fill its great caverns as easily as the shells along its shores. The righteousness and atonement of Jesus is without limits to its value. It furnishes a complete basis for the forgiveness of the worst sins. On this ground the very worst are invited to come.

V. 29. "But he that blasphemeth against the Holy Ghost hath never forgiveness." It is evident from this, that though the salvation offered in Jesus is so perfect, it will avail nothing as long as the heart is in a state of rebellion. While the compassion of God is infinite, so also is his wrath. What the sin against the Holy Ghost is, we do not undertake to define. But we know that every one who persis-

tently and finally refuses to yield to his strivings does shut himself off from the offers of mercy. To such there is nothing but a certain fearful looking for of judgment and fiery indignation from the Lord.

The revised version reads instead of "is in danger of eternal damnation," "is in danger of eternal sin." The terribleness of the result of such blasphemy is made no less appalling by this rendering. It describes a state of never-ending rebellion against the Spirit of all light. Terrible indeed the situation! There is a stage in sin from which it is impossible ever to return. A ship on a stormy sea may be driven far to one side or the other, and yet be able to regain its equilibrium; but there is a point from which it cannot rebound if that be passed. Let those who are deliberately sinning against light take warning; you may now be very near that fatal line.

V. 35. "Whosoever shall do the will of God, the same is my brother," etc. What a glorious privilege to be brought into such intimate fellowship with God! A high-minded young man once expressed suprise that his sisters should associate with a poor old neighbor woman." Why, brother," one of them replied, "this old lady is the daughter of a king; only she has not yet put on her royal, costly clothes." If all had such a realization of the standing and relationship of every believer, would not this lead to the appreciation of their worth? If every believer realized this privilege to be his own, would not it relieve the sense of loneliness and of being forsaken, which so often oppresses the soul?

By employing the tender ties of our homes to represent his relation to us, Jesus enables us to keep the sense of this before us constantly. For not a day passes but we realize something of the sweetness of these home relationships.

ELDER RATHBUN AMONG OLD FRIENDS.—A letter from Bro. J. T. Russell, of Rome, Bradford county, Pa, informs us that a quarterly meeting was held on the Rome and Herrickville charge on the 1st of January by Rev. John S. Randolph, the preacher in charge. He was aided by Elder D. P. Rathbun who came from Bath, not far distant across the State line in Steuben county, New York. Elder R. was some ten years ago preaching to this people, and while here received some significant tokens of Masonic displeasure. It was in this vicinity, if we remember aright, that he was fired at while riding home from a lecture in company with Bro. J. L. Andrus, now of Oberlin, Ohio. Elder R. was much esteemed by this people and was welcomed at this time. While he preached one-half the people listening were weeping while they rejoiced in the word spoken. Appointments were made and on the evenings of Jan. 9 and 10 he spoke on Freemasonry and worked publicly the first and third degrees in the Vought Hollow Wesleyan church in Rome. Good order prevailed and the Masons present were much cast down. The lectures left a good impression in all the country about. Honest men are convinced of the truth and Bro. Rathbun has much increased his circle of friends in the vicinity. He is yet suffering from the Kellerton outrage, but all will rejoice to learn that he is so much improved as to be able to speak thus in public.

Religious Intelligence.

—In anticipation of the annual collection in aid of our reform work in the College church at Wheaton, Prof. Blanchard preached last Sabbath morning from the text: "Wherefore if they shall say unto you....Behold he is in the secret chambers; believe it not." Mat. 24:26.

—It was noted some time since that the Norwegian Methodist Episcopal Conference for the Northwest, meeting in this city last September, adopted a resolution against secret societies. Through the kindness of Rev. A. Johnson of Racine, Wis., who was appointed by the conference to write a tract on the subject for distribution in the churches we present a translation of that action:

WHEREAS, We are convinced, from reliable sources, that secret societies are not in harmony with the church of God and our free institutions, but in nature and practice are a curse to the church and paralyze the arm of the law, therefore

Resolved, that we will admit no one to our conference who is not separated from such secret societies.

Resolved, That we will discourage all members of secret societies from joining our church until they have separated themselves from all such societies.

—Union Theological Seminary of New York has lately received gifts amounting to nearly half a million dollars from wealthy New York gentlemen for new buildings and endowments, and yet $175,000 are asked for. Since the average accessions to the churches in several of the large denominations is not now amounting to one a year, it is a question whether these gentlemen have invested with their usual sagacity. As much money put into Sabbath school work, or the education of the poor children who now crowd every avenue for work in the cities, might produce tenfold the result. So long as the devil can keep the efficiency of the churches in extending the Kingdom of God down to so low a point, he will welcome the millions wasted on the education of a ministry which makes such a condition possible.

—The *Evangelist* (Disciple) of this city mentions a late visit of Mr. Norton, who went from Oberlin to Ellichpur, India, a few years since as a faith missionary: "Albert Norton, formerly missionary to India, recently passed Sunday in the city and spoke upon heathen missions at the First and South-side congregations. He was for six years an M. E. Missionary in India, but dissolved his connection with the Methodist conference because that body refused to let him labor to build up an undenominatioal Christianity. He is a devout, earnest man, full of missionary spirit, has spent about 8 years in India and is acquainted with the languages and habits of the natives. The Foreign Society hope soon to send Bro. and Sister Norton and two women helpers to start a mission. The funds required should be forthcoming at once."

—Rev. Mr. Griffis says: "There is scarcely a form of sin, known to Sodom, Greece, Rome, or India, but has been or is practised in Japan, which has sorest need of moral renovation."

—Bro. W. Van Driessen writes from Baraboo, Wisconsin, that he has just closed a series of meetings in Beaver Dam and Calamus in which the Lord appeared in gracious power to save from sin and death. A good number were converted and many backslidden in heart brought back to the Father's house. Two young men are especially noticed for their nobility of character and earnest stand for Christ. May we learn of many such blessings.

LETTER FROM GREECE.

ANDROS, Greece, via Syra, Dec. 21, 1881.

DEAR BRO. K.—We wrote some time ago about a rich merchant of this place who was drunk and went out in a boat with another drunken man and was drowned, and having a considerable amount of money with him that was also lost, as his body was never found.

This took place just before we came, more than two years ago. About two months ago his widow was bitten with a snake. She had, I believe, already some trouble with the heart, and she grew worse and worse until the other day she died. She leaves a son of only about 14 years; but he drinks about as bad as his father did and so will be no help to his brothers and sisters. So you see that this family has been destroyed in less than three years by strong drink. It was very sorrowful when their mother died to hear all those children cry and to say, "We are desolated."

At last the great struggle between Greece and Turkey is ended and Greece has received the different states and the king has visited each one and the last one, Vollo, he visited last week with great enthusiasm and demonstration. Greece has increased now in land and prosperity, and it remains to be seen whether she will gain spiritually.

We ask our friends to pray for this people that this increase in prosperity may be the beginning of a growth in the true Christianity. Give our love to all our friends.

Yours with Christian love,
A. D. ZARAPHONITHES.

THE GENESEE BAPTIST ASSOCIATION.

The Baptist church of Perry, New York, is upon our list as testifying against the lodge abomination. This was the position of the church since some fifty-four years ago, as well as of the Genesee Baptist Association. A few years since an effort was made to break down this testimony and drive out the faithful members. The effort was successful only in making a separation by the schismatics, they forming one body and the opposers of the devil's kingdom in the lodge the other. The latter is known as the Leicester Street church and was lately admitted to the Genesee Association. The particulars of the action of the Association in thus receiving the church are given below from the printed record of its sixty-fourth annual meeting:

The Committee on Reception of Churches reported:

We have received application from the Leicester Street church in Perry to become a member of this body.

This church was organized about two years ago, and was recognized on the 16th of March last by a Council regularly called Their articles of faith are in accord with Baptist doctrines. The history of this body is well known to all the delegates to this meeting of the Association.

Further argument will add no new light; therefore, your committee refers this application to the Association and urgently recommends that a vote be taken by ballot upon it at once and without debate. Report adopted.

Pending the vote ordered by this section, a call was made for the reading of the Constitution of the Association. The Moderator responded by reading the Constitution and also the "Resolution" of 1828, appended thereto, as published in the minutes of 1871. Whereupon it was moved and carried that this resolution, which is as follows, be suspended:

"Resolved, That the following be considered an article of this Association, and not to be altered but by a vote of the majority present at any future session: That we cannot receive into our fellowship any church, minister, or brother that hath any fellowship for or with the institution of Freemasonry; nor can we hold fellowship with any Baptist brethren unless they do completely abstain from the same, and give to the church to which they belong satisfactory evidence that they do not hold themselves under obligation to obey any of its laws, usages or customs."

The delegates then proceeded, as recommended by the Committee on Reception of Churches, to vote by ballot upon the application of the Leicester Street Baptist church, of Perry, for admission into the Association. The result was in favor of admission.

The Moderator then extended the hand of fellowship to this church through its representative and pastor, Rev. J. D. Tucker.

The action of the Association in suspending this excellent resolution, honored by time and the convictions and trials of over fifty years, we cannot account for in the connection. If the church which was being received objected to the testimony and fellowshiped the spiritual whoredoms of Freemasonry, we should know that the Association was denying and dishonoring the faith of their fathers. We learn that the lodge is generally fellowshiped by the churches composing this body, and that there is a covert effort to break down the testimony of the Leicester Street church. May God sustain its members in the stand they have taken, and help them to be aware of the wiles of the devil who often appears as an angel of light to seduce and destroy Christ's people.

Reform News.

Address of the Olathe Christian Convention Opposed to Secret Societies.

To our Fellow Christians,

Dear Brethren:—We are met in convention to expose and withstand secret societies. We seek their removal, first from the church of Christ, and second from the world, and knowing as we do that many of our brethren do not feel it necessary to take the position that we occupy, we desire to set before you some of the reasons for the action which it seems to us all Christians should take.

And first, these secret associations are to-day very numerous, their membership is very large, their temples and lodges rise on every hand. Differing in many unimportant particulars we find that in certain respects these orders strongly resemble one another. They as a rule require of candidates the profession of belief in one God, the assumption of an obligation to conceal certain secrets not yet revealed, and to recognize the signs given by their fellow members. Along with these obligations are religious or moral teachings and actual or implied promises of happiness beyond the grave. The natural effect of these teachings is to create in men the conviction that the lodge is superior to the church of Christ in its temporal aspects, and equally good if not superior in its spiritual.

It is not necessary to say that so far as these opinions prevail men forsake the house of God, and we find it to be the case that in every village and city if the lodges prosper the churches are weak, and if the churches are strong the lodges have but little power. Hence we conclude that if the lodges are not checked the churches of Jesus Christ will cease to be.

This would be sufficient but it is not all. These orders, many or all of them, have Christless prayers which are prepared for their use, they mutilate the Word of God, they impose obligations which directly or indirectly require the protection of crime. In short, they directly or by implication teach men to override the laws of God and man and threaten the very foundations of society.

It would seem hardly necessary to say that if these things be true, the duty of churches of Christ is to expose, oppose and remove them. But as we glance over the country, what do we find? First, many churches testifying against these orders. Second, many churches not testifying against them, but on the contrary receiving members of those orders to membership in the church and admitting them to the very pulpits. Third, Christians by profession uniting with infidels in sending to the "Grand Lodge above" men who live without Christ and die of delirium tremens.

The effect of these orders outside the church is also in many cases seriously damaging. Unjust favoritism in matters of business, interference with the proper administration of justice, and undue influence in legislation are rendered possible by secretism.

It seems to us that this state of facts calls for active labor and earnest prayer on the part of all Christians for the removal of all these anti-Christian organizations. To this end we are met, and for this purpose we earnestly request the cooperation of all who love Christ and the free institutions of our beloved country.

We recommend the circulation of the *Christian Cynosure* and all other papers which expose these orders. We recommend the organization of anti-secret associations in counties and towns. We recommend the preaching of sermons and the holding of prayer-meetings for the removal of the lodges. And finally, we recommend earnest and continual prayer to God for the descent of the Holy Spirit upon ourselves and all others engaged in this work that we may be enabled to testify to the truth effectively, and to see the Lord's work prosper and our country freed from all ensnaring and crippling influences.

By order of Convention.

Another account from Gardner, Kansas.

Gardner, Kan., Jan, 16, '82.

Editor Cynosure:—On Saturday evening, Jan. 14th, we had secured the consent of four out of five of the trustees of the Presbyterian church, but through the influence of the secret lodge they recanted, but we got the use of the school house. The room was well filled and Bro. Mathews opened. For awhile there was pretty good order. Bro. M. took the Masons through a thorough course from their own authors, substantiating what he said by Divine truth.

The Masons kept still until he got almost through and was giving final instructions in the signs and grips, then Masons, Oddfellows, Grangers, Knights of Pythias, Good Templars—all raised the shout and tried to drown Bro. M. out, and so far succeeded as to break up the meeting.

A Baptist minister from Paola, Kan., was present who said he wished to buy the book on Knights of Pythias, but in that he must have told an untruth, for he only did this in order to get a chance to say something to the audience in favor of secrecy. He abused Bro. M. with his tongue to his own shame, worse than any heathen could abuse a dog.

Our reform is very weak in Gardner. The lodgemen of the place boast that there are only three or four men who are not members of some secret order. Bro. M. showed them that their lodge worship is anti-Christ from first to last. The lodges here, as in other places, have some good men in them (as the world goes.)

Our convention at Olathe was a grand success. I understand the dogs of the lodge were prepared on the last evening of the convention to egg Bro. Starry, but why their intentions were not carried out I am not aware of, unless cowardice prevented. H. S Jones.

News of the Week.

—The Senate last Friday passed without a dissenting vote the House bill granting to the widow of Abraham Lincoln an increase of pension from $3,000 to $5,000 a year, with $15,000 to cover arrearages.

—In the House of Representatives, Mr. Townshend called on the Secretary of the Interior for any information at command in regard to Indian outrages in Arizona incited by the Mormons.

—The census shows the annual production of coal in the United States to be 71,000,000 tons.

—The Senate Judiciary Committee on Monday, the 23d, agreed on the bill designed for the suppression of polygamy. Its main features are based on Senator Edmunds's bill doing away with the present requirement for proofs of polygamous marriages by providing that the fact of living in bigamous relations shall be sufficient evidence for conviction, and that in the prosecution for bigamy any person drawn as a juryman may be challenged on the ground that he practices or believes in polygamy as a religious rite, and also certain new provisions introduced by Senator Logan, debarring all polygamists from the privileges of voting, from services on juries, or from holding office.

—The Special Committee on the Alcoholic Liquor Traffic on Thursday agreed to favorably report the bill which creates a commission to to investigate the sale of alcoholic liquors. A majority of the members of the committee, in accordance with parliamentary usage, was composed of those who favor the commission.

—Tuesday the House passed a bill allowing donations of clothing, etc., sent from abroad to colored sufferers to be admitted duty free.

—The Chicago City railway inaugurated its cable line Saturday afternoon by starting a train-load of officers and guests from the corner of State and Madison streets, following it with regular cars.

—The grand jury at Chicago summoned before it Mayor Harrison and Chief of Police McGarigle, to give information in regard to the operations of the gamblers. There are thirty hells in the business center of the city.

—In the Guiteau trial Judge Porter for the prosecution closed the case by a three-days' speech. As he closed Wednesday afternoon Judge Cox charged the jury, and they retired for about an hour. Their decision was made, however, in six minutes that Guiteau was guilty. Guiteau has made another appeal to the American public. His appetite has failed and he appears much worried. Mr. Scoville and the warden of the jail have agreed that no more of the assassin's blasphemous addresses to the public shall be given out, and that for a week no one shall be permitted to interview him. In his application for a new trial Mr. Scoville will represent that the jury was influenced by being furnished with newspapers.

—Two cases of burning to death of little children are reported—one in Ohio, where the fire broke out at night and the parents were unable to rescue the little ones; and the other near DesMoines, Iowa, where the parents were absent, and the children were unable to unfasten the door and escape.

—A ladle of molten metal overturning in a foundry at Burlington, Vt., on the 26th ult., the building was gutted and four men fatally burned.

—Last Tuesday was the coldest day experienced for fifteen years in New England, New York and Pennsylvania, the thermometer ranging from 25 deg. below zero at Pittsburg to 28 below at Boston and 36 below at Saratoga. In Chicago the day was spring-like.

—The coroner's jury in the Spuyten Duyvil railroad disaster case rendered a verdict that George Melius, brakeman of the Chicago express; George F. Hanford, conductor of the same train; Elward Stanford, engineer of the leading locomotive; Archibald Buchanan, engineer of the locomotive immediately attached to the Chicago express; Frank Burr, engineer of the Tarrytown train; John M. Toucey, Superintendent of the New York Central Railroad Company, and the officers and managers of the New York Central & Hudson River Railroad Company are guilty of causing the death of Webster Wagner and others. Melius and Hanford were arrested and bound over to the grand jury.

—Six Mormon elders undertook to hold a street meeting at King's Cross, London, but a large crowd made a raid upon them, several persons being hurt in the struggle.

—An understanding between Russia and Turkey has been reached by which the Porte is to pay $2,000,000 annually on account of the war indemnity, the payment being guaranteed by the tithes of some of the Turkish provinces.

—The Relief Committee organized in Warsaw after the termination of the riots estimate that the Jewish sufferers lost 767,399 roubles. One hundred and fifteen thousand roubles have already been subscribed for their relief.

—Gambetta has been beaten. On Thursday the Chamber of Deputies, by a vote of 305 to 117, rejected the government bill for a revision of the Constitution, including the provision for *scrutin de liste*. Gambetta personally handed President Grevy his own resignation and that of his colleagues. The report that Leon Say was summoned by President Grevy for consultation as to the formation of a new Cabinet produced a good impression in Paris. It is announced that De Freycinet has been intrusted with the selection of a ministry.

—The Prado monastry at Lima, Peru, one of the richest in that city, was recently invaded by a band of forty robbers, who secured every article of value possessed by the nuns and stripped the altars of their sacred relics.

Farm Notes.

Farm Book-keeping.—How are your accounts? Have you a system of book-keeping by which you can tell how you stand with the world? The barn or cellar door may possibly answer for Farmer Slack to chalk his accounts upon, but no farmer of any business pretension but should keep an account book in which he should note down his business transactions in a manner that will be handy for reference and use. Keep a strict account, not only of all you buy and sell, but of your farming operations, so that you will know to a dollar what it cost to produce this or that crop. This is the true way to find out what crops pay the best. No one who goes on the "I guess" or "reckon" plan but is sure to be sadly disappointed in some of his guesses and reckonings.—*New England Homestead.*

Winter Evenings.—How do you spend your winter evenings? A writer in the *Country Gentleman* says some capital things on this subject that ought to start us thinking. In the long winter evenings there are many hours that can be made most useful in the household, if the father and mother will only adopt some plan of instruction and entertainment in which all the household can be included. It is too much the habit in families, both in the country and city, to leave each member to go its own way. The father reads his newspaper beside the center table and wishes no disturbance in his vicinity; the mother, perhaps, is busy in the nursery with the younger children, or engaged in household duties, or absorbed in the pages of a magazine or book, and takes little heed of the occupations of the other members of the family. In families thus managed, what wonder that the sons seek questionable amusements, the daughters make ill-assorted marriages and lead unhappy lives, and the parents find little happiness in their children. In their youth they gave them shelter and food, and cared for their health, but they did not interest themselves in making home happy; they did not give them real heart love, and teach them that in their society they could always be entertained.

Overfeeding with Hay.—We often hear dairymen talk as if the height of skill in taking care of cows in the winter was to get all the hay down that it is possible to cram into them. "I give my cows all the good hay I can get them to eat," is the boastful remark often heard from a spirited and aspiring dairyman, though in doing so he is wasting good provender, without promoting the best welfare of his animals. It is a good thing to feed cows well and to be sure that they have food enough to sustain them fully, but it is neither wise nor economical to crowd them with a great bulk of hay of any quality. It is not wise to crowd any animal with a great bulk of coarse food. Cows should have no more hay than they have time to masticate, and if this is not enough for their necessities they should have some easy digesting concentrated food with it. The quantity of hay given should never exceed what they will eat up clean, and twice a day is often enough to give time for properly ruminating.—*National Live Stock Journal.*

To Keep Nails from Rusting.—When nails begin to rust, it is almost impossible to stop them from becoming eaten away in a very short time; in this case prevention is better than cure. Mix one pint of linseed oil with two ounces of black lead, stirring until the whole is thoroughly incorporated; heat the nails red hot and steep them in the mixture. They should then be well drained and shaken up in an old nail-bag until dry. The linseed oil and black lead cover them with a film of varnish which is impervious to wet. The above proportions will serve for an almost indefinite quantity.

Cure for Frosted Feet.—Take half a fluid ounce of nitric acid and the same quantity of muriatic acid, put this into a six-ounce vial and fill the vial with water. Moisten a rag with this lotion and apply freely to the frost-bitten parts every night before going to bed. A few applications will remove all the pain and itching and a cure will speedily follow. The experience of thirty years has abundantly proven the efficacy of this simple remedy, which any druggist can furnish for a trifling sum. In using, be careful to keep it off your clothing; it will take out any color it touches.

—Hens pluck feathers for the want of food containing sulphur, which mineral is needed for the growth of feathers. The following is a sure preventative: During the winter season put in your hen-house a box with wood ashes; give them dried bones, pounded into small pieces; and soft food, middlings and cornmeal, with a little grease sulphur and salt added; mix with hot water. Give your hens soft food at least twice a week during the cold weather; feed it in the morning; and dried, pounded bones once a month during the same period. If your hens eat eggs, give them gravel and small pieces of mortar; also water.

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SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Jan. 28, 1882.

H Avery, J M Adair, C Bender, T K Bufkin, E D Bailey, J F Browne, E Brace, J Ball, P Bacon, A Baldridge, J P Bartlett, N Bourne, G Brokaw, I Crawford, T Collins, S B Daniel, L D Felt, W R Fleming, J W Field, M Ferrin, D Forest, H Frost, J Frazier, J A Gibson, S M Gaod, H H Hinman, C W Higgins, E Jarvis, J Lehman, S Love, J Lusk, F Leyde, J W Moss, J W Modlin, J Moore, G W Marcellus, J Mitchell, W Northrop, J N Norris, H Nordahl, S E Orvis, K A Orvis, Geo Pallister, J V Potts, C B Platt, J Powell, D H Rogers, J G Smith T R Sheldon, A C Staple, F N C Stone, Mrs A I Salisbury, B Tunnecliff, P Woodring, H Wendt, M L Worcester, M P Viall, Wm R Vance.

Books and Tracts sent during the week ending Jan 28, 1882.

By Express.

E S Bullis, J D Bell, G E Dunn.

By Mail.

W F Standish, P Pallister, S E Orvis, E Anderson, J Givens, A Williams, Rachel P Hill, J M Farnsworth, P Bacon, Jas Sears, W F Cummings, Wm Scholl, M Auck, T G McCartney, W F Magee, W F Bell, C C Light, H Brenneke, D A Richards, J H Coddin. J V Potts (3), J W Lowdermilk, W Smith, D Black, L W Katon, H Armstrong, M Ferrin, R B Hanahan, G K Kimball, W C Gaddis, J B Lipsett, A J Kloetz, W G Mayall, A H Hanly, R Tetley, J M Hawkins, W E Warner, J A Tailton, J C Tritch, J M Hart, A L Burnham, J Pascoe, W Faust, T L McGirr, H Jerusalem, Wm S Nenenschwander, A Anderson A A Milliken, T J Brown, J Townsend, P J King, W D Deadman, C B Williams, G Denninger, S Osborne, C R Cramer, F S White, M W Covell, L A Blair, J H Austin, J C Thompson, F Stelson, S Toomey, F DeWitt, A Bookwalter, T H King, H Nelson, F A Buckwith, H Preble, D O Connor, S H McDill, G Emerson, J R Green, E Harlan, B Hulsebus, J C H Troeger, S Ackley, L Cass, A Sill, J Roberts, D Jones, D Horton, H Firman, H Newkirk, J Telfair, B Comstock, W H Forbes, D N Cross, C Williams, J G Bishop, H Sawyer, T B Jenkins, D Brown, J F French, E Clay, I W Gaines, G Briggs, G M Withers, A Z Wright & Co, W A Evans, C A Killie, P Grafe, A E Kinkard, J Q Richmond, R Nelson, W S Settle, Mrs A I Salisbury, P R Moore, E D Odell, E Barnetson, R Shaw.

Donation to Tract Fund.

John Lusk, 17c.

—The situation in Herzegovina is represented as extremely grave. The insurgents are concentrating their forces in an absolutely unassailable position which commands all the principal mountain passes and threatens important lines of communication. The barbarous treatment of captives by the Herzegovinians has caused many Austrian gendarmes to desert.

MARKET REPORTS.

CHICAGO, Jan. 30, 1882

GRAIN—Wheat—No. 2		1 37¼
No. 3		1 16⅝
Rejected	86	86
Corn—No. 2		60¾
Rejected		57
Oats—No. 2		43
Rye—No. 2		95⅛
Bran per ton	15 00	17 00
Flour—Winter	5 00	7 50
Spring	3 75	6 75
Hay—Timothy	10 00	15 50
Prairie	9 00	13 50
Lard per cwt		11 15
Mess pork per brl		18 00
Butter, medium to best	20	41
Cheese	6	11
Beans	2 00	3 50
Eggs		18
Potatoes, per bu	70	1 20
Seeds—Timothy		2 55
Clover	4 95	5 30
Flax		1 26
Broom corn	5	9⅛
Hides—Green to dry flint	9¼	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	44
Unwashed	20	31
LIVE STOCK—Cattle extra	5 75	6 50
Good	5 25	5 40
Medium	4 50	5 00
Common	2 25	4 25
Hogs	5 00	7 00
Sheep	3 00	5 75

New York Market.

Flour	$4 25	8 75
Wheat—Spring	1 12	1 30
Winter	1 20	1 50
Corn	67	70¾
Oats	47	52
Lard		11 25
Mess pork		17 75
Butter	15	40
Cheese	8	12
Eggs		26
Wool	12	50

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EZRA A. COOK, Publisher,
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CHICAGO, THURSDAY, FEBRUARY 9, 1882.

VOL. XIV., No. 20—WHOLE No. 615.
WEEKLY (postpaid) $2.00 A YEAR.

[Entered at the Post Office, at Chicago, Ill., as Second Class Matter.]

J. BLANCHARD Editor.
H. L. KELLOGG, } Associate Editors.
Mrs. E. A. COOK, }
E. D. BAILEY, Corresponding Editor.

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Topics of the Time.

Of the latest developments of the secret society craze there are two worth mention. Certain ladies of Washington city have formed a secret association, it is said, for the purpose of reclaiming members of Congress who have fallen into habits of dissipation. The name they take—"Guardian Angels"—makes one suspect whether the matter is not a reporter's joke over the female secret society of the capital, whose companionship reduces some of our Congressmen to a level with any average Mormon.

The other organization is reported from Missouri. The *Tribune* of Jefferson City, says that a St. Louis lawyer is traveling through that State, establishing secret societies whose members are pledged not to vote for any candidate for the Legislature who favors the enforcement of the Sunday laws. The Freemasons have long in practice ignored the Sabbath, and, if their purpose could be interpreted by their acts, they have done their part to set aside the holy day. It is not, therefore, strange that an organized effort to break down the observance of the day and heathenize the community takes on the cloak of secretism. The Troy *Press* of the same State says, "Let the St. Louis lawyer (?) go back to the brewers and saloon keepers and theatrical managers who sent him upon his mission, and tell them that they are spending their money in vain. Missouri is not ready to abolish the Christian Sabbath." But, "if the followers of Mr. Ingersoll insist upon forcing the issue upon the people of Missouri, then, we say, let it come. But let the battle be fought out in the open light of day, and not within the secret recesses of the meeting places of a secret society."

The Michigan State Relief Commission reports the loss from the forest fires of last fall. The buildings burned numbered 2,880, about equally divided between dwellings and barns; 3,075 families suffered an average loss of $732, or a total of $2,251,565, and in these families were about 1,400 persons. The report does not include the loss of life which was heavy. Among the efforts to raise funds for the relief of the sufferers was a lottery sale of a cotton bale sent from the South. After reselling it in several cities it came to the Chicago Board of Trade last week, and was passed on, the officers refusing to violate the rule against lottery enterprises. This was very good and if the Board would abolish also its grain gambling the world would believe there was some virtue left in Chicago.

The fate of the New York *Herald's* Arctic expedition is calling out frequent protests against a continuance of a profitless search so prolific in disaster. The vessel, the "Jeannette," entered the ice in September, 1879, north of Behring's Strait, and then drifted to the northwest for twenty-one months. She was crushed and sunk in June last, about latitude 156 east. The crew started in three boats, one of which has not been heard from, another, with the commander, Lieut. DeLong, reached the Lena river and all but two of the men are probably lost in the forests west of that stream; the third boat load reached settlements on the Lena, suffering greatly. Some are sick, one is insane and the lieutenant commanding has lost one of his eyes. With all the dismal experiences of the past there is a witchery about polar discovery that will not let the matter die out. Commander Cheyne, who has escaped from one expedition is proposing to reach the charmed spot by balloons, and is lecturing and raising funds for this purpose, making not a few converts to his wild theories.

The Guiteau business is nearly over. On Friday Judge Cox heard the argument for a new trial which was based on a fraudulent attempt of a spiteful detective to fasten a charge upon the jury that they had read a daily paper during the trial. The cheat was exposed and the motion for a new trial overruled on Saturday, the Judge directly pronouncing sentence upon the assassin, fixing the date of his execution on the last day of June, the Friday before the anniversary of his great crime. It is believed that Scoville, who has defended his relative with a persistence worthy of a better cause, has about abandoned the case as hopeless, and will make no further effort to ward off a just doom. The assassin will now be held in close confinement, and the public will no longer be outraged by his conceit and blasphemy and hear no more of him until the tragedy comes to its end.

The grand jury which has just finished its investigations in this city, has returned a report which should shame every decent citizen. The gambling hells have increased to some thirty or more under the patronage of Mayor Harrison, and are such a menace to business men in beguiling their clerks, that employers have made personal efforts to secure the legal punishment of their keepers. The jury were especially charged with this matter, but, after examining the mayor, chief of police, detectives and others, reluctantly report their conviction that the police authorities protect the gamblers in the villainous business in open violation of law. Indeed, they obtained more evidence against the authorities in protecting gamblers in defiance of law than they were able to find against the gamblers themselves. The daily press is beginning to tell how certain portions of the city are given up to vice, lust and crime to such a degree that the notorious Water street of New York can hardly be worse. The saloons are also increasing so that there are nearly twice the number of a few years ago. These are some of the excellencies and notable characteristics of a city administration run by Freemasonry. Harrison was hastily put through a score or so degrees a few years ago and has surrounded himself with Masonic minions, the selection of D. C. Cregrier for commissioner of public works last week making the second "Past Grand Master," who has been appointed to an important office by the Mayor—T. D. Gurney being comptroller.

A Letter from South Africa.

We are entering summer as you do the winter in America. It is not warm here this summer thus far, though in October we have had a few very hot days for the time of the year, amounting to over 100 degrees in the shade. Rain has been very scarce at some places, so that a great deal of land produces only one fourth of what it might.

At present I am going around preaching among the Boers, of course in the Dutch language, which many of them only understand, and in which I more easily express my ideas. My labor in the Gospel has as yet been confined to the Cape Colony, but it may be the Lord will yet direct me to the Transvaal to preach the Gospel among that much neglected, but honorable people. By faith in God they defeated the English army, though far more numerous than themselves; but perhaps they have to learn something in regard to conquering the old man within them by the same kind of faith, with this difference only, that in the former case it was exercised in regard to enemies without, in the latter to those within. I hear the Dutch Reformed church has only two ministers in the Transvaal. I have a desire to preach to them, not a half or another gospel, so as to incur the divine curse, but to preach that full and glorious Gospel which Paul proclaimed, and in which way only great success may be expected. The hearty preaching of such glad tidings involves the conviction of one's own insufficiency, and therefore God receives all the glory.

I enjoy especially preaching on sanctification by faith, but while at some places very few seem even to be justified, such I urge also to accept Christ as their righteousness, and that without delay. If we tell them to think about Christ and their salvation in the future, they are very apt to forget such advice; but if we can induce them to lay hold of Christ at once, eternal life will be theirs. God allows no putting off till a more convenient season, neither should we in dealing with sinners. I delight in making them understand that immediate and implicit faith in Christ is the most reasonable thing in the world. What the success of my efforts I cannot tell, for the people are not accustomed to hold after meetings to reveal their special wants and to give testimony to the grace received. A want of readiness in confessing Christ before men is quite manifest

it seems to me, in this country. Moreover, we must not forget that many have nothing worth confessing because they never believed with the heart.

I have met with people who live forty miles distant from the nearest ministry. Last week a man attended my preaching twenty miles from his home, simply because this was a favorite opportunity for him to hear the Gospel. At some places in this country the distances from church are still far greater. Most of the Dutch people, however, have the admirable custom of having every morning and evening family worship, consisting of reading a chapter, singing a psalm or hymn, and offering up prayer and thanksgiving. Upon this the Lord will bestow his blessing, and largely compensate for their distance from the house of God. The Transvaal faith is due to this custom.

SECRET SOCIETIES.

These exist in South Africa and are even rapidly extending. Satan finds here his willing servants, the most influential churchmen not accepted, to extend the boundaries of his secret empire. You all understand in this way he must act the part of an angel of light, and this may be safely left to that old serpent. He exercises the prudence of the serpent, but lacks the harmlessness of the dove. He is satisfied with nothing less than the eternal ruin of souls, although under the pretence of promoting civilization and piety. He is succeeding admirably in this country in the form of Good Templarism. Satan knows that intoxicating drinks (wine even being very cheap here) are somewhat favoring his cause in this country, so much so that good people are convinced of the importance of promoting abstinence from them; but he also knows very well that he gains a great deal in making ten Good Templars to reform perhaps one drunkard. He does not care so much whether or no people are drunkards, what he is after is the everlasting destruction of their souls. He also is aware of the fact that a drunkard is liable to repent of his sin, finding he cannot enter the kingdom of God in that way, while the unconverted Templar in secret places is very liable to be quite satisfied with his condition, and this is what Satan wants him to be. You know also that all secret, oath-bound societies teach salvation to their members without the mediation of Christ, and that especially Freemasonry promises entrance into the lodge above by doing things expressly forbidden in the Word of God.

It is very plain, not only from the unanimous testimony of seceding Masons, but even from Masonic books generally acknowledged among them as good authority, that Freemasonry is entirely an anti-Christian institution. It is also known that so-called Good (though bad and dangerous) Templarism leads to Freemasonry, of which it may be considered the first step and introduction. This is the testimony of many who understand the close connection between these orders, and how easy the transition is made by the Masons, who originally established the order of Good Templars to promote their own, and which is largely represented by them.

To prove this I will relate a bit of conversation which I had with a minister, who professes *now* to abhor Masonry, but who is still promoting Good Templarism, in which order he occupies a high position, which gives him honor among his "Good" brethren, if nothing more. It was as follows:

"Brother, tell me, are there not many Freemasons in the order of Good Templars?"

"Yes."

"Do they not try to make a Freemason of you?"

"Yes, they had once almost induced me to become one."

This is a fact. Recently I read in a book how rapidly Masonry had increased by means of Good Templarism. Abstinence from intoxicating drinks may be of great use for self and others, as I am a total abstainer myself, but this can be done without endangering both church and state by means of secret societies, and without ruining souls forever.

Secretism withdraws people from church, leaves church services largely to women and children, closes the door for the entrance of the Gospel, having at least the tendency to satisfy people without Christ, and fills up the secret society of outer darkness, the nature of which lamentations are unknown to us except that one of Dives.

Pray with me for the deliverance of Africa from secretism.

WM. HAZENBERG.

Cape Town, Dec. 14, 1881.

THE THEATER.

Dr. Herrick Johnson of the Fourth Presbyterian church of this city, having been stirred up to examine the moral influence of our theaters, published in the daily papers lately a scathing review of the kind of amusement and education they give to the public. His summing up of the investigation is as able as it is indignantly severe:

"I charge that the theater is often 'a murderous assault upon all that the family circle holds most holy nd sacred.'

"I charge that it strips young women of their ordinary attire, and exhibits them to the public gaze so clad that to the eye of the audience they seem, and are meant to seem, almost naked! You do not need to be told why that is done.

"I charge that the shafts of wit flowing across the stage are often feathered from very obscene fowl.

"I charge that the theater is the channel through which the filth and pollution of lewd and lascivious play-writers is poured into the minds of young men and young women, thus poisoning the very springs of our social life.

"I charge that the great mass of what has been put upon the boards of Chicago's theaters the last year has been trash of the most unadulterated description, often passing into the realm of the filthy and the vicious. And off the hand-bills of the theaters and out of the mouths of theatrical press writers, I have brought the proof that these charges are true.

"What if it be also true that this dark programme of the theater is padded here and there with the so-called standard drama, to win the countenance and patronage of the most respectable and decent. I do not need to be told that to some extent it wins them. But neither do you need to be told, moral and Christian men and women of Chicago, thus drawn to see an exceptional play of high and chaste form and tone, that you are quoted and paraded as friends and supporters of the establishment—an establishment three-fourths or nine-tenths of whose influence is pernicious and poisonous. Your patronage goes to swell the receipts of, and to give countenance to, the house whose common and most characteristic features are an offense to purity, to religion, and to God.

"Now and then is heard the cry of reform. But a radical, permanent reformation of the theater is a phantasm—a dream. The ideal stage is out of the question. Just as pure, chaste, public human nudity is out of the question, i. e., with men and women as they are now constituted, the nature of theatrical performances, the essential demands of the stage, the character of the plays, and the constitution of human nature make it impossible that the theater should exist save under a law of degeneracy. Its trend is downward, its centuries of history tell just this one story.

"The actual stage of this city is a moral abomination. It is trampling on the Sabbath with defiant scoff It is defiling our youth. It is making crowds familiar with the play of criminal passions. It is exhibiting woman with such approaches to nakedness as can have no other design than to breed lust behind the on-looking eyes. It is furnishing candidates for the brothel. It is getting us used to scenes that rival the voluptuous and licentious ages of the past. Go to Naples, and look on the gathered proofs of Pompeii's profligacy and lust, if you would see whither we are swiftly tending. It is a startling question asked by one of the theatrical play-writers of the times: 'To what extent will a continued progress in the same direction take us in the next twenty-five years?' To what extent, indeed! Good citizens, is it not full time we caught the alarm at these assaults on decency with which now the very streets are placarded? Is it not full time for every respectable man and woman to withhold countenance of the unclean thing, and to enter indignant protest against its gross immoralities!"

A FREEMASON'S CONFESSION.

Dr. Robert Ramsey of Orillia, in the Canadian province of Ontario, is a Masonic writer of much repute, frequently contributing to the *Voice of Masonry* and other lodge organs. In the following article, written for the New York *Corner Stone*, but coming to us reprinted in the Toronto *Mail*, he reprimands his fellow Masons for that want of good morals which, alas! their lodge instruction can never help them to recover, no matter how zealously he may attempt to make them absorb it:

"In Freemasonry, or rather in the practice of it, there is so much wanted that one is puzzled where to commence. It is an easy task for writers to praise our institution *ad sidera*, and for orators to boast of its universal brotherhood, but these glittering generalities are not facts. Take up any Masonic journal, and the reader will be surprised to note how little real practical charity from a pecuniary standpoint exists, and how lacking in the charity of St. Paul are Masons and Masonic rites towards one another. It is really astonishing to think that in a free and enlightened age like the present, and in a society that in so many particulars is imbued with the most broad and liberal spirit, there should exist a tendency to wrangle and squabble over little things—matters of no earthly importance.

"The truth is simple, thus Masons, and lodges, and rites, do not practise sufficiently that which they preach. Too many of our brethren throw off their Masonry the moment they doff the lambskin at the close of the lodge, and apparently think that so long as they attend a Masonic gathering now and again they are fulfilling all their obligations to the fraternity. Never was there a more egregious error or a more fatal mistake. Freemasonry should not be worn by a brother on the lappel of his vest or the sleeve of his coat, but cherished and nurtured in his heart, as something too precious, too sacred, too holy to expose to the outside world.

"What is wanted? Less degreeism and more Masonry. Men in the present day are taught to look upon *les haut grades* as Masonry—an error ridiculous, and at the same time pernicious—Masonry is the handmaid of religion, and her name should be synonymous with the Goddess Church. Men, however, now-a-days are too apt to study the outside of the institution instead of penetrating into the depths of the mine of symbolism in which lie purest pearls and diamond of the first water. They seize with avidity

upon the tinsel glittering in cheapness, and pass by the sterling gold. The Master Mason instead of overcoming and mastering the mysteries of Blue Lodge Masonry hurries on and hastens to prefix the absurd title of "Sir" before his name and attach some mystic number after it. What then is wanted? Teachers and leaders of the craft, who will thunder forth on all occasions the infallible doctrine, 'That ancient Craft Masonry consists of three degrees, including the Holy Royal Arch.' Did the immortal founders of our present system on that memorable twenty-fourth day of June, 1717, talk about the Ancient Accepted Scottish Rite, the Supreme Rite of Memphis, or any other of the higher grades? No, because at that time they were unknown. Masonry then was pure and simple, now it is gorgeous and fantastic, and charity to a great extent neglected, and her image appears as a misty phantom in the distant darkness.

"What is wanted? A more practical morality. Our system of morality in name is purer and holier than any other, but as long as we allow men to remain in our ranks who frequent the gambling hell and the vilest haunts of the social evil—whose names are on the lips of the society, and who day after day, and night after night, degrade and disgrace their manhood by drunken orgies with characters vile and bad, so long are we playing a hypocritical part. Let every lodge rid itself of men of this character. What care they for morality? They know not the meaning of the word. What do they care for charitiy, and her twin-sister, truth? Not anything. What care they for God? Such men know not God. They are worse than the Materalists and Agnostics, both of whom, as a rule, are thinking men, who studying nature from a false basis, have established a false and fatal theory; but the Mason, who knows not God, and professes to acknowledge his name, his wisdom, or his infinite power, and then continues in the path of vice, is a liar, a scroundrel, and perjurer, and should be driven from our fold as some unclean and leprous thing.

"What is wanted? Good, upright, honorable, fearless men, who will speak and uphold the truth; who care naught for rites, and are no worshipers of persons; who will battle for the right against all the world, because it is right; who will practice charity in its broadest, deepest, widest sense; who will uphold honor at every cost; who, remembering the mother that gave him birth, will never slander woman or injure her fair name; who will be temperate in all things; who will ever, and on all occasions and under every circumstance, advocate truth, and who, above all things, will worship the Fountain Head of Truth, the Mason's God, and obey him according to the light that he has bestowed upon them.

—Prof. Currier of Oberlin Theological Seminary authorizes Pres. Fairchild to say that he (the professor) had a few months connection with the Masonic lodge, but he soon became satisfied that it was no place for a Christian minister and he renounced it seventeen years ago. He is held in high esteem by the officers of the College and the people of Oberlin, and gives promise of being "the right man in the right place."

The Sermon.

Preached in the College Chapel, Wheaton, on Sabbath morning, Jan. 29, by Prof. C. A. Blanchard.

If they say unto you.... Behold, he is in the secret chambers; believe it not.—Mat. 24:26.

On next Sabbath morning we are to take our annual collection for aiding in the work of exposing, withstanding and removing secret societies from our country and the world. It is fitting at such a time to consider some of the reasons for our position on this subject. We owe it to ourselves and to our fellows who differ from us in reference to the question so to do. To ourselves that by re-examination of the grounds of our belief we may detect error or be confirmed in the truth; to our fellows that we may give to them reasons for our convictions and actions in the matter. It is a short and simple method of disposing of objections and objectors, to say that all men who differ from ourselves have bad hearts or weak heads, but there is one serious objection to our adoption of this method, viz., the fact that it is not the Scriptural way of doing. Paul, Peter, the Lord Jesus Christ himself, as a rule, argued, expostulated, entreated even with those who were captious and ignorant. Let us then to-day examine the system of secret associations which are now spread over our land to see whether or not they should be cast out of the church of God, which is the position that we as a company of believers now occupy.

THE OMNIPRESENCE AND OPENNESS OF CHRIST.

Our text exhorts us not to believe those who say that Christ is in the secret chambers. Of course this is not intended as a denial of the omnipresence of the Saviour. To this attribute of God he laid claim at the very beginning of his ministry. John 1:48. It means then not that he is not everywhere, but that in his manifestation the second time as at the first he will not come to do his work in secret places. The evangelist immediately goes on to say that his coming will be as the lightning shines from the east to the west. Mat. 24:27. This calls up the fact that the whole spirit of secretism is different from and contradictory to the spirit of our Lord. Men may deny this; some men do. They say that in their lodge they have the Bible and prayer, and praise, and the Saviour. But if they say to us, Behold, he is in the secret chambers, we are not to believe it, because the whole course and tenor of his life was directly against such associations. He ever spake openly to the world. In secret he said nothing. John 18:20. He commanded his disciples to preach from the house tops what he had said to them in the privacy of daily life and intimate association. Mat. 10:27. He did not either from affectation, or disgust, or disappointment withdraw from men to the solitude of the desert. He came *for* men; he came *to* men, and he staid *with* men until they took him with wicked hands and crucified him. The Son of Man came eating and drinking with all who pleased to come. Hence if men say to us now, that he is in their secret chambers, we are not to believe them. They may think that they speak truly, but if so they are deceived. God grant that they be not of those who are left to believe lies that they may be damned. 2 Thess. 2:11, 12. Pausing then on the threshold of this question, we might turn back. Before we enter the chamber of imagery (Ezekiel 8) we may be sure that Christ is not there. We are not sure of what we *shall* find, but we are certain that the Lord is not within. If they say unto you: "Behold he is in the secret chambers," don't believe it. You need undertake no lengthy investigation; the Lord Jesus is not in such places; his whole spirit, life and teaching was directly against all combinations of this character. Let us, however, although it is not necessary, proceed to examine this subject a little in detail.

SECRET CHAMBERS OF DIFFERENT KINDS.

Whether the Lord comes as a sacrifice or an avenger he will not come in secret chambers, but there are some places that he will be less likely to enter than others. If there should be a secret chamber where his name was honored and his praises sung by honest though timid disciples we can imagine him as entering to say to those gathered as to the little company of frightened disciples, "Peace be with you." John 20:19. But if there be secret chambers where his name is forbidden that his enemies may be undisturbed; if there be secret chambers where the doctrines which he taught are caricatured and denied; where an attempt is made to harmonize Christ and Belial; and if men say to us, Behold, he is in such secret chambers, then certainly we are to believe it not. It is not difficult to show that the lodges of to-day are secret chambers of this latter sort.

OBJECTIONS TO LODGISM: UNEQUAL YOKING.

They yoke believers and unbelievers unqually. 2 Cor. 6:14. In them those who profess faith in the Lord Jesus are united in close and confidential relations with those who doubt, deny, or deride the most sacred truths of our holy religion. This always results in one of two things: either the Christian will become alarmed and wearied with the associations or he will be led by them to abandon all active interest in and labor for the Lord Jesus, i. e, he will backslide. I state this as a rule so general as to be well nigh if not quite universal. Christian men may in ignorance, influenced by friends, or curiosity, or a desire to secure pecuniary advantage, enter secret lodges. Doing so, the rule is that they soon practically abandon them. They may pay their dues, they may defend the associations in conversation against assailants, but they don't attend the meetings of the lodge, nor take usually any interest whatever in its work. This is particularly true of *intelligent* Christian men. There is something in the wearing of regalia, the giving of signs, the repeating of passwords, the mouthing of lectures on religion and morality by men who are indifferent to both, there is in all this, something that repels the Christian heart. How can a man who is led by the Spirit of God unite in close and intimate relations with those who insult, profane, or even disregard him? Paul commands Christians not to be thus unequally yoked with unbelievers, and the command is needful, for if heeded it will save the disciple many regrets, many temptations, many falls. But as to its end it seems hardly necessary. The Christian is one who is inhabited by the Holy Spirit of God. He is a child of God, he has the fellowship of Christ and he is being sanctified by the truth. That man who can enjoy the society of ungodly and wicked men anywhere in lodge, or store, or home, has grave reason to fear that he has not passed from death to life. It has grown into a proverb that, "Birds of feather will flock together." David says: "I am a companion of all them that fear thee, and of them that keep thy precepts." Ps. 119:63. But the man who enters a secret lodge becomes the sworn brother, companion and confederate of those who know not God, who do not profess to know him, and what is worst of all he becomes not only so related to such members of his particular lodge, but to such members of the organization throughout the world.

DESTROY FREEDOM AND THE POSSIBILITY OF REPENTANCE.

A second consideration which clearly indicates that Christ is not in the secret chambers of modern lodges is the fact that they require men to come in ignorantly and refuse them permission to leave when they are convinced that the association is evil, and if men do abandon them, they are pursued with hatred and reviling. Christianity requires men to swear in truth and judgment. Jer. 4:2. But lodges require men to swear in ignorance. Their boast used to be that one could know absolutely nothing of their secrets without uniting with them. Some ignorant members of secret orders still say the same. If this be true, and it is as true as they are able to make it, then no man who takes the obligation to a secret order takes it in truth and judgment. This is bad enough but it is far the least objectionable feature of these fraternities. The fundamental principle of secret associations is that persons uniting are to remain members, so far as to conceal all that is committed to them whether they ap-

prove it or not, even if they be suspended or expelled from the orders. How many times do we hear men say of a seceding member of one of these societies: He needn't attend if he don't want to, but he has no right to reveal the proceedings of our order. On the other hand the fundamental principle of the Christian religion is that one must, so far as he has opportunity, apply the Word of God to all the ways of men, comparing all human acts and organizations with that infallible standard. Right along in the same line comes the bill of human rights which now lies at the foundation of every constitutional government on earth, declaring that men may freely speak and write their sentiments on all subjects being responsible to the laws for an abuse of this privilege. These secret chambers, as we have already seen, have another and a very different law. It is, first, join and swear without knowing what you are doing; second, if you believe our order a good one conceal its obligations from all persons not members; thirdly, if you believe our organization to be an evil one, you may quietly withdraw, but if you utter that opinion to your neighbors and friends we shall consider you an apostate, renegade and traitor, and treat you accordingly: thus striking down at one blow the freedom of speech guaranteed by law and the possibility of repentance commanded by God. If men say, "Behold, Christ is in such secret chambers," believe it not. He is not there nor in any place where believers are unequally yoked with unbelievers and forbidden to renounce the unfruitful works of darkness by which they have been ensnared and deceived.

LODGISM PROTECTS CRIME.

A third fact which makes it clear that our Lord is not in modern lodgism is that the whole secret system is cunningly devised to encourage the commission of crime, and to protect them after the crime is committed. I say *cunningly* devised. It must needs be so for the success of the plan depends upon its concealment. We all know that not one in ten of those who assume the obligations of lodges would do so if they were plainly told that the purpose and intent of the orders was to assist the ill-disposed members to trample on just laws. Nor would nine-tenths of the members of these societies remain in them if fully persuaded that this were true. Hence see what is required: a set of obligations that shall seem as near innocent as possible but at the same time contain within themselves the seed of rebellion and spiritual death. They must have the wolf's teeth under the lamb's skin. This is just what we find. In the lesser orders obligations not to wrong one another or see one another wronged. To aid one another in difficulty without stating what sort of difficulties are intended. Going on to promise to conceal all secrets of a brother except those which relate to murder and treason. Proceeding to promise to keep all the secrets of a companion without exception, and to deliver him out of every difficulty whether he be right or wrong. It would seem that here the lamb's skin had slipped clear off and that even a blind man might see the grinning fangs of the wolf. But they do not and you can find men to assert in the face of heaven that an obligation to keep all secrets and to aid in all difficulties whether right or wrong is not an oath to conceal and protect all crime, murder and treason not excepted. We must remember, however, that men come to this state of blindness by degrees and that those who take such an oath without scruple at the end of seven degrees would have started from it in horror at the end of one. We must also remember that along with these obligations are assurances that they interfere with no duty. The master tells the candidate that the obligation will interfere with none of the exalted duties he owes to himself, his family, his country, or his God, and straightway proceeds to obligate him to conceal all a brother's secrets, which he may receive, save those relating to murder and treason, and to obey the hailing sign of distress from a brother whether he be murderer and traitor or not. Now if any man say, "Behold, Jesus Christ is in these secret chambers," believe him not. The Lord did not come to destroy even the Jewish law but to fulfill it. Far less did he come to abolish the moral code which he gave to Moses amid the thunders and lightnings of Sinai. But if he enter the secret lodges he gives his voice for the ruin of that law, for all lodges smite it fairly in the face,—I will not wrong a brother or see him wronged. I won't cheat a brother or a lodge. I will not smite a brother in anger so as to draw blood. I will not slander or speak evil of a brother. I will not commit adultery with certain relatives of a brother. What is all this but permission under lodge seal to violate any law of God provided only it be done toward those who are not directly or indirectly connected with the order. Thus to limit the law of God is to destroy it, and to destroy the law of God is to open wide the flood gates of sin, death and hell upon the world. To say that Christ has any connection with such a system, save and except to antagonize and destroy it, is to blaspheme the Son of God. *If they say he is in the secret chambers; believe it not.*

LODGISM EXCLUDES CHRIST.

This has of late grown to be a familiar statement and is now not denied by members who understand their own systems. It is open and clear to all the world that it is so. From their prayers, hymns and Scripture readings the name of the Saviour is carefully excluded. There is, however, a fact connected with this question which is not sufficiently emphasized at the present time. It is the fact that secretism not only leaves Christ out but makes provision to supply his place. Jereboam not only told the people that it was too much trouble to go to Jerusalem, but he set up altars in Bethel and Dan to keep them from going there. He knew that it was idle to attempt the destruction of one worship without the establishment of another. So men have ever found it. Thus after the French atheists had attempted the complete destruction of all religious institutions, one of their leaders, when he saw the whirlwind of passion and the deluge of blood which they had evoked, said: "If there be no God, we must create one; it is impossible to govern without it." So in secretism; having cast out Christ as they do (except perhaps in the blasphemies of Knight Templarism, where they bring him in as the Roman soldiers brought him into the hall, crowned with thorns and clad in a cast-off purple robe) they supply his place with that doctrine most sweet to the sinner's heart, most fatal to the sinner's hope,—the doctrine of salvation by works. These organizations have moral lectures which can be and frequently are mistaken for the doctrines of the Gospel. In the burial services of these fraternities there is usually expressed a hope and expectation that the deceased member has entered a glorious immortality. Not by faith in Christ, for the order expressly excludes mention of him and his work. What then is the ground of his hope? Clearly the fact that the person has, by his good works, his attention to his duties as a member of the order, and his upright life, merited heaven. It means this or it means nothing. This is a sweet doctrine to man's heart. It does not humble one as it does to receive salvation as an unworthy sinner through the suffering and death of the blessed Son of God. It pleases Satan, too, for he knows that every soul which dies trusting in this doctrine of salvation by works will be his prey forever. But it angers God, for it takes away the honor of his Son, and it grieves the angels that watch for the sinners that repent.

WHAT OUGHT THE CHURCH TO DO?

To begin with, it is safe to say that the church ought not to do nothing. The church is the body of Christ, the pillar and ground of the truth. To be silent respecting a system like this is to show a gross ignorance of the age and its intelligence, or a criminal indifference to the cause we profess to love. It is quite fashionable in certain quarters to object to all that is done on the ground of bad temper, lack of evidence, etc., etc. These criticisms are always to be received in a Christian spirit and are to be taken for what they are worth. We can safely say, however, that the most fanatical, bigoted, indiscreet man in the world will accomplish far more of good than the most judicious, wise and cultivated, provided the first desires with his whole heart to do good and the second desires with his whole heart to maintain his reputation for wisdom.

There is no doubt but that oftentimes friends to the cause of Christ damage that cause from lack of wisdom, but the great trouble at this time is that men are not earnest to do good at all. They are busy seeking their own little interests carrying out their own selfish plans. Sectarian churches are planted where they are not needed and places entirely destitute of the Gospel are left so. Sins and sinners of the long ago or of the far away are scourged without mercy, but the present truth is not spoken. Attend a religious convention, and in 1880 the men will be talking about slavery who in 1860 would not have mentioned it for the price of a right hand. To-day men are silent about secretism who in twenty years will be telling how deadly has been their hatred of it from their youth up. So I close this paragraph by saying, that the church ought to do something. Looking wise and saying nothing is treason to God and murder of souls.

I remark in the second place that the church should keep entirely free from all secret societies, the less as well as the greater. With certain differences of greater or less importance they all involve the same principles and produce the same results. To expect a church that receives members of one secret order to keep out the members of another is to look for grapes on thorns and figs on thistles. The church should do this as a token of loyalty to Christ. The Saviour does no come into a church where for financial or social reasons a system of blasphemy and atheism is received any more than a self-respecting man enters a banquet hall when his deadly enemy sits at the board. What title has a church to the name Christian when it contains within itself the oaths, penalties, Christ-rejecting prayers and the mutilated Bible of the lodge? And, once more, the church should keep free from these entangling alliances as a measure of justice to the souls of men. The church is watchman and warrior as well as cherishing mother. Its office is to warn as well as comfort, to point out dangers as well as to proclaim remedies. If we fail to do this we are guilty of infidelity to the cause we profess and will be charged at the bar of God with the death of souls. May God keep us faithful in this and all duties, for Jesus' sake. Amen.

—Cases similar to that told by Elder Austin, are now under examination both in Detroit and Indianapolis. In both a young woman has perished under the practice of an abortionist, and in both there seems to be no probability of convicting any one for the crime.

New England Dep't.

PROF. E. D. BAILEY, Secretary of New England Board, 19 Maple St., Worcester, Mass.

—The Worcester reformers have been moving in the direction of organization and aggressive work. Two meetings have been held and it is proposed to continue holding weekly or fortnightly meetings. It was also voted to hold a Sabbath afternoon meeting at Horticultural Library, Feb. 12th, at 2:30 o'clock. This is intended to be the inauguration of a series of Sabbath afternoon meetings and it is earnestly hoped that all friends of the cause will show their zeal and determination by being present, by bringing their families and by inviting others to come. No labor should be spared to make this movement a grand success.

—A brother from Connecticut writes: "From your report in the *Cynosure* I should judge that the chief need—or one of the chief needs—is funds. I do not know that I can do much in this direction, but will endeavor to do something. Also think I can send you some subscriptions for the *Cynosure*."

—"I have always watched the *Cynosure* to know the doings and movements of my friends in the great work, and as acquaintances increase, my interest increases. I often think of the lines, 'There is a tie that binds,' etc. I praise God that I can breathe of this blessed spirit and partake of this holy enjoyment. I would not exchange it for all the gold of a Stewart or a Vanderbilt."—*Philip Bacon.*

—The subscriptions for the New England work come in slowly. At this writing they aggregate $250, of which $30 is in cash. It is important that appeals for subscriptions should be promptly responded to in order to hasten the work of lecturing and canvassing. There is a heartiness in the letters received which betokens success to our cause.

—Nothing special has yet resulted from the Southbridge investigation, the committee not having yet reported. Bro. Morse writes, Jan. 23: "Although you came into a community very much prejudiced, I think good work was done. It was 'casting pearls before swine' in some cases, in others it was well received."

—W. E. Benham, Secretary of the Y. M. C. A. at Meriden, Conn., an earnest reformer, has issued an anti-tobacco tract in which he says: "If all the money squandered for tobacco in Meriden (an amount probably not less than $150,000 per annum and sufficient to defray all the current town and city expenses) was used to clothe and feed the poor and educate the masses, what a blessed and happy change would be realized here. If all the sickening fumes of tobacco smoke and spittle were cleaned out of Meriden, from all its public walks, stores, steps and the atmosphere, what an offensive blight would be removed."

—So far as heard from canvassers in New England are taking advantage of the "*Cynosure* Extension Fund" to increase the circulation of that paper. Not a subscriber should be allowed to stop, but it should be the ambition of every town to double the list for that town. Find somebody who will take it and send in the names. It is an unusual opportunity for people to have a $2 paper for $1 and if the facts are rightly presented new subscribers may be readily obtained.

—A friend from Meriden, Conn., in remitting substantial evidence of interest in the cause writes as follows: "I commenced my labors in the reform work more than fifty years ago and I have seen great things accomplished and hope to see still greater things accomplished for the glory of God and the good of man." It is the old men who are bearing the burdens of the reform. They linger this side the grave to complete this unfinished task.

—Another brother, this time from Simsbury, reinforces a generous gift with these words: "I learned from the *Cynosure* that the New England Board was formed and was glad to know that there are men of God giving themselves to this work, and my prayer to God is and has been that he may be with you and direct us all in this work and labor of love, whether it shall be in lecturing, writing, scattering tracts, circulating the *Cynosure* or giving money."

—An illustration of the tyranny of secretism recently came to our notice. A lady, not publicly identified with the reform movement, having been told of our office, came to get some tracts. Her husband is so wedded to secret societies that he will not allow anything in the house which is opposed to them. He had even stopped their church paper because it occasionally had articles on the subject. Nevertheless, she had posted herself in a remarkable degree, having borrowed books and papers, which were kept out of sight till read. She is evidently not afraid to let her light shine and in consequence suffers no little persecution. A woman who opposes secret societies under such trying circumstances possesses a faith and courage which ought to stimulate to greater exertions those who have the sympathy and help of friends.

—Woman's place in the work of reform against the secret orders is becoming more and more apparent. What individual work she may do depends upon circumstance and opportunity. But the time certainly has come when it is a sin for a woman not to have an opinion on this important subject—and having it to express it on proper occasions.

—Rev. George Allen, an old-time Anti-mason of Worcester, who wrote an exposition of Freemasonry during the Morgan times, and who has lived to the age of about ninety years, is suffering from a fractured thigh caused by a fall on the icy pavements. Fears are entertained that he may not recover.

A Place for Maine and Vermont in the Line.

WORCESTER, Mass., Jan. 27, '82.

The responses to the appeals for subscriptions from Connecticut for work in that State have commenced to come in and if they come rapidly we shall soon see that State in motion. Some of the subscriptions come from men who are not blessed with a surplus of this world's goods, but the gifts are all the more precious, because they come laden with the prayers of earnest men who long for the redemption of our churches from the foul blot of secretism. If those who are even in comfortable circumstances shall make one half the sacrifice that the poor are making there will be no lack of funds.

Friends have shown a remarkable interest in this effort at concerted action in New England except in Vermont and Maine, and I am disposed to think that the exception in these two cases is more due to myself than to any neglect on their part and I make mention of the fact not complainingly but to pave the way for a correspondence. I have been so busily occupied with those States which are nearer at hand, that the remoter parts have been neglected. It is an advantage to keep in motion all along the line and although I am not a competent judge of what ought to be done in those places which I have never visited, yet I should be glad to hear from friends in those States and make arrangements for visiting and co-operating with them.

It is my conviction that there is much advantage in having State organizations *in all the States* and even if there could not be more than a dozen people brought together in any one place, I should still consider it an evidence of progress to have an organization. If friends in Vermont or Maine are favorable to an effort to have a State meeting at some convenient place, I will cooperate to the best of my ability for the success of the effort. Correspondence is invited.

The first local meeting of Worcester friends of our cause was held last Tuesday evening. The evening was one of the coldest of the season and some of those most interested were unable to come, but an entire unity of spirit prevailed and there was a manifest determination on the part of those present to put themselves in the line of more united, aggressive work. After a pleasant evening spent in prayer and conference, the meeting adjourned till Thursday of the week following to further consider the question of ways and means. There is probably no city in New England where our reform has any better hold on the best elements of the churches than here, and the problem is, how to call out and unite this latent power so as to make it felt in society and in the churches. There was a general expression of a desire to have weekly meetings, either Sabbath afternoon or some week day evening, to unite our efforts for a general reformation. The progress already made in this direction has perhaps been as rapid as could be expected. The battle has heretofore been waged single-handed and at great disadvantage, but unquestionably more rapid progress will be made when we all feel ourselves reinforced by other reliable friends.

The leaven of reform is already working effectually as we have occasional reminders. One pastor, already openly committed to the reform, has spoken, at the weekly prayer meeting of his church, with great plainness, and is himself deeply exercised to save his people from an unholy alliance. In one of the Baptist Sabbath schools a brother introduced the reform to the notice of the class while they were discussing the subject of blasphemy. His remarks were well received by nearly all in the class.

I leave to-morrow (Saturday) morning to fill a series of engagements east of here.

E. D. BAILEY.

QUERIES ANSWERED.—A. J. M. who inquires about white bronze monuments is referred to C. D. Brooks, Spencerport, N. Y., who is a successful agent for them.

G. T. D. wants to know how Morgan's body should be spoken of as buried in a grave when by Valance's confession he was drowned in the Niagara river. This friend has probably just begun to inform himself in Anti-masonic history and has not yet learned of the recovery and identification of the body and its burial in Batavia cemetery.

—The great Masonic Temple building in New York, upon which there is still a debt of over $500,000 contains 1 800,000 cubic feet and cost $1,900,000, over $1.05 per foot. It is rated as one of the most costly buildings for its size in the country, the lofty Western Union Telegraph building on Broadway, New York, being next.

Notices.

Missouri State Meeting.

The next annual meeting of the Missouri State Christian Association of the American Reform will convene at Albany, Gentry county, Mo., Tuesday night, February 28th next, continuing over until perhaps Thursday noon thereafter. The new City Opera Hall, which will seat a large audience, has been secured for the uses of the convention during its sessions. Able speakers from abroad will be present to address the convention. Free entertainment is promised members, delegates and visitors from a distance, during the meeting. Much of religious and political importance will come before the meeting for action and a large attendance from Missouri and adjoining States is earnestly solicited. On arriving members and friends of the convention are requested to report to the local committee at the American Freeman office, northeast corner of the public square, that they may be assigned homes. M. N. BUTLER.

State Agent and Lecturer.

Correspondence.

Anti-Mormon Proposition.

There is a better way to destroy Mormonism than to subdue it by force of arms. As polygamy is the strongest element of Mormonism, it must fall to pieces as soon as that is destroyed. Now in my view the cheapest and most successful way to accomplish this end is to put officers, both male and female, at points most convenient to afford relief to all who have desire to escape from servitude.

If a woman escape, as things are now, where shall she go for help? The Gentile women will not receive her and Mormon women cannot do it, even if they would. Her reputation is gone and with it the sympathies of many, and where to go or what to do to secure an honorable livelihood is a problem.

Suppose the general government promise protection to such, and furnish them with clothing and food, until they can secure comfortable homes for them, this would induce an exodus for liberty. These unfortunate ones would come under the strong arm of the government, and would not be in danger of being captured and abused by those desperadoes, miscalled husbands.

These quarters must be established among the Mormons, and defended if need be by armed forces, and every one thus escaping must be treated with kindness and respect.

It will be an easy matter for the government to find kind and sympathetic women to occupy these stations and through correspondence procure places for them, either in the States or Territories.

I trust some men of ability and influence will give this subject attention and bring it to the notice of our Congress, and especially the governors and representative men of the Territories. L. Kelly.

A Murderer Rescued.

In 1848, or near that time, will be found on the records of Cass county, Michigan, a case in which a certain physician (who was a Royal Arch Mason) had brought to his house by a man said to be a whisky peddler, a young woman about seventeen years of age, to have the physician procure abortion. The doctor treated the young woman for that purpose. It resulted in the immediate death of the mother and child. This occurred at the doctor's house. What was to be done? The girl was poor and little or nothing was known about her. No friends to take up the case and make inquiry. And what was to be done did not long remain a question—just turn her over to the town authorities (Royal Arch Masons) and let them quietly bury her.

This was attempted. And although justice stood afar off it did lift up its voice and demand a post mortem examination before burial, which was held by a council of five physicians, whose verdict was that there had been two deaths produced in the attempted abortion. The physician in whose house the poor victim had died was arrested and bound over to answer at the next term of the county court.

Now note the aid and how Royal Arch Masons espouse his cause! There were Royal Arch Masons on his bail; Royal Arch Masons to defend him; a Royal Arch Mason to try the case in behalf of the people; a Royal Arch Mason to judge his case. Then comes the jury of his own countrymen to try him; and why not have a few Royal Arch Masons on this!

In the preparation of the trial the doctor's lawyer came to him and said he must know all there was about it that he might know how to defend him. So he put the question to the doctor, "Guilty, or not guilty?"

The doctor answered, "There is no mistake but what I am guilty, but the question is how to get out."

Then said the lawyer, "What witness can convict you."

"None but the man who brought the girl here."

"Then," said the lawyer, "he must be got rid of. He must be disposed of so we will have no trouble from him."

They agreed that this could be easily done. That man could not be found for the trial and has not been heard of since, so my informant states.

But when the time of trial drew near, the doctor left for parts unknown. Now here is a point I wish distinctly to note. This running off and leaving his bail was unmasonic conduct. So they set about hunting him up (at the expense of the county of course). He was soon found and for this they lodged him in jail. One of them afterwards being asked about it said that the doctor in that act forfeited his life to the Masons, they might have taken his life for it. This I note to show that they regarded it worse than murder. That is to say that while the murder was no crime, Masonically speaking, the defrauding of his companion Royal Arch Masons was a crime worthy of death and he might have been executed at their hands.

The court finally set. Then came the plea for a change of venue for trial to Berrien county. (This of course would be a good blind to the citizens of Cass county). Here, as before, the court was duly and truly prepared for the trial. The case was tried and the jury found a verdict of Not guilty, notwithstanding the testimony of the five physicians that two deaths had been procured by the attempted abortion, and that the murdered victim came to the doctor's apparently well, and that she suddenly died at his house.

My informant, who was a witness in the case and knew its inside, assures me of the man who brought the girl to the doctor's that it is not known outside of Masonic circles what became of him.

The doctor afterwards boasted to a Masonic friend that there were three men on that jury that never would have agreed to any other verdict but "Not guilty." So the case was decided before trial, and upon the Royal Arch Mason's oath to espouse the cause of a companion Royal Arch Mason when engaged in any difficulty so far as to extricate him from the same, right or wrong.

But "how long, ye simple ones, will ye love simplicity," and say, "I will let Masonry alone so long as it let's me alone." Here are two, if not three, murders committed, and Royal Arch Masons clear the murderer, and use the courts to do it; and thus is offered a premium to crime. Truly, "judgment is turned away backwards, and justice standeth afar off, for truth is fallen in the streets, and equity cannot enter."

How long will taxpayers blindly exalt to offices of responsibilty, honor and trust, men sworn in league to extricate each other right or wrong? This farce of a trial, arrest, giving bonds, running away, and the expense of being captured, lodged in jail, change of place of trial from one county to another, was all a blind to the eyes of innocent dupes, who elect Masons to fill offices. Nearly all the expenses of this whole affair went to replenish the pockets of Masons. I am not told that they divided the spoils with the doctor. But I am told that the doctor boasted privatly to a friend that after all he had made money out of the job!

This is the system that some either willingly or willfully ignorant persons try to defend. This is the system that can send such men as this doctor off with a character for good standing in the lodge among respectable men, and ministers of the Gospel to endorse him and give him their influence. This is the institution that can as surely attach the tongue of evil report "not in good standing" to any one that dare oppose them. Shall we bid such men, even ministers, God speed by sustaining them, and making them reputable by having them preach without rebuke, and aiding them with our support? God forbid.

Joel H. Austin.

Nebraska Lecture Work.

Huntly, Ill.

Editor Cynosure:—On the Sabbath, Jan. 18th, 1880, I was in Hall county, Neb., and preached twice in the school house near Bro. Walter Smith's, and not far from the same time gave three lectures. If Bro. Smith was good authority the sermons were highly appreciated; and not one word of fault was found about the lectures. Bro. Smith wanted me to lecture in or near to Doniphan, and a little time after that was active in getting up said lectures. And he knows very well about the drunken fellow who was brought there, and other roughs that were said to have their revolvers, and the confusion that was kept up, so that it was almost impossible to utter a sentence so as to be heard. Yet Bro. Smith in *Cynosure* of Jan. 19th says, "Had our State lecturer been the right kind of a man, I think he could have been supported." When in Nebraska as lecturer, I labored hard for four months. I lectured 61 times and preached 25 times, and think that the people generally gave me a little credit as speaker, and also for a Christian spirit. Respectfully,

Philo Elzea.

Our Mail.

B. M. Mason, Moultonborough, N. H.:

"We have reason to 'thank God and take courage' that the work of reform has taken such rapid strides during the past year. Let all the friends pray on."

Thomas Barton, Sturgis, Mich.:

"I am now in my 77th year, and was 21 years old the month that Morgan was kidnapped. Have ever been anti-slavery, anti-secrecy, anti-tobacco, and anti-rum, and will remain such so long as I live, God being my helper. I hope the battle will not stop till the last enemy is dead."

Bro. D. Hinman, Southington, Conn., pledges five cents per working day at the least (or more than that if no unlooked for misfortune hinders), for the New England work during the coming year, and continues:

"The Year Book of the Young Men's Christian Association has over 200 pages of reports and useful information, showing 141 general secretaries and 46 corresponding members, to whom a circular of address or letters of inquiry could elicit some reply and secure a place in their reading-rooms for some Anti-masonic papers and books."

Gideon Hunt, Plainfield, Ind.:

"I hope to get a few subscribers here, but it is hard work. I have been trying. Many are in sympathy with the Cynosure, I send most of my numbers out for others to read."

Alvin Calhoon, Constantine, Michigan, writes an interesting bit of personal history in connection with the Morgan times, as follows:

"I am now nearly 80 years of age. I came to Michigan in the spring of 1807, but left it again in the spring of '29 for western New York, where I remained till the fall of '22. I was there during the terrible excitement after the murder of Morgan, and knew many of the men who helped carry him from Rochester to Lewiston and from thence to Fort Niagara the 18th of September, 1826."

D. R. Mitchell, Commerce, Iowa, sends in a club of five subscribers, mostly the result of personal canvassing, and writes as follows:

"Parties I visited nearly all expressed favorable views concerning the sentiments of the paper. I am getting it into the hands of a few good individuals, and hope to see the circulation increase. I have been reading the paper for three years, and am so pleased with the sentiment all through that I would not give it up on any conditions."

Bro. J. K. Glassford, Carthage, Mo., sends for books and says he wishes us to report some progress made in his part of the country. We will report in his own

words, which are both spicy and forcible:

"I am making it hot for the 'ancient and honorable' in these parts, and by divine help I will continue to stir up their impure minds by way of rememberance and by raising Hiram all over this country. All the Masons say I will be killed, yet I go right along and find no help for the widow's son. And while there are some, and even many, Anti-masons here, they are mostly afraid to say a word or to let it be known that they are against the lodge, for fear of being unpopular. O, when will the church learn to do right and be honest in the sight of God? O, brethren, pray for us, that the wicked may be turned back, and that pure righteousness my prevail in all this land."

Bro. M. A. Gault, Blanchard, Iowa, writes for tracts, and adds a sentence that will perhaps suggest thonghts for work to others:

"We will take up a collection in our Reform Club for your tract fund soon."

If there were live Reform Clubs in every town the work would move alone rapidly, indeed.

F. R. Hill, Wilbur, Oregon:

"The work of reform is going on to perfection in Oregon and no mistake. But in due time this influence will be felt throughout our land and country."

Literary Notes and Notices.

—During the year 1881 the Chicago *Tribune* printed the equivalent of 20,603,395 eight-page sheets of white paper, weighing 2,497,381 pounds, or 1,248¾ tons. If placed end to end these sheets would make a band of paper two feet wide and 23,412 miles in length—almost sufficient to reach once around the earth, and more than three diameters at the equator.

—A late number of the *Christian Union* is accompanied by a beautifully illustrated supplement on the Holy Land, the text being by the Rev. Lyman Abbott, while the illustrations, furnished by Messrs. D. Appleton & Co., from "Picturesque Palestine," are from the pencil of Messrs. Woodward and Harry Fenn.

—The late Mrs. Marcy M. Bourne of Boston, left the bulk of her estate to Allen Thorndike Rice, editor of the *North American Review*, who was her grandson, and who, in addition to receiving a legacy of $500,000 receives an equal share with her daughters in the remainder of the estate, which is valued at several millions.

—A magazine worth introducing into every home as one of the best for stirring religious reading is the bi-monthly *Missionary Review* of Princeton, N. J. Its article on the cruelties of the heathen in the current number would stir the coldest Christian into prayer and zeal. The profits of the magazine go to sustain foreign missions.

—The last Kansas Agricultural Report is a large and valuable number for statistical reports, summary of practical experience, and article on the public lands. We notice that Mr. Coburn, the secretary of the State Society (who sends this report for seven cents postage) has just been succeeded by Wm. Sims, master of the Kansas State grange!

Purdy's *Fruit Recorder* for January maintains its uniform variety and excellence. What is said and pictured of new potatoes and new strawberries will catch many eyes. The suggestion about a convenient and cheap earth closet should be worth twice the price of the *Recorder* to thousands of families. Palmyra, N. Y.

—The Midwinter (February) *Century Magazine* is sent out with much satisfaction by the publishers. It has, indeed, a choice array of contributors, though not of its usual merit in presentation of popular topics. Longfellow, Emerson, the late Dean Stanley, Howells, Stedman and Mrs. Burnett give their labor to its pages. The finely illustrated article on the Moravian settlement at Bethlehem, Pennsylvania, will be read by every one with interest. The history and unique customs of this interesting and pious community are a valuable study. Ralph Waldo Emerson pleads for temperance in speech and conduct. Edward Atkinson, the eminent authority on political economy, discusses the Atlanta Cotton Exposition and its significance in respect to its value as an educator to Southern planters and a stimulus to enterprise and invention. Dean Stanley's article on Frederick W. Robertson, the preacher, it is said was undecipherable on this side the ocean and had to be sent back to the secretary of the author for a readable copy.

—The *North American Review* for February is a strong number. The civil service reform and vicious custom of appointments is seldom so clearly and happily discussed as by Pres. Andrew D. White of Cornell University; nor do we often find the subject of railway discriminations, rate wars, and monopoly so ably set forth as in an article upon the remedy by government management, by Isaac L. Rice. This topic becomes of more and more importance as the power of two or three men in the railway affairs is becoming supreme and dictatorial beyond any limit of our American theories. Senator John W. Johnston writes on Repudiation in Virginia; and Henry Bergh, the well known philanthropist of New York, assails the theory and practice of vaccination with figures and invective. But the great article is Prof. Geo. P. Fisher's reply to Ingersoll. Without referring directly to the assaults of the latter, the article deals fully with the objections which furnish the basis for attack. This contribution will be regarded with the greatest interest as furnishing the latest statement of orthodox views in an authoritative form.

To think we are able is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it almost a savor of omnipotence.—*Samuel Smiles.*

Words of Life for Every Day.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH."

Thursday, Feb. 9. — Wearisome nights are appointed to me. Job 7:3. Where is my God, my Maker, who giveth songs in the night? Job 35:10. Weeping may endure for a night, but joy cometh in the morning. Ps. 30:5. (The Night Watches)

Friday, Feb. 10.—I was dumb, I opened not my mouth; because Thou didst it. Ps. 39:3 The cup which my Father hath given me, shall I not drink it? John 18:11. Not my will, but Thine, be done. Luke 22:42. (Thy will be done.)

Saturday, Feb. 11.—Whether the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's and Christ is God's. 1 Cor. 3:22, 23. (All things yours)

Sabbath, Feb. 12.—He that is not with me is against me. Mat. 12:30.

Monday, Feb. 13.—Peace I leave with you, my peace I give unto you. John 14:27. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus. Phil. 4:7. (Peace.)

Tuesday, Feb. 14. — Now He which establisheth us with you in Christ, and hath annointed us is God; who hath also sealed us, and given the earnest of the spirit in our hearts. 2 Cor. 1:21, 22. (Sealed.)

Wednesday, Feb. 15.—That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honor, and glory, at the appearing of Jesus Christ. 1 Pet. 1:7. (Tried as by fire.)

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The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 9, 1882

DR. RAMSAY, the Masonic writer for whom we make place this week, condemns the flagrant immorality which freely shelters in the lodge, while at the same time he retains its prolific source, the deistic principle of natural religion—the religion professed by Cain and embodied in various forms, ugly or beautiful, cruel, passionate and hateful or gentle and graceful, by the priests of Egypt, Greece, Rome and Phœnicia; the religion in which only the "Mason's god" can find a place. He, at the same time shuts out God in Christ, the only true source of morality and light. Masonry, says he, should be "synonomous with the goddess church," thus his highest claim for the order is that it may be "goddess"—fit term for the use of all worshipers, pagan, Jew or nominal Christian.

—Several anonymous communications have lately come to the *Cynosure* office. If correspondents have not confidence enough in an editor to give him their names, they cannot surely expect him to believe what they write and print it upon the supposition of its truth. Let the writer's name be always given whether it is to be published or no.

JUSTICE TURNED AWAY BACKWARD.

The time may come when some observing lawyer may make a profitable law book by compiling the cases where the decisions of our judges, the verdicts of juries, or the pardons of State executives have been rendered through Masonic influence. Such a work would be as entertaining to the ordinary reader as the digests or compilations of his library are valuable to the lawyer for reference. We present herewith a small contribution to such a collection.

"During the present year," says the *Tribune* lately, "135 persons who have been found guilty by juries, or who have pleaded guilty, have had their sentences suspended or have been pardoned by Judges sitting in the criminal court of this county." It would be difficult to learn how much Masonry has to do with all these cases, but we remember that under a former prosecuting attorney it was expected by Freemason criminals that they would in some way escape the penalty of the law through the favor of the Masonic prosecutor; and the present attorney is also a Freemason.

Rev. W. T. Ellis, an evangelist now laboring in Quincy, Ill., was lately fined $250 on a trumped up charge. His attorney, Hon. J. B. Upton, said at the close of the trial, "Before I left Michigan, a Freemason told me I would find Masonic intrigue at the bottom of this business." He can testify, doubtless, that he did.

Some two years ago a young colored man, Prince Albert Jones, shot and killed an older brother. On the first trial he was sentenced to fifteen years in the penitentiary. His Masonic friends got up mass meetings in his favor, raised money and got a new trial on some technicality. The second trial occurred some three months ago. He received a life sentence. It was believed that if another trial was had he would be sentenced to be hung. The judge has just granted that third trial for murder within as many years. But of what profit is it going through the motions of a trial when every verdict of the jury is to be set aside by the judge?

Last June James B. Doyle of Bradford, Bureau county, Ill., was tried as a counterfeiter. He had been caught by U. S. detectives with $200,000 worth of counterfeit money in his possession and the case was clear. His reputation, and of the family, had been bad in his neighborhood for years. Doyle is a high Mason, and directly the judge of the U. S. court was besieged by members of the order to grant a new trial. Masons were on his bail. Congressman Henderson, a Masonic brother, used all his influence, so we are informed. Judge Drummond finally granted a new trial a few days ago, on some technicality—that the verdict was not read over to the jury after having been written out, if we are correctly informed.

The authority for the insanity dodge set up by Guiteau and his lawyers, who were both Illinois men, was the decision of Judge Breese, late of our Supreme Court. His doctrine, which has been used with effect in many cases in this and other States is that every murderer has two presumptions in his favor, which the representatives of the people must overcome; first, that he is innocent; but guilt being proved beyond doubt, second, that he is emotionally insane. According to the Breese law this presumption must be overcome by overwhelming testimony.

The *Tribune* argues forcibly that Guiteau was familiar with this doctrine, and was influenced by the hope of escape which it gave in determining upon his fearful crime. He could not establish the "transitory mania" plea but hundreds of others have done so with no better reason. Judge Breese, the author of this pernicious theory, which the lawyers of the State are now moving to subvert, was a Freemason. He was buried a few years ago with "Masonic honors," but not before he had seen many criminals, with whom he was in unholy league, set free through his decision.

IN FEBRUARY 313 subscriptions expire. If yours is one of them, please renew promptly.

THE LYING SPIRIT CAST OUT.

Nothing is more encouraging to those who love the truth than to observe the wonderful change that is taking place among lodgemen in respect to candor. Formerly it was expected that every adhering Freemason and Oddfellow who would discuss the character of his order at all, would lie in its defense because sworn so to do, and very rarely were we happily disappointed.

Of late, though more members of these orders than ever before call at the *Cynosure* office for rituals of these orders, a large majority with whom we have conversed frankly admit the accuracy of the books, often introducing the subject by stating that they have examined them and know they are correct; and repeatedly officers of these orders have stated that they wish the rituals for use in the lodge.

Letters containing such statements are daily received and with no injunction as to secrecy concerning such admissions.

"I wish to get your ritual of Oddfellowship to post up by. I haven't time to attend the lodge meetings, but by the use of this book I can post myself in the ritual as well as if I did," said a banker who called at the office recently.

Often these lodge members state that they rarely attend the lodge and care nothing about the order, and sometimes, while admitting their lodge connection, speak very disparagingly of the influence of secret societies.

This wonderful change is doubtless largely due to the extensive quotations from standard lodge authorities found in the foot notes of the works on Freemasonry and Oddfellowship. They see that "it is all out" and that the true character of these societies is proved by the very founders and exponents of these societies and so consider themselves released from their oath of concealment.

—The *Voice of Masonry* gives its belief that President Arthur is not a member of the order. Post Master General Howe also is not a member of the order.

—No one can read the able and earnest report by the secretary of the Selma convention without praying that the *Cynosure* extension fund may be doubled, and hundreds of copies sent to the South. The fund for sending the paper free to colored ministers in the South needs replenishing. Put something into it.

—Bro. Hinman wishes to correct the title and post office address of his letter on the fifth page of our January 26th number. The city he was then visiting was Tuscaloosa, in the western part of the State and that name should have been given instead of Talladega. He did not visit the latter place until after the Selma Convention.

—A brother in Syracuse, N. Y., who wishes us to be exact, says that Prof. L. N. Stratton was not a member of the Board of Education of that city and its secretary, as was stated in the *Cynosure* a few weeks ago, but was member of the school board of the southern suburb of the city. So the suburban school is to be congratulated, and not the city of Syracuse itself, in having a good officer.

—Beside the published letter, Bro. Stoddard has been in frequent communication with this office. He finds opposition enough to discourage ordinary men and little inclination to assist by way of entertainment, yet there is no doubt of a great meeting this week. The local press is becoming friendly and publishes daily items of information about the convention or the monument enterprise. The lodge is not inactive. A Masonic district convention was held in Buffalo lately, which was attended by the right worshipful of the Batavia lodge.

—Bro. Callender writes of a spirited meeting in northeastern Pennsylvania last week, which greatly cheered the steadfast brethren of that region. See report in our next.

WESTERN NEW YORK AND THE STATE CONVENTION.

BATAVIA, N. Y., Feb. 1, 1882.

DEAR BRO. K.—The work is opening up well here. Reporters are hungry for items and I have succeeded in furnishing something new for each issue of local dailies and weeklies. The New York *Times* of the 29th had a good article which was copied into Buffalo papers and I presume others. The special for the New York *Mercury* has just left me with a budget of facts and a picture of Morgan which he proposes to have inserted in his paper. The craft are as silent as tombstones.

Bro. Mathews preached here in the Free Methodist church last evening. He speaks at Attica tonight, to-morrow night in Buffalo, the next night at Wyoming, and here again on Saturday evening and Sabbath. On Sabbath he is to address a mass temperance meeting in Good Templar's Hall, Batavia, at 4 P. M. I speak here in the Free Methodist church this P. M.

Brethren are doing what they can for entertainment, but it now looks as if hotels and boarding houses would be our chief reliance. Bro. Palmer is true and active. The Free Methodists are up and doing to a man (not omitting the women). Bro. Capwell is equal to a whole regiment and is using his influence and wisdom with excellent effect. Free entertainment has been tendered me, but I deem it better to be at my room at the Washburn House, where I am accessible and easily found by reporters and others desiring to gather or give facts.

J. P. STODDARD.

From the South.

NORTHERN ALABAMA WELCOMES THE N. C. A. AGENTS.

WARRIOR STA., Ala., Feb, 1, '82.

DEAR BRO. K—After a most agreeable stay at Talladega I left and reached here at 12 P. M. of the 25th, and the next day walked nine miles west to the house of Dr. Jesse Ward, post master at Partridge. This region in northern Alabama is hilly, well timbered and watered, and abounds in coal and iron of the finest quality. It is sparsely settled with an exclusively white population. There were never any slaves in this region, and the people were loyal to the National government. They have always been poor but, owing to drouth last summer, they are now more than usually so. Very few take newspapers, and schools are few and far between. But the people are honest, moderately industrious and in a way to rise.

Birmingham, twenty-two miles south, is in the midst of a fine coal and iron region, and is a rapidly growing city. Much coal land is being bought on speculation all through the country, and the people are beginning to wake up to the fact that there is real wealth all around them. They have seen much of the evil influence of Masonry in the perversion of justice; and, while some of these have joined the order, the great majority are opposed to it.

I have given four lectures and two sermons, and though the weather was bad, the attendance was better than could have been expected, and the attention excellent. Three ex-Masons gave their testimony against the lodge. One of them was a Mason twenty years, and is now a minister of the Gospel.

I have been greatly indebted to Dr. Ward of Partridge for hospitality and conveyance. He is most earnest in our reform, and is exerting a wide influence. This village is on the Louisville, Nashville and Montgomery railroad. It has about 500 inhabitants and a lodge. I hope to lecture here to-morrow night, and then go to East Tennessee, though there is a vast field here in northern Alabama where our light is needed and would be gladly received.

Yours in Christ,

H. H. HINMAN.

THE ALABAMA STATE CONVENTION.

THE SECRETARY'S REPORT.

Some people think that Satan has power to create winds and storms. Doubtless this is true if he is permitted so to do. It seems that it was by his agency that there "came a great wind from the wilderness and smote the four corners of the house" of Job's son. When we purpose to have a good time and a great rain and storm thwart our purposes, we are lead to believe that Satan has something to do with it. We felt so on the evening of Jan. 18th, when the Alabama State Convention opposed to secret societies met in the city of Selma. At the hour for meeting the rain seemed to come down in torrents. However, quite a number met in the Reformed Presbyterian church, according to appointment, and began the work contemplated.

There being few present the convention was not organized, but an hour was spent in devotional exercises and remarks concerning the nature of secret societies. The meeting was an exceedingly interesting one. We felt that it was good to be there. On the following day, Thursday, the 19th, quite a good audience assembled, and after passing some time in devotional exercises the work of the convention was formally begun by choosing G. M Elliott, president, and Rev. H. Woodsmall, secretary pro. tem.

The following committees were appointed: On Permanent Organization: Rev. C. B. Curtis, Messrs. J. H. Pickens and M. W. Alston and Rev. H. H. Hinman. On Finance: Revs. H. Woodsmall, R Evans and W. H. McAlpine. On Enrollment: Revs. A. Troupe, J. T. Prince and Wm. Madison. On Resolutions: H. H. Hinman, Wm. M. Burch and Prof. P. S. Feemster.

Letters were read from President DeForest of Talladega College, Rev. P. Morell of Tuscaloosa, and Rev. O. D. Crawford of Mobile, expressing sympathy with the object of the convention and regretting their inability to be present.

Two days after the convention had adjourned the following letter was received from a large congregation of Mobile:

The St. Louis St. Baptist church of Mobile, Ala., to the State Christian Convention at Selma, Ala.

DEAR BRETHREN: — We send Christian greetings, hoping that the Lord may guide you in your deliberations so that you may be sure to do great good. We are sorry that our financial oppression prevents us from sending our beloved pastor, Rev. Alexander Butler, to sit with you in convention, and participate in your deliberations. But we are heart and soul with you in sentiment in regard to opposition to secret societies in every form.

1st. We are positive that it is an abomination in the sight of the God of the Universe for Christians to connect themselves with any institution where the name of Jesus cannot be spoken publicly.

2nd. We are positive that the whole thing is a piece of humbuggery.

3rd. We believe that if the Christian people would discharge their duty to the church, as they promise, they would not have time to waste with these Christless organizations. And it is our prayer that Christians all over the earth may speedily come out from every idolatry and live solely for Christ.

And just here we are at a loss to know how Christians can join any organization that does not tend to promote the cause of Christ upon earth. We are sure that secret societies do not. They are not in accordance with the religion of our Lord Jesus Christ. We send $1 00 to help defray the expenses of the convention.

Done by order of the church, this 16th day of January, 1882.

ALEXANDER BUTLER, *Pastor.*
FIELDING BANYAN, *Clerk.*

While the committees were preparing their reports the convention was addressed by Prof. P. S. Feemster.

The committee on resolutions reported the following, which were taken up in order, discussed, and adopted:

WHEREAS, God has established the family, the church, and the State, and endorsed these institutions as his authorized agencies: and

WHEREAS, The Lord Jesus Christ is governor of nations, whom rulers are required to acknowledge and obey as well as the only name by which we can approach the Father; and

WHEREAS, God has made of one blood all nations of men, and is no respecter of persons, either in his fatherly care, his redemptive work, or his sanctifying grace, and has told us in his Word that if we have respect to persons we commit sin; therefore,

Resolved, 1. That as a nation, it is our duty as well as our highest interest so to amend our National Constitution and our laws as to recognize Jehovah manifest in Christ as our God, and the Bible as the authorized source of law.

2. That Christ is the perfect standard of morality, and his church the infinitely wise plan for its promotion, and that any society for the promotion of morals, that fails to recognize him as its example and authority must forever fail of its purpose and is unworthy of the approval of his people.

3. That secret societies are especially unfriendly to the Christian church, from the fact that they are in their very nature systems of darkness, while Christianity is a system of light; and from the fact that their "mystic tie" is an unholy band uniting in spurious and forbidden brotherhood those who are the children of God and those who are the children of the wicked one.

4. That Freemasonry is peculiarly objectionable from its immoral and profane oaths, its false and Christless worship, by which it lulls the consciences of men into false security and lures them on to ruin.

5. That to have respect to persons, as Freemasonry does when it requires none but the "freeborn," as Oddfellowship does when it receives none but "white men," and as the Independent Order of Immaculates does when it receives none but those of the "African race," is unchristian in principle and is utterly out of place in a government which declares in its Constitution that no one shall be abridged of his rights on account of race, color or previous condition of servitude.

The committee on organization reported, recommending the organization of a State Association opposed to secret societies; also recommending a constitution. This constitution was signed by a large number of persons, whose names, time and space will not allow us to record.

The same committee nominated the following officers who were elected for the ensuing year:

President, W. H. McAlpine, Selma.

Secretary, G. M. Elliott, Selma.

Treasurer, Prof. E. H. Rishel, Selma.

Vice Presidents, Rev. P. Morell, Tuscaloosa; Rev. Benj. Burke, Mobile; Rev. E. D. Taylor, Greenville; Rev. A. W. Curtis, Marion; H. A. Loveless, Montgomery.

The committee on enrollment reported a large number of delegates representing different parts of the State.

Owing to the delay in getting to work, caused by the inclemency of the weather, little time was left for speeches, but most of it was necessarily consumed with the work of the convention.

But our happiest time was on Thursday night, the last session of the convention. At an early hour the people began to pour into the church and continued to come till every seat was occupied. The center of the room had been cleared of seats, and chairs and an altar arranged after the manner of a Freemason lodge. The exercises of the evening were opened by singing the 231 Psalm and prayer by Rev. C. B. Curtis. The president then announced that the unfinished business would be taken up.

The regular business of the convention was soon finished, and then Bro. Hinman addressed the audience on the "Bible against the Lodge." This was followed by working the Entered Apprentice degree of Masonry and an illustration of the Master Mason's degree.

To all of these exercises the audience listened with intense interest. The exposition of the abominations of darkness appeared more disgusting, more degrading, more blasphemous and more worthy of the universal denunciation of all men than we have ever before seen. We saw "greater abominations" than were seen in the same place a year ago. Undoubtedly here is the climax of one of Satan's most complicated systems. It savors of all that is base, foul, ungodly and depraved. The whole tendency of the lodge is to degrade. When such ceremonies can be entered into with heartiness and without any compunctions of conscience, and those remaining in them are contented ever to "conceal" them, it does seem that the moral character of such persons is much like Hiram Abiff's body was at the end of fourteen days after burial.

We trust that Freemasonry is dead forever in Selma, and that all the other kindred orders with which this city swarms, will soon follow to the same burying place. On passing out of the church that night we heard some young men say, "Secret societies are dead in Selma." I hope it is so.

But the saying of the saintly Matthew Henry is ever true, "God never revives his work, but Satan also revives his." On the same night of our concluding exercises, while the degrees were being exposed in the Reformed Presbyterian church, I have since learned that the Meth-

(*Continued on 12th page.*)

Home Circle.

The Pearl of Days.

I.

Sweet Sabbath day, that with divine arrest
Dost lay thy finger on our thronging cares,
And quickening laggard souls to lifted prayers
Thyself art ours,—an answer richly blest,—
Welcome, thrice welcome, consecrated guest!
Bid labor pause, bid anxious thought refrain
From fret and jar, weave thy seraphic strain
In lofty music through the purer airs
That, earthward wafted, sing of realms of rest.
Needs must we prize thee, pearl of all the seven,
That types to us the matchless peace of heaven!

II.

Glad Sabbath day, when great assemblies meet
To chant God's praise, to feel the mighty Love
That, kingly bending from the throne above,
Erelong shall see the nations at its feet;—
With joyful eyes thy dear return we greet.
Once more we'll join the upward-looking band,
Within the temple gates who loyal stand,
And, sooth, the worship-hour too swift will move,
While mingled hearts salute the Mercy seat.
And yet, where hrist the spirit overbroods,
How sweeter still are Sabbath solitudes!

—Intelligencer.

Feeling Bad and Feeling Good.

AN INQUIRY-ROOM INCIDENT.

"Is not my word like as a fire? saith the Lord; and like a hammer, that breaketh the rock in pieces?" (Jer. 23:29) This text out of God's Word had another striking illustration in the following report made to me this week by one of my dear fellow-laborers in the Gospel and workers in the inquiry-room.

I had just gotten through with one soul, with whom I had been laboring, when one of the lady workers came to me and said: "I wish you would come and speak with this anxious soul (pointing her out to me). She has stood up night after night, and we have all talked with her and tried to help her; but it seems to be of no use. She is feeling awfully bad and is beginning to be discouraged. She appears to be just hopeless, and I do not know what more to do or say to her and I am greatly concerned for her. She has always led a 'good moral life,' thinking that would save her, until these meetings began; and now her peace is all gone and she is in the very depths of despair." Such was the account I received of the soul I was now about to grapple with for life or death; for this, it seems to me, is the real issue at stake every time I come to personal work with souls in the inquiry-room. They must either accept Christ definitely and really and *live*, or reject him and *die* in their sins.

So, with a prayer in my heart to the Son of God, that he would give me the right word for this soul, I went toward her. She was looking sad and utterly dejected.

"What is your trouble, my dear friend?" was my question.

"Oh! I do feel so badly."

"Did you always feel in this way?" I asked.

"Oh! no, sir. Not until very lately."

"Well, my friend, may I ask what makes you feel so badly?" I queried.

"The preaching I have heard."

"Well," said I, "what was in the preaching that made you feel so bad?"

"Why, sir, I now see that God will not save me on account of the life I have led."

Wishing to draw her out on this point, I said: "Why, have you led a very bad life? Have you been wicked?"

"Oh, no, sir. I have always led a very moral life, and thought it was all right with me until I heard to the contrary during these meetings, out of God's Word, that I could not be saved on account of my moral life and good works."

"But," said I, "how can you feel so badly, seeing you have led such an upright and moral life? Won't that do? Is not that enough?"

"Why, no. I have just been hearing to-night that our good lives cannot save us. Oh! sir, that is what troubles me, for that is all I have got to hope in. If that is of no avail, I don't see what I am to do at all."

"Well, now, my dear friend," I continued, "this is what I have been trying all the time to lead you up to. The great question is whether you are going to settle the question of your condition before God on the basis of what *you* thought of yourself or on the grounds of what God thought of you. Hitherto you have been taking the testimony of your your own self-righteous thoughts; but now, at last, you are believing God's Word and making your own thoughts false witnesses. And so it is this word of God that makes you feel badly, because it testifies against you and declares your righteousness to be of no avail?"

"Yes, sir," said she, looking up into my face, as if she were glad to have her case understood. "That is it. It is God's word that makes me feel bad."

"But," said I, "if you had not believed God's word you would not have felt badly. It is your faith in the truth of his word that has disturbed your false peace and shaken your faith in yourself."

"Yes, sir. That is just it."

"Well, now," I said, "would you like to feel good?"

"Oh! yes, sir; for I am just feeling miserably."

"Well, then, my friend, how do you suppose you are ever to get 'good' feelings?"

"Why, I suppose," she replied, "by becoming a Christian."

"And how are you to become a Christian?"

"That is just what I have been trying to find out. Oh, sir, that is what I want you or some one to tell me, if you can; for I am so wretched now." There was such an anxious, eager look on her face as she said this, that it just went to my heart, and I replied at once:

"Christians are believers. They are they who have believed in Christ and taken him for their Saviour. They all 'felt bad,' as you do now (when they came to see themselves as sinners in God's sight), before they 'felt good' in him as their sin-bearer, when they believed that he had borne their sins in his own body on the tree." (1 Pet. 2.24)

I then handed her my Bible, with the question:

"Do you believe that this Bible contains the word of God?"

"Yes," she quickly replied; "I believe it all."

"Very well. You would not make God a liar by questioning the truth of any statement he makes to you in his word, would you?"

"Why, certainly not. I believe what he says is true."

"Whether you feel it or not?"

"Why, yes," after a pause. "The truth of God's word cannot depend on my feelings. They can have nothing to do with the truth of his word, one way or another."

"That is right," I said. "Now will you read aloud Rom. 10:8-11?"

And she read aloud:

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach. That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, whosoever believeth on him shall not be ashamed."

"Now turn to and read 1 John 5:9-11."

And she did so:

"If we receive the witness of men, the witness of God is greater; for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us eternal life, and this life is in his Son."

"Now, my friend," I said, "you will make God a liar and keep on 'feeling bad' unless you believe those precious words."

We had a little talk here about the awful sin of making God a liar, and how very many people did this by taking counsel of their own thoughts and feelings, instead of God's Word.

I then asked her if she wanted to be born again; to which she replied that she did, but feared that was a great experience that she could never attain to. I asked her to read aloud 1 John 5:1, "Whoever believeth that Jesus is the Christ *is born of God.*" When she read this she looked very much astonished.

"Turn next to 1 Peter 1:23. and read aloud."

Which she did:

"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and reigneth forever."

"Now to James 1:18."

"Of his own will he begat us with the word of truth."

These and other Scriptures greatly astonished her, and she read them over and over again. Her thoughts were now off her feelings and were deeply pondering God's word, which she must believe or make him a liar. At length I said:

"You want to 'feel good,' do you? Well, if you believe these passages, you ought to 'feel good,' for there is that in them which is calculated to make a lost sinner's heart leap with joy."

As if the question of her feeling had come up again, she said:

"But what about the witness of the Spirit?"

"There can be no witness of the Spirit without the Word," I replied. "A witness always testifies in words, and never by producing mental impressions without words."

I then bade her read over again 1 John 6:10, and then asked her to turn to John 6:63. And she read aloud the words of Jesus: "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, they are life."

"Thus you see," I continued, "there can be no witness of the Spirit without the Word, for this was to be and is the Spirit's work to guide us into truth. Not to speak of himself and distract our minds from Christ, but to take of the things of Christ, and to show them unto us." And she read aloud those wonderful words, John 14:26; 16: 13, 15.

Presently her eyes began to fill with tears, and through them as through a veil of light she looked at 1 John 5:1, and other Scriptures, and read them over again and again, and finally said:

"I have read these words many times, but I never saw them as I do now. They must be true! They are true!! I can believe them!!! And I do believe them!!!! And Jesus saves me."

Then we both knelt down before God, and I offered up a prayer of thanksgiving to him for his "dear Spirit's presence and testimony to the saving work of our Lord Jesus to this dear friend."

Then she, with a broken but joyful heart, offered her own praise and thanks to Jesus Christ as her Saviour; and then, with deep emotion, she cried for the conversion of her moral father and mother and sisters.

Thus the lesson teaches us that Jer. 23:28, 29, and Heb. 4:12 are true, and that the Lord is in every inquiry meeting, to fulfil Psalm 34: 18. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit."—*Geo. F. Pentecost in the Independent.*

A determined race for life was made by a man near Meriden, Ct., lately. He swallowed a large dose of morphine, intending suicide, but quickly changed his mind, and started for the nearest physician, who was two miles away. He felt the dangerous drowsiness stealing over him, and ran with all his might. The exercise kept him awake, but his mouth became parched, his eyes filmy and his strength less. He stopped to pray, but an instant of delay warned him that the fatal drowsiness was increasing in power and he again started forward. He at length stumbled into the doctor's office, and fell senseless on the floor, but was saved by energetic treatment. If sinners, overcome by listless indifference, would only exercise the same energy in an appeal to the Great Physician, they might be saved from eternal death.

Childrens' Corner.

Mother's Way.

Oft within our little cottage,
As the shadows gently fall,
While the sunlight touches softly
One sweet face upon the wall,
Do we gather close together.
And in hushed and tender tone,
Ask each other for forgiveness,
For the wrong that each has done,
Should you wonder at the custom,
At the ending of the day,
Eye or voice would quickly answer
"It was once our mother's way."

If our home be bright and cheery,
If it hold a welcome true,
Opening wide its door of greeting
To the many, not the few.
If we share our Father's bounty
With the needy day by day,
'Tis because our hearts remember
This was ever mother's way.

Sometimes when our hearts grow weary,
Or our tasks seem very long
When our burdens look too heavy,
And we deem the right all wrong,
Then we gain a new fresh courage,
As we rise to proudly say:
"Let us do our duty bravely,
This was our dear mother's way."

—Selected.

[For the boys.]

Half Hours in the Pastor's Study. V.

BY JEANIE L. HARDIE.

At which a story is told two ways.

"Now boys," said I when we were seated together in the study ready for our next talk, "I wish each of you to tell me what you know of secret societies by what you your selves have heard or seen."

There was a long pause, during which Sam Slater's eyes twinkled and his brother's face wore a thoughtful look. Tom Jones' eyes for a few seconds were fixed on the ceiling and then on the floor. He scratched his head and twisted his fingers nervously, and puckered up his face as boys are supposed to do while wearing their "thinking caps." Several times he was on the point of speaking but shook his head instead. The Butler brothers looked around carelessly, as did Harvey Horne, till he handed me the book I had lent him, with the remark,

"I read it, ma'am, every bit; but 'ta'nt true. The folks where I stay, say 'ta'nt true!"

"But I believe it is," said I looking into the boy's gray eyes.

"Do you, ma'am?" he asked in surprise. "Be you sure?"

"Yes, quite sure."

"Then I'll believe it," he said in a tone that implied he had been undecided before.

"Well, boys?" I asked. "Any ideas yet? Surely you have seen something of secret societies."

"How should we know anything about secret societies?" said George Butler, partly to himself and partly to his brother Wilson who spoke up triumphantly,

"There's widow Webber down in Bond street. She's poor and has seven children. Her husband was a Mason, and when he died they paid his funeral expenses and gave her some money besides. That's one thing I know about them; and he looked around the room with great complacency.

"Do you say this in praise of the institution?" asked I, "Do you consider it a meritorious act?"

"Certainly," replied Wilson emphatically.

"Of course," added George.

"But," objected I, "of course you know that while her husband was a member of the lodge, he was constantly paying into its treasury with the understanding that in the possible event of his death his family would be thus assisted. It is very improbable, too, that more than a fraction of the amount paid by him into the lodge, ever found its way back into the widow's home. On the principle of mutual insurance would you call such assistance *benevolence?*"

"But *they* do," said Tom Jones, as I paused a moment, "They'll make out they've done something great and folks all over the city will be talking about it and praising Freemasonry for being so charitable. Even if it was charity doesn't the Bible say not to let your left hand know what your right hand doeth?"

"'That thine *alms* may be in secret,'" quoted I, "and now, as it is time to go, I wish you would each come prepared, next time, to tell me what you know about it by personal observation."

Saved by the Thought of his Mother.

A distinguished public man of Indiana, who lately deceased, was engaged at the time of his sudden death, in writing reminiscences of his life. He was narrating to his daughter, who was writing from his dictation, the story of a terrible temptation which assailed him when quite a youth. By attention to business and correct deportment he had won the implicit confidence of all who knew him. This confidence was shown, when on one occasion—before the days of easy and rapid communication by means of railroad and telegraph—he was intrusted with $22,000 to deliver in the then far distant Cincinnati. Day after day, on his long horseback journey, he guarded his treasure with the most scrupulous fidelity, without a thought of dishonesty. But he said—

"There was a moment, a supreme and critical one, when the voice of the tempter penetrated my ear. It was when I reached the crown of those imperial hills that overlook the Ohio river, when approaching Lawrenceburg from the interior. The noble stream was the great artery of commerce at that day, before a railroad west of Massachusetts had been built. What a gay spectacle it presented, flashing in the bright sunlight covered with flatboats, with rafts, with gay painted steamers, ascending and descending, and transporting their passengers in brief time to the Gulf of Mexico, the gateway to all parts of the world. I had to sell my horse and go aboard one of these with my treasure, and I was absolutely beyond the reach of pursuit. There was no telegraph then flashing intelligence by an agency more subtle than steam, and far outrunning it; no extradition treaties requiring foreign governments to return the felon. The world was before me, and at the age of twenty-one, with feeble ties connecting me with those left behind, I was in possession of a fortune for those early days. I recall the fact that this thought was a tenant of my mind for a moment and for a moment only. Bless God, it found no hospitable lodgment any longer. And what think you, gentle reader, were the associate thoughts that came to my rescue? Away over rivers and mountains, a thousand miles distant, in a humble farmhouse, on a bench, an aged mother reading to her son from the oracles of God."

At this point his voice suddenly choked, his emotions overcame him, he said to his daughter—"We will finish this at another time"—laid his head back on his chair, and died almost instantly.—*Ex*

How Sleigh-bells are Made.

How many boys and girls know how the jingling sleigh-bells are made? How do you think the little iron ball gets inside of the bell? It is too big to be put in through the holes in the bell, and yet it is inside. How did it get there?

This little iron ball is called the "jinglet." When you shake the sleigh-bell it jingles. When the horse trots the bells jingle, jingle, jingle; in making the bell this jinglet is put inside a little ball of mud, just the shape of the outside of a bell. Then a mold is made just the shape of the outside of the bell. This mud ball, with the jinglet inside, is placed in the mold of the outside and the melted metal is poured in, which fills up the space between the mud ball and the mold.

When the mold is taken off you see a sleigh-bell, but it would not ring, as it is full of dirt. The hot metal dries the dirt that the ball is made of, so it can be shaken out. After the dirt is all shaken out of holes in the bell, the little iron jinglet will still be in the bell, and it will ring all right.

It took a great many years to think out how to make a sleigh-bell. —*The Mechanic.*

Sabbath School.

LESSON VIII.—Feb. 19.—PARABLE OF THE SOWER.

SCRIPTURE.—Mark 4:1-20. (A. D. 31.)

1. And he began again to teach by the sea side; and there was gathered unto him a great multitude; so that he entered into a ship and sat in the sea; and the whole multitude was by the sea on the land.

2. And he taught them many things by parables, and said unto them in his doctrine,

3. Hearken; Behold, there went out a sower to sow:

4. And it came to pass as he sowed, some fell by the wayside, and the fowls of the air came and devoured it up.

5. And some fell on stony ground, where it had not much earth; and immediately it sprang up because it had no depth of earth:

6. But when the sun was up, it was scorched; and because it had no root, it withered away.

7. And some fell among thorns, and the thorns grew up, and choked it, and it yielded no fruit.

8. And other fell on good ground, and did yield fruit that sprang up and increased; and brought forth, some thirty and some sixty and some an hundred.

9. And he said unto them, He that hath ears to hear, let him hear.

10. And when he was alone, they that were about him with the twelve asked of him the parable.

11. And he said unto them, Unto you it is given to know the mystery of the kingdom of God; but unto them that are without, all these things are done in parables:

12. That seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them.

13. And he said unto them, Know ye not this parable? and how then will ye know all parables?

14. The sower soweth the word.

15. And these are they by the wayside, where the word is sown; but, when they have heard, Satan cometh immediately and taketh away the word that was sown in their hearts.

16. And these are they likewise which are sown on stony ground; who, when they have heard the word, immediately receive it with gladness;

17. And have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended.

18. And these are they which are sown among thorns; such as hear the word;

19. And the cares of this world, and the deceitfulness of riches, and the lust of other things entering in, choke the word and it becometh unfruitful.

20. And these are they which are sown on good ground; such as hear the word and receive it, and bring forth fruit, some thirty fold, some sixty and some an hundred.

GOLDEN TEXT.—"He that hath an ear, let him hear what the Spirit saith unto the churches."—Rev. 2:29.

DAILY READINGS.

Unfruitfulness Punished.—Isa. 5:1-7.

Excellence of God's Law.—Ps. 19:7-14.

Profit of Loving God's Law.—Ps. 119: 97-104.

Earnest Attention Needed.—Heb. 2:1-4.

Obedience Recommended.—Jas. 1:21-27.

Children may know the Word.—2 Tim. 3:14-17.

Two Classes of Hearers.—Mat. 7:24-29.

[From Peloubet's Notes]

EXPANATORY.

"Behold, a sower went out." The expression implies that the sower, in the days of our Saviour, lived in a hamlet, or village, as all these farmers now do, to guard against robbers; that he did not sow near his own house, or in a garden fenced or walled, for such a field does not furnish all the basis of the parable. There are neither roads, nor thorns, nor stony places in such lots. They go forth into the open country, where the path passes through the cultivated land, where there are no fences, where thorns grow in clumps all around, where the rocks peep out in places through the scanty soil, and hard by are patches extremely fertile.—Thomson: Land and Book, 1:116.

"As he sowed." The seed-time in Palestine is usually in October, about the time when this parable was spoken. Sowing is always done by hand; the ground is first scratched with a plough, which runs about four inches deep; the seed is sometimes covered with a harrow, sometimes trodden in by the feet of animals.—Abbott.

Did he speak in parables because he did not wish them to know and to enjoy? Everything the reverse. But he was aware, that, in consequence of the inveteracy of of their prepossessions, they could not, in the first instance, see "the secret of the kingdom" without being repelled in spirit, and confirmed in their dissent and dislike. He wished, therefore, that they should not "see." But, at the same time, he graciously wished that they should "look," and keep "looking," so that they might, if possible, get such a glimpse of the inner glory as might fascinate their interest and attention, and by and by disarm their prejudices, so that they might with safety be permitted to "see."—Morison.

The wayside hearers are wholly worldly, who, utterly unsusceptible, reject the truth without comprehending it at all.—Neander.

Those who never allow the word to get under the surface of their thoughts. The way is the heart, beaten and dried by the passage of evil thoughts.—H. de S. Victore.

Sin has so hardened the heart, woldliness has so deadened the feelings, sinful pleasures and desires have so dulled the conscience, that God's truth makes no impression, more than a passing dream, or a pleasant song, to be heard and forgotten.—P.

"They which are sown on stony ground." Under the figure of the stony ground, he depicts that lively but shallow susceptibility of spirit which grasps the truth eagerly, but receives no deep impressions, and yields as quickly to the re-action of worldly temptations as it had yielded to the divine word.—Neander.

"Cares of this world." What are these thorns? First, "the cares of this world," —anxious, unrelaxing attention to the business of this present life; second, "the deceitfulness of riches,—of those riches which are the fruit of this worldly "care;" third, "the pleasures of this life,"—the enjoyments, in themselves it may be innocent; in which worldly prosperity enables one to indulge. These "choke" or "smother" the word; drawing off so much of one's attention, absorbing so much of one's interest, and using up so much of one's time, that only the dregs of these remain for spiritual things, and a fagged, hurried, and heartless formalism is at length all the religion of such persons.—J. F. and B.

ILLUSTRATIVE.

"Among thorns." There are a great many more thorny plants in Palestine than in America, and these plants love the wheat-fields. The farmers have a habit of going out before these thorns go to seed, and gathering them with a sickle. But some farmers were too lazy, and others neglect a corner of their fields, and it will presently be overrun with coarse thorns. But the stalks rot away and disappear in winter, and only their seeds remain concealed in the ground at the season of sowing. The earth looks like that of the rest of the field; and the farmer ploughs in his seed with a good heart, in hopes of an abundant return. But the thorns spring up with the wheat; and, being much stronger, their roots soon twine about those of the wheat, and absorb all the water from the ground, and their plants overshadow the green blades. And so the plants either make no seeds, or so few and poor ones that the farmer does not care to pick out the stalks from the thorns, and he either burns them altogether, or threshes out all as food for his donkey.—Post, in Schaff's Bible Dictionary.

"Scripture examples." We have several Scripture examples of the four characters. Pharaoh and Festus may be named as "wayside" hearers. King Saul, Herod Antipas, the Galatians (Gal. 5:7), some of the disciples in Galilee (John 6:66), proved to be like the "stony ground;" Balaam, Judas, and Ananias, like the "thorny ground." The young ruler, Simon Magus, and Demas, combine some of the features of the two latter classes; Felix combines those of the first and second. Peter was in danger of being one of the second class; Lot and Martha, of belonging to the third. Of the good soil, Nathanel and Lydia are striking instances —Eugene Stock.

"The deceitfulness of riches." We have had in New York, an ice-storm where the gently descending rain froze as it fell, until it covered every tree and shrub with raiment of brilliancy as if it had been plaited in diamond, and hung with the finest diamond drops—brilliant, superb to look upon, almost an apocalypse of natural beauty. Yet the very brilliant garniture overwhelmed and destroyed what was tender and vital in the shrub it adorned. So devotion to the accumulation of wealth, to pleasure, may destroy that which is the finest and grandest in our spiritual nature.—Report of Sermon by R. S. Storrs, D.D.

The Morgan Monument.

—The grave of William Morgan has been identified through the exertions of Secretary Stoddard in the old cemetery at Batavia. An interesting statement will appear from him next week.

—Bro. Stoddard in a note to the Batavia *Evening News* says:

"As this will be the most conspicuous monument in the old cemetery it is presumable that the material as well as the design will be a matter of interest to some of the public spirited citizens of the town. I am just in receipt of a communication proposing to use 'white bronze' and to give a brief outline of the events of 1826, cast in the disc of the monument, thus making it truly historical. Any expression of opinion or desire on the part of parties interested will be duly considered by the committee having the matter in charge."

—The exact spot where the body of Captain William Morgan is buried has been designated by Miss Sarah Stevens. Miss S. was sixteen years old when Morgan was abducted and remembers every incident of those times with great clearness. Miss S. has no doubt of the identity of the body as that of Morgan and is willing to make oath to the exact spot. She was well acquainted with David C. Miller, who has three sons buried on the same lot with Morgan. On the same lot lies the body of the first Mrs. A. H. Harris, whose husband subsequently married Mrs. Lucinda, widow of Captain Morgan. George Harris, a prominent and wealthy citizen of Council Bluffs, Iowa, is a son of A. H. Harris by his first wife.—*Batavia Evening News, Jan. 31.*

—If the evidence that Morgan was buried in the center of the cemetery is conclusive the committee will endeavor to remove the remains to their lot which is in a more conspicuous location.

—Judge Moses Taggart knew Morgan for three years before his abduction and took the evidence on the inquest of the body found at Oak Orchard creek, by request of Thurlow Weed, Samuel Works and Trumbull Cary. He tells Bro. Stoddard that the woman Monroe swore to the clothes, patches, darns, etc., but could say nothing about scars or other peculiarities on the body itself.

J. Osgood, Morenci, Mich., writes: "I said to you last winter, if you would raise two thousand dollars for the Morgan monument you might count on me for ten dollars or fifty cents on the hundred anyhow. Now I begin to think you will raise the two thousand so here comes the ten dollars."

Wm. Evans, Lenox, O., remits $3 for the monument from thirty contributors.

Thos. Gibbs promptly forwards another $5, "Believing the $2,000 will be reached soon.

RECEIPTS FOR WEEK ENDING FEB 4

Wm. H. Sawyer, Mrs. S. S. Sawyer, C. S., Moses Pettengill, Mrs. H. W Pettengill H. Johnson, Mrs. H. Johnson, $5 each.

John Cassidy, $3.

A. M. Paul, Mrs. J. S. Trask, Mrs. J. N. Trask, J. S. Hubbs, Miss I. A. Chesbro, $2 each.

E. VanFossen, S. L. Ward, F. L. Garrison, Robert W. Spear, Wm. Edgar, Mrs. R. Edgar, Jeremiah Chadwick, Susan Chadwick, Susan Hooper, A. C. Bundy, $1 each.

Thomas Relyea, H. W. Marsh, J Shaw, Elizabeth Shaw and Orrin D. Perry, 50c each.

E. W. DeCamp, W. Kreysher, J. Meliza, A. Lee, A. Johnson, J. J. O'Shea, C. G. Miller, Emily Chadwick, Mariah Catlin, J. W. Thompson, 25c each.

E. W. Paul, 22c.

A friend, 13c.

Mary Worth, Mollie Zyke, J. Smith, Helen Ormsby, 10c each.

Maria Worth, Nancy Winters, J. R. Winters, 5c each.

A. Smith, Anna M. Leonard, Ann Winters, 8c each.

Total, $63.74. Grand Total, $1,454 83.

—Letters from Connecticut urge the fulfillment of promised work in certain sections of that State. One brother writes: "I am longing to welcome you to this part of the vineyard. There is much to be done." The work will be pushed just as fast as time and means will permit.

Continued form 9th page.

odist minister of this city was initiated into an order known as the Knights of Wisemen. This order is only Freemasonry in another dress. They wear red aprons instead of white. Their ceremonies are much the same and their prayers are without the name of Christ. A few days before our convention I met this minister on the street and urged him to attend our convention. He said that he was so pressed with the work of the conference that he could not possibly attend; yet he found time to go to the lodge and join himself to Baal. Here is our great stumbling-block. Half of the ministry stand in our way. How strange that those who profess to be God's children—yea, those who are set apart to be special light-holders —will humbly bow down to Satan and let him bind them hand and foot!

Those who go into the lodge in Selma will have a double sin for which to answer, for every boy in this place has had an opportunity to know much of the evil nature of secretism. For the last seven years there has been an open and almost incessant warfare against these secret orders. But what will the people say when they see bishops, presiding elders and ministers of the Gospel continually going into the lodge, and going round making speeches for the devil during the week and on the Sabbath preaching for Christ. Preaching in the name of that same Saviour whom during the week they denied and insulted in the lodge? Where is the consistency? Will those of the world know among whom to cast their lot? Alas, how professing Christians give occasion for the enemy to blaspheme! Such preachers lend all their influence to the devil and to the world. Thus the pulpit is muzzled. Hence religion declines. The strength of the church is weakened. May we not apply the words of the prophet to all this class of preachers: "His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber." Selfishness, and love to be called "Rabbi," lead many of these to become "unequally yoked together with unbelievers." Freemasons and Oddfellows are in the church and many of them are persons of means, to have their favor and get a better support the pastor joins the lodge with these members. Before this he was muzzled so that he could not speak out, but now he is doubly so. Oh the craftiness of that arch-enemy, Satan!

On the last evening of the convention, Rev. H. Woodsmall, who is a seceding Mason, rose and stated that he had witnessed the ceremony that had just been concluded, probably fifty times in the lodge; and that the exposition by Bro. Hinman was substantially correct, and as he had seen it when in

with the order. He remarked with emphasis on the importance of all persons having nothing to do with secret societies; that he had been led into them with the expectation that he would find something good in them, but had been totally deceived, and that their whole tendency is to deceive, to promise something that is never realized.

Others followed with spirited remarks, after which the convention adjourned with singing one verse of the 133d Psalm, to meet at the call of the executive committee.

Upon the whole we think the convention quite a success, and we trust that though the beginning be small the latter end will greatly increase. We hope that a good work has begun, the influence of which will continue to widen and deepen. We hope the organizing of a State Association for Alabama, will be a step toward doing the same in other Southern States. Much progress has already been made in Mississippi, and something has been done in Kentucky, Tennessee and Georgia. Let the *Cynosure* be sent like "wind-wafted" seeds throughout these Southern States and great good will result. Owing to the very hard times in the South now, we did not do as much at the convention in the way of circulating it as was desired. But there are many whose sympathies have been enlisted that will take the *Cynosure* as soon as they find themselves able. Many copies were distributed on Thursday night, also a large number of tracts. We are fully persuaded that the reform work will rapidly gain ground wherever the *Cynosure* is read. And as the greater part of the colored people are uninformed on the subject of secretism, and as the agents of different lodges are continually going among them for the purpose of leading them into these traps, let special efforts be made to put this paper in as many families as possible, and into the hands of every young man ere they are ensnared. Several copies already come to Selma, and we make them go as far as possible. There is need of light. Let the friends of reform continually remember this work before the throne of grace. Faithfully yours,

G. M. Elliott.

Religious Intelligence.

—Elder Browne writes from Cabin Creek, Ky., that he has many invitations to preach that he cannot fill, and cries, "Where are the reapers?" His school in northern Kentucky numbers forty-seven and is constantly increasing, while at Camp Nelson the school prospers, and there is much interest in the meetings of the church.

—Religious meetings are being held every evening this week in the lower chapel at Wheaton College.

— Elder Rathbun is laboring in a revival work in Lafayette, Onondaga county, New York, near Syracuse.

—Rev. S. L. Phelps of Ellenburg, in northern New York, was killed lately by a falling limb while in the woods. He was a Wesleyan pastor greatly beloved by a large circle for his fidelity to the Master.'

—New Jersey is not always regarded as among the most progressive of the States, but in one respect it seems to be ahead of all the rest. In a town called Millville a youth defiled the floor of a church when a revival was in progress by profuse expectoration, for which he was fined $13 55, with the alternative of going to jail ten days.

—Rev. Dr. Bellows, the distinguished Unitarian minister, died in New York, Jan. 30. He had been for 42 years pastor of All Souls' church, was the organizing and animating mind in the Sanitary Commission during the civil war, and was a man of great public and philanthropic spirit, as well as of the finest culture.

—A Japanese gentleman visiting America has stated that he believes that within five years Japan will be a Christian nation.

—Near Nevers, in France, over 100 persons have signed a document declaring that they are adherents of Protestantism.

—The Bible is wholly put into eight African tongues, and partly into thirty-four more, and the thirty-fifth is being prepared for. It is the Word that giveth light.

—"In the very priestly heart of Japan," says the Rev. W. Eleming Stevenson, "in a city where ten years ago foreigners could only be smuggled by stealth, I listened to sermons preached by native ministers to large native congregations, and found them so scriptural, thoughtful, and eloquent, as to place them on a level with our best sermons at home."

—Chinese officials are showing more interest than formerly in religious toleration. The Governor of Foochou has issued a proclamation calling upon the people not to molest the missionaries or the converts who follow them, either at their chapels or school houses. The command has good effect, and the crowds have ceased annoying those who assemble for Christian instruction.

Bible Christians against Lodgery.

Wiarton, Ont.

Editor Cynosure:—I read in a late issue of the *Cynosure* your remarks on an article appearing in the *Christian Age* of Fort Wayne, Indiana, relative to the authority for placing the name "Bible Christian" in your list of "Churches against Lodgery." I should like to ask the same question, for I have frequently wondered how the name Bible Christian ever came to be placed in the list of denominations committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship. Whatever the men were at the founding of the above denomination as regards their views on Freemasonry I am not in a position to judge; but am sorry to say that during my twenty years association with the Bible Christian church I have never seen any expression in the minutes of any conference touching the secret society question. I know of three quarterly meetings and one district meeting that did pass resolutions in opposition to Freemasonry.

Bro. W. R. Roach and myself have tried to introduce the secret society question at our annual conferences, but hitherto have failed to gain any discussion in open conference on that topic, although up to 1877 I had understood that as a church we were opposed to Freemasonry. Alas, that it is not so! During that conference while a vote was pending before the conference relative to the full ordination of a certain brother, one of the leading ministers in the denomination arose to his feet and said, "Mr. President, I want to ask a question, so that I may vote intelligently. I understand that the brother is a Freemason. If so, I never shall vote for his reception into our ministry."

Several Freemasons came to the front, and one official, a minister, said, "If that is the reason which closes the door of this conference against that brother, for the same reason it opens it for me to go out." Thus publicly and in conference practically adhering to his Masonic obligation.

We have a few ministers of the Canadian conference who belong to the Freemason brotherhood, also several of our laymen; quite a number are members of the Oddfellows, and some are Foresters. So that you can see that practically we are far from being opposed to the secret lodge worship. As far as I able to judge I am the only Bible Christian minister who has lectured against secret societies. And because of my opposition to Freemasonry I have suffered from her secret persecutions. Bro. W. R. Roach is a true and tried brother in the anti-secret war, an old veteran, who has had many a skirmish with secret society men.

With these facts before me, and many others I might mention, I think that our denominational name ought not to be placed on the list of churches against lodgery.

Then again, Mr. Editor, in reply to your comments as to who and where we are. I wish to say that the denomination was instituted in 1815. The first conference being held 1818. We have at present over 300 ministers, 1,875 local preachers, and over 31,000 members, with four conferences, one in England, one in Ontario, one in Australia and one in Victoria. The four circuits in Ohio and the six circuits in Wisconsin, U. S., being connected with the Ontario conference.

We are Methodists in doctrine, but differ from some in church government, having what I am pleased to call a republican form of church government.

In conclusion allow me to confess that I have been brought to a standstill regarding any further fighting with Freemasonry while I remain with the Bible Christian church. It is enough to fight it outside the church without meeting it in every meeting and everywhere in the church. I am afraid that my opposition only tends to block up my own path without accomplishing much it anything in lessening the evils of secretism.

Wishing you success in all true and legitimate toil for the Master, I am yours in Christian bonds.

T. H. Dry.

The Churches against Lodgery

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational — The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.
West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek Wis.; Spring, Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Mt. Moriah Baptist Association of Mississippi.

Bidgewater, Baptist Association, Pa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

Temperance Notes.

—Miss Frances E. Willard is making another Southern trip in the cause of temperance. She is everywhere welcomed.

—Elder Barlow lately read a long poem on the Christian's duty in the temperance cause before the Willimantic Reform Society. The *Journal* of that city publishes it in full.

—The Woman's Christian Temperance Union of Wheaton has begun a series of public temperance meetings in one of the halls of the town, securing addresses from the pastors of the different churches. Prof. L. N. Stratton spoke to a full house last week.

—At a recent temperance meeting in Mercer, Pa., one gentleman stated that there are in Ohio, 22 000 liquor saloons. The whisky business of that State engaged the labor of 45,000 people, and the capital for machinery alone, as employed in the business, amounts to $60 000 000, or three times that of the schools of the State.

—Although Switzerland is a beer and wine country, it has been compelled, according to the London *Telegraph*, to organize a National Total Abstinence Society, to "stay the tide of drunkenness which is sweeping over the land." Its headquarters are at Geneva.

—A dispatch from Greencastle, Ind., says a saloon keeper of Cloverdale, Putnam county, named Hart, took an ounce of laudanum yesterday with suicidal intent. After a night of work by the physician his life was saved. Hart is a young man, and only recently embarked in the liquor business. His conscience condemned him so strongly, it is supposed, that he sought to atone for his sin by taking his own life.

—Mrs. Commodore Vanderbilt, widow of the late railway king, gave a reception the other day at her Fifth Avenue palace which was largely attended by the very *creme de la creme* of New York society. The rooms were profusely decorated with flowers, but the collation was served WITHOUT WINES! Mrs. Vanderbilt deserves the thanks of the public for this example, and we trust it may be emulated by the entire fashionable world in Washington as well as New York.

—This picture is furnished by New York city: August Gilsoe entered a saloon at No. 235 Mercer street and asked for a drink. It was refused him, as he was shivering under the effect of a recent prolonged debauch, and a cup of coffee given him instead. While drinking it he fell upon the floor and died. A reporter who visited the saloon found the dead man, where he had fallen between two tables at which men were drinking. Alongside three men were playing pool. One of the players proved to be a policeman who had been sent from the Mercer street station to watch the body until the arrival of the coroner. Gilsoe, because of his drunken habits, had been discarded by his family, respectable and wealthy, of Brabant, Belgium.

—Says the *News* of Bonham, Texas: "Sixty cents invented in whisky in the year 1869 cost Fannin county, in time and money, more than the revenue arising from the whisky traffic for five years amounted to. We speak of the investment made by young Dean. He shot Dan Coulter, and poor Dan passed into the spirit land. Then the McDonalds shot and killed Dean. For this offense they were arrested, and, after continuing the case several times, were tried and convicted of manslaughter, and sentenced to the penitentiary. While in jail they were rescued by their friends breaking open the jail and liberating them. Taking it altogether, this sixty cents' worth of whisky killed two men, made one widow, caused two men to be incarcerated and kept in jail at an enormous expense to Fannin county, and caused trouble to the families and friends of those two men; and then the expense of witnesses and trials in court, with loss of time to the Sheriff and posse, put Fannin county to the expense of not less than $10,000.

—The officers of the Woman's Temperance Society in Brooklyn, N. Y., recently waited upon the mayor and laid before him a petition asking for the appointment of police matrons upon the ground that they can do a great reform work among unfortunate women before they are sent to the penitentiary or jail. The work which they ask to do is to search women arrested for larceny, to clothe and protect the naked and drunken, to make women presentable in appearance in the court-room when they are brought up for trial, and to help those who are discharged. They brought letters with them from the mayors of Portland and Providence stating that similar work in their cities had been productive of great benefit, and the policemen, marshals, and jail-keepers confirm their statements. It appears to be a noble work of reform, and as it has worked well in other cities it might be worth consideration by some of our own large-hearted and charitable ladies. It is a woman's work, and a work that can only be done by women.

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News of the Week.

—The Commissioner of Pensions estimates the payments of his department for twenty-five years, that is by June, 1906, will be, $1,347,-651 593.

—For the first time since 1864, or eighteen years ago, the total national debt, exclusive of cash in the treasury, is to-day below $2,000,000,-000. The decrease of the interest-bearing debt during January was over $20,000,000.

—It has been agreed by the House Committee on Commerce that the river-and-harbor grab this year shall be restricted to a total of $9 000 000, besides an appropriation of $1,000,000 for the Mississippi river. The estimates of the engineers amounted to $23,000,000.

—The Funding bill passed the Senate Friday. The essence of the bill as passed is the amendment of Senator Davis of West Virginia, which provides, in effect, that the new 3 per cents shall not be redeemable so long as any of the existing 3½ per cents remain outstanding and unredeemed, but whenever the latter, amounting to $350,000,-000, shall have been called in and paid, the 3 per cents shall become redeemable at the pleasure of the government.

—Judge Smith in the criminal court of this city on Friday sentenced John Gales to be hanged Mar. 24. Gales plead guilty to an atrocious murder committed in Evanston last November.

—The old building in which Brownlow's Knoxville *Whig* was published for many years, and in which it was closed out about the end of the war, was destroyed by fire Jan. 31 at Knoxville, Tenn.

—The Oklahoma warfare between Gen. Pope and Captain Payne and his party of invaders is to be renewed in the courts. Payne has brought suit against Pope for $25,-000 damages sustained by reason of having been arrested, imprisoned and finally ejected from the Indian Territory.

—Ex Secretary Blaine has written a long and respectful letter to the President, protesting in the name of the American people against the policy implied in withdrawing the South American commissioner. He holds that the controversy he is now engaged in concerning the government's policy with reference to South America was forced upon him; and he is fully prepared to meet it and maintain his position. He will fight back whenever and wherever he is struck, and his friends insist that time will soon develop the wisdom of his policy.

—Benj. F. Hill, the late chief justice of Colorado, writes from Auburn to the N. Y. *Tribune* that President Fillmore told him he regarded his signing the bill creating Utah Territory and his appointment of Brigham Young as Governor, as "great mistakes". Fillmore said his worst fears of the Mormon government has been verified by time, and the evil, as far as he could discern, was utterly remediless except by repealing the organic act and blotting the Territory from the map.

—The tide of gold is now toward Europe. Nearly $2,000,000 were shipped Friday.

—Ice boats on Geneva Lake, Wis., run at the rate of eighty miles an hour.

—In a hazing scrape at Cornell University, New York, several students were kidnapped by their fellows and run off to Syracuse, where the whole party were arrested, and the law will be allowed to have its course.

—An explosion in the coal mines of Chesterfield county, Va., on Friday entombed 32 men, of whom there was little hope of rescue.

—The flouring mills of Lockport, N. Y., were almost entirely destroyed by fire Feb. 1 and the loss will reach fully $200,000.

—A most disastrous fire, entailing a loss of $750,000 and the death of at least seven persons, occurred Jan. 31, in the old *World* newspaper building near the post-office in New York. The building had some fifty tenants, prominent among which were the publication offices of the *Scientific American*, the New York *Observer*, the *Scottish American*, the *Manufacturer and Builder*, the *Press*, a lately established evening paper, the *Turf, Field and Farm*, the *Retailer* and *Thompson's Bank-note Reporter*.

—A reservoir burst at Calais, France, Jan. 30, and the torrent destroyed a school house and two other buildings, occupied at the time. Few inmates escaped. The number of the lost is unknown, but twenty-seven bodies have been recovered from the ruins.

—The French government, upon learning that the Supreme Court of Guatemala had acquitted soldiers charged with assaulting the Secretory of the French Legation Nov. 7, has refused to receive the Envoy of Guatemala. A frigate has been ordered to Guatemala to demand satisfaction, 10,000 francs indemnity, and the imprisonment of the assailants.

—The London *Times* says: "Mediation in the South American war, such as Frelinghuysen has commissioned Trescott to undertake, is tainted with no designs of private profit by the arbitrators except that which peace must bring to all. Englishmen must be permitted to regard the attempt with as sincere good will as if devised on their special behalf."

—When General Skobeleff was asked to join the "Holy League" of the nobility and gentry of Russia, formed for the purpose of fighting Nihilism with its own weapons, he replied that secret societies of that sort were forbidden by law in Russia.

Anti-masonic Library Notes.

A. M. C., Pickaway, W. Va., sends for an Anti-masonic library, and writes that he is in hopes of accomplishing great good with it.

T. K. B., Lynnville, Iowa: "The library came duly to hand. I numbered them with several other volumes of Masonry and Anti-masonry, took them to our church and gave out word that I had a library of both Masonry and Anti-masonry and all wishing to inform themselves now had the opportunity. * * I think now I shall hear no more of the excuses, 'I don't know anything about it.'"

Publishers' Department.

Several clubs of five and more were received last week which will be reported next week. Let us do our best to make next week's report more than twice as good to compensate for the delay.

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CHICAGO, Feb. 6, 1882

GRAIN—Wheat—No. 1		1 32¼
No. 2		1 14
Rejected	85	90
Corn—No. 2		60⅜
Rejected		55¾
Oats—No. 2		41⅛
Rye—No. 2		93
Bran per ton	15 00	16 75
Flour—Winter	5 00	7 00
Spring	4 50	7 00
Hay—Timothy	10 00	15 50
Prairie	9 00	13 50
Lard per cwt		11 27½
Mess pork per brl		18 85
Butter, medium to best	20	41
Cheese	6	13½
Beans	2 00	3 50
Eggs		18
Potatoes, per bu	1 00	1 20
Seeds—Timothy		2 55
Clover	4 95	5 30
Flax		1 26
Broom corn	5	9½
Hides—Green to dry flint	9¾	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	33	44
Unwashed	20	31
LIVE STOCK—Cattle extra	5 90	6 65
Good	5 40	5 65
Medium	4 75	5 25
Common	2 50	4 65
Hogs	5 00	7 50
Sheep	3 00	5 75

New York Market

Flour	$4 25	8 75
Wheat—Spring	1 01	1 30
Winter	1 22	1 46
Corn	67	70¼
Oats	47	51
Lard		11 42
Mess pork		17 75
Butter	15	40
Cheese	8	12
Eggs		28
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CHICAGO, THURSDAY, FEBRUARY 16, 1882.

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Topics of the Time.

It is instructive, though humiliating to note the impressions of intelligent men elsewhere upon the methods of the Chicago Masonic city government which the last grand jury brings to light. Says the Springfield, Mass., *Republican:* "Such mud-throwing and exchange of verbal garbage between the chief executive and other officials of the fourth city of the Union is simply astounding. As a deliberate outrage of all official and personal dignity and decency it is such an exhibition as was never before seen; and yet it is the legitimate outcome of Chicago methods of city government....Taken all in all Chicago seems to tolerate about the worst government known in any large American city. There has been more direct stealing in some, to be sure, but no other city allows itself to be run as a direct attachment to a gambling-hell."

The Spuyten Duyvil railway disaster was one of the most inexcusable and revolting, yet it may be, incidentally, the means of a great and necessary political reform as well as the adoption of regulations and appliances for greater safety to railway travel. Beside the testimony of the conductor that there was much drinking going on, a passenger also told the coronor's jury that heavy drinking began when the train left Albany, and Judge Pittman in a public address said: "I can readily believe Mr. Crane's statements, as they coincide with my own experience on the train from Albany. How frequently have I traveled by it, and with what disgust have I observed the practice of liquor drinking, which is participated in time and again. I tell you, my friends, drinking is going on from one end of the train to the other. Everybody drinks and I say right here that it is one continual guzzle from Albany to New York." The same orgies are also a matter of common observation, says the New York press, to all who travel on the Hudson river boats. But, though known to some extent, the public has not generally been aware of these habits of assemblymen and others from New York city, having business with the Albany legislature. But now having their eyes opened, and the fact made horrible by the catastrophe, the voters of New York will not be blameless if they are not roused to wipe out this evil by purging their legislature from topers and ward politicians whose best argument is at the saloon bar. It is a call in fact to every voter in the land to support no one to offices of responsibility or to the management of any public business whose temperance principles cannot stand the test.

Senator Ingalls of Kansas in the lofty language of a stumper after votes, said the other day in a speech on the pension business that he wanted to pay the defenders of the country what is due them if it cost a hundred millions. General Hawley replied that the original arrears bill was not pressed by the patriots who had fought for the country but was largely engineered by Washington claim agents. The great mass of the soldiers did not want it or expect it. Commissioner Dudley estimates that an average of over fifty millions will be required for the next twenty-five years, a very large proportion being for claims held to be fraudulent. Every one lawfully entitled to a pension can see that so great an allowance to spurious claims endangers their own since a reaction may at any time produce a restrictive revision of the pension laws that shall work them an injustice. It is for the interest of all but government thieves that the errors of a former Congress should be corrected speedily.

While Christian America is shocked at the greed and barbarity revealed in the opium traffic, enforced by England upon China to save her East India possessions from bankruptcy, it is well enough to look nearer home for the beginning of a traffic which is in no sense more honorable. It is reported that a large trade exists between our Eastern cities and Africa in rum. Within two weeks 65,000 gallons were landed at Goree, West Africa. Now should the native chiefs, with that paternal regard which the Emperor of China manifested for his subjects, refuse to receive this liquor, or to allow it to land, and insist with violence, if necessary, in their opposition, how soon would we hear that a United States war vessel had been dispatched to protect American property and trade! The only safety for our nation against this demon of rum is the prohibition of its manufacture, except for the necessary uses in the arts.

The late change in the French cabinet reminds us that this is the eighteenth ministry since the establishment of the republic, a little more than eleven years ago, which allows for each an average of about eight months. Gambetta's ministry, which was certainly longest expected and longest preparing, began only so long ago as the 15th of November last. His power is yet great, and he has retired to the "Left" only to wait till France has been raised to his conception of a new constitution, on which rock his administration split. This ephemeral character of the ministry may be pleasant for the volatile Frenchman, but it certainly does not render the republican forms he has adopted any more stable. De Freycinet, in this his second experience at forming a cabinet has selected able and experienced men, who well contrast with the clerks of Gambetta. He is himself a Protestant, and Jules Ferry, the new Minister of Public Instruction, and Leon Say, of Finance, are probably the most able men of the nation in their departments. The new government will not press for a new constitution, and the progress that has already been made in educational reform will be held, while further efforts to suppress the Catholic institutions which Gambetta threatened will be postponed.

The reported failure of the English Rugby colony founded by Thomas Hughes in Morgan county, East Tennessee, is received with loud condemnation of the Boston sharper who sent a company of respectable foreigners, who came to us with so favorable introduction, into a rough and barren region, after taking from them twenty times the worth of the land he sold them. There are other English purchases of land among us, however, which call for different reflections. One Irish gentleman, it is said, owns 4,000 acres in this State; the Earl of Dunraven has 60,000 acres in Colorado; the Earl of Dunmore, 100,000; the Duke of Southerland, 410,000; a London firm 1,300,000 in Mississippi; and Sir George Reed, M. P., 2,000,000 acres in Florida. With all the advantages which may be conceived from this investment of foreign capital in this country, we must remember that it is this very business of large estates held by foreign owners, that has kept Ireland in poverty and chronic rebellion. While it is impossible that such disasters should fall upon us, yet some limit to the ownership of land, which now may be easily made, may save trouble fifty years hence.

The National Bureau of Statistics has published a table on the consumption of intoxicating liquors in this country for the year ending June 30, 1881, which shows that our distilleries poured out 69,127,000 gallons; 23,000,000 gallons of wine were produced; and the brewery swill of malt liquors reached the enormous quantity of 443,641,868 gallons, nearly 100,000,000 more than in 1879. It is estimated that ten per cent. of the distilled and malt liquors escape taxation. If we add this per cent. and also the imported liquors we have of distilled spirits, 77,519,575; of wine, 28,231,106; and of malt liquors, 489,170 549 gallons. Of the first named it is estimated that about one-third is used in the arts. Reducing the above by this amount we yet have a total of 569,081,382 gallons of intoxicants which are used as beverages, or about ten gallons for every man, woman and child in the nation. Temperance, morality, Christianity might well be appalled at this array of figures when we remember the business interests, the money invested, the social power, and the political influence they represent, were it not that God reigns and at his command this flood shall be dried up.

Whipping Masonry over Good Templar Shoulders.

BY WOODRUFF POST.

It may help to enlighten the unwary who are eddying around the vortex of mysticism, making their best bows to the cabalistic "Worthy Counsellors," "Grand Masters," etc., and who with upturned faces gape to receive the crumbs that fall from their masters' tables to read such views as the following. In hope of saving some who may be influenced to the right by agents and editors who were once caught in the snare themselves we send a clipping from the New York *Christian Advocate*, which is a comment on a book entitled, "History of the Independent Order of Good Templars," by Rev. T. F. Parker, "Past Grand Worthy Counsellor of New York." The *Advocate* says:

"The Order of Good Templars finds an enthusiastic historian in the Rev. T. F. Parker. We wish we could be equally enthusiastic in our estimate of the work wrought by these secret temperance societies. We admit the gifts, character and energy given to our work by some of our ministers and laymen, yet cannot help feeling that this strength expended in the church, instead of outside, would be more largely useful, and that less divergence from well-established lines of Christian labor would leave laymen and ministers with sweeter spirits, and, when life comes to be reviewed in old age, with a conviction of greater usefulness. This 'History of the Independent Order of Good Templars' is well-written, is adorned with excellent portraits of high functionaries, whose duties are indicated to the initiated by a formidable procession of letters. The genial expression of these dignitaries indicates personal satisfaction with their work and their titles. But this whole secret society business is, in our judgment, a childish affair for grown men, and is no necessary part of the mechanism by which temperance is to be made the world's rule of life. That they have done good is true. But the question is concerning the connection between the good done and the P. R. W. G. T. and P. G. W. C. T., whatever these cabalistic fardels may signify, and we know their meaning."

Notice the *Advocate* only directly refers to temperance secret societies; but are not the words, "this whole secret society business," significant of something beyond it? Is not Freemasonry the alma mater of secret temperance societies and all others?

One step more. It is acknowledged "they have done good;" but what has Masonry done? It has made drunkards and murderers. It has murdered the innocent, and by its influence sent many a widow and orphan their graves! It helps to keep this country a rendezvous for intemperance and crime. There is no "child's work" in Masonry, whatever there may be in Good Templarism.

To castigate the one and not denounce the other, if the words "whole secret society business" do not do so, is like chastening the innocent child for the crimes of its mother; or like granting for a consideration license to put the cup to our neighbor's lips to make him a drunken animal and then punishing him for his crime.

We take it for granted, however, that the denunciation "whole secret society business" covers the whole ground leaving no place for even a full-fledged knight with his multiplied "cabalistic fardels" to crawl out at.

"If God be for us."

Oh, blest is he to whom is given
The instinct that can tell
That God is on the field, when he
Is most invisible!

And blest is he who can divine
Where real right doth lie,
And dares to take the side that seems
Wrong to man's blindfold eye.

Oh, learn to scorn the praise of men!
Oh, learn to lose with God!
For Jesus won the world through shame,
And beckons thee his road.

And right is right, since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin!

—F. W. Faber.

Anecdotes of Sumner.

Charles Sumner is quoted by Mr. C. H. Brainard, in the Washington *Star*, as saying of Wendell Phillips' conversation that it was full of humorous and witty sayings: "And they sometimes crop out in his speeches," Sumner added, "but they never do in mine. Did you ever see a joke in one of my speeches?" Mr. Brainard confessed that he never had seen one. "Of course you never did," said Sumner. "You might as well look for a joke in the book of Revelations."

Beside being serious Sumner's speeches from the first must impress every reader with the sense of personal and national obligation to God which fills them. Since his day we remember no great speeches by our public men in which this great and fundamental idea is so prominent and so frequently expressed.

As Sumner was leaving Boston for Washington for the session of Congress during which he died, he said to a friend: "I never wanted to live so much as I do now. I want to live forever. I want to see the progress of the age. I want to see the end of all organized systems of wrong and oppression. I have seen slavery die, and I want to see all evil die."

Denying Christ.—What Christian would deny Christ? Peter said he would not, but he did. O, how many of us practically deny him! Bishop Heber once said, "It is a fatal mistake to suppose that there can be no apostasy from Christ where we are not absolutely called on to deny his name, or to burn incense to an idol. We deny our Lord whenever, like Demas, we, through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence to measures or opinions which may be popular and fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encouragement and support to those who, for God's sake, and for the faithful discharge of their duty, are exposed to persecutions and slander. —*Sel.*

The Masonic Oaths of the Endowment House.

The latest testimony to the oaths prescribed at the Mormon initiation was published a few days ago in the Boston *Herald*. The seceded Mormon who was interviewed by the *Herald* reporter was William Jarman, an Englishman who was when quite a young man beguiled by Mormon missionaries, and spent a dozen years in Utah where he became an elder, and visited the settlements all through the territory. He escaped from the vile system only about a year ago. His indignant and earnest condemnation of Mormonism we pass over to give the following brief description of the initiation and its oaths of the Endowment House, which, like the Masonic initiation, is a semi-religious travesty:

"It takes nine hours to get through its rites and ceremonies grips, signs, and passwords, and oaths, and obligations. We enter at 7 in the morning, with a bottle of oil, and bundle. It takes a pint bottle of oil to slide a man into the kingdom. We are washed and anointed from the crown of the head to the soles of the feet, and receive a new name, which no man knoweth save he that receiveth it. We now put on the wedding garment, and are charged never to be without it; for, having his holy garment on, the fiery darts of the devil cannot prevail. If shot at, the bullet cannot pierce it. If shipwrecked, it is a life-preserver and swimming apparatus that beats Paul Boynton's. Am I in a large hotel on fire, hundreds perishing in the flames, this garment is a fire-proof safe that beats all others. I pass through the fire, my hair unsinged, and no smell of fire around me. I admire American genius, with its trivial inventions, secured by patents, but this garment beats all the inventions of the age. It is devil-proof, bullet-proof, fire-proof, safe and life-preserver combined, and no patent applied for. I pass to where we stand, clothed in our robes of righteousness, and receive the first Aaronic grip, and swear to obey the laws of the Mormon kingdom in preference to the laws of the United States. The penalty of revealing this is the throat cut from ear to ear, and the tongue torn from the mouth. We are then introduced to Peter, James, and John. Preachers of the various sects come in one by one and try to save us. In their preaching they coarsely satirize all sects. Then the devil comes in. Peter says: 'How do you do, Mr. Devil? It's a fine day, ain't it? What do you want here?' The devil replies: 'You don't seem to take to those so-called religions. Quit hankering after religion and have a jolly time.' Peter says to the devil: 'You git,' and you should have seen the devil git. Says Peter: 'Resist the devil and he will flee from you.' Peter then preached the gospel of Joe Smith, and said that was the only true gospel. Then Peter gave the second Aaronic grip, after which we swear to avenge the blood of Joseph Smith on this American nation, and teach our children and children's children to do so. The penalty for revealing this is disembowelment. We then take another oath to obey the laws of the Mormon kingdom in preference to the United States. They put this oath twice, and with the oath to avenge blood on the American nation. I ask, now, how can men, under such oaths, be loyal Americans? I aver there is not a loyal American in the whole Mormon church. We then go to the veil to pass through into heaven. Peter is at the gate, and by giving him the grips and signs, and having on the wedding garment, we get into heaven. But it ain't much of a place."

As a fearful evidence that these Mormon lodge oaths are kept and the penalties inflicted read the following from a Salt Lake City correspondent of the St. Louis *Republican*, who wrote Dec. 6th last. This blood-curdling and horrible story may have a place beside that of Miller of Belfast, or of Morgan, or of Mrs. Hannah Gregg to which Rev. A. A. Phelps of the Philadelphia *Bible Banner* certifies:

"With regard to blood-atonement I am assured that it is practiced to-day as frequently as it was twenty-five years ago, though not so openly. There are no coroners in Utah, and when a body is in death it is simply buried. Poison does the work and there are no enquiries. When a man gets tired of his wife he poisons her. One crime which was committed here only a short time ago, I must describe. Mrs. Maxwell came to Salt Lake City with her husband in 1869. Two years afterwards her husband took another wife, and one year subsequently he was sealed to a third. Mrs. Maxwell had two sons, aged respectively 14 and 16 years. Their father urged them to go through the Endowment House and become Mormons, bound by all the oaths of the church. Mrs. Maxwell objected, and in order to prevail over her sons, she told them the secrets of the Endowment House. The penalty for revealing these secrets is dismemberment of the body, the throat cut, and the tongue torn out. Mr. Maxwell overheard his wife, be-

ing in an adjoining room, and forthwith he informed the elders, who sent for the unfortunate woman and her two sons. They were taken into what is called the "dark pit," a blood-atoning room under Brigham Young's house. The woman was then stripped of all her clothing, and then tied on her back to a large table. Six of the priesthood then performed their damnable crime; they first cut off their victim's tongue, they then cut her throat, after which her legs and arms were severed. The sons were compelled to stand by and witness this dreadful slaughter of their mother. They were released and given twenty-four hours to leave the Territory which was then an impossibility. The sons went directly to the house of a friend, to whom they related the butchery of their mother, and, obtaining a package of provision, they both started; but on the following morning they were both dead—they had met the Danites. One other case almost similar to the above occurred about five years ago in the city hall. These are truths, and the lady to whom the sons told their story is willing to make affidavit to the facts if she can be guaranteed immunity from Mormon vengeance."

Goldwin Smith, in a paper in the *Contemporary Review*, remarks that "the American Republic does great injustice to her own antiquity; she docks her annals of a century and a half full of most fruitful and memorable effort; she gratuitously stamps herself an upstart, when she dates her life from the Declaration of Inpendence, instead of dating it from the arrival of the Mayflower."

EQUAL RIGHTS IN PUBLIC PLACES —The train which was bringing Miss Clara Louise Kellogg and her concert troupe to Memphis, stopped at Milan, Tennessee, for dinner. The party entered the hotel to take advantage of the twenty minutes allowed for refreshments. First went Mr. Pond, the business manager, who was followed by Miss Kellogg and her colored maid. Mr. Pond and Miss Kellogg had seated themselves at the table, and the maid was about to follow suit, when Mr. Miller, the proprietor, stepped forward and informed the lady of color that separate tables were reserved for servants. Miss Kellogg at once became very indignant and demanded that her maid should be permitted to eat with her. She claimed that her maid had traveled with her all over the country, and this was the first instance where any objection had been raised on account of her color. If the maid was not permitted to sit at the same table, Mr. Miller was informed, the whole party would leave the dining-room. This argument was a clincher, and the meal was served without further objection on the part of the proprietor.—*Louisiana Republican.*

THE SERMON.

Preached in the College Chapel, Wheaton, on Sabbath morning, Feb. 2, by Prof. C. A. Blanchard.

And they lifted up their voices and wept again; and Orphah kissed her mother in law but Ruth clave unto her.—Ruth 1: 14

Ten years had passed since Naomi with her husband and two sons had come into the land of Moab to sojourn. A famine at home had driven them forth, doubtless with many others; and in this land where they were strangers the young men married, and at last with their father, died. In the early morning three women, one aged and two young, are seen on the road leading toward the land of Judea. All are sorrowful. The elder one remembers how ten years before she had traveled that road with Elimelech and Mahlon and Chilion, now sleeping in their silent graves and waiting the resurrection morning; the two younger, think of those graves which were in the land of Moab and of the home and parents and friends whom they were leaving behind.

At length they pause and Naomi urges her daughters-in-law to return to their own homes while she, widowed and alone, goes on to the land of Israel. Both say, No. Each declares that she will go on and not suffer the mother to return alone. "Turn again my daughters," says the mother, "your interests and hopes all lie in the land of Moab, your fatherland, from which I am departing." At this second bidding, Orphah, weeping and kissing her mother, returned; Ruth lingered behind. Naomi calls her attention to the departure of her sister; she says, "Behold, thy sister-in-law has returned to her people and her gods; return thou after her." But Ruth says, "Intreat me not to leave thee, nor to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God, my God. Where thou diest, I will die, and there will I be buried. God do so to me and more also, if aught but death part me and thee." Let us now consider: I. The reason for the return of Orphah; II. The reason for the decision of Ruth; III. The consequences of the line of action pursued by each.

ORPHAH LOVED HER MOTHER

after a sort and fashion. There is no indication of a quarrel between them. Naomi seems to have been one of those quiet, strong, gentle natures, which naturally make and keep friends; the younger woman seems to have been well disposed, to have sincerely regretted to part with her mother. If Naomi would have remained in Moab, it is quite possible that Orphah would have been an affectionate daughter and not at all impossible that she would have been more demonstrative than her sister Ruth. She turned back because she

1. Loved her old home and friends better than she loved her mother-in-law; or

2. Dreaded to start poor and comparatively unconsidered among strangers, more than she disliked the parting; or

3. Disliked the doctrines and usages of the Jewish religion, prefering the worship of the Moabites, her own people.

There was evidently a weighing of the arguments for going and remaining, in her mind. She thought the matter over and decided to turn back, because on the whole she preferred leaving Naomi to leaving her old home with its associations and pleasures. In short, she turned back at the sign of the cross. Could she have had the other things too, she would have gone with Naomi. When she must decide between the two, she kisses her mother, lifts up her voice and weeps, and says, I wish I could go with you, or that you would stay with us. How can I part with you? and turns toward the hills of Moab.

RUTH, ON THE OTHER HAND,

clave to her mother because she loved her more than these things. She weighed the one against the other as Orphah did, but with her the love for her lone and widowed mother was the greater and so she came to a contrary decision and expressed it in the words already quoted. She had to choose between her childhood's home, her native fields and forests, the altars of Moab and the mother of her husband who in desolation and sorrow was returning to Bethlehem. Her heart clave to her mother and so she left all to follow her. We reach here the first great principle that I wish this morning to impress upon your hearts and my own, viz, *that the life will follow the greater love* Each day, each hour, each moment men are choosing and they choose what they love best, and they leave behind what they love least. Not always what they hate, but what they love least. Orphah did not hate her mother-in-law; she lifted up her voice and wept at the thought of parting; she kissed her once, possibly many times but *left her*, because she cared more for something or some one else. It is not enough that we love God, nor that we love him much, we must love him more than all things or we shall forsake him. We must have for him a supreme affection, or, when we reach the time and place where he goes on, we will protest that we love him, weep perhaps at the thought of parting and then turn away. Our only safety, our only hope of living holy lives is to love holiness, to love the holy God. No other principle can or will hold us steady in times and places where the two ways meet.

But, says one, I cannot control my affections, I cannot love or hate as I please. If God would make me love him I would be glad but unless he does this I am helpless. We reach here a second great principle, terrible in its importance to us every one, viz,

WE CAN LOVE WHAT WE WILL.

Man is endowed by the Creator with this power of choosing what he will choose, of loving what he wills to love. Man is not in this respect like a feather, the sport of every wind, or the stream whose course is determined by the slope of the land on which it flows. We are responsible to love God with all our hearts and if we choose to obey this law we can do it. The Lord has never, will never by his own power create love in a human heart for himself. He furnishes the foundation for it, commands it, and then leaves men free to obey or disobey. The person who is here this morning loving something better than God, is in that condition because he has not determined to love God best, or has made the decision so recently that he has not availed himself of the means which God has put within his reach. There is nothing that stands between the human heart and God, except the human will.

IMPORTANCE OF THIS PRINCIPLE.

It is of the first importance that we see clearly the truth that man's love follows his will. If this be not true those who do not love God are not to blame; those who love and serve Satan are simply unfortunate. This is the doctrine of much of the science (falsely so-called) of the present age. It is a doctrine which is silently eating into the heart of the Christian church. It is destroying the feeling of responsibility for moral action. It makes the good man fortunate or lucky and the wicked man a victim of circumstances. If man's love is determined by temperament, parentage, education or circumstances he is not to be blamed or praised for anything which he may do or omit to do. The man says: If by nature I love bright colors, I can't compel myself to love sober ones. If I was born amid the rushing streams and shady glens and snow-covered peaks of a mountain land, and if I love that land, I cannot require myself to love the broad prairies, pampas or savannas that stretch away for hundreds of miles like the long, lumbering billows of the sea. If I was born to be a mechanic, I cannot make a lawyer, and if I was made a lover of books I can't become a successful soldier. So, if I was born with a bent to sin I can't become a lover of God, and if I was born to be saved I can't be damned.

Of course no one would affirm that natural tastes, education and circumstances have no influence upon man's destiny. In a majority of instances they are exponents of the will of God and properly indicate the direction that the life should take. Even in these matters, however, there are not wanting instances to show that the affections are

subdued and directed by the will.

HOW DOES THE WILL CONTROL THE HEART?

The Vermonter, or inhabitant of the old Granite State, reduced in circumstances or feeling the need of broader acres, emigrates to Illinois, Iowa or Kansas. At first he is homesick. He sighs for his native hills by day, and dreams of them by night. He looks upon the dead level surface with unutterable loathing. He wants to rest his eyes against the side of a good broad mountain. He stays because he thinks on the whole he ought. Years pass and at last he revisits his native State. A thousand happy associations come crowding upon him and he is delighted. After a little, however, it seems close. He can't see far enough. He climbs to the top of a hill and looks off to the tops of some other hills. After a few weeks he feels a weight on his chest, he must get West in order to be happy. Just so the man whose natural tastes lead toward the law becomes a farmer, the man who would have made a successful minister becomes a Christian merchant, and each enjoys and loves his labor, because he has deliberately chosen the occupation which he believed God intended him to pursue. Natural tastes and preferences deaden and die, new ones are acquired; acquired because the man steadily pursues the path which is adapted to evoke them.

This change in the affections which we all have witnessed many times indicates that the man who does not love God will come to love him if he definitely decides to do so and then goes on in the path which leads toward that result, that is, the path of daily association. Tnis resolution of the will to love God is conversion, the change of mind which precedes it is repentance, the new life that comes into the soul when the resolution is heartily and honestly made is regeneration, and the holiness of heart and life which results is sanctification. Now the thought which we should all receive and fix in our hearts so that it will never be dimmed is this: that we can love God as Ruth did Naomi if we will to do so. If there is a sinner here to-day that sinner can cease to do evil and learn and love to do well if he chooses to do so. If there is a Christian here whose consecration to God is imperfect, who does not love God with all his heart, that Christian can love God so fully and supremely that this love will swallow up and drive away all other and baser loves, if he will. If he believes that he *ought* to cleave to God and desires to love him so that he will cleave to him, he can do so. Orphah kissed her, but Ruth clave to her. Which sort of a Christian are you? one of the sort that in time of trouble kisses the Saviour and leaves him, or one of the kind that cleaves to him through honor and shame, through good and evil report? You can be one of the latter sort; if you are not, it is your own fault.

CONSIDER THE END OF THE ROAD

in which these two young women walked. Orphah left a widowed and seemingly friendless woman to return to a home where she was well acquainted and where she hoped perhaps for wealth, honor and happiness. She drops entirely out of our notice. We do not know whether she married, lived and prospered or what her fate was. She probably endured the hard lot of a heathen woman, and died the melancholy death of an unrepentant sinner. She tried to save herself and failed. Ruth, on the other hand, attached herself without hesitation or reserve to the apparently desperate fortunes of Naomi. She neither expected nor desired to eat the bread of idleness. She went out into the fields to glean as other poor people did. She became at once the wife of a rich, influential and excellent man, and an ancestress of mankind. How many times as she looked around upon her happy family and home, or bowed in the synagogue to worship the God of Abraham, Isaac and Jacob, must her mind have turned back to the hour when she stood on the borders of Moab and, all unknown to herself, decided her temporal, perhaps her eternal destiny!

THE VALLEY OF DECISION

is a populous one, there are multitudes in it. And from this valley there are but two exits, the one straight and narrow, but leading upward to light and song and waving plumes and shouts of a victorious host; the other broad and pleasant at its opening and filled with a jovial company where the wine cup circles and the dance goes round, but leading downward, downward, downward! The grade is imperceptible at first, but it increases as the crowd press on until at last with groanings and curses they stumble in the darkness and plunge headlong into the pit of eternal damnation. If you cleave to God at all times you shall emerge from the valley of decision on the sunward side. You will, as did Ruth, put your trust in the Almighty and he will cover you with his wing as the eagle hides the eaglet from the pelting storm. If you are not so highly favored as to be the ancestress of the Christ, you shall in any event become a sharer of his throne, and if you be not exalted on earth as was this one, in the celestial city you will be clad in flowing robes of spotless white and crowned with gold.

My brethren and sisters in the Lord Jesus, let us not kiss our Saviour, but let us cleave to him. Judas kissed him in the garden; Pilate gave him a good name when he delivered him to the mob; and the centurion, *after he was dead*, said, Truly this was the Son of God. He can well spare your kisses and your words but he wants you. Say to him this day: Where thou goest, I will go; where thou remainest, I will abide. Neither height, nor depth, nor life, nor death, nor any other creature shall part me and thee.

From the South.

CASTE OR GOSPEL.

COLUMBUS, Miss., Feb. 2, 1882.

"A prophet is not without honor but in his own country and among his own kin and in his own house."

On the 21st of January last I arrived at my native home, twelve miles from this place. Very hearty was my welcome on the part of many, and my appointments in the Academy where I was once a school boy were attended by congregations of very attentive hearers; they were mostly colored, but by no means exclusively so. I spoke also to the colored church at Piney Grove and to the whites above Caledonia.

The old church still stood across the road from the Academy. It was built in my boyhood, but I remember it well. Until I left my father's house it was my religious home; and even now as I recall those days, loved forms seem to gather round me and the songs and greetings of long ago salute my ears afresh. It is now in the hands of the New Salem Missionary Baptist church, and its doors are closed against me. For me personally they expressed the highest respect. They took pains to assure me that they would gladly have me occupy their pulpit but for one thing. If I should preach the colored people would come, and the money which bought the church had been subscribed and payed with the understanding that "mixed congregations" should not be allowed. The leading member of the church communicated the above to me in person, and I replied in substance as follows: "I presume, sir, that wherever I preach the colored people will come to hear me, and I certainly desire them to do so. My commission reads, to 'Preach the Gospel to every creature. If I resign this commission, I have none left to preach at all; and you, as a church, are in the same fix. All the commission you have commands you to preach to every creature. If you shut any class of people out you thereby resign your only right to be a church of Christ at all."

I have lived in the South the greater part of my life and have felt the strong hand of public opinion on this subject before, but never before have I been so impressed with the inconsistency which it involves. These people seem to have the Spirit of Christ in some things, and as Baptists they certainly understand the necessity of absolute and unconditional obedience to every command of God, no difference how trivial or how inconsistent it may appear. Yet they accept at the hand of Christ the great commisson, "Go, preach the Gospel to every creature," and then slam the door in the face of half the people.

I have lectured once in the city of Columbus and have an appointment to meet the people again to-night. There is much work needing to be done in this place. It is soon to be a great railway town, if present plans are carried out. Two thoroughfares extending from ocean to ocean are in process of construction with their crossing at this place, and one from the Gulf to the Lakes reaches Columbus by means of a short branch; and even conservative Boston is lending money for large improvements here in anticipation of the coming boom. Yet the lodge holds the place with a grip of iron. Would God that a "stronger than he" would come and set the captive free!

P. S. FEEMSTER.

—Bro. Hinman has somewhat recovered strength and hopes to spend a month in the work in East Tennessee and another month in Kentucky before returning to the North. Bro. Feemster has joined him at Knoxville and they have arranged for a convention to be held on the 7th of next month. A Christian lady of the city, who owns the fine audience room where the convention will meet offers it free of charge, and although there is much opposition and the lodges are strong and influential, there are yet many friends and some who will contribute to the expenses. Bro. Hinman wishes Prof. C. A. Blanchard to come and help on the meeting with Secretary Stoddard. Knoxville is the key to East Tennessee and he hopes to get the reform upon a firm footing at this convention.

Notices.

MICHIGAN.

The next meeting of the Michigan State Christian Association, opposed to secret societies, will be held at Holly, Oakland county, Mich., on Tuesday, Wednesday and Thursday, April 11, 12 and 13, 1882, beginning Tuesday evening at 7 o'clock. Let all begin at once to make arrangements to attend and promote the interest of the meeting in every way possible. Further notice will be published in the near future. Let any who have items of interest or suggestions to communicate write me at once.

W. H. Ross, Cor. Sec.
Allegan, Mich.

CHRISTIAN CONVENTION FOR EAST TENNESSEE.

The friends of Christian reform in East Tennessee will please notice that arrangments have been made for a convention to be held in the audience room of the Austin School House, Knoxville, Tenn. The session will begin March 7th, 1882, at 7 P. M., and continue as may seem desirable. The objects of the convention will be to consider the relation of the secret societies of the day to morality, religion and good government; and if thought best, to organize a Christianl Association, auxiliary to the Nationa Christian Association, opposed to secret societies. All persons interested in this reform, and all persons willing to hear a candid discussion of this subject are cordially invited. All persons desiring farther information may address H. H. Hinman, Knoxville, Tenn., and their communications will receive attention. H. H. HINMAN,
P. S. FEEMSTER,
N. C. A. Agents for the South.

New England Dep't.

PROF. E. D. BAILEY, Secretary of New England Board, 19 Maple St., Worcester, Mass.

WANTED, men and money to advance the kingdom of God in New England. Men with consecrated talents that they are willing to put to use, and men with consecrated pocket books that they are willing to open to keep other men at work.

—The remark of a lady, that "the *Cynosure* has added interest now that it has a N. E. Department," is an indication of a general feeling among the friends here. Now let us return the kindness of the publisher by extending the circulation of the paper.

—A Connecticut pastor in ordering tracts says, "Send me such as you may think best for exposing the wrong of Freemasonry. I want to shed a little light here and there."

—A son of Rev. W. T. Sleeper of Summer St. chapel, has just completed a theological course at Hartford, Ct., and received an appointment as missionary to Bulgaria.

—A gentleman recently died in Boston who had been a faithful and liberal member of the Oddfellows for more than fifteen years, but for three or four weeks previous to his decease had failed to pay his dues, sending in, however, just before he died, a year's dues in advance. On application by his family for assistance it was refused, solely on the ground of three weeks' arrears. He was entitled to five dollars a week and funeral expenses, but the benevolent order crept out of its obligation on a technicality.

—A business man of experience in sending a donation and order for tracts makes the following pertinent observations which will express the feelings of many others: "I like the idea of colporteur work. Our reform, like all that have preceded it, must first permeate the mass of the great middle class of society before the wealthy or influential will take hold of it. We can't begin with the ministers and work down through the churches. The laity must first be aroused and then the ministers can be depended upon to give them about what they want. In the meantime we can worry the clergy with the fear of what is coming and occasion them a good many conscience pricks, which in view of the circumstances I rather enjoy."

—The Worcester *Spy* of Feb. 6th contains an editorial notice of the monument to Morgan to be erected at Batavia, N. Y. It is not unfriendly in tone, but gives briefly the history of the Morgan movement and some facts about the monument, closing with these words: "This will be almost the only monument erected of late years of which the corner stone is not laid with Masonic ceremonies."

—The name of the Treasurer of the New England Board was recently announced wrong. It should be D. Manning, Worcester, Mass. Remittances can be made to him. If sent to the New England Secretary, they will be turned over to the treasurer.

—The centennial of Daniel Webster has brought into prominence the Anti-masonic political party of half a century ago and private correspondence of great statesmen, published in the Boston papers show how prominent a place that party occupied in the political forces of its time. There was no greater factor in Massachusetts politics in the days of Webster and John Quincy Adams than Anti-masonry, and it is astonishing how lodge influence has succeeded in blotting out that important page of history. A few more centennials, however, will refresh the memories of the American people.

—A letter from J. Tanner, Jr., holds out the pleasing hope that he may soon be back again to devote his entire time to our reform work. The great plans, which have been slumbering in his absence, for work in Boston will be revived and a new worker be in the field.

—Bro. A. F. Spalding, who is the first to enter the field as a canvasser, has been a diligent observer of the movements of the lodges and has thoroughly informed himself in the literature of the reform. He has been doing a large amount of work in a quiet way in Worcester, and now takes up this special labor because of his deep interest in the cause.

—Brother Stephen Grover of East Boston, spent some time at the N. E. headquarters Monday. While traveling extensively he carries Anti-masonic tracts and hands them out, an example worthy of imitation. He tells this interesting story of his first connection with the N. C. A. work. A gentleman (a stranger to him) attended church in East Boston, and as the crowd walked homeward the stranger asked in a general way of the people near him if there were any Anti-masons among them? Mrs. G. said, "Yes, my husband." By this stranger he became acquainted with the *Cynosure*. Doubless there are ten thousand such men in New England, and we must find them. They only need to have the reform introduced to them to become zealous supporters.

—Brother Bacon heard a notice read of a conference to be held at Plainville, Conn., and he "thought he heard the Lord say, 'You be there with tracts and *Cynosures*.'" We wait his report with interest. The pastor of the church in that place is a friend to the cause.

—A young lady in a store in Natick amused the by-standers by illustrating (partially, of course,) on a companion the initiation ceremonies of the lodge. One poor fellow lost his temper at the open display of his folly.

LOCAL WORK AND COLPORTER AGENTS.

WORCESTER, Mass, Feb. 6, 1882.

The series of snow storms, which have visited New England, are a subject of constant remark. An average of two and a half or three feet of snow now lies piled up in the streets of the city, to the annoyance of travelers and the hindrance of business.

My journeyings during the past week took me to Natick, Cochituate, Wellesley, and Needham. Neither the weather nor other circumstances favored great success, but some progress was made by lectures and canvassing. Wellesley is the home of Miss Lizzie Flagg, an earnest friend of our cause and author of "The Flower by the Prison," "Little People," and a "Sunny Life," the latter under the *nom de plume* "Robert Broomfield." It is an interesting, instructive book, full of good thoughts well spoken.

Two local meetings have been held in Worcester to devise ways and means to promote reform in the city. The result of the conferences is the appointment of a Sabbath afternoon meeting at Horticultural Library. The institution is to make this the beginning of a continuous effort of the same sort. There is a very general feeling among the praying people of the city, that a broad and sweeping reformation is needed. As one brother remarked, "You would be surprised to know the extent of this feeling." In the discussion of yesterday's S. S. lesson, a gentleman said: "A reformation is as much needed now as in Luther's time." This sentiment finds expression not only among those already under the influence of the N. C. A. work, but from a class of godly people, whose souls are lighted by the Holy Spirit. A grand prospect opens before us, and we hope and pray for a united, strong movement against the secret iniquities of our time and in favor of a pure Gospel, set free from fables and traditions. I find men constantly recoiling from the corruption of the churches, and there is danger of a repetition of the anti-slavery days, when men withdrew from the churches for very shame at their conservatism. Such a calamity can only be averted by the admission of reform into the churches and by the fostering of reform sentiments by the leaders. Every effort to suppress this uprising is only a repetition of the follies of the past which have so greatly operated against the progress of Christian faith, for surely "the way of truth is evil spoken of" by reason of evil doers.

The committee of the Southbridge Congregational church, appointed to investigate secret societies, has reported. The report, as was to be expected, is evasive and unsatisfactory. It is a vain endeavor to satisfy lodge men and reformers for the "peace of Zion." It was the hope of the committee that the matter would end here and the church might continue hereafter as heretofore to embrace secret society men, although the senior deacon of the church acknowledged every allegation made by Deacon Morse to be correct. The case, however, is not likely to end here. Other steps are to be taken which will be duly chronicled.

Some time ago I mentioned the prospect of a Massachusetts State convention in the near future. Two things have made a postponement advisable. In the first place the work of organizing a general movement has so fully occupied my time that I could not co-operate with the State officers, Rev. H. T. Cheever and Rev. D. McFall, and in the second place it seemed important to promote as much local sentiment at home as possible in order to give the State meeting a strong local backing, when it comes.

I find myself under a strong pressure of labor and unable to enter all the doors which open to our cause. Instead of one man for this work we need immediately half a dozen. It is proper to say also that the men are ready if the means can be provided. We are receiving constantly invitations for men who will canvass towns and villages, according to the plan adopted by the New England Board. It seems to be generally agreed that the plan is a good one and it is seconded in the letters received at this office, while requests come for these agents to stop with friends of the cause and canvass in their respective towns. Arrangements have been made with Bro. A. F. Spaulding of Worcester, to commence work next week. The subscriptions already received are scarcely sufficient to warrant the incurring of this expense at present, but the demand is so strong upon us that we venture to rely upon the blessing of the Lord and the generosity of friends to sustain Bro. Spaulding. Let those who read this announcement feel a special burden laid upon them and respond with gifts and subscriptions to sustain this new enterprise. If this effort is successful we hope to carry the same general plan into all parts of New England.

"I think canvassing is the way to produce the most rapid effects. The more is read the more will be desired. I think the field whitens here." This is a sample of opinions contained in letters received. I cannot express the earnestness of my desire for the success of this effort to make a greater demand for our books and periodicals. When the reform has gained the intelligent support of the middle classes it will soon work its way to the front in the churches and political parties.

E. D. BAILEY.

—The *Wesleyan* of last week has a sketch of Prof. F. G. Baker, late of Wheaton, full of tender eloquence and worthy of the frank sincerity and the zeal tempered by humility of his character.

Correspondence.

The United Brethren.

DAYTON, O.

The old movement in the United Brethren church against the lodge has utterly broken down. It collapsed at the last General Conference, where the leaders of the lodge power cracked their whip over the heads of the cowering leaders of the loyal movement. By the time the conference was ready to adjourn the loyal forces were disheartened and disgusted, while some of their leaders were ready to accept offices at the hands of the lodge power, or else to join with the lodge leaders in celebrating the "peace" that had come to the church. A rainbow was seen in the sky on the last afternoon of the session, and this was superstitiously regarded as the sign of peace regardless of the absence of "the pains of purifying" which must always precede the "joy of peace." The session adjourned amid loud rejoicing over peace, notwithstanding that brethren who had suffered detraction for years in the defense of the Discipline were left bleeding at every pore as the victims of the lodge stab of innuendo and malicious falsehood.

The loyal brethren returned to their homes, some to fall in quietly with the course of lodge administration, others to continue throwing up the dust of battle while declaring perfect harmony with "constituted authorities," and a few others to buckle on the armor of a new and God-inspired movement against the lodge and its administration of church affairs.

I repeat that the old movement in the church ingloriously collapsed at the last General Conference and its leaders became the derision of the lodge power leaders. What then is to be done? Must the cause be abandoned? By no means. A consistent and God-approved method must be adopted. The old policy of the loyal leaders of discouraging agitation during the intervals of General Conference, and then spring the trap just on the eve of that meeting, must be replaced by the consistent policy of steady, candid and earnest agitation.

The good loyal laymen of the church are thoroughly disgusted with the old policy, and are ready to join with means and influence in a new movement of protestation against the lodge rule of the church. By the blessing of God this good work has begun and already has an organ in the field called the *United Brethren in Christ*, with its headquarters at Chambersbug, Pa. It is receiving the most hearty indorsement of the unterrified and unvanquished brethren all over the land. After having fought to the best of his ability as an editor of the church organ for eight years, and finding his greatest hindrances in "loyal" quarters where nest-warming and trap-springing seemed to be of more consequence than earnest, self-sacrificing work for the honor of Christ, the writer of this article has a good conscience in throwing his best heart and ability into the new paper. How it cheers his heart to read the many letters like we just received from a leading man of his conference, a delegate of the late General Conference, where he suffered all the annoyances of the gag policy of that session. He says at the close of his letter, "I am your co-laborer in this work of suffering for Christ." He declares his unbounded satisfaction with the new paper and its objects. Thus from all quarters of the church came the evidences of a new hope and a new courage in this good cause for Christ as against the world powers that are now coming in like a flood led by the lodge.

Dear readers of the *Cynosure*, we need your prayers and your cooperation, so far as you can give it in consistency with your duty to the great national movement against the same lodge forces.

W. O. TOBEY.

Working the Degrees.

BEREA, Ky.

I am pleased to see in the *Cynosure* of Jan. 26, a short extract from the *Am. Wesleyan* endorsing the practice of some of our brethren in working the degrees of Freemasonry. I know there are some good people who consider this method scurrilous and do not like the turmoil that sometimes attends it. I have these brief replies:

1. Our notions of propriety, decency, prevent us from making the representation as scurrilous as the thing is itself.

2. We must expect that the "foul spirit" of secretism will not suffer itself cast out without "rending the child sore."

3. I do not believe that any argument, however cogent, however logical or eloquent, can exhibit the silliness, the "tomfoolery" of lodgery as the working the degrees—the exhibit of the thing.

I never had such a sense of the driveling, pitiful condition of a professed minister of the Gospel, blindfolded, half-naked, crouching through the blasphemous rites of Masonry as when I saw the degrees worked. "It is a shame to speak of the things done of them in secret."

JOHN G. FEE.

Oddfellow and Jew.

CHICAGO, Feb., 1882

EDITOR CYNOSURE:—As you are aware there occurred, recently, in this city two events from which we may draw some important lessons concerning the power of secretism; especially as it exists in the Methodist Episcopal church. The events are the "Thomas Wildey anniversary" and the lecture on the future of Judaism, by Felix Adler, both of which took place in the auditorium of the First M. E. church of this city. It may stated that a portion of the building, namely, the portion over the lecture room and joining the gallery of the auditorium, is an Oddfellow Hall, used by probably one of the strongest lodges in the city. The hall is usually referred to as, "the one in the Methodist church block."

The 100th anniversary of Thomas Wildey, the founder of Oddfellowship in America, was celebrated Jan. 16th. The public exercises were opened before a gathering of perhaps 300 Oddfellows. The orator of the day was Past Grand Sire, James B. Nicholson of Philadelphia. Of his effort on this occasion the *Inter ocean* comments as follows: "The oration, or address—for it was hardly an oration—was a very praiseworthy effort, but many of the audience had heard brother Nicholson do very much better, and were therefore, perhaps, somewhat disappointed. Among those who participated was ex-secretary of State, Gen. Harlow; it is also stated by the *Tribune* that the toast, "The Independent Order of Oddfellows," was responded to by Bishop Fallows (Episcopalian) of this city. After the supper, at the Grand Pacific, which included "Roman Punch," "Brandy Jelly," and "Wine Biscuit," the party repaired to the banqueting hall to perform an operation indespensible to the institution, that of a "hoe down," or a ball. This performance, it is said, "appropriately" terminaed the remarkable gathering. Scarcely had the parade of patriarchs and swords ceased to insult Jehovah by its mock religion in a sanctuary dedicated for true worship, than its doors are again thrown open to proceedings, whereby the Saviour is again reviled, yet more shockingly, if such were possible, than before.

The propriety of such a union, of Jew and Gentile, can well be imagined. The charge of intolerance is foreign and of little avail. The loyal Christian can ill afford to ignore the calumny and contemptuous disrespect of our Saviour by every modern Jew. Nor does it follow that recognizing this fact the Christianizing and evangelizing of the Jew has no place in the Christian's heart. The prevalence of error in relation to fellowship as an alleged means to an end may be be seen in a matter in the Swing-Patton controversy in 1874. Prof. Swing there justified his action in lecturing to aid in the erection of a Unitarian church, by alleging that in so doing he expected to be better able to reach certain classes. Of what service such a minister is to a denomination having Christ for their Redeemer, can be well imagined.

Some optimists may derive some comfort from the concessions of the recent Jewish lecturer; namely, that "in our country and in western Europe the Jews were blending their blood with the peoples of the nations in which they live." This state of things the lecturer did not deplore, but felt willing to encourage. Granting this much to the influence of the lodge, what, after all, has been gained to pure Christianity? The lecturer stated that "liberalism and Judaism began largely through the labors of Lessing in Germany." Of the "liberal" Jews here, how many do we find outside of Unitarianism and Deism? The lecturer in question, himself spent last Sunday with Rev. Geo. C. Miln and the North Side Unitarian church.

Jews, like all other anti-Christian sects, can be serviceable to Christianity, only by becoming followers of the lowly Nazarene. At least, so should all Christian effort be directed. If it please God so to overcome the works of the devil, as that of Masonry, to liberalize the Jew, that is the Father's work and not our's.

Concerning the final restoration of the Jews, a hope which has been so long, and so devotedly entertained, the lecturer said that notwithstanding their great efforts to maintain their individuality, rites and ceremonies, "Still as they clung the more firmly to the old faith and more persistenly urged adherence to the old forms, the more vague and distant seemed the second coming of Christ?" Yes, yes; poor souls, why not accept the record? Why not accept him whom "the builders rejected, who is become the head of the corner. Neither is there salvation in any other; for there is none other name given under heaven among men, whereby we must be saved." J. C SCHOENBERGER.

Rev W. O. Tobey.

The man whose name stands at the head of this article has been known to the writer for sixteen years. I first formed his acquaintance at Otterbein University in 1866. Since then I have known him only to love, respect, and trust him. He is a Christian, a gentleman and a scholar. His parents were members of the United Brethren in Christ, as is also the son. He is a graduate of Otterbein University. He was a professor in Westfield College in Illinois for some years, eight I believe, and for eight years was one of the editors of the *Religious Telescope*, at Dayton, Ohio. Here he was faithful and firm to the principles of the church to which he belonged. Four years ago last May he was humiliated to the position of assistant editor, with the view of conciliating the lodge spirit of compromise among us. But the result was not such as the magnates expected, so at last General Conference this brother was deposed from all office in "this church." Since then he has been advised to "go West," and has had two situations offered him, one in the Miami conference, one in the bounds of the Sandusky conference, but on the express condition

that he will *compromise* his principles. But, as this good brother is not on sale, he has not seen fit to take these bids; and I think he will not. There are men who will not sell themselves for a position. They do not say "Put me in the priest's office that I may have a piece of bread." The audacity, the unparalleled impudence of the men who are controlling and corrupting the churches of the United Brethren in Christ is alarming.

Bro. Tobey is now visiting our churches, to preach and lecture, and advocate our principles. He is also helping to edit a neat little paper published at Chambersburg, Pa., for which he takes subscriptions. The paper is called after the denomination to which he belongs, and whose principles he has espoused, and for the consistent defense of which he is now suffering deposition. It comes at 50c. per year, and will likely soon be published weekly. His address is 1334 West Fourth St., Dayton, Ohio. Let us help this brother. Send him money, pledges, or subscriptions. Five dollars will pay for his paper ten years. Many can spare this amount, some less, some more. Write at once.

JOHN V. POTTS.

OUR MAIL.

Bro. W. W. McMillan of Olathe, Kas., in a cheering note on the success of the late meeting in that city in the face of strong and malicious opposition, thus mentions some of its leading spirits:

"Prof. Blanchard's opening address was a model of excellence, viewed either in an argumentation, oratorical, or literary point of view. Rev. E. Mathews is full and ready for anything connected with the work. Starry performed his part with surprising boldness and effect, and that, too, in the presence of many hundreds, some of whom said he should be shot, and that they would be pleased to have a hand in it! Yet, in the main, remarkably good order prevailed during most of the session."

G. W. Warren, Unionville, Mo., sends for the Library and adds:

"Now if we can get about a dozen to take the Cynosure, and a library of books, and then a 'pious' Masonic Metheodist preacher to come and attempt to prove that a man can be a Christian and belong to every secret society, we will have them cleaned out. I will give any Masonic Methodist preacher $5 who will try it here."

In the challenge published in the Cynosure some weeks since, signed by several Unionville brethren, Bro. W.'s initials were given O. W. instead of G. W., through mistake.

Bro. John Finney, Mansfield, O., is one of the old veterans of the reform who is not mustered out of the service yet—and we judge don't want be, just yet:

"I am eighty and one-half years of age—have voted twice our ticket for President, and if God spares my life until 1884 I hope to vote for Jonathan Blanchard and John A. Conant. * * * My prayer to Almighty God is that he may double and triple our numbers for the cause. Praise God for the Galesburg meeting. May the movements which are working for prohibition and for the recognition of God in the Constitution unite with us (a three-fold cord is not easily broken) the salt of the three to preserve the nation."

Bro. Wm. Evans, Lenox, Ohio, sends the Cynosure to a worthy friend on the western border of Kansas, and adds a word with the true ring as follows:

"We keep stirring this matter up, and get up some excitement. We talk plainly because we are in earnest. We (that is, my wife and I) belong to the M. E. church, but our preachers are so determined not to say a word against secret societies that we can hardly fellowship with the church and have thought earnestly of finding a home elsewhere. * * * It was the same here as in many other places with regard to the tickets you sent at the two last elections—held back until after election."

A good brother in a town of this State takes an exemplary way to the lodge forces:

"I have thought for some time past that my work was about done. I was in feeble health, as well as in the decline of life. But, thank the Lord, my health is better; though in the 86th year of my age I feel stronger than two years ago, and conclude I must try to do something. And as I have been paying Masonic preachers perhaps I might do some good by sending your paper to some of the lodge members of our town, and if possible inducing them to travel west for light! Therefore I send you seven new names of lodge men."

M. L. Worcester, Kingston, Ill., sends a club and adds:

"May God keep the signal lights which he is setting up here and there all over our beloved country (i. e.,) those reform papers and sanctified souls) all aglow with love and truth, is my prayer."

WORDS OF LIFE FOR EVERY DAY.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH."

Thursday, Feb. 16.—Now, no chastening for the present seemeth to be joyous, but grievous: nevertheless, afterward it yieldeth the peaceable fruits of righteousness. Heb. 12:11. (Afterward.)

Friday, Feb. 17.—For I, the Lord thy God will hold thy right hand, saying unto thee, Fear not; I will help thee. Isa. 41:13. (He leadeth me.)

Saturday, Feb. 18.—Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me; thy rod and thy staff, they comfort me. Ps. 23: 4. (I will fear no evil.)

Sabbath, Feb. 19.—He that hath an ear, let him hear what the spirit saith unto the churches. Rev. 2: 29.

Monday, Feb. 20.—They constrained him, saying, Abide with us; for it is toward evening, and the day is far spent. And he went in to tarry with them. Luke 24 : 29. (Abide with me.)

Tuesday, Feb. 12.—And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. Rev. 21:4. There the wicked cease from troubling and the weary are at rest. Job 3:17. (Love, rest and home.)

Wednesday, Feb. 22 —In Thy presence is fullness of joy; at thy right hand there are pleasures forevermore. Ps. 16:11. Whilst we are at home in the body, we are absent from the Lord. 2 Cor. 5:6. To depart and be with Christ is far better. Phil. 1:23. (Nearing home.)

By getting rid of titles of nobility the founders of the Republic thought they had fully abolished caste and aristocracy; but a new set of titles, such as Squire, Judge, Hon., Pres., Capt., Col, Gen., Senator, M. C., Prof., Doctor, Principal, Boss, etc, sprung up like mushrooms. There is probably as large a proportion of our population titled as in any nation of the world, and our titles confer as much honor, and obtain nearly as much adulation, and are as dear to the possessors, as titles elsewhere.—*N. Y. Witness.*

The National Christian Association.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 16, 1882.

My health promises now that I may be able to visit Dr. Cook in Indiana and attend the meetings as desired, but I have duties in College till the last of June next; and perhaps the meetings had better be deferred until the cool evenings in autumn.

Praying for Votes.—Civil government (i. e. "the powers that be") is an ordinance of God just as much as the church is; and it is just as Scriptural and rational to pray for votes as to pray for the salvation of souls. President Lincoln prayed fervently, and on his knees, for victory to the Union arms. The monthly concerts of prayer for the enslaved were widely observed throughout the United States. The prayers were heard and answered by the votes which elected Lincoln. And the White House was like a Bethel while Lincoln was in it. And his death, though horrible to the living, was painless to him. The Morgan Anti-masonry failed and fell because religion and politics were divorced, and without Christ they could do nothing against Satan and his strongholds, the lodges. Christians should be the salt of politics as well as "the salt of the earth" in general. Let us pray for votes.

"The Blanchard Coterie."—The *Voice of Masonry* devotes a page or so to a frivolous and weak defense of secrecy, as though any one condemned rational and necessary concealment, as in war, for instance. And, along with the *Inter Ocean*, it resorts to the petty attempt to dwarf the National Christian Association by calling it a "coterie" or small circle of friends. The Morgan monument has received more than two thousand contributions from nearly every State in the Union. Are those contributors "a coterie"? As many as nineteen Christian denominations have been represented in the annual meetings of the National Christian Association; are those nineteen denominations, or their representatives, "a coterie"? a mere handful of literary or family friends? As the lodge is a fraud from foundation to capstone, nothing better, perhaps is to be expected from its "*Voice*," but the *Inter Ocean* should be above such misrepresentation and trick. It has a foundation in the commerce, politics, and intelligence of the nation, and to see it play second fiddle to the small lying of the lodge, reminds one of the fellow to whom Alexander the Great ordered a sack of pulse to be given for his dexterity in shooting peas through a small hole.

Politics at Commencement.—Early in the political struggle against the slave power, while yet multitudes of good men shrunk from the idea of voting as they prayed, Owen Lovejoy attended Commencement at Knox College, and the large crowd out on such occasions gave him a hearing on anti-slavery voting an hour or so after Commencement exercises were over. Could not the like be done at Monmouth, Geneva, Otterbein, Westfield, Wheaton and Amity Colleges and other institutions, for the platform of the American party? Will not the Central Committee appointed at Galesburg take this, with Dr. Cook's request for meetings, and other practical matters into consideration and report?

The Early Nominations.—The *Free Methodist* lately gave a very sensible article explaining why early nominations were made at Galesburg. It was copied in the *Cynosure*. When two great parties have drilled an understanding of their ideas and measures into the country a late nomination is often safest and best; so that their candidate may escape the broadsides of the opposite party. We have no such motive. Our drilling is yet to be done, and we must have time to do it. We need every hour from this to the next canvass to teach the American people that two conflicting oaths in a man's conscience break down that conscience, and that conflicting oaths in its court houses will inevitable break down a country. This is the mission of the American party.

Will the American Party Succeed?

Yes, verily. The Liberty party succeeded when it voted by a few hundreds for Birney, and a few thousands for John P. Hale. The Free Soil party succeeded when it cast three hundred thousand votes for Martin Van Buren, and the Republican party succeeded when it gave a popular majority, and almost an equal electoral vote for Fremont against Buchanan.

Every honest attempt to do good, does good. It is written of the righteous man, "Whatsoever he doeth shall prosper." And, if we suppose that not one candidate of the American party should be chosen to office, and so we make, in the words of John Van Buren, "nothing but a naked operation of principle," we shall still have the following advantages:

1. We shall have no offices to give or to get, no friends to disappoint, no applicants to offend, and so no temptations to corruption for ourselves or others.

2. We shall be the rising party, that is, the minority.

3. Our name, American, is the best political name ever chosen. When the name originated the British side held that man had no rights which Parliament could not lawfully take for government uses. The Americans held that there were some rights which were inalienable, and the American doctrine has been made good. The Americans went against lodge titles and regalia. Without cocked hat, or sword, or outriders, Jefferson rode on horseback to the capitol, hitched his horse to a fence, and went into the Senate. His spirit and example were endorsed by the American people. The name American will never need changing. When all belong to it the country will be united as it ought to be.

4. The American platform has never been assailed or sneered at in any one of its propositions. It can not be successfully assailed. If it could have been there are plenty of lodge men who would have done so.

Masonic Fellowship.

Feb 4 1882.

Editor Cynosure:—Rev. and Dear Brother—You will confer a favor by giving us what light you can, in the *Cynosure*, on the following question: Should an Anti-mason refuse to take the elements of the Lord's Supper from the hands of a Masonic minister from conscientious principles, if he has no other opportunity to receive it from any other source? Is he justified by the Bible in such an act?

ANSWER.

If the brother has been to his minister, and labored with him in love, alone and by themselves, and his minister gives him no satisfaction, or "maketh a lie" by equivocating or denying that Masonry is revealed, it is then his duty to take "one or two" judicious brethren or sisters with him, "that in the mouth of two or three witnesses every word may be established." If his minister still refuses to "hear" them, then it is his duty to "tell it to the church," in some regular church meeting, and ask the church to vote that their minister must cast off his sinful oaths and Christless fellowship. In case the church refuse, then he is justified in refusing the elements at his hands, as he thereby "fellowships the unfruitful works of darkness."

Still I should attend the meetings on the Sabbath and labor in Sabbath school, unless there was a pure church near by.

Our Saviour did not tell his disciples to forsake the public worship of God, but assumed that they would hear the scribes preach, saying, "All things whatsoever they command you to observe and do, the same observe and do; but do ye not after their works, for they say and do not."

A young lady going to Shreveport, Louisiana, in the days of slavery, asked me what she should do. I advised her to attend the orthodox preaching on Sabbath, and teach in Sabbath school. But as the members practiced slavery, "the sum of all villainies," thus contemning that "righteousness" which is the basis of God's kingdom on earth, I would not commune with them. False worship is worse than false morals, and more fatal.

The Mormon Blood-atonement.

On another page we print the testimony of a Mormon bishop, lately seceded, upon the oaths and penalties demanded of every one, male or female, who passes the initiation of the Endowment House. This is but one confirmation of many proving the similarity of the system to the Masonic lodge. There follows from a St. Louis paper a more fearful and startling proof of the likeness of the two systems. None who are familiar with Mormon history will doubt the horrible story, any more than they who have felt the sharpness of Masonic persecution and revenge and know from what obligations these arise, doubts that Morgan and Murdock, Miller and Brownlee were victims of the *lodge* "blood-atonement." The agitation and investigation of this Mormon question must be regarded with particular interest by every supporter of our reform since the likeness of the two systems will be more and more revealed as it goes on; and the people will come to see that polygamy is not the Upas-root of the system, but rather the despotic system of priesthood, false religious rites, terrible oaths and blood-curdling penalities.

It is a satisfaction to note that the House of Representatives last week passed a bill forbidding a polygamist from any of the Territories sitting in Congress. It was adopted without a negative vote, but only the Republican members voted.

The Chicago committee appointed at the Farwell Hall meeting are so energetic in their work that this city is becoming happily prominent in the reform. Word has been sent to all the States urging that on the 22d inst., Washington's birthday, meetings be held in every city and village, in halls, churches, school-houses, or wherever a meeting can be held, to discuss this important question, and petition Congress for the immediate suppression of the Mormon iniquity. Sub-committees have been chosen whose duty it is to see that the citizens of the different States are informed of the request and urged in every quarter to meet and act as suggested.

Let no supporter of the reform against the lodge system fail to do his duty in this matter.

—Bro. E. Mathews expects to return and resume work in Illinois next week. Friends everywhere in the State write to this office, and you will find that he can arrange to help you with economy and efficiency. Spring work hastens, so do quickly what you can for the reform in your neighborhoods.

—Rev. A. H. Springstein of Pontiac, Michigan, has lately lectured three times at Davison Station, twice at Ortonville and twice at Bay Center. He is now visiting the region south of Holly where the State convention is appointed. He says

that never before has such success and marked approval followed in his efforts for the reform.

—On Monday evening of last week the lodge of Lostant, Ill., found a champion fool-hardy enough to give a public laudation of Masonry. The brethren there sent for Prof. Blanchard to come and reply next evening. Being too much engaged in the revival work in the College he could not go. Bro. C. F. Hawley, home on a brief furlough from his Gospel work, went, however, to face the lodge Goliah; but the latter, having more confidence in the art of dodging than in the goodness of his cause, could not bring his courage to the debating point, and absented himself "for the good of the order." Bro. Hawley had a good evening, but entertained the audience alone.

—Pres. S. B. Allen of Westfield College has lately returned home after an absence of several weeks in the interests of the institution. The debt of $11,000 which is due about this time is believed to be entirely provided for, but at considerable sacrifice on the part of friends of the institution living at Westfield. These faithful brethren should be liberally sustained by all who stand for the principles of the United Brethren church.

—A dispatch from Crestline, Ohio, says that on Friday a Col. John Newman was buried in that place, and the Masonic and Oddfellow fraternities took occasion to make a liberal display of their clothes, especially the Knight Templars, a body of whom came from Mansfield to add to the parade. But their gratification at their fine display of ribbons and feathers and gilt decoration was sadly and totally embittered when they heard the pastor of the church, Rev. Mr. Marcus, proclaim to them the folly of their performance and the wickedness of their lodge relations. It was probably the only time he could hope to see many of the Hiramites in church, and felt the duty of giving them the truth when they could hear it.

—Further inquiries respecting the jury which condemned Guiteau bring us the statement that but two of the jury were Freemasons, and they were selected on the first day, when no questions were asked as to lodge connection. Jurors selected on the second day were not members of secret orders.

—Mrs. Merrill, corresponding secretary of the new State Association formed in California, expresses the gratitude of the friends in that State for the proposed aid from the N. C. A. Board for their lecture work. It gives them new courage, and already they rejoice in much good accomplished through the efforts of the Spartan band which has maintained the reform in the State in the face of much discouragement.

The Morgan Monument.

RECEIPTS FOR WEEK ENDING FEB 11.

A. W. Wheeler, S. Grover, J. Davenport, A. Moser, A friend, $1 each.

J. A. Learn, O. Moser, J McCormick, Mary W. Templeton, 25c each.

C. and J. A Lyon, Mrs. Ellen Crooks, $5 each.

Abbie A. Wolcott, 80c.

Mrs. A. E. Jenks, $6.

S. Moser, Sarah J. Templeton, 75c each.

R. Northway, E. Bascom, J. K. Wilson, 50c each.

R. W. Wakefield, 10c.

S. Witmer, $2 05.

Total, $27.95. Grand Total, $1,482.78.

CORRECTION.—Subscriptions were credited Feb. 2d to E. and W. Whitney; the name should have been Whiting. Also A. Blinker should have been Blinkey, and Fred. Holester, George.

Morgan's Grave Located

Enter the "old burying ground" in Batavia on the west side at the gate nearest the N. Y. Central Railroad track. Pass to the east 36 paces and the lot is directly at your right. It is the eighth in number from the west, and the east line of the old ground appears to have been nine lots east. On the north end of this lot, next to the carriage drive lies the body of Charles Miller. By his side lies the body of his brother Frank, who, as I am told, was a young man of most excellent habits and character. He died in the 22d year of his age. Both were sons of David C. Miller, and their graves are without head or foot stones. Next lies the body of Capt. Wm. Morgan, about twelve feet from the road, without anything save a slight elevation to designate the spot. Passing a few feet to the south you come to a small grass-grown ridge, said to be the grave of a child of Alex. Henry Harris. Close beside this and still south is a longer, higher elevation, said to be the grave of the first wife of A. H. Harris, who subsequently married Lucinda, widow of Capt. Wm. Morgan. There are no stones at either of these graves. A few feet further on is the grave of a child buried by permission of Miss Sarah Stevens, who has taken a *voluntary* oversight of the lot for more than forty years. At this grave there is a stone with this inscription: "Hazen, son of James and Angeline S. Rand. Died Feb. 12th, 1844, aged 8 y'rs." Beside this and on the extreme south end of the lot is a grave with head and foot stones of very antiquated appearance with the inscription: "In memory of Horace Miller, who died, Aug. 12th, 1814, aged 1 year, 11 months and 12 days." This is the oldest inscription I find in the cemetery, and is said to be the grave of the eldest son of David C. Miller.

The above facts I have gathered partly by personal examination and partly from Miss Stevens and others of the old people still living. Miss S. Stevens was 16 years of age when Morgan was abducted. She was an intimate and personal friend of Miller and his family and has it in contemplation to erect a monument to Frank for whom she seems to retain an affectionate memory. She appears to be a clear minded, independent woman with a remarkable memory and a large share of the heroic in her character. She was never married and now (Feb. 3, 1882) lives alone at No. 125 Main street, where she entertained Bro. Palmer and myself for an hour or more with recitations of thrilling incidents of the Morgan times, in which Wm. H. Seward, Seth M. Gates and others prominent in history were conspicuous actors.

As a further means of identifying the spot where Morgan's body lies, I will mention that on the first lot west is a conspicuous marble slab inscribed, "John Kenyon. Died July 13th, 1866, aged sixty years and two months." On the east and at the foot of Morgan's grave is a marble slab about four feet in height with the inscription: "Dea. Benj. Porter. Died August 24th, 1841, aged 82 years. The first man who held a religious meeting or made a public prayer west of the Genesee River."

The few remaining veterans here, who knew Morgan personally, uniformly give him a good character, and there can be no reasonable doubt but that he was actuated by the most praiseworthy motives in exposing what he knew to be a great and dangerous system of iniquity. There is some confusion about titles to lots in the old grounds, and it is uncertain whether the committee will deem it best to erect the monument where the body of Morgan now lies or remove it to the more eligible lot to which we have an absolute and unquestionable title.

J. P. STODDARD.

Reform News.

The Northeast Pennsylvania Convention at Clifford.

CARBONDALE, Pa., Feb. 2, 1882.

Notwithstanding a heavy snow storm, which came here on the 31st ult., and the severity of the evening a small congregation turned out and a lecture was delivered by your correspondent. To cheer us there came from the region of Factoryville, brethren George Cobb with his son and daughter, and D. H. Seamons, true and faithful to this reform, driving some twelve to fifteen miles in the beating storm. The presence of such valiant hearts cheered and inspired our souls.

Added to this fact of good cheer we were greatly benefited by the presence of Eld. E. Barnetson and Bro. Beaman of Jackson Valley, Pa. Bro. Barnetson conducted our prayer and conference at 11 A. M. on the 1st inst., in which the brethren nearly all joined. It was a profitable and soul-inspiring season, though only a few attended. After doing some business we adjourned till evening.

At 7 P. M. we were cheered by a good audience when E'd. E. Barnetson took the platform and gave us an address which was very well received and highly appreciated. Bro. B. is a "workman that needeth not to be ashamed," and ought to have a place in our lecture list for occasional lectures. I suggest that his name be added to that list.

A small amount of money was contributed to the lecture fund for the use of Bro. J. P. Stoddard, which our new recording secretary, D. H. Seamans, will forward.

Our next quarterly meeting is to be at Preston Center, Wayne Co., Pa., to commence on the Tuesday evening before the fifth Sabbath in April next and will be continued through the next day and evening. Let our Pennsylvania friends mark the time and place of this meeting *now*.

Voted at the last meeting to hold our meeting on the Tuesday and Wednesday before each fifth Sabbath and to observe this as a permanent rule till changed by vote and so notified.

It was also voted that your correspondent write a brief obituary notice to appear in the *Christian Cynosure* of our good and lamented brother A. J. Harrington of Lathrop, Wyoming Co., Pa.

NATHAN CALLENDER.

The Batavia Convention.

The daily papers of Batavia are the only means up to the time of going to press of giving our readers any report of the New York State Convention. From the *Morning Call* and *Daily News* of Batavia we learn that the convention opened last week Tuesday evening in the midst of a discouraging rain storm. Notwithstanding, a good audience was present, a large proportion of whom were ladies, while the Hiramites were conspicuously absent.

After devotional exercises Secretary Stoddard called to order and in the absence of Prof. L. N. Stratton, president of the State Association, nominated F. M. Capwell of Dale, for chairman. Judge Moses Taggart also sat upon the platform.

Rev. B. T. Roberts made the address of the evening on the practical topic of the secret orders as a destructive element in the business affairs of the country. Elder Barlow and Elward Mathews followed.

Wednesday forenoon was occupied in the business of the Association, and Rev. David McFall of Chambers street church, Boston, spoke in the afternoon on "The Spirit of Masonry." In the evening the Opera House was full and Elder J. L. Barlow of Willimantic, Conn., spoke on the topic "Did Freemasonry Murder Morgan?"

On Thursday forenoon Elder D. P. Rathbun spoke, Rev. E. Mathews in the afternoon and Secretary Stoddard in the evening.

(*Continued on 12th page.*)

Home Circle.

Cumbered about much Serving.

Christ never asks of us such busy labor
As leaves no time for resting at His feet;
The waiting attitude of expectation
He ofttimes counts a service most complete.

He sometimes wants our ear—our rapt attention,
That He some sweetest secret may impart;
'Tis always in the time of deepest silence
That heart finds deepest fellowship with heart.

We sometimes wonder why our Lord doth place us
Within a sphere so narrow, so obscure,
That nothing we call work can find an entrance;
There's only room to suffer—to endure!

Well, God loves patience! Souls that dwell in stillness,
Doing the little things, or resting quite,
May just as perfectly fulfill their mission,
Be just as useful in the Father's sight.

As they who grapple with some giant evil,
Clearing a path that every one may see!
Our Saviour cares for cheerful acquiescence,
Rather than for a busy ministry.

And yet He does love service, where 'tis given
By grateful love that clothes itself in deed;
But work that's done beneath the scourge of duty,
Be sure to such He gives the lesser heed.

Then seek to please Him, whatsoe'er He bids thee!
Whether to do—to suffer—to lie still!
'Twill matter little by what path He led us,
If in it all we sought to do His will.

—Christian at Work.

Head-quarters of the Church.

It has become quite usual to speak of certain locations as being the head-quarters of certain denominations. One church has its head-quarters in Rome, another in London, another in Moscow, another in Salt Lake, and still others in various cities here and there, where newspapers are published, boards established, or denominational societies organized.

The church of Christ differs from all these in this respect, it has no earthly head-quarters. The Jewish worshiper, wherever he may have been, turned his eyes towards the temple of the Lord, and prayed with his windows open toward Jerusalem. Some persons to-day seem to suppose that they are to receive direction from the various places to which they look as to centers of religious authority. They wait to hear what their leaders say; and inquire, as of old, "Have any of the rulers believed?" "What do they think of the matter at head-quarters?"

The Lord has appointed no head-quarters for his church in this world. To the Samaritan woman who seemed to care more about *where* she worshiped than she did how she worshiped or how she lived, the Saviour declared that the hour was coming when neither in Jerusalem nor in that mountain would men worship the Father. Christ has appointed no holy place "whither the tribes go up;" no sacred shrine to which all his worshipers must gather. He has expressly said that neither in Jerusalem nor in Samaria shall men worship the Father, but he has informed us that the Father seeketh as worshipers, persons, wherever they may be, who will worship him "in spirit and in truth;" but there is no local head-quarters for Christ's church in this world. Jerusalem, Babylon, London, Rome, Geneva and Salt Lake, in this dispensation, all stand upon a common level with the lowliest cot, the most secluded glen, the darkest cavern, or the gloomiest dungeon, so far as local sanctity or divine appointment is concerned. There are no shrines to which we are bidden to make pilgrimages, but on the contrary we are assured that wherever two or three trusting, faithful worshipers assemble in the name of Christ, there Jesus himself is present in the midst, by his Holy Spirit, to guide, to comfort, and to help the infirmities of the people. He retains his hold upon his church wherever his servants go; he is with them always even to the end of the world, and when Christ, the great Head of the church, is present, he exercises an authority which is paramount to all earthly lordships.

The Lord Jesus Christ has commanded his disciples to call no one on earth master or father. The apostle has expressly bidden the elders to feed the flock of God, taking the oversight thereof not as lords over God's heritage but as ensamples to the flock; and instead of depending upon authority which trickles down through generations of ecclesiastics of every varying grade and class and character, to all God's saints is given the common privilege of personal access to his throne of grace, and of laying their woes and sorrows at his feet, and asking at his hands that wisdom which he giveth to every man liberally, and upbraideth not.

The head-quarters of Christ's church is at the right hand of God, where Christ, the Head over all things to the church, sitteth. His church is a body with but *one head;* those many-headed creatures of which the Scripture speaks are emblems of earthly confusion rather than of divine order and ordination. Our Saviour bids us come boldly to his presence; and when there, we are at head-quarters; and in submitting ourselves to him we are yielding to an authority higher than that of priest or prelate, the authority of One into whose hands all power in heaven and in earth is committed.—*The Christian.*

Helps from God.

Books, and friends, and nature are all helps from God, to be sure, but there is a direct help from him without which all the others will be like the altar and the wood without the enkindling fire, or like the carriages and the engine without the steam to move them. Philip Henry found this in his study. He says, "I forgot, when I began, explicitly and expressly, to crave help from God; and the chariot wheels drove accordingly. Lord, forgive my omissions, and keep me in the way of duty." God's Spirit is the best commentator; and if you are full of joy and of the Holy Ghost you will have such clear, glad views of truth as no teacher's helps can give you. The key of prayer has a wonderful fitness for opening the lock of truth. Learning tries to force the lock, and it will not move; love applies the key of promise with the hand of prayer, and lo it opens, and the great temple of truth is bright and shining with the teaching of a present God! Where, think you, did John Bunyan get his marvelous insight into the meaning of God's Word? Not from his learning, for he had little; not from his books, for he had but few; but from his love, for his heart was full of eyes. Let every lesson be prepared with prayer, and delivered with prayer and followed with prayer, and you will find that God is the light of your mind, and the strength of your heart, and the joy of your spirit, and that the nearest way to the hearts of your scholars is around by the throne of God.—*R. P. McMasters, in Baptist Magazine.*

True Love.

A pretty story is told of the late Czarina, who, as is well known, was a most faithful wife, in spite of the long-continued harsh treatment and neglect of the Czar, and a wise and devoted mother. Although a strict observer of the rules of the Greek church, she always opposed the tendency to substitute forms and ascetic ceremonies in religion, in place of true feeling and domestic, every-day duty.

While visiting the Smolnoje, for girls, some years ago, the Empress, during the examination of the pupils, suddenly asked, "What is love?"

The young ladies blushed as though an improper question had been proposed, became greatly confused and were silent. Madame Leontieff, the directress, kneeling, begged leave to state to her majesty, that all knowledge of this dangerous subject was prohibited by her, and that, in all probability, the pupils did not know the meaning of the word.

The Czarina frowned. "So far from being a dangerous subject, madame," she said, "love should be the pure mainspring of a woman's life; first, love for her parents; then love for her husband; lastly, love for her children; and love for God, always. If your pupils have not learned this, they are badly prepared for the duties of life."

The Empress left the Institute, and the next day Madame Leontieff was removed as incompetent by the Imperial Ministry of Education.

In American society the mention of love is too often received by young girls with a blush and a giggle, which betray the narrow and vulgar meaning which they attach to the word. It is to them simply a flirtation with some young man, which may or may not end in a marriage.

It is the fault of their mothers if they are not taught to know and respect that divine quality of devotion and self-sacrifice, which alone can ennoble a woman's life, and which, whether it is given to parent, child or lover, makes her more akin to her Master.

If we are asked for a typical picture of love in the present time, we should choose, not a pretty little girl sitting by a moustached youth in the moonlight, but Mary Diller, standing by her old helpless father on the burning deck of the Seawanhaka, the flames wrapping her like a garment, and burning her eyes blind.—*Youth's Companion.*

Weakness of the Superlative in Speech.

There is a superlative temperament which has no medium range, but swiftly oscillates from the freezing to the boiling point, and which affects the manners of those who share it with a certain desperation. Their aspect is grimace. They go tearing, convulsed through life—wailing, praying, exclaiming, swearing. We talk, sometimes, with people whose conversation would lead you to suppose that they had lived in a museum, where all the objects were monsters and extremes. Their good people are phœnixes; their naughty are like the prophet's figs. They use the superlative of grammar: "most perfect," "most exquisite," "most horrible." Like the French, they are enchanted, they are desolate, because you have got or have not got a shoe-string or a wafer you happen to want—not perceiving that superlatives are diminutives, and weaken; that the positive is the sinew of speech, the superlative the fat. If the talker lose a tooth, he thinks the universal thaw and dissolution of things has come. Controvert his opinion and he cries "Persecution!" and reckons himself with Saint Barnabas, who was sawn in two.

Especially we note this tendency to extremes in the pleasant excitement of horror-mongers. Is there something so delicious in disasters and pain? Bad news is always exaggerated, and we may challenge Providence to send a fact so tragical that we cannot contrive to make it a little worse in our gossip.

All this comes of poverty. We are unskillful definers. From want of skill to convey quality we hope to move admiration by quantity. Language should aim to describe the fact. It is not enough to suggest it and magnify it. Sharper sight would indicate the true line. 'Tis very wearisome, this straining talk, these experiences, all exquisite, intense and tremendous—"The best I ever saw"; "I never in my life!" One wishes these terms gazetted and forbidden. Every favorite is not a cherub, nor every cat a griffin; nor each unpleasing person a dark, diabolical intriguer; nor agonies, excruciations, nor ecstasies our daily bread.—*R. W. Emerson in Century.*

Childrens' Corner.

[For the boys.]

Half Hours in the Pastor's Study. VI.

BY JEANIE L. HARDIE.

"*Pride, pomp, and circumstance.*"

"Well, Tom, have you a speech prepared on 'What I know about secret societies?'" asked Sam Slater, just as I entered the room where my class was in waiting.

"Thought of some things," was the reply, "but don't know whether they'll do or not. What have you thought of?"

"Me? Oh, I haven't any thoughts on the subject. You and the rest may take my share!"

"And Will, what have you thought on this subject?" questioned I.

"All I know about them," he replied, "is that I see them parade once in awhile. Freemasons especially look very showy on such occasions. I noticed some one of them carries the Bible with the square and compass upon it. Once in a while they lay the corner stone of some public building—"

"Which my father says isn't right," interrupted Tom Jones. "He says its outrageous for a body of men who keep their doings secret from the public to take such a—such a—"

"Prominent?" suggested I.

"Yes, prominent part in public affairs."

"True," I replied, "and, for the displays, it seems to me that the doctrines of Christ forbid our making much of ourselves in any way, either individually or as a body. It should be the Master, first, last and always; self should be out of sight."

"But they carry the Bible with them," observed George Butler, "what do they do that for, if—"

"That they may appear unto men to be dreadfully religious," broke in Tom again. "It isn't to honor the book, that's certain; for, like as not it's some old saloon-keeper or infidel who carries it."

Said I, "the Bible as well as the square and compass, which are always placed *upon* it are all symbols and *only* symbols pertaining to their religion —or philosophy I would better have said. The Bible in Freemasonry does not contain the revealed will of the triune God in which we believe, but is a symbol of the G. A. O. T. U., which means 'Grand Architect of the Universe, God the Maker only, no Son or Holy Spirit. While the square and compass are symbols of the 'law of nature;' and are accounted more honorable than the other (the Holy Bible) as is shown by their being placed upon it. This is what is said by men who have come out from the lodge and testify against it, and whose testimony, you recollect, we agreed should be accounted by us worthy of belief."

"Are not these displays the means of drawing many into the lodge?" questioned Will Slater.

"Without doubt. And they are, together with their eulogistic books and papers, whether so intended or not, a sort of advertisement of the institution to the outside world. It must, however, be borne in mind that it cannot be correctly judged of by either of these. Exhibitions of its 'pride, pomp and circumstance' are by no means a guarantee for its worthiness or usefulness. Their literature is of the same character, and, so far from being an argument in favor of its goodness is rather a decided one against it. But we will drop the subject as our half hour has expired; and," I added, "I hope you will keep thinking, and let us glean all the knowledge from it possible."

Vulgar Words.

A distinguished author says: "I resolved when I was a child never to use a word which I could not use before my mother without offending her." His rule and example are worthy of imitation. Boys generally learn a class of vulgar words and expressions which are never heard in respectable circles. The utmost care on the part of parents will scarcely prevent it. Of course we cannot think of girls being so much exposed to the peril. We cannot imagine a decent girl using words she would not give utterance to before her father or mother. Such vulgarity is thought by some boys to be "smart"—the "next thing to swearing," and yet "not so wicked." But it is a habit which leads to profanity and fills the mind with evil thoughts. It vulgarizes and degrades the soul, and prepares the way for many of the gross and fearful sins which now corrupt society. —*Ex.*

The Patient Elephant.

An elephant in Calcutta had a disease in its eyes. For three days he had been completely blind. His owner, an engineer officer, asked the doctor if he could do anything to relieve the poor animal. The doctor said he would try the nitrate of silver, which was a remedy commonly applied to similar diseases in the human eye. The large animal was ordered to lie down, and at first, on the application of the remedy, raised a most extraordinary roar at the acute pain which it occasioned. The effect, however, was wonderful. The eye was in a manner restored, and the animal could partially see. The next day, when he was brought, and heard the doctor's voice, he lay down of himself, placed his enormous head on one side, curled up his trunk, drew in his breath just like a man about to endure an operation, gave a sigh of relief when it was over, and then, by trunk and gesture, evidently wished to express his gratitude.—*Selected.*

Sabbath School.

LESSON IX.—February 26. — THE GROWTH OF THE KINGDOM.

SCRIPTURE.—Mark 4:21-34.

21. And he said unto them, Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?

22. For there is nothing hid which shall not be manifested; neither was anything kept secret, but that it should come abroad.

23. If any man have ears to hear, let him hear.

24. And he saith unto them, Take heed what ye hear: with what measure ye mete, it shall be measured to you; and to you that hear shall more be given.

25. For he that hath, to him shall be given: and he that hath not, from him shall be taken even that which he hath.

26. And he said, So is the kingdom of God, as if a man should cast seed into the ground;

27. And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how.

28. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear.

29. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.

30. And he said, Whereunto shall we liken the kingdom of God, or with what comparison shall we compare it?

31. It is like a grain of mustard seed, which, when it is sown in the earth, is less than all the seeds that be in the earth;

32. But when it is sown, it groweth up, and becometh greater than all herbs, and shooteth out great branches; so that the fowls of the air may lodge under the shadow of it.

33. And with many such parables spake he the word unto them as they were able to hear it.

34. But without a parable spake he not unto them; and when they were alone, he expounded all things to his disciples.

DAILY READINGS.

Seed of the Kingdom.—Ps. 119:9-16.
Value of the Kingdom.—Prov. 3:10-20.
Certainty of Growth.—Isa. 55:6-13.
Members of the Kingdom.—Isa. 65:8-14.
Trees of Righteousness.—Hosea 14:1-9.
Laborers in the Vineyard.—Mat. 20:1-16.
Danger of Unfruitfulness.—Heb. 6:1-12.

GOLDEN TEXT.— "There shall be an handful of corn in the earth, upon the top of the mountains: the fruit thereof shall shake like Lebanon; and they of the city shall flourish like grass of the earth." —Ps. 72:16.

[From Peloubet's Notes]

EXPANATORY.

The mystery of grace hid from ages was intended to come abroad and to be published to the world (1 Cor. 4:5). Therefore his private instructions to them were for most public use.—Jacobus. (See Col. 2:3.) It is one of the longest plummets of thought that our Saviour ever let out in conversation. God hides some things. It is his glory to hide them (Prov. 25:2). He hid several very important things under the shadows of the Jewish dispensation. He has hidden millions of other things,—in the crust of the earth, for instance, perhaps in its flora, perhaps in its fauna, perhaps in invisible telluric influences. He has hidden innumerable things in the sun and moon and stars. He hid in his own heart many other things which even his nearest disciples could not have stood (John 16:12), or understood (John 13:7). But this hiding, on the part of Christ and God, is, in every case, not final, but provisional. The truth is hidden, that it may be found out and manifested. Nothing is to be hidden forever. There is always a final end in hiding; and the end is that it may be manifested. Hence human progression in science and in all the applications of science.—Morison.

PRACTICAL.

1. Ver. 21. Let your light shine: the brighter and the farther it shines on others, the brighter its rays on those close by.

2. Ver. 22. God wants us to understand all spiritual truths, as fast as we are willing and able to receive them.

3. Ver. 23. It is of the utmost importance what we hear, and how we hear.

4. Ver. 24. The way to learn is to teach: the way to know is to impart.

5. Ver. 25. Misers of the truth, like misers of riches, never enjoy their wealth.

6. Unused faculties, like the eyes of the fishes in Mammoth Cave, lose their power.

7. Vers. 26-28. If we do our part, God is sure to do his.

8. They that sow in tears are sure to reap in joy.

9. The kingdom of God is progressive in the heart and in the world.

10. Ver. 29. We are to use the good fruit as soon as it is ready. Take care of the harvest.

11. Ver. 31. Never despise humble and feeble beginnings. A spark has burned up a city: snowflakes stopped every railroad train in a State.

12. Religion is the most important thing in the soul, and brings all faculties and powers under its influence.

13. The Christian religion is sure to triumph, and fill the whole world.

The dispensing of truth is a necessity in the very nature of the truth. It is like seed sown, which possesses its own life force, and must grow, reproduce, spread. It is like the light, with its illuminating and revealing power, sending out rays by its own law. It is like the perfume, which, placed in the room, distils its own fragrance in the air, and fills the house with balm. This is the law of the kingdom of God—munificent gifts and abundant opportunity. The life and light of the Gospel are given to all. God's truth cannot be hid; it cannot be held back; it cannot be kept in secret. Wherever it is accepted it develops.—Vincent.

Christ's kingdom is meant to grow, by the individual disciples imparting to others the truth received.—Vincent.

If one possesses some spiritual knowledge and desire, these lead to more; if he has no appreciation of such spiritual truths as he can discern, he will lose even the power of spiritual discernment.—Abbott.

Our Lord will reward us, not according to our success, but according to our endeavors.—Burkitt.

"The main lesson in parable of the seed growing is: Spiritual growth is independent of our agency, even though we sow good seed and reap the harvest. Hence we should have patience with immature Christians, and patience with an immature church. Both cautions are constantly needed to prevent our becoming uncharitable and schismatic."—Riddle.

It is a great truth that "whatsoever a man soweth, that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit, shall of the Spirit reap life everlasting." Gal. 6:7, 8. We are to be careful of the sowing and the growing that the reaping may be what we need. The best growth is that which comes from the obedience to the command, "Grow in grace, and in the knowledge of the Lord Jesus Christ." 2 Pet. 3:18. Of Christians it is said that they "grow unto an holy temple in the Lord." Eph. 2:21. The growth is to be into Jesus. We are to "grow up into him in all things." Eph. 4:15. What is the character of your growth? What shall the harvest be?—Lesson Helper Quar.

Continued form 9th page.

THE MONUMENT.

The *Daily News* of Thursday says:

"The committee of the Association having in charge the erection of a suitable monument to the memory of Capt. Morgan completed their labors this noon, and awarded the contract to R. W. Oliver, representing R. F. Carter, proprietor of the Rygate Granite Works at South Rygate, Vt., his proposal being the most satisfactory taking everything into consideration. There were nine firms represented and fifteen different designs were submitted. The material of the monument will be the celebrated Rygate granite. The base will be 10 feet 10 inches square and two feet thick, the second base will be 5 feet 4 inches square and of the same thickness as the first; the die will be 4 feet square and 4 feet 6 inches in height and polished on the four sides; the cap will be 4 feet 8 inches square and two feet thick; the plinth will be 3 feet 4 inches by one foot 10 inches; the spire will be two feet 3 inches by 16 feet; and the cap on the spire will be two feet and a half square; the statue will be seven feet high, making the entire height of the monument thirty-seven feet ten inches. On the front of the cap will be engraved the monogram 'W. M.' On each of the three sides of the cap will be a shield; the bands of the cap will be polished. The statue will be cut in the likeness of Morgan. On the die there will be engraved a succinct history of the events of 1826 The monument complete as above described will cost $2,500. It will be manufactured and ready to be erected in September next."

THE MICHIGAN CONVENTION.

Bro. L. J. Wicker of Holly, where the State Convention is to meet April 11th, appeals to the friends to be ready and promptly and with new zeal respond to the call:

"It is to be hoped and expected the friends of the cause will rally to a man, to do good service for the Lord in coming to his help against the mighty. Come in the spirit and power of Elijah's God, that he may answer by fire to silence the Baalites and put them to flight.

"Important business will come before the meeting, as our reform work has dragged slowly along for the last year. I will here say the funds of the society are exhausted. Come prepared to replenish them, and to give a word of cheer.

"Dear friends, there is no subject that demands such self-sacrifice and indomitable energy as this. Secretism has debauched the church, corrupted the judiciary, polluted the legislatures of our country, and threatens the liberties of the nation, and everything dear to humanity. 'The price of liberty is eternal vigilance.'

"We expect to obtain competent lecturers, and if possible some seceder able to work the degrees. Courage, brethren, courage! This is what we need to be fully able to go up and possess the goodly land."

GOOD WORK IN WISCONSIN.

Bro. Thomas Lowe, State lecturer writes that on the 17th and 18th of January he held a meeting at Coloma in Waushara county. There was a good attendance and the friends were well pleased with the exposition and the influence upon the public. At Wild Rose in the same county he lectured one evening when the attendance was small because of a severe storm. On the next evening a good audience was present in the Grange Hall when the third degree in Masonry was worked and explained. Some present raised the cry of fraud and imposter, but their voices were few and weak compared with those who readily received the truth.

Bro. Lowe then walked to Spring Lake, a distance of fifteen miles (where were the teams consecrated to Anti-masonry?), but here the church was raising a building fund and would not allow a lecture lest they should alienate two Masons whose money was coveted, and professed Christians were willing to compromise with the devil to get it. On Jan. 31 and Feb. 1, Burr Oak Valley was visited and full houses listened to the degree exposition with the best of order. The one Mason present held his peace when called upon at the close to contradict anything untrue in the ceremony. At Willow Creek school house a Masonic teacher endeavored to prevent the meeting by telling his children that the exposition and lecture would be a complete monkey show unfit for any decent person to see. His effort kept some away the first meeting, and Bro. Lowe spoke to a small congregation on the religion of Masonry. The degree work next evening was before a good and attentive audience who were very favorably impressed. A Fellow Craft Mason, who reviled on the first evening, was convicted of his sin, asked Bro. Lowe to his home, confessed that he had enough of Masonry, which was truly a fraud and deception.

Bro. Lowe is encouraged in his work and deserves the earnest cooperation and support of Wisconsin friends.

—The *Wesleyan* has a remarkable proof-reader, Rev. E. Gaylord, a retired minister aged 83 years, and he has seven brothers and sisters, the oldest of whom is 86 and the youngest 71 years. The aggregate age of the eight is 629 years. Bro. Wardner is entitled to the boast that no other editor has such an assistant.

—Get subscriptions for the *Cynosure.*

Religious Intelligence.

—The revival meetings in the College at Wheaton were very fully attended last week and accompanied most blessed results, reclaiming by those who had strayed and giving the song of deliverance to new souls. A large proportion of the unconverted students have been brought to Christ. The meetings are continued every evening this week and the prayer is that none may be left without the blessing and that the gracious work may also be extended throughout the town. Prof. Blanchard is being assisted in these meetings by Bro. C. F. Hawley, Profs. Stratton and Fischer and Dr. Hiatt.

—Rev. C. F. Hawley was at home a few days last week after his Michigan meetings. He started for Iowa on Friday where other gospel harvests are waiting for him.

—Gen. A. Buford of Louisville, Kentucky, has lately joined the Disciple church. He was a noted sporting man and owned a valuable turf-farm which he sold some time since. His confession of faith in Christ is the more remarked since the city has been for several weeks greatly stirred by a powerful revival conducted by the well known evangelist Barnes.

—A service of very interesting and unusual nature was held in the Old Seventh church, New York, soon after the great fire in Newspaper Row, to render thanksgiving to God for the rescue of one of the members, Miss Ida Small, who is also a member of the choir and a missionary of love among the poor and sick. She was saved by a fireman named Rooney. After the sermon a subscription was taken for a testimonial of the gratitude of the church, and the brave fireman shook hands with the congregation who pressed around him and were introduced by Miss Small.

—The revival work in the King Street United Brethren church, Chambersburg, Pa., to which Bro. J. M. Bishop ministers, continues. Many souls are finding the new life in Christ.

—Rev George Miln, pastor of the leading Unitarian church in Chicago, lately in a Sabbath morning discourse said that he had abandoned the belief in a personal deity and the immortality of man. The members of the church at a meeting called to consider this statement, voted that it was not in harmony with Unitarianism or the constitution of Unity church.

—The report, almost too horrible to be believed, is confirmed that the King of Ashantee, in West Africa, wishing to repair the walls of his palace, ordered two hundred young girls to be killed, that their blood might be used in mixing the mortar.

—The sound of the church-going bell has been heard for the first time in Alaska. When the bell for the Chilcat Mission, presented by a lady, reached the New Takoo mines, where it was to be trans-shipped to another steamer, it was set up on the wharf and rung. Miners and Indians were drawn by the sound, and wished to know when preaching would begin. A service was at once arranged, and a sermon preached on the wharf.—*Am. Messenger.*

—The success of Christian Missions in Japan has aroused the Buddhists to unwonted exertions. They are holding protracted meetings all over the land. The press and the Government seem to be committed to toleration and fair play, and ready to allow "the survival of the fittest." That is all that can be asked of them. Mr. Davis estimates the baptized Christians in Japan at 5,000. The graduating class of the scientific department of the Training School of Kioto, numbering eighteen, has gone back in a body to study theology.

—Eld. D. P. Rathbun is yet holding special meetings at Lafayette, N. Y., and the revival continues with much power. Mrs. Rathbun is rendering valuable assistance and rejoices in the belief that her husband's health is now fully restored.

—The monthly mission report in the *United Presbyterian* says that the mission in Washington City has not yet been brought prominently before the church. The Rev. Samuel Collins, D. D., well known to the church, has entered upon it to make the experiment. The Presbytery of Philadelphia has made a careful survey of the field and is convinced that the time is opportune and the way open for a successful work. There are a large number in the government service who are from our congregations, and fifty-five signed a petition to Presbytery for the appointment of Dr. Collins to continue with them. The services are now held in a court-room, but ground has been selected for a building near the patent office.

—Joseph S. Smithson, who has lately come to Chicago from Dublin, Ireland, to engage in business, is also a welcome addition to the Christian workers of the city. He has preached since his arrival in the Chicago Avenue church, and spoke at the regular service in Farwell Hall on Sabbath evening.

—The Old Testament revisers have just held their seventy-second session, and have carried their second revision as far as Jeremiah ix. A finely-bound presentation copy of the new version of the Old Testament will be given to all who contribute $20 to the expense of the revision.

—Moody and Sankey are now in Scotland. Their meetings began in Glasgow on the 15th ult. At Edinburgh, where they have been labor-

ing, there were great audiences and lasting impressions made. Says the *Daily Review:* "During Sunday Messrs. Moody and Sankey held four meetings—one for women in the Free Assembly Hall at five o'clock, one for both men and women in the Corn Exchange at seven o'clock, and two overflow meetings for the latter gathering in the Free and Established Church Assembly Halls. At all the meetings there were large audiences. The Corn Exchange was densely crowded, and the congregation must have numbered considerably over five thousand people—at least four-fifths of whom remained after the first service was finished. Mr. Sankey was in splendid voice, and Mr. Moody delivered one of the most powerful addresses which have been given by him during his visit. The people seemed deeply impressed."

—Major Whittle is conducting revival meetings in San Francisco which began Jan. 15th. The meetings are generally held in the Y. M. C. A. Hall and are well attended.

The French Mission in New York.

Pastor Seguin of the mission to French Catholics, 465 Second Avenue, New York city, has issued a brief circular in which he says:

"We feel ourselves called of God and impelled by our own consciences to do all that in us lies to free our French countrymen from the abject tyranny in which they are enslaved. We rely wholly on the Word of God, his Holy Spirit and Providence for the successful issue of our undertaking. As we have no funds for carrying on this work, we respectfully ask of the American Protestant people to give as God may incline their hearts, to enable us to purchase a place of worship, to provide for ourselves and our other converted brother priests. This building will be as a permanent protest against the error, superstitions and debasing tendencies of the church of Rome—and as a bulwark against the further advance towards supremacy of a foreign power whose government is an absolute monarchy, with infallible authority vested in the High Priest of Rome, and his agents or dupes, the 'Holy' Roman Catholic bishops and priests. Such infallible authority is essentially hostile to a republican form of government. The conflict between them is irrepressible, either of them must rule—and as the rapid progress of the Roman church in America is without parallel in history, a practical and well directed opposition to her daily increasing power is found in the work of the evangelical churches established here and abroad by converted ex-Romish priests."

The work of Father Chiniquy at this mission last month began successfully, but for lack of means was not continued as he desired. In his report to the New York *Witness*, pastor Seguin mentions this difficulty, and shows the urgent need that American Christians should sustain this effort for Christ against the great anti-Christ of Rome. He says:

"Father Chiniquy's visit to the French population of New York, I am happy to say, has been a real success. He preached three times in my chapel, 196 Bleecker street, and every time the hall was packed with French, all eager to listen to that venerable veteran of the Protestant faith of Canada. It was his privilege to shake hands with many of his friends whom he brought formerly from the errors of Rome. Had I the means to keep him only but a single month, the French chapel would certainly be too small to gather the new comers. Morally and religiously speaking, his mission has been a wonderful one. I am sorry to say, that in spite of the many advertisements in the different papers of this city, we saw comparatively a very small number of our American Protestant friends in the different churches where Father Chiniquy spoke. Was it indifference, apathy for this noble cause, or the bad weather we had last week? I don't know which, but what I know is, that I did not receive money enough to pay the expenses of that old evangelist who deserves better from this great metropolis and headquarters of Christian work. I hope that this notice will reach those who understand better what it is for a priest of Rome to come out of that Babylon and fight on the Lord's side. Left alone we cannot do much, unless our Protestant Christian friends tender us a good, firm and grasping brotherly helping hand. As Father Chiniquy said: 'We don't want your money for us personally, but we want it to present the gift of eternal life to the scores of perishing souls who are still in the darkness of Romish idolatry or infidelity.'

"To all, I will remind to-day these significant words of a Paulist father which he uttered not a long time ago: "We will take this country and build our institutions over the grave of Protestantism.' Is this plain enough? These fathers have unfortunately succeeded too well in carrying on their plans. To all our Protestant friends, therefore, I would take the liberty to say to-day, Beware of these pickpockets. Give less to these priests who build up churches, colleges, etc., with your own money, and be a little more zealous in the upbuilding of Christ's cause in the hearts of those who an hundred years ago gave you their money, their arms, their hearts, their blood, to restore you to the civil liberty you enjoy so well at present. Be a little more liberal and generous for these Frenchmen whose little children have been made infidels by the poisonous teachings of that idolatrous church of Rome, and by rum. To-day, we ex-priests of Rome, feel ourselves called of God and impelled by our own consciences to do all that in us lies to free our French countrymen from the abject spiritual tyranny in which they have been enslaved, especially in Canada. We rely wholly on the Word of God, His Holy Spirit and Providence for the successful issue of our undertaking."

News of the Week.

—The House last week Monday passed the bill of Mr. Burrows, of Michigan, which disqualifies polygamists from eligibility to membership as Delegates from the Territories. When the negative vote was called for there was an entire silence. The Democrats had abstained wholly from voting, allowing the bill to pass without making a record for themselves on the question.

—The House voted last week on the bill for the creation of a commission to investigate the alcoholic liquor traffic. The vote was 112 yeas to 98 nays, which, being less less than a two-thirds vote, defeated the measure.

—The Secretary of the Treasury reported to the House that, in the enforcement of the internal revenue laws, twenty-nine officers had been killed and fifty wounded.

—Fishermen of Gloucester, Mass., have adopted a memorial to Congress praying for the abrogation of the fishery article of Halifax treaty. That treaty cost the United States $5,500,000.

—From the thirty or forty establishments throughout the country now using the Edison lights it is computed that is much less than gas.

—At the blast furnace of the Calumet Iron and Steel company, at Irondale, near Chicago, five men were suffocated by gas on Thursday evening. Two of them have died, two are in great danger, and one has recovered.

—A miserable ruffian named Geo. Robinson, shot and wounded a young woman, Friday, in this city, because she rejected his attentions. He then shot and killed himself.

—Last week at Tunnelson, Ind., three burglars who attempted to rob a saloon, were killed. A confederate of the burglars gave them away and ample provision had been made to attack them. They all belonged in the vicinity, and had been under suspicion for a long time.

—The legislature of Wisconsin has resolved that it is the right and duty of Congress to so alter the form and plan of Government as will effectually meet the evils of Mormonism and to enforce reform by adequate remedies, and the constant reinforcement of this so-called religious organization by the sweeping of America and Europe should be legally discouraged, if not directly prohibited.

—A decision of the Kansas Supreme Court sets aside as unconstitutional that clause of the prohibitory law fixing a punishment for drunkenness, on the ground that this provision was not expressed in the title of the bill. The court holds that persons legally in possession of liquor may drink, burn, or give it away.

—Hazing at Cornell College is to be stopped. Five recent offenders have been expelled and forty more are waiting trial.

—The death of Berthold Auerbach, the celebrated German novelist, is announced. He was in his 70th year.

—From Chinese exchanges news is only now received that on the 10th of July an earthquake occurred in the district of Kanchow, and a large number of men, women and children were killed.

—Charles Bradlaugh's infidel opinions have again shut him out of the House of Commons. Mr. Gladstone maintained that compliance with the formalities in the taking of the oath met all requirements, and that the House had no right to go beyond that and inquire into Mr. Bradlaugh's private opinions. But the motion that he be not allowed to swear was adopted by a vote of 286 to 227. Bradlaugh was then ordered to withdraw.

—An appalling scene of destruction by fire was presented on Sunday evening near Olean, N. Y., where sparks from a locomotive set fire to mall pools of petroleum in the low ground, and the flames spread to the huge iron tanks of the United Pipe Line containing 105 000 barrels of oil. Cannon were taken to the spot for the purpose of firing balls into the sides of the tanks and allowing the oil to escape and run off, but it was feared that the burning oil would find its way to a creek near by and in its course destroy many railroad bridges and houses. At a late hour the country for miles around was lighted up by the tremendous conflagration, and no one could then foresee what the final result would be.

—The Fire Commissioners of Boston have ordered rope fire-escapes to be supplied by all manufacturers employing five or more hands.

—The Supreme Council of Education of Spain is now urging upon the Government to open up still further avenues for female employment, and has already succeeded in obtaining its consent that they may labor in the post-offices, telegraphic offices, and certain commercial offices.

MARKET REPORTS.

Chicago, Feb. 13, 1882.

GRAIN—Wheat—No. 2		1 25
No. 3		1 10½
Rejected	80	81
Corn—No. 2		56¾
Rejected		54
Oats—No. 2	41	48½
Rye—No. 2		87
Bran per ton	16 00	18 50
Flour—Winter	6 00	7 00
Spring	4 00	6 00
Hay—Timothy	8 00	12 00
Prairie	6 00	9 00
Lard per cwt		11 07½
Mess pork per brl		18 15
Butter, medium to best	20	48
Cheese	6	13½
Beans	2 00	4 00
Eggs		18
Potatoes, per bu	1 00	1 20
Seeds—Timothy		2 63
Clover	4 95	5 00
Flax		1 33
Broom corn	5	10
Hides—Green to dry flint	9½	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	44
Unwashed	20	31
LIVE STOCK—Cattle extra	5 90	6 80
Good	5 50	5 75
Medium	5 00	5 25
Common	2 75	4 85
Hogs	5 00	7 50
Sheep	3 25	6 00

New York Market.

Flour	$4 25	6 75
Wheat—Spring		1 37
Winter	1 16	1 45
Corn	65	81
Oats	45	51
Lard		11 37
Mess pork		17 75
Butter	15	44
Cheese	8	13
Eggs		26½
Wool	12	50

Health Notes.

Small-pox.—A correspondent requests the republication of the article on small-pox printed in the *Cynosure* of Jan. 5th. Instead of so doing we will simply recapitulate and add some further suggestions. That article has already been republished in the *Tribune* and *Inter Ocean* of this city, and has called out valuable comments favorable to the use of vegetable acids as a remedy for this loathsome disease and other maladies similar in nature.

The case of Dr. Moore of Ironton, Ohio, was this: Five days after he was attacked the eruption unmistakably appeared. Two days afterward when it was fully developed he began to use lemons and continued to eat them for a day and a half and was cured. Another physician recommends dissolving an ounce of cream of tartar in a pint of hot water and drinking the solution when cool and settled.

Mrs. Jane Grey Swisshelm gives her endorsement to these remedies in a letter to the *Tribune:* "From the magical effects of lemons, dried-apple sauce and citric acid in hospital gangrene; from the almost certainty with which hard-cider cures scarlet-fever and diphtheria, it occurs to me that small-pox, being also a kind of blood poison, might be met with fruit acids. One physician has published an account of treating himself successfully with lemons—another recommends cream of tartar tea. The principle in every case is the acid, and in connection with simple, wholesome nourishment and pure air it appears to me invincible in all that class of diseases in which there is decomposition of blood. I doubt if people who sleep in well-ventilated rooms and eat fruit at every meal are liable to take small-pox, scarlet fever or diphtheria; and when one does take either, fruit acid must be an important item in the treatment of the case."

How to Detect Incipient Small-pox.—Dr. Robert B. McNary of St. Louis gives the following, as infallible: "The feeling of tiredness and pain in the back are almost universal and prominent symptoms, but the one thing that distinguishes small-pox from every other is the hardness of the eruption. By pressing and passing the hand over the forehead or legs the feeling is exactly that which would be caused by medium sized shot being buried under the skin, and the severity of the disease may certainly be known by the number or thickness of these shot-like bumps."

Suggestions.—*Food and Health*, a recognized authority in sanitary matters, declares that small-pox is a disease created by neglect of the laws of nature. Over rich or inferior nourishment, neglect of strength-supporting food; neglect of food containing sulphur, phosphorus and iron, and neglect of food containing acids, are a few of its causes. Neglect in dealing with the evaporation of the skin is another cause. Old clothing, rooms that have no fresh air admitted to them, and are "stuffed up" with furniture, are further causes; "houses through which no draft ever passes, another; uncleaned places with garbage about, another; sewer gas, another; want of personal cleanliness, another. Whenever evil conditions prevail, especially in neighborhoods that are not blessed with the best air, small-pox will take root."

The writer claims that one of the most effective means to prevent the poison from spreading and intensifying is the use of the fumes of vinegar. "If persons who are and have been in contact with small-pox patients will breathe these vinegar fumes it will be a sure preventive of contagion." Sponging the body off with water in which vinegar has been mixed is recommended, and drinking vinegar and water occasionally. As to preventive diets and the clothing to be worn, the writer recommends that less meat and more fish be eaten; to supplement this with green vegetables as much as possible; to drink tea and little coffee, or none at all; to take milk every day; to avoid all greasy dishes and salt meats, heavy pies and cakes, thick soups and everything of a heating character; to do everything to keep the heat of the blood temperate, and not to overheat it by any means; to drink no rum, whisky or ale; to change clothing often; to keep no flannel clothing on longer than a few days; to wear a silk or cotton dress rather than a woolen one; to keep the neck free from all impediments, and put aside furs for the time altogether.

Rheumatism can often be relieved by the application to the painful parts of cloths wet in a weak solution of sal soda in water. If there is inflammation in the joints the cure is very quick. The wash needs to be lukewarm.

A very simple relief for neuralgia is is to boil a small handful of lobelia in half a pint of water till the strength is out of the herb, then strain it off and add a teaspoonful of salt. Wring a cloth out of the liquid as hot as possible, and spread it on the part affected. It acts like a charm. Change the cloth as soon as cold till the pain is gone; then cover the place with soft dry covering till perspiration is over, so as to prevent taking cold.

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CHICAGO, THURSDAY, FEBRUARY 23, 1882.

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Topics of the Time.

The London *Daily Telegraph* publishes a terrible story of the horrible spirit of lodgery in Russia which proves its kinship to the Masonic and Mormon systems in the United States. A parish priest in Samara under the Volga government, one Sabbath denounced the assassination of the late Czar. The ill-advised remarks roused the Nihilists of the town who decreed his death and cast lots for the agent of the assassination. A young girl of 19, who had not long been a member of the society, received the fatal ballot. She was startled but suppressed her deep emotion. The next morning the priest was rudely wakened from his slumber by a gun shot near by, and in an adjacent room found his loved daughter weltering in her blood, and learned that, rather than obey the mandate of the terrible order and murder her father, the misguided girl had taken her own life. This, according to the sham logic of Freemasonry, was a very righteous business, since the infamous oaths of a fierce cabal were kept inviolate!

The days of the Arkwrights and Peels and their troubles from the mobs who destroyed the machinery which revolutionized the manufacture of cotton fabrics, were recalled as we read the other day that a mob of Pittsburg rolling mill hands had put their sledge hammers to a valuable model of machinery, just invented, by which the product of the mills may be greatly increased and five persons do the present work of seventy-six. Though inventions may increase more rapidly than population, yet bats are not more blind than they who do not see that with each decade there is more for the laborer to do, and better pay for his work.

Dr. N. S. Davis of this city, who stands about at the head of the medical profession at the West gives a testimony against the use of alcohol in the practice of medicine to which many physicians of smaller reputation should take heed. "While it is true," he says, "that during the the last thirty years I have not prescribed for internal use the aggregate amount of one quart of any kind of fermented or distilled drinks, either in private or hospital practice, yet I have continued to have abundant opportunities for observing the effects of these agents as given by others with whom I have been in council; and simple truth compels me to say that I have never yet seen a case in which the use of alcoholic drinks either increased the force of the heart's action or strengthened the patient beyond the first thirty minutes after it was swallowed."

In our estimate last week of the distilled, vinous and malt liquors manufactured and imported for use in this country, there was an error through an incorrect statement in the report of the statistical bureau. It was estimated that one-third of the distilled liquor is used in the arts, thus reducing by a large amount the amount reserved for consumption. In the discussion in the House of Representatives last week, over a bill for a great reduction in the internal revenue tax on whisky, it came out that under the present high tax but about five per cent. of the alcoholic product was used by manufacturers. But it was argued that under a reduction of the tax the use would soon amount again to thirty-three per cent. With this amendment the amount of liquor drank in this country in the year ending June 1, 1881, was 591,145,352 gallons. It is reported that a perfect substitute for grain alcohol for all mechanical and chemical purposes has lately been discovered. It is called alcholine and is manufactured from wood. Its advantages are that it is one-third cheaper than grain alcohol; that it cannot be drank, or compounded in medicines or drinks, and for many purposes in the arts is superior to the product of our present distilleries. The domain of King Alcohol is thus becoming much circumscribed, and no work will be left for him to do but to destroy the bodies and souls of men. They are finding out their enemy and will soon cast him down from that throne whence he has too long and pitilessly ruled.

The great work of last week in Congress was the debate and passage of the Edmunds anti-Mormon bill by the Senate on Friday. The bill provides in brief as follows: Bigamy and polygamy are prohibited in the Territories under penalty of a fine of not more than $500 and imprisonment for five years. In any prosecution for polygamy a juror may be challenged who practices bigamy or polygamy or believes it right to do so. The President is authorized to grant amnesty to offenders against this act; and the issue of polygamous marriage, known as Mormon marriage, are legitimate. No polygamist, bigamist, or any person living unlawfully with more than one woman, and no woman living unlawfully with any polygamist, or bigamist, in any Territory, shall be entitled to vote at any election, or be entitled to hold any office of public trust in the United States. All the registration and election offices in Utah are declared vacant, and the registration of voters, the conduct of elections and the canvassing and returning of the same shall, until other provision by territorial legislature, be performed by a board of five persons, to be appointed by the President, with the advice and consent of the Senate, only three of whom shall be members of one political party. The members of this board will have supreme power until a Legislative Assembly shall be elected under the provisions of this act; and, of course, not containing any polygamists. Such is the substance of the bill. It was prepared by an able lawyer and reported by one of the ablest committees of the Senate, and its object is to take the political control of affairs in Utah or any other territory out of the hands of polygamists. These gentlemen should have provided a measure which would thoroughly accomplish this work and more, for a political restriction is but a partial cure of the evil. But it is imperfectly adapted to accomplish even this end, since plenty of monogamous Mormons will be found to form a legislature which will supercede the provisional committee and undo their work. And, beside, the bill takes a very Masonic view of the whole difficulty, in being directed only at polygamy, when underlying and sustaining that great evil are the oaths and orgies and horrid butcheries of the Endowment House. It would not have been unconstitutional to have included these, for Webster, the great expounder of the Constitution, claimed that the similar oaths of the Masonic lodge ought to be prohibited by law, and they were so prohibited in several States. Senator Sherman while voting for the bill, as a step in advance, was satisfied of its deficiency. Many of the leading members of the House are like-minded, and an effort will be made to add some provisions that will give it force and vitality. Several of the Southern Senators fought the bill with quibbles about unconstitutionality, arguing for this twin of slavery from the infamous Dred Scott decision.

—A brother desires our opinion, concerning a professed holiness preacher, who spends hours in skating, and went from Ohio to Chicago to a Masonic gathering. We turn the case over to our correspondents, for their consideration—first briefly remarking, that appearances are against the preacher. Skating is harmful or not, according to circumstances. Masonry is a great evil and doing great harm; but to condemn every individual Mason, we dare not. But to go so far to a Masonic meeting pretty clearly indicates a sanctification that needs sanctifying.—*Christian Harvester.*

—The Atheists of France have never been overburdened with modesty, and while declaiming against the intolerance of the church practically show what they mean by being the essence of intolerance themselves. At a recent congress of these blasphemers in Paris a resolution was adopted that parents should be prohibited by law from speaking of religion at home.

Mormonism.

BY PROF. S. C. KIMBALL.

It is popular just now to cry out against Mormonism. This is a good sign, but the common impression that polygamy is the root of the Mormon cancer is a great mistake. Polygamy is indeed the worst visible feature of the vile system, but by no means its heart. Polygamy bears about the same relation to Mormonism that slavery did to the Southern Confederacy. The government rightly viewed slavery not as the essence of the rebellion, but mereley an accident of it. True, slavery died with the Confederacy, so will polygamy with Mormonism. The mistake now is to attack a mere accident of the system instead of the system itself.

Mormonism is a complete despotism, independent of, and hostile to the United States. Its government is secret and oath-bound with a death penalty like Freemasonry from which its main features were copied. Polygamy is a great evil but it can never be overthrown while the Mormon government stands firm. Mormonism is a reign of terror, the sword of the assassin executing the secret decrees of the Endowment House, and not as some suppose simply another Oneida Community on a larger scale. The government should direct its attention not merely to the prohibiton of polygamy, but to the complete overthrow of the Mormon oath-bound lodge system. The Endowment House should be cleansed and the secret initiation of men and women into an oath-bound conspiracy in any part of the country should be forbidden by a general law. Thus Mormonism, Ku-Kluxism and all similar oath-bound conspiracies would deservedly die together. These societies are only organized secretism gone to seed.

Do Your Duty.

BY REV. ISAAC HYATT.

To do our duty we must know what it is. We have five teachers to make it known to us. They are our individual circumstances, the best emotions of our hearts, the most rational dictates of our judgment, the precepts of the Bible, and the impressions of the Holy Spirit. When the heart is pure and the judgment unbiased by ignorance or selfish motives there is a sweet harmony in the voice of these teachers. They all point one way and lead us over that way to eternal happiness. When they do not chord something is wrong in the mind or heart. Very likely the wrong exists in both; but the evil is oftener in the heart than in the mind.

We cannot do our duty unless our hearts are in sympathy with whatever pleases God. We shall fail in every attempt to glorify God, to the best of our ability, if we are not permeated with a Christ-like feeling. No watch will keep good time that is not clean and well oiled. So no matter how correct our views and determined our purpose to adhere to the right, we cannot do our duty as we ought, unless we keep ourselves in the love of God. How essential that we bring our hearts to Jesus for renewed cleansing each day! For as the fountain is so is the stream. See Prov. 4:23.

The power of a determined will and knowledge adequate to the necessities of the hour cannot be overestimated; but their force and skill will come far short of a potent, healthy and permanent influence in the work of the Lord without purity of heart. Be not deceived. Have you noted, dear reader, how often Jesus warns his followers against the danger of deception? If we do not stand constantly at wisdom's doors and listen attentively to God's appointed teachers Satan may transform himself into an angel of light and lead us astray even while we are endeavoring to do our duty. Many of us now see that we have been deceived, and have waked up to realize that our only safety is to watch and pray, meekly listen to what the Lord says and with heroic faith do his bidding. O how blessed to do our duty!

Dear reader, what has the Lord for you to do? Do you see his cause needs the help of your money? Do your duty and give it. Give as he has prospered you. Give at least one-tenth of what he gives you. Give it just where you think it is most needed and do it cheerfully.

Does the cause of reform need Divine help? Do your duty and with persistent, faith-filled supplications, importunately pray for it.

Does the Lord bid you keep silent? Do your duty and obey his voice; for the battle is the Lord's and with obedience to his commands victory will, in his time, be inscribed on our banners.

Does he bid you speak? Do your duty and gladly proclaim his message.

Does the vision tarry? Do your duty and patiently wait for it. Let us pray from our hearts, O Lord, give us wisdom to know and strength to do our duty.

A house without a roof would scarcely be less a home, according to Bushnell, than "a family unsheltered by God's friendship." A pious wife with a prayerless husband is compared by Payson to a dove with a broken wing, trying to beat her way upward through storm and wind.

Prosperity is the blessing of the Old Testament; adversity is the blessing of the New, which carrieth the greater benediction and the clearer evidence of God's favor. Yet even in the Old Testament, if you listen to David's harp, you shall hear as many hearse-like airs as carols; and the pencil of the Holy Ghost hath labored more in describing the afflictions of Job than the felicities of Solomon. Prosperity is not without many fears and distresses; and adversity is not without comforts and hopes. We see in needlework and embroideries it is more pleasing to have a lively work upon a sad and solemn ground than to have a dark and melancholy work upon a lightsome ground. Judge therefore, of the pleasure of the eye. Certainly virtue is like precious odors most fragrant when they are incensed or crushed; for prosperity doth best discover vice, but adversity doth best discover virtue.—*Francis Bacon.*

Change of Views at the South.

In general, it may be said that the new South is surely surmounting the intense and dogmatic provincialism of the old, and is rapidly coming into line with the more progressive States. The most conclusive proof of the change may be found in the instructive book entitled "Our Brother in Black," by President Haygood, of Emory College, Oxford, Georgia.

If, then, Southern men, suffering even under the sting of defeat, are, whether wittingly or not, surrendering errors which have come to them from remote generations, and are now only sensitive when the least doubt is thrown upon their immediate ability to take any part in any manufacturing, mechanical or other kind of work,—if they are now in as dead earnest to take up every branch of profitable work as they formerly were averse to sharing certain kinds of manual labor at all, —may it not be well for Northern men to see if they also have not been controlled by some errors in regard to the past history and condition of the South?

In the course of a conversation upon the events preceding the war, with two grandsons of John C. Calhoun, the writer was somewhat startled by a remark substantially to this effect:

"If my grandfather and his associates had known as much about the negro as I know, and could have had the same faith in his capacity for progress which I have attained from my own experience, there would have been neither slavery nor war."

"Do you mean to tell me," I asked, "that your grandfather feared liberty for the black, however compassed?"

"Of course I mean that," said he. "What other justification could there have been? He and his associates believed that the two races could not exist together on the same soil except in the relation of masters and slaves."

One of these gentlemen moved from South Carolina to the bottom-lands of the Mississippi, with a large number of the negroes formerly the slaves of his family. He has succeeded in assuring not only his own prosperity, but their welfare also, and he bears conclusive testimony to the ability of the colored laborers to sustain themselves in comfort.—*Edward Atkinson in the Century.*

Parton's Life of Voltaire.

The life of Voltaire was spent in efforts to bring discredit upon the Bible, a book scarcely more than half as large as the two volumes of some twelve hundred pages in which the events of that life have been recorded by the American biographer. We have looked to see what would be said of Voltaire's Freemasonry, which, to our way of thinking, is of as much importance as Jesuitry is in connection with Philip II.; not from what Freemasonry has yet done, but from what it probably will have done when it becomes a hundred years oldor.

That Voltaire was in London when Freemasonry was assuming shape there; that he was intimate with that class of drunken, infidel aristocrats which was interested to establish the lodge and perpetuate it; that he became a Freemason himself at some unknown period, yet not many years from the time of his stay in London; that his intimacy with Frederick the Great, a Freemason, was of a Masonic character, involving mutual disconfidence, hatred and disgust of each other; that like other Freemasons he sought the sanction of doing good in any other source than the Christian religion; that his whole character of liar, trickster and joker with sacred things was in perfect accord with the character of the Masonic lodge; that the Jacobinical club which brought the reign of terror and the ruinous, Napoleonic dynasty upon France was but one form of this Masonic lodge; that this lodge, a seminary of blasphemy, lies, tricks and libertinage, is now at work subverting the Christian church and republican government of the United States; that all this is in part true and in part very probable, is as evident to us as that Mormonism is a disgrace to humanity and that the Ku Klux lodge has murdered, scourged, or outraged thousands upon thousands of our fellow citizens. Yet the general reader of Parton's Life of Voltaire would never suspect anything of this.

In the whole twelve hundred pages we have noticed but three allusions to Freemasonry. In one of these allusions the writer includes Freemasons with Jews, Protestants, philosophers, democrats and socialists, as if he wished to conceal them in a crowd, reminding one of a hotly-pursued thief running into and joining a funeral procession in order to escape detection; for what have Freemasons in common with Protestants, philosophers, or honest democrats, whatever affinity they may have with Jews and socialists?

The second allusion occurs on page 549, vol. 2, where an account is given of the triumphal ovations that were received by Voltaire on

his return to Paris a few weeks before his death in 1778. The writer says: "With peculiar ceremonial accompanied by excellent music he [Voltaire] was admitted, in his character of defender of the friendless, to the order of Freemasons. One evening in April, John Adams, the newly-arrived plenipotentiary from the United States, saw him at the theater, when the play was his own Alzise."

Now the reader will please observe that in this quotation the biographer associates the word "excellent" and the name of John Adams with the word Freemasons, in a way to leave the impression upon the mind of the general reader that there is something in common between the words Freemasons, excellent, and John Adams; whereas, there is nothing excellent about Freemasonry, and as for John Adams, his character, his principles, and his words ran in direct opposition to anything like the baleful Masonic organization. These words of the biographer would also imply that Voltaire was admitted into the Masonic lodge only in his eighty-fourth year, and then because of his defence of the friendless; whereas, there are evidences that he had become a member of the lodge long before this period, if not at a time, indeed, when he was living with another man's wife, the husband, perhaps, not being a Mason, and hence not being sheltered from such outrage by the oaths of the Masonic brotherhood.

On the last page of the second volume occurs the third allusion to Freemasons. It is brought in in this way, viz: the one hundredth anniversary of Voltaire's death was being observed in Rome in 1878: "In the morning," says the biographer, "there was a great meeting of Freemasons at the grand lodge of their order, where a suitable address was delivered, followed by a poem and shorter speeches. In the evening the Apollo theater was crowded to witness a performance of Voltaire's tragedy of Lnire, the principal part being played by the first of European tragedians, Salvini. The proceeds, amounting to six thousand francs, were given to the school of Rome."

Here, again, we see Freemasons associated with the good work of giving aid to schools; but whether they had anything to do with it or not is doubtful, since the oaths of Freemasonry compel a man to suppress information and not impart it to outsiders. Freemasons have been in Rome only since the Italian court entered that city, and they have had nothing more to do in driving the Pope out and establishing schools than Jack Falstaff had with killing Hotspur. The biographer does not, perhaps, claim or intimate that they did; but it is well enough to keep an eye to the claims that the Lodge-Jesuits of Rome may yet set up with respect to the Pope. They may yet pretend that it was they who gave him a mortal stab in the thigh.

Mr. Parton's writings are always clear, easily intelligible, and highly interesting. In order to throw odium upon that Calvinism under which Voltaire could alone find shelter; upon that Puritanism under whose wing he himself chooses to reside, and against that Sabbath, the violation of which the Lord associates with the calamity of being exposed to the inclemencies of winter, he resorts to the Masonic art of associating them with bad epithets, such as "hideous," "baneful," "rigorist," "gloomy," etc., as if Mr. Parton could make the Sabbath odious by calling it gloomy. He undertakes to explain what Voltaire meant by *L' Infame*, which he echoes and re-echoes with the same gusto with which the originator of the term repeated it himself; but nevertheless, he leaves the impression upon our mind that both he and Voltaire mean and meant by the word *infame* the Christian religion. And that Voltaire wished to crush this religion we have no doubt.

That the Masonic lodge is virtually dedicated to the worship of Freemason, Voltaire we have no more doubt than that certain temples in China are devoted to the worship of Confucius. And we would advise every Anti-mason who can afford to buy Parton's Voltaire, to read it in order that he may see clearly what the lodge is doing in the United States for destroying a faith in the Christian religion.

Near the conclusion of his biography Mr. Parton, speaking of certain ills of life, says—"will continually occur until 'philosophy' becomes constructive and provides assurance, consolation, and admonition for the weak, the blind, and the always anxious sons of men." This, we had always supposed, was the peculiar province of the Christian religion; but with Mr. Parton it is evidently the work of "constructive philosophy," or, in other words, the Masonic lodge. Never vote for a Freemason.—AMERICAN, *in Christian Instructor*.

To consecrate property, time, and talents to the cause is a small thing when compared to giving up our own way of doing. We may go through quite a catalogue of articles without touching the dear things of our life. With one proviso, refined depravity can flourish around God's altar as well as anywhere. We might speak of giving up reputation, preference, or self-pleasure—preconceived notions of the manner of doing duty, of the manner of the working of the Holy Ghost, etc. But the abandonment of I myself over to God, without one proviso, takes all the catalogues with it. This is the casting the strong man out of the house, when his goods follow as a necessity.

A brother remarked: "I am anti-rum, anti-mason, anti-slavery, anti-tobacco—still my mind is dark." Brother, stamp your feet hard and say anti-self! and the stronghold of depravity shall give way.—*Banner of Holiness.*

From the South.

COLORPHOBIA.

MARYVILLE, Tenn., Feb. 11, '82.

All reforms have their pitched battles which are often more important in their results than the mightiest conflict of arms. Maryville College, East Tennessee, has just passed through such a conflict.

Blount county, Tenn., is remarkable for its general morality and intelligence. It is well supplied with schools and churches, and the liquor traffic is strictly prohibited. Maryville, the county seat, has about 1500 inhabitants, two colleges and one normal school, all reasonably prosperous.

Maryville College was established in 1819. Except Washington College it is the oldest in East Tennessee. It has been always under the patronage and control of the Presbyterians. During the war it was suspended, and since then its resuscitation and development has been largely due to Northern benevolence. One of the conditions of the endowment is that no student shall be excluded on account of color, and accordingly a few colored students have all along been in attendance. At present there are three out of about 175.

There are two college societies for young men, one of which admitted all students to its membership, and the other excluded all who were colored. This gave rise to continued ill-feeling and taunts and was unfavorable to college discipline. The faculty sometime since desired the society that excluded colored students to amend its constitution so that it should be in harmony with that of the college. They did so, not expecting it would be made a practical question.

Soon after a colored young man was proposed as a member and was not only promptly rejected, but the two members who proposed him expelled. Fearing that their society would be suppressed by the faculty, they proceeded to donate to other institutions and churches their library, chandelier and other property and were proceeding to remove them from the college building in defiance of the authority of the faculty. For this, thirty students were suspended, and a most intense and bitter feeling was aroused. The old negro-hating spirit was rampant, and every mean and wicked man thought the boys terribly wronged. It was everywhere the topic of conversation and reminded the people of the days of the war.

But sober second thoughts convinced these young men and their friends that their course was impracticable and absurd, and that the logic of events had determined that the negro is a man, and must be recognized as such. Most of the young men I learn have signed a paper prepared by the faculty, and will return to their classes, and but few of them will leave.

H. H. HINMAN.

THE EVIL SPIRITS NOT WHOLLY CAST OUT.

MARYVILLE, Feb. 10, 1882.

DEAR BRO. K.—I was much hindered in my work in Columbus, Miss., by rain. I lectured twice in the Methodist Episcopal church (colored) on secretism, and once in the Baptist church on temperance.

When I was in the service of the American Missionary Association fourteen years ago, one of the schools under my care was in the M E church where I lectured as above. I had the pleasure of meeting with a hearty welcome among them, and to find numbers of my old students trying to serve the Lord.

The last meeting occurred on Monday night. It had been thoroughly advertised as a general meeting, and the house was full, gallery and all. I was thus favored with an excellent opportunity of presenting the claims of our reform. Many of the colored people, especially in the Baptist church, have become entangled in the snares of the lodge and some of them appear to hesitate about having the matter discussed, yet there are those who are anxious to know the truth and I doubt not that the truth will make them free.

I found the whites quite averse to having anything whatever to do with the matter. I visited a number of them and told them my business, but found no sympathy whatever. Yet these men have had this matter pressed upon their attention for years, and they ought by this time to know what the true nature of the Masonic order is. They are members of the order, many of them, and yet they endorse it. They know, or ought to know that its religious services are intentionally Christless, and yet they bow at that heathen altar. They know full well that their oaths sanction murder and yet they refuse to renounce them.

If their attention had never been called to the matter I would think it less strange, but knowing all the facts, as I did, every tender reference to the Saviour which they made sounded on my ears like a Judas kiss.

On the temperance question some of them are in deadly earnest, and all of them, or nearly so, are quite willing to prohibit the "nigger." If they could draw the "color line" in the temperance question it would "go like hot cakes."

From Columbus I came to Knoxville, East Tennessee. I found Bro. Hinman already on the ground and arranging for a convention at that place. The arrangements were soon completed and we came to this place together to begin the campaign.

Our reception thus far has been hearty and the amount of work opening out before us seems to require that we divide again, I taking the upper and Bro. Hinman the lower portion of East Tennessee.

May the Lord direct and bless us, is our constant prayer. May it be the prayer of all the readers of this article. P. S. FEEMSTER.

New England Dep't.

Prof. E. D. Bailey, Secretary of New England Board, 19 Maple St., Worcester, Mass.

—We are glad to chronicle the fact that Mr. Allen, the old gentleman and old time Anti-mason mentioned last week, is slowly recovering.

—The wife of H. T. Cheever of Worcester, is quite ill, but at this writing is thought to be somewhat better.

—One church in this city, it is said, has to appoint some of its weekly religious meetings to suit the times of lodge meetings, that it may accommodate those who are members of both. It seems to be a matter of course, where church and lodge conflict, that the church yields to the lodge.

—The Advent church in this city, though employing no regular pastor, maintains three preaching services on the Sabbath besides the usual weekly meetings. The exercises we have attended were marked for simplicity of method and earnest piety. It is understood that the Adventists throughout New England are quite generally opposed to secret societies, and their two church papers committed against the lodge.

—"The Quinsigamond Tribe of the Improved Order of Red Men," is the absurd name of a Worcester organization which, if not devised for that purpose, certainly succeeds in decoying men into the snares of Satan. Some who were earnest Christians became members and as it meets on the same evening as the church prayer meeting, its evil influence is becoming manifest. One of them, who formerly had been regular in attendance upon the prayer meeting, was asked, "Are you not coming to prayer meeting to-night?" The answer was, "Oh, no, I am one of the charter members of our order and must not be absent." This order is now holding a fair at which seven or eight hundred dollars' worth of articles are to be drawn by ticket-holders. This is the kind of work Satan sets Christians at when they enter his service.

—There are a large number of Swedes in this city who are ordinarily free from secret orders and are upright Christian people. The emissaries of secretism have, however, worked among them with some small success. Coming out of prayer meeting the other evening a Swedish gentleman came to us to see if he could get anything about Good Templars, saying that a man had come here to organize such a society among his people, and he was opposed to it. He came with us to our office and we gladly furnished him with books and tracts hoping that through his influence at least one secret society would be kept out of the city.

—We have frequently to deplore the lack of strict religious habits among Christians, both East and West. It is a common thing on entering a public service at time of prayer to see the congregation sitting bolt upright with very small show of reverence. We need more vigorous pulpit instruction on this point. Frequently in Christian homes a blessing at the table or gathering around the family altar is omitted, thus by the neglect of simple home duties opening the way for neglect or positive inability to perform such public religious duties as every Christian should expect to fall upon him and be prepared for.

—Christian giving has always occupied a prominent place among the churches as a powerful means of spreading the Gospel. The question now arises, what relation does it sustain to reform work and what are the duties of Christians in regard to it? Many men believe that the churches, as a rule, are stifling the truth and petrifying into dead formality, while the reform element, struggling against bitter opposition, really embodies the living hopes of the Gospel. Yet they are giving their dimes to this cause and pouring their dollars into the churches. In many cases these brethren help to support a powerless pulpit and too frequently one in league with the idolatry of the lodge. In many cases also their contributions to their churches would be scarcely missed if withdrawn; but, turned into the reform work, would accomplish much for Christ and his kingdom. The majority of the pastors of the churches receive a salary larger, or equivalent to the amount asked for the whole New England work, yet could that sum be raised a movement could be carried out which would arouse this whole section of country to the evils of secretism. We shall fight to the end with such weapons as we have, but the battle would be sooner won if fresh reinforcements could we put in the field.

Praying and Paying—A Mt. Carmel Altar set up.

Worcester, Mass., Feb. 11, '82.

Observation shows that our work is very dependent upon the personal visits of agents. Our most earnest friends are puzzled to know what to do and how to do it till they have been personally visited and have learned, by word of mouth, the *modus operandi*. The places visited by myself last fall are the first to respond to the call for money to carry on the work and are the most urgent in their appeals for another visit and more work. It is this fact which now appeals to us to put more men into the field in New England. These men create the demand for work and at the same time supply the means for carrying it on.

Bro. A. F. Spaulding starts on a missionary tour for our reform Monday. It remains to be seen whether the friends of the cause will sufficiently appreciate this bold venture, made in the name of the Lord, or whether they will suffer the effort to fail and relapse into inactivity. A profound and awful sense of responsibility impels us to leave no effort unmade which gives even a faint promise of success in arousing to activity the slumbering sentiment of reform.

The State officers of New Hampshire are using every endeavor to effect arrangements by which at least one agent may be kept constantly employed in that State. An appeal will have to be made to the rich and poor alike to aid. There is a grand opportunity for making a sacrifice for the cause such as we shall be proud to remember, when glorious victory comes as come it will. When I return from Connecticut, whither I go next week, I am to give more helpful attention to New Hampshire and the plans and hopes will then be more fully set forth.

Is any one inquiring what can *I* do to help? Let me answer briefly. Write to me immediately and answer the following practical questions:

1. Do you want a canvasser to visit your part of the country?

2. How many days will you entertain an agent at your house? If not convenient for you to furnish entertainment, state that fact.

3. State whether you will contribute one, two, five, ten, fifty or one hundred dollars toward the general expenses? If you want an agent but are positively unable either to entertain him or contribute toward the expenses, don't fail on that account to write. The fact that you are interested enough to write a letter will have its weight.

4. If no agent has visited you it is all the more important to write and in writing state what has been done in your place and what the state of the reform now is.

Every day brings new encouragement to us. The growth of the reform work, although small in comparison with the whole, is still perceptible and gives promise of greater things. It seems to me, however, that we should not stop our persistent efforts to enlarge the work until we are receiving weekly reports of work done in all parts of the country. Our faith must enlarge, our zeal increase and our works multiply. We are just at that stage of the reform where good men pray for us, but pay their money to our enemies. Of course this cannot continue so, for a sincere man's prayers and money must go together.

I have read with intense interest the account of the Alabama State convention and have been both surprised and thankful that that slave-ridden, Masonic-governed country has developed strength enough to organize for this new reform. Is it possible that a Southern State will outdo some New England States in grappling this hard problem? We shall see.

The greatest obstacle to reform work here is the almost superstitious devotion of even our best men to the church, whether right or wrong. I can scarcely imagine that the devotion of the priest-ridden people of the 16th century to the Roman church could have been greater than is that of the average New Englander to his church; and it has not unfrequently been discovered by me that some of the most earnest reformers here are not only supporting churches run by Freemasons, but are actually *paying liberally to support Masonic ministers!* How long this state of things will continue I cannot predict, but it is certainly a strange sight to see a bold reformer paying a Masonic preacher $25 per annum to preach Masonic sermons and paying the reform cause, say $2!

Dea. Leadbetter showed me recently a history of the conference to which his church belongs, from which I learned the historical fact that many of the churches (I think most of them) of that conference withdrew fifty years ago from the old mother churches, because worldly practice made a place for unorthodox doctrines and crowded out piety and godliness. It was the testimony of this historian that revivals everywhere followed this process of separation. The truth thus set free had "free course" and was grandly "glorified." We might well wish that the same end could be accomplished in some other way, but if history in this respect must repeat itself, let us not contend against the providence of God. Christ, "the way, the truth, the life," is the object of our devotion, and when the candlestick of a church has been removed devotion to that church ceases to be devotion to Christ.

Feb. 13, 1882.

"There was no room for them in the inn." When the wicked one gets control of the ordinary avenues of instruction, he takes care that nothing shall be said through those avenues which will injure his kingdom. It is a sad fact, but true as it is sad that we often find ourselves cut off from the popular places of instruction, and, like Paul, are obliged to go into a neighboring house. This is the apology for a special meeting held yesterday (Sabbath) in Horticultural Library. There was a good attendance of friends and others and apparently much interest manifested in the services. It was, to me, a grand and promising thing to see so many friends of our cause meeting and greeting one another, passing words of encouragement from lip to lip. Among those present was a Mason who gives fair promise to renounce the order. One gentleman remarked, "Now the ice is broken it must not be allowed to freeze over again."

E. D. Bailey.

—Get subscriptions for the *Cynosure*.

Reform News.

The New York State Convention.

In pursuance to a call to consider Freemasonry and consummate arrangements to erect a monument to the memory of Captain Wm. Morgan next September, Anti-masons met in a convention in the Opera House at Batavia, on the 7th, 8th and 9th of Feb., 1882.

Sixty-three members were enrolled. Mr. F. W. Capwell of Dale was elected president and Isaac Hyatt, pastor of the Free Baptist church at Dale, secretary.

Tuesday evening, the 7th, after spending an hour in prayer and praise Rev. B. T. Roberts of Rochester was introduced, and delivered an instructive address, showing that secret societies antagonize the prosperity of business, the legitimate execution of law, and the progress of Christianity.

Wednesday, after an hour spent in prayer for Divine help and guidance, committees were appointed on finance, on resolutions, on entertainment and on enrollment. Revs. J. P. Stoddard, J. L. Barlow and Mr. F. W. Capwell were appointed a special committee to nominate a committee to arrange for the exercises at the unveiling of the Morgan monument next September.

In the afternoon Rev. D. S. Kinney of Syracuse, offered prayer, and Rev. D. McFall, pastor of the Chambers' street Presbyterian church, Boston, delivered a masterly address, picturing in living colors the spirit of Freemasonry. By vote of the convention it is to be published in the *Christian Cynosure* of Chicago, and the *American Wesleyan* of Syracuse. In the evening a large audience assembled to hear the address of Rev. J. L. Barlow of Willimantic, Conn., upon the subject, "Did Freemasonry Murder Morgan?" It was an able production and clearly showed that the blood of Morgan rests upon the order.

Thursday morning, after the usual hour of prayer, the president took the chair. Rev. D. P. Rathbun of Clarence, Iowa, was introduced. Evidently he is a man of radical convictions and resolute will. But his acquaintances say he is not himself since the severe injuries received last June at Kellerton, Iowa, by Masonic mob violence. When he arose he said, "Though the Masons have tried to kill me, and my life has been despaired of by my friends, I still live." He proceeded to show that he was opposed to Freemasonry because of its infidelity, deception, interference with our rights, opposition to free speech, and the inculcation of the doctrine that it is wrong to violate a wicked oath.

In the afternoon after the usual service of prayer, Rev. E. Mathews of Chicago being introduced interested and instructed his hearers as he showed them the righteousness of Anti-masons in opposing Freemasonry and kindred fraternities.

In the evening Rev. J. P. Stoddard spoke in such an able, instructive, and convincing manner as to carry conviction to the minds and hearts of the large audience relative to the evil of Freemasonry in the family.

Though the audience was made up largely of Masons and their sympathizers it was taken captive and clearly shown that the necessary outflow of such an evil in the family cannot be otherwise than destructive to the best interests of church and state.

The committee of the N. C. A. having in charge the erection of a suitable monument to the memory of Captain William Morgan, completed their work Thursday noon and will doubtless make a full report of their doings.

The following resolutions were adopted:

Whereas, The family, the church, and the state are a trinity of institutions without which society would be a chaos, and a free government an impossibility, all of which are based upon the individual; and

Whereas, The perfection of these depends upon the perfection of the individual; therefore,

Resolved, That whatever influence, power, or institution, in its legitimate principles or workings, tends to unsettle the individual, or draw him away from a perfect loyalty to family, church or state, is the enemy of each and all, whose speedy overthrow and destruction should be sought by the earnest, persevering and combined efforts of all; and

Whereas, Speculative Freemasonry, as an institution, in its influence on the individual does detract from his loyalty to family, church and state by its higher claims, and more binding obligations; therefore,

Resolved, That Freemasonry is an enemy whose animus and malign power has been felt in the past, and is too well known in its bloody code, in its anti-Christian religion, and its despotic government to be longer recognized as a harmless or beneficent factor, in society, and we pledge ourselves to use our best efforts in every legitimate and Christian manner for the final and complete destruction of the institution.

Resolved, That Freemasonry, not content with muzzling the pulpit, the press, and the platform, has also seized upon the offices of the governments, State and National, must be met, if at all and successfully, at the ballot-box, and that we believe the American Party to be a necessity for such a work, and that we hereby approve the nominations made at Galesburg, Ill, last fall.

Resolved, That the lesser secret societies, in the names of temperance, labor, etc., all partake of the nature of the parent institution, and are more or less under the control of Masonry, in whose interest they were formed, and for which they have done more than for the causes from which they take their name. They are not only useless for good, but positively detrimental to the best interest of good society. As they have their life from Masonry they should perish in her downfall.

Resolved, That Thurlow Weed, Wendell Phillips and President J. Blanchard be, and are hereby invited to be present at the unveiling of the Morgan Monument in Batavia, in September next, to participate in the exercises of the occasion.

The convention closed with thankfulness for the good done and strong expectations of greater success in its needed work of reform in the future.

Isaac Hyatt.
Sec'y.

Other Things from the Batavia Meeting.

Considered as preparatory to the National gathering in Batavia in September next, the recent convention was a success, worth to the cause all it cost. Friends present generously met $74 00 of the expenses, which were $148.07, exclusive of Bro. Mathew's expenses and my own. Two who could not attend remembered the cause with $10 each, leaving only $54 07.

The burden of the entertainment rested almost exclusively upon Bros. Capwell, Palmer and their families, with the little band of Free Methodist brethren, who, though poor in earthly treasures, are nevertheless "rich in faith," and "going through on this line." Meals were served in a hired apartment and in a satisfactory manner. This seeming reticence and indisposition on the part of citizens to extend wonted hospitality was doubtless owing in part to lodge influence. The fact, also, of the intimate connection of the meeting with the erection of a monument to perpetuate the memory of an event which made their town famous in the annals of conspiracy, abduction, arson and artful evasion in the criminal courts of fifty years ago, must have due consideration.

But we have no reflections to cast, and only grateful memories to cherish of the limited encouragement received. If doors were closed against some who had exteneded the hospitality of their homes to friends living in Batavia, when at associations, and on like occasions, ways were opened and means provided so that no one suffered for food or shelter.

Contracting for the erection of the Morgan monument, as all know, was the business feature of the occasion. Bro. Barlow, who was chosen secretary of the Monument committee, will report, and I will simply anticipate his statements with the surmise that you will be more than satisfied at the result of our negotiations.

Out side convention work proper, I made some investigations and gathered up facts and relics of interest. With Bro. Capwell I went to the house, now No. 3, Liberty St., where after a long consultation Morgan, Miller and Harris determined to publish an expose of Freemasonry, and where they entered into "solemn league and covenant" to protect and sustain each other by all lawful means. I also searched out the spot where Greene's Hotel stood, where Miller's printing office was, the house across Tonawanda Creek where Morgan wrote his expose, and where he was once arrested. I also obtained a fine lithograph showing a "birds-eye view" of Batavia, the cemetery, etc., to hang in the office of the N. C. A., and am to be furnished a large drawing of the monument framed, and specimens of the material of which it is composed, so that friends visiting the office here may obtain a very fair understanding of design, material and location.

J. P. Stoddard.

Bro. Mathews Kansas Journal.

Dear Cynosure:—I feel indebted to your readers for past kindnesses and for their forbearance. It is due them, too. that I report my trip and labors in Kansas.

Dec. 26, 1881, we left Chicago and arrived in Olathe on the morning of the 28th, and rested at Rev. W. McMillan's hospitable home. At the post office we found Bro. Curtis, and in him a man willing to confess himself to be much worse than we found him to be when the test came. Bro. Thomas, too, a seceder from several secret orders, soon grasped our hand.

Our next stop was at Rev. McIntosh's where we found a prayer meeting gathered. We got acquainted here on our knees. A blessed introduction that! It resulted in an invitation to preach that night at the Wesleyan church. Thursday evening the veritable Anti-masons were met in a council of war. Here it was decided by vote to loan me to the protracted meeting until after Sabbath on condition that the Wesleyan brethren use me well and return me in as good condition for the work laid out. I preached every night, and received $20 from the church. On Thursday Bro. Hunting brought us to Prairie Center, away from his pleasant home fourteen miles. Bro. E. Leonardson and wife, formerly of Michigan, treated us well and we held two meetings in the Free Methodist church, with quite an enthusiastic crowd at night.

On Friday I get to Olathe again, and soon find that the appointment is five miles away. Spoke on temperance again at the Thompson school house and had quite an enjoyable time. What I didn't say others did and so we felt satisfied.

On Monday Bro. Mitchell brought me to Pleasant Ridge, where in the evening I lectured on temperance and was well received. The pay in part came in a rising vote of thanks, which was unanimous. These friends were Covenanters, and quite an earnest people; not afraid to speak out in meeting, God speed the right. On Tuesday Bro. Curtis brought me to Spring Hill, where we met our old friend Dr. Taylor. We had a full house, but it was a temperance lecture again.

Wednesday night at Gardiner I took part in a union prayer meeting and distributed notices and tracts.

Saturday I kept as a day of rest unto the Lord, but found Sabbath a day of work, preaching morning and evening to good congregations. On Monday we went to Elgerton and lectured in the United Presbyterian church in the evening. A zealous Mason here divulged on this wise: As I was giving the lodge work he mistook me for a seceder

(*Continued on 9th page.*)

Correspondence

Another Witness from Morgan Times.

Chain Lake Center, Minn.,
Feb. 5th, 1882.

Editor Cynosure:—Living witnesses of the abduction and murder of Morgan, direct or indirect, being few and rapidly growing less, I deem it an object worthy of attention at this juncture, when members of the assassination fraternity are seeking to involve in doubt the facts of history, to utilize any evidence of this kind that may be presented.

Mrs. Rhoda L. Holmes, relict of the late John H. Holmes (formerly, about 1838, residents of Clarendon, Orleans Co., N. Y., but recently residents of Fairmont, Martin Co., Minn, where Mr. H. died about two years since) avers and is ready to make affidavit to the following:

Dr. Asa Brown, a high Mason, visiting at their domicile, had a private interview with Mr. H., who had been three degrees into the dark labyrinths of Masonry, but had not been posted in regard to facts in reference to that Masonic outrage. Mr. Holmes made inquiries of Dr. Brown, who gave him the details of that abduction and murder substantially as given by Valance in his confessions, and by others. Mrs. Holmes says she had business in the chamber directly over the room where her husband and Dr. B. had their interview, and the floor being loose, she heard every word distinctly. Mr. H. silently retired from the fraternity.

Mr. and Mrs. Holmes have long been members of the M. E church. Since our acquaintance with them they have been regarded as among our choicest and most reliable friends. That dark-lantern, criminal's mutual aid and protection society is rife at our county seat, and generally through the West, and controls the dominant churches. How long, O Lord!

Fraternally yours,
A. C. Hand.

A Knight Templar Adulterer Gives Sunday Moral Lectures.

Bloomington, Ill.

Editor Cynosure:—The good and great man argument as a defense has had more currency in this community of late than ever before, except, it may be in defense of lodgery. It is in the preliminary church trial of Rev. H. O. Hoffman for adultery, bastardy, etc., with a domestic in his own house. The disgusting particulars have been in all the papers.

The evidence so far as learned is overwhelming, and, strange to say, the "good-man" argument is about all that has been offered in defense. Nest-hiding (a term invented by another popular preacher), some say, cannot be so bad seeing it is indulged in by such eminent divines. This is also an argument for the lodge. Others say he cannot be guilty as he is a great man and preacher.

The *Daily Leader* (Hoffman's organ) says that the Knight Templar lodge of which he is a member will not expel him, as they believe him innocent. Of course he is Masonically innocent; Miss Robinson (his victim) is neither the wife, daughter, mother or sister of a Mason, and her seduction is no crime at all, in the lovely "divine" Masonic code. But now we are to have an exemplification of what the lodge can do for a man. Although he stands indicted by a council without a dissenting vote for base immorality, yet a large number of gentlemen have subscribed a munificent sum to have him deliver a course of Sunday lectures on morality! Whether the sixth commandment is to be his theme hasnot transpired. W.

An Apology.

Olathe, Kan., Feb. 6, 1882.

Friend K.—Permit me, through the *Cynosure*, to apologize for the rude conduct of some of our hoodwinked brethren of the "mystic tie," when they, without the fear of their Grand Master, Diabolus, accused Charles Blanchard with telling untruths, during the delivery of his lecture before the Anti-masonic convention, holden in this place on the 11th, 12th and 13th ult. Being acquainted with the Professor personally, I am well persuaded that he would not utter a willful untruth for all the jewels of all the Blue Lodges in Christendom, Tartarus or elsewhere. For this reason, on the occasion referred to, I was compelled to believe there was a screw loose somewhere, and at the same time I was quite sure that the somewhere was not on the platform. Nor was I alone in this conclusion, for it was self-evident to all those who had not "stopped their ears" with a ma-ha-bone that the lecturer was extremely guarded in all of his utterances lest he should give a coloring to his assertions which the most rigid investigation would not endorse. And yet, notwithstanding all this fairness and candor in speech, there were those who, either through ignorance or something else, from time to time cried out, "That is false—that is a lie." And now, I must apologize for these unkind words by saying that the men who used them were "not full of new wine," seeing this is Kansas where no one is "drunken" only as a wholesome law is violated.

And now, whilst I am apologizing for others, I might as well make a clean breast of it and confess that my indignation was somewhat stirred when I learned on reliable authority that a doctor of divinity, who was about retiring from the pastorate of a Presbyterian church had said some hard things about friend Charles, aforesaid. This was not done in a corner, nor out on the prairie with none but the gophers to chuckle over the easy victory which was being won. On the contrary the remarks were made in our city, in a grange store in the presence of an appreciative audience. When a doctor and a professor cross blades "then comes the tug of war." But, in the case under consideration swords were not crossed, whereas, figuratively speaking, the Doctor only shook his cane at the Professor, who was somewhere else at the time when the champion of Abiffism was surrounded by a squad of admiring friends who were ever ready to cry, "Lay on, Macduff."

Strange as it may seem there are not a few persons who believe that such a man as Professor Blanchard would lecture on a subject concerning which he knew nothing, and that, in so doing, he repeatedly told untruths. For all such I feel called on to apologize by saying that their easy-going souls, according to their own confession, never read anything which throws "Light on Masonry," nor do they take any pains to acquaint themselves with the character of that peculiar institution. Having become accustomed to hearing the outside tyler crying, "All is lovely and beautiful within our sacred halls," they find it hard to believe that a Masonic Temple is nothing more than a den of thieves, where the candidate is stripped of his clothing and despoiled of his manhood.

Should one of that class of persons, for whom we are apologizing, go to his Masonic minister and say to him, "My dear sir, were you put through, at your initiation in any thing like the manner that Charles Blanchard said you were?" it is more than likely that the preacher would stroke his beard, put on a half-injured and a half-comical expression, and then proceed to answer the question by asking in a chiding tone, "What do you take me for? If Masonry is what those lecturers say it is, do you suppose that I and so many good men would submit to anything so degrading and humiliating? And then, grant for the sake of the argument, that we did not know, before entering the lodge, what would be required of us, how we would be handled, and to what we would be sworn to do, and what not to do, nor what were the penalties affixed to our oaths, until after we had bound our souls, do you for a single moment suppose that we would maintain a connection with such an institution, much less defend it?"

After the delivery of this grand piece of equivocation, which was designed to deceive, the parishioner would meekly bow his head, and feel that he was in duty bound to make an apology, which he would do somewhat in fashion: Oh thou much revered man of God! how could I be so wicked as to believe that such a good person as we fancy thou art, could so lower thyself as to take part in a ritual in which "the Christian, the Jew, the Mohammedan * * the Buddhist, the Parsee, the Confucian and the worshiper of Deity under every form," do that which has been likened to a lot of calves in a pen sucking each other's ears? Let me fly to the mountain, as did Jubelum and his compeers in crime, and like them hide from the light of day, in the clefts of the rocks and there mourn the great wrong of which I am guilty in supposing that one who teaches that we should avoid the appearance of evil could for the sake of influence, or from any other consideration, consent to play that he was murdered, buried, became putrid; that he was a stench in the nostrils of his brethren; and then raised from this loathsome condition by the strong grip of a man who might not only be a disbeliever in the doctrine of the resurrection, but who had said of Jesus who alone is the resurrection, and the life, "Away with him! Away with him!" Pardon me, my dear minister, I can much more readily believe that an Anti-masonic lecturer has told an untruth than to believe that thou wast a party to the great fraud which these men claim they were exposing.

And now, while we are willing to throw the mantle of charity over those poor, deluded souls who know nothing about Masonry except what Masons tell, and who are determined to learn nothing more from any other source, we would strip the mask from the Mason who either directly or indirectly affirms that Masonry has not been revealed. He knows that the mystery of iniquity has been exposed to such an extent as that a man who has never been hoodwinked can learn from books and other sources to make and to recognize the signs and grips to such an extent as that other tests than skill in the use of the same must be resorted to in order to determinate between the initiated and the outsider. I will grant that the degrees may not be worked in every lodge and at all times in precisely the same manner. Morris, in speaking of the ceremonies connected with opening a lodge, says: "No abbreviating or slurring over the ceremonies should be allowed," and yet it was done, as his protest shows. If some of the "ceremonies" are "abbreviated or slurred," why may not others be, at least just enough to allow a man to say that he was not initiated according to a certain formula enunciated by an Anti-masonic lecturer. However slight the difference may be in this respect, the man who has sworn ever to conceal and never to reveal any of the secrets of Masonry, feels justified in giving the lie to a statement which he knows is substantially true from beginning to end, though there might be an abbreviation of a word here and there, or the slurring over of some part of the ceremony; or, on the other hand, the giving in full of what had been abbreviated. I have no apology for the man who can satisfy his conscience by the use of such a subterfuge.

Benj. F. Worrell.

Our Mail.

Bro. Jas. Mathews, Jordan's Grove, Ill., orders the Cynosure a year sent to a Master Mason, and asks an answer to the following question in these columns:

"I devote one-tenth of all my increase to charitable and religious purposes. Now, I will ask you one question. Would it be misapplying this fund to take money from the Lord's treasury and send the Cynosure to persons who don't or can't pay for it? I ask this question honestly and for information."

The answer to questions like this hinges upon the answer to two others. Everything that we possess, and especially everything thus set apart, is the Lord's and to be used for his glory and for the spread of his kingdom on earth. That is settled to begin with. The questions to be decided with reference to any particular appropriation of these gifts of the Lord are, Will the effect of this be to bring glory to God and spread his kingdom among men? and if so, Will it accomplish the most that is possible to accomplish with it in these directions if used in this way? If both of these answer themselves in the affirmative, the duty is clear to use the money as contemplated, if in the negative, to use it in some other field. And if there is a better way to glorify God and extend his kingdom than to put Christian reform literature where it will do good in especially needed and neglected directions it is not easy to see.

Bro. J. W. Baldridge of Ohio, sends the Cynosure to several friends for three months each, hoping by this acquaintance to lead to a desire for a longer one. After noting the death of his late companion, which occurred on November 14th last, Bro. B. continues:

"My wife was with me in the anti-slavery cause, and we kept a depot on the 'Underground Railroad.' We kept at times as many as eight fugitives concealed through the day, helping them on the road rejoicing at night, notwitnstanding the Fugitive Slave Law was in force. I believe we helped more than a hundred slaves on the road to freedom. I am now left a lonely old man nearly seventy-five years of age."

It seems to us that those who can look back upon a long life of labors for the Master and forward soon to a longer life fuller yet of labors that never tire for the same blessed One and of companionships that never cease are among the most blessed of earth.

C. P. Paget, an earnest worker of Smithdale, Ill., sends an item of importance to those who doubt the meddling of Masonry with civil affairs:

"I had a long talk with one of the gentlemen belonging to the Town Board of Streator at the time of Ronayne's lecture there, when the Masons jacks threw eggs at him, tried to force H. H. Hinman down stairs, blowing tobacco into his face so he had to go down stairs to get his breath, and stealing and destroying some of his tracts. This man said that he went and tried to get other members of the Board to prosecute the Masons and jacks for disturbing the lecture, but was answered that they 'were brother Masons, and they did not think anything had been done enough out of the way to cause any such proceeding.' Therefore, nothing was done I am convinced that secretism is at war with the Constitution and with liberty of speech."

Geo. McElheny, Darlington, Pa.:

"Is there not sadness in the fact that so many ministers of Jesus who still teach the doctrines of depravity, redemption through the blood of Christ, the renewing of the Holy Ghost and faith that works by love and purifies the heart are not including in their teaching counsel and warning in relation to the religious teaching of Freemasonry and kindred orders? What can be more destructive than lodge religion? What is misleading and poisoning the young men of our country on so large a scale as the ensnarements of the oath-bound secrecy of this land?"

Obituary.

A. J. Harrington.—This excellent brother departed this life at Lathrop, Pa., Nov. 28, 1881, in the prime of his useful life, leaving behind a devoted wife and several children nearly or quite grown up. Impelled by a keen moral sense which controls our best and bravest men this brother came out nobly and lovingly on the side of our great anti-secret reform a few years since, and many a faithful soldier has shared the hospitalities of Bro. H. and his excellent and now stricken family. Esteemed and confided in by all good people who knew him he goes to his better home lamented not only by his dear kindred but by very many others who learned to love him for his noble qualities. Though very firm in his position in our noble reform he was signally watchful over his own spirit lest he should, like Peter, take the carnal sword instead of the "sword of the Spirit." We should be glad to know more of the record of Bro. H. than we are able to get at this writing. His remains were taken to Rhode Island, his native State, for interment. May God bless the bereaved widow and family.

Nathan Callender.

Warren Parker, a veteran of over ninety years, passed away on the 14th of January from his earthly home in Cornton, Vt., to his eternal mansion with God. His testimony for Christ against the counterfeits of his religion, the anti-Christs of this generation, will be remembered by the readers of this paper. He loved the principles maintained in this reform work, and after the battle of faith here has gone to his reward.

Rev. C. C. Breed, a brother whose excellence of character was appreciated wherever known, died at East Paw Paw, Ill., Dec. 17, 1881, aged sixty-six years. He had during years past been pastor of the Congregational church in that place, and in that position maintained an honest testimony against the false worships of the lodge. He completed his theological training at Oberlin, under President Finney, and during the twenty-seven years of his ministry he labored with the churches at Jericho, Hadley, Marseilles, New Rutland and East Paw Paw, Ill., and Princeton, Minn.

Needham.—On Sunday, Feb. 12, Anna, wife of Dwight Needham, died, in the 71st year of her age, at the Farwell House in this city, where they were residing. Mrs. Needham with her husband and family came to Illinois about 1850 and settled in Wethersfield, Henry county, removing about five years thereafter to Galesburg, where her husband is doubtless remembered by many of the older citizens for his energy in the temperance cause. For a long period they have resided in Chicago and vicinity, Mrs. Needham having been an invalid and at times a severe sufferer for some twenty-two years. The wasting severity of disease during the last months of her life made her long for release, and her request of friends was that their prayer might be that God would take her spirit to rest and home with himself speedily. The funeral was attended on Tuesday afternoon at the Farwell House and the Sixth Presbyterian church by numerous relatives and friends.

Austin—Died of diphtheria, Oct. 1st, 1881, Emily Elizabeth, aged 4 years, 7 months and 21 days, and on Oct. 7th, 1881, Jessie Maria, aged 2 years and 1 month, children of Elizabeth L. and Caleb R. Austin.

What angel was it led them through
The valley that hides all earth from view,
Angel from heaven, angel of peace,
Who came to bring them sweet release.

We did not hear his whispered word
By which their little hearts were stirred,
But saw its impress lingering there
Upon their silent lips, so fair.

As speaks the bow in clouds of storm
The promise God to earth once gave;
A heavenly calm their features form,
We'll meet again beyond the grave.

Methodist Recorder, please copy.

Christianity insists, first of all, on a real faith. Whatever else it has or lacks, the soul, to be saved, must obey an honest purpose. It must believe with the affections heartily. With the heart man believeth unto salvation before confession is made with the mouth.

"Let your speech be always with grace, seasoned with salt," adds the apostle. "Salt." Do not mistake vinegar for oil, or pepper for salt. "Seasoned with salt." Let it be tasteful and savory.

Anti-Masonic Lecturers.

General Agent and Lecturer, J. P. Stoddard, 221 West Madison street, Chicago.
H. H. Hinman, Wheaton, Ill., N. C. A Agent in the South.
E. D. Bailey, Worcester, Mass., Agent for the N. C. A. in New England.

Degree Workers.—(Seceders.)
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S. E. Starry, Clarence, Iowa.
Jas. Furguson, " "
J. K. Glassford, Carthage, Mo.
H. S. Taft, Eastmanville, Mich.

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Connecticut, J. L. Barlow of Willimantic.
Indiana, S. L. Cook of Albion.
Missouri, M. N. Butler of Albany.
New Hampshire, L. D. Bryant of New Market.
Wisconsin, Thos. Lowe, Coloma Sta.
Others who will lecture when desired:
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J. H. Timmons, Tarentum, Pa.
J. R. Baird, Templeton, Pa.
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J. T. Michael, New Wilmington, Pa.
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Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
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The Christian Cynosure.

CHICAGO, THURSDAY, FEB. 23, 1882.

A Delegation from Satan's Synagogue.

If anything can convince, not only Christians, but all reflecting men that Satan, "the god of this world" (2 Cor. 4:4), is also the god of the lodge and anti-Christ, and that Freemasonry is his religion, the following speech will do it. It is addressed to a Methodist Episcopal preacher and is here reprinted from from the Kendallville *Standard*, Noble county, Indiana. Read and ponder! Read to your neighbors, especially to pious and sincere Methodists:

"Thirty-three members of the Masonic brethren called on Rev. Greer, last Monday evening for the purpose of showing their appreciation of a worthy gentleman in a very practical way. A beautiful album containing photographs of each one of the gentlemen present was presented, and upon further examination each picture was found to be accompanied by a one dollar bill. It is needless to describe the surprise and gratitude manifested by Rev. Greer on this occasion; by those who know, it can better be imagined.

"The following presentation speech was made by Wm. B. Hall:

"'Mr. Greer, we have called this evening to express, as best we may, our appreciation of you as a citizen and a public teacher. And although none of us are members of any Christian church, while you are one of the honored ministers of a great denomination, we feel that there are grounds upon which we can meet you in perfect sympathy. For, like you, we put our trust in that Supreme Ruler of the Universe, who is the kindly father of us all. Like you we reverence that Great Light 'which will guide us unto all truth,' and 'which points out the whole duty of man.' Like you, we are members of that fraternity which 'unites men of every country, sect, and opinion,' and 'conciliates true friendship among those who might otherwise have remained at a perpetual distance.' In short, like you we profess 'that universal, that absolute religion, whose cardinal doctrines are the fatherhood of God, and the brotherhood of man.' We accept the truths of all scriptures, and honor the prophets of all nations, and we thank you for the many valuable lessons you have inculcated, both by precept and example. Your daily walk and conversation have again and again reminded us that 'Although faiths are many, religion is one and we are brethren.'

"'In presenting you this slight token of our esteem, we beg to assure you of our love for you as a friend and brother, of our deep sympathy with your broad religious views and catholic spirit, and especially our admiration for your manly independence of character, and your heroic devotion of duty.

"'Wherever, in the future, your lot may be cast, may this little volume long remind you of the friends that are here to-night, and be an assurance to you that the same qualities that endear you to us will ever surround you with loving friends. And, finally, may the choicest blessings of earth and heaven be yours through all the toilsome journey of life, and when your weary feet have trod life's latest path, may the Supreme Ruler of the Universe welcome you to that heavenly kingdom where the weary are at rest.'"

Isaac Taylor says, "That evil should have affected higher orders of intelligence than men, and that they should react upon our sphere, is not only not contrary to reason, but taught throughout the sacred Scriptures." When Christ entered on his public ministry these evil and unclean spirits met him at every turn. The brief and condensed Gospel of Mark, in his first chapter, verse 34, says that Christ "cast out many devils and suffered not the devils to speak because they knew him;" and again, verse 39, "He preached in their synagogues throughout all Galilee, and cast out devils," as though that was the leading type of his ministry. These evil spirits, devils, or (Greek) demons, were anxious to testify to Christ and take stock in the revivals which attended his preaching. Christ silenced them. He did not wish for the approbation and endorsement of the unclean spirits who had made the inhabitants of Judea at that time "a sinful and adulterous generation." The thirty-three Freemasons of Kendallville, Indiana, met a very different reception when they came to a professed minister and representative of Christ. They inform him they are not professed followers of Christ, but "that universal and absolute religion," in which, says Mackey, "all mankind agree." They put "all scriptures and prophets of all nations" on a level with the Bible and with Christ and are therefore clearly children of the devil, the usurping "god" and "prince" of this world. When will Christians awake to these truths?

Mason and Mormon alike in their Oaths.

The blood-curdling story reprinted last week in these columns from the St. Louis *Republican* is not without evidence to confirm it. It would have been well if Senator Edmunds had been more faithful to the interests of the country than to those of the lodge of which he is said to be one of the "Royal Arch bosses". He would have made more thorough work in the bill which passed the Senate on Friday. We have reviewed this action at more length on the first page.

Last summer the body of Philip Smith a Mormon ex-bishop was found murdered in Mexico. It was recalled that he had been the principal witness in convicting John D. Lee of the Mountain Meadow massacre, and after the trial spoke of his fears that the penalty of his oath would some day be visited upon him. He escaped two attempts at assassination but fell at the third.

But a writer in *Lippincott's Magazine* for January presents another testimony from General Wells, one of the Mormon leaders, in which the awful doctrine of the "blood atonement," or the enforcement of the savage penalties of the Mormon oath, is established with singular precision.

In conversation with General Wells the writer asked in respect to this subject:

"'Would you object to give me some idea of its nature and operation?'

"'Certainly not,' was the reply, given as frankly as before. 'The Atonement of Blood belongs to and appertains only to those of our people who up to the time of their committing a deadly offence against the Latter-Day Brethren were in full communion with and amongst us. It is an ordinance the fulfilment of which, accompanied by sincere repentance and reparation—if reparation be possible—on the part of the offender, will entitle him to remission of sin in this life and mercy hereafter. It is a solemn yet merciful judgment. After the council passes the decree condemning the brother to this atonement, he is given full time for preparation before he is required to meet the law.'

"'And what is this act of atonement?'

"'The removal of mortal life from the mortal body by the letting of blood. Cutting the throat is the method generally preferred by those whose offence has rendered this expiation necessary; and it must, of course, be done by the offender's own hand.'

"'What length of time is granted to the unfortunate person for preparation?'

"'The time varies according to the circumstances. In the case of a man who made this atonement a short time ago it was necessary for him to make a journey to complete the adjustment of his affairs. In view of this, his penitential period extended over a year. On his return he signified his readiness, and, being accompanied to a secret place—the choice of these retreats rests with the penitents—he fulfilled the law, and was buried in the earth that received his blood.'

"'Should a person condemned refuse to become a self-executioner?'

"General Wells smiled grimly. 'It would avail him naught,' he said; 'he would die without making atonement.' After a moment's pause, he said softly, 'Without the shedding of blood there is no remission of sin.'

"Such, as I recall it, was this pillar of the Tabernacle's explanation of the difference between dying under the Atonement decree and being put to death. Some interest attaches to the idea since the finding of that apostate bishop's body who confessed the dreadful story of the Meadow massacre, and who ever after went in terror of the death that overtook him in the cave in Southern Utah."

—Bro. Butler the Missouri State lecturer gave a series of lectures at Davis City, Decatur county, Iowa, last week.

—Secretary Stoddard spent the Sabbath at Wheaton, and is away again. This time to Albany, Missouri, to attend the State convention opening next Tuesday evening.

—Rev. Ira B. Ryan, a seceded Royal Arch Mason, living near Leon, Iowa, promises to attend the Missouri State convention which meets at Albany, Gentry county, Feb. 28th, and March 1st and 2d.

—A brother, lately employed in the office of the *Daily Sentinel* of Milwaukee, was discharged because he would not unite with the printers' union lodge. He some time since purposed joining but was prevented by reading a pamphlet against the secret lodges written by Bro. S. H. Pierce, an inmate of the National Soldiers' Home near Milwaukee.

—Last May when Bro. Hinman made his first visit to East Tennessee he found the head of the Friends College, Wm. R. Hastings, an active Mason and secretary of the lodge. He was the only adhering Mason heard of among the Friends of that vicinity. He has now left the Masonic lodge, though he yet acts with the Good Templars. The students in the institutions of Maryville are with much unanimity opposed to secret societies. The Southern agents are kindly received, but the Christians of the place need more zeal and earnestness for Christ's Kingdom. Several meetings were expected last week.

—Prof. Paine of Wasioja Seminary writes of the enthusiasm of his students in physiology who are raising a fund for the purchase of a skeleton and models to illustrate that science. Any one having a skeleton or other apparatus which he is willing to donate to the institution or to sell at a reduced price can confer with Prof. E. G. Paine, Wasioja, Minn. The trustees of the Seminary will pay freight on books for the library, or apparatus of any kind, having educational value, that friends wish to donate to the institution.

—Brethren Hinman and Feemster returned to Knoxville, Tenn., on the 14th, after one meeting at Maryville. Incessant rains and heavy clay roads prevented any work away from the railway, and they went, therefore, to Greenville. But no opening being immediately given, Bro. Hinman went on to Milligan College at Johnson City. He had taken a severe cold from wet and exposure, but was recovering from its effects. They ask to be remembered in the prayers of all the brethren.

—Brethren Butler and Starry lectured and explained the realities of Masonry at Mt. Moriah, Mo., last month, after overcoming much opposition from Hiramites and those who fear them more than God.

Continued from 5th page.

from a regular lodge, and got up muttering, "I'll not stay and listen to a man that violates his obligation." I felt sorrow for him for the crowd got the laugh on him.

On Tuesday preliminaries were attended to in view of our coming convention. Here we missed Bro. J. P. Stoddard, and though we have learned since that he was justified in being absent, yet we quietly but firmly protest against his taking for granted that we are capable for every emergency. On Wednesday we were lightened of our load somewhat by the coming of Prof. C. A. Blanchard. Samuel Starry and Bro. Butler, too, got under the load some and I felt as though it was recess. Three meetings to-day and in better trim for work than when the day began. We had increased audiences during Thursday and open free discussion on various subjects. Variety enough to make it so interesting that we couldn't adjourn at the hour fixed. Bro. Starry did excellent work, and I never felt so fully that we cannot afford to let him go back to farming. We can and will, I think, in the future furnish him means sufficient to pay hired help and meet his liabilities. For the two years he has been in the field he has run behind. Let us ask God to forgive us our remissness in this matter. I mean the guilty ones. Friday was the last and greatest day of the feast. Prof. Blanchard regretted he had to leave, "For," he said, "God assures me of a grand victory for you to-night."

Saturday was a blessed day—a day of rejoicing among friends everywhere. In the evening at Gardiner we had a full house and a blessed mob. Understand me now! It is an adage that "In every mean scrape you'll find a woman." I suggest a change. Say "a preacher." We managed the howling, seething crowd until 10 o'clock, but the Rev. (?) Downing of Paola, took the floor as we got about through, asking, "Have you an exposition of the Knights of Pythias? I am a member of the order and want to buy one."

"When I get through, sir," I replied.

Then they yelled, "Mob him! mob him! mob him!" etc.

"Give me ten minutes," I cried.

"Run him out!" they rejoined.

I was used up. They silenced their opponent with noise. I gave way for the preacher, and all was still until he had made a point on my being a liar, saying I had promised to keep the secrets I was now revealing. Then like demons they yelled. Women left, for it was evident trouble was ahead. A horse was tendered me to make my escape, but no, sir! I didn't feel that I had done wrong. "The wicked flee when no man pursueth, but the righteous is as bold as a lion." God says, "Be ye steadfast, unmovable," etc. I felt grand! Save being pelted with mud I was not hurt. I think they were under the impression that I would contend for my rights and so they left me to go peaceably home, and I did, and proved that the sleep of a laboring man is sweet.

On Sabbath I was brought twelve miles to Olathe where I preached twice and so ended my work in Kansas. There are many families whose kindnesses might be mentioned, but space will not permit. To one and all I tender my sincere thanks. E. MATHEWS.

ALMOST A DISCUSSION.

LOSTANT, Ill., Feb. 11, 1882.

The people of this place have had the benefit of lectures upon the subject of Freemasonry for several years but the talk has all been one-sided until last Monday evening. An itinerant Baptist minister had been prospecting around this section for about two weeks, and by his talk in private circles, as well as in public places, he gained the reputation of being a very conservative man, asserting himself to be in favor of moderate drinking, and showing himself to be in favor of moderate smoking. It has become to be a sort of habit with some people around here, if a minister drops down among us for a few days, to ask him if he is a Mason. (By the way, Mr. Editor, is not such a question rather an insolent one to put to a preacher? Is it not equal to asking him if he is a "wolf in sheep's clothing?") Upon the usual question being put to this Rev. gentleman he replied, he was not a Mason.

Accepting his answer to be candid, people continued to look upon him without great aversion, until last Sabbath. On that day he publicly declared he was opposed to both Masonry and Anti-masonry, and announced a lecture from that position on Monday evening in the Baptist church. Some of the Masons showed a great desire that the people should all turn out and hear him, evidently believing they had found a man who would set steadily on the fence and pour "oil upon the troubled waters," and thus enable Masonry to quietly recuperate itself, until, by one powerful blow from a Masonic jack, Anti-masonry should be kicked out of the community.

Anti-masons here have been on the alert for some time to have a public discussion upon the subject, and, knowing that Masonry usually defends itself through the medium of a jack, accepted this as a challenge to combat. Accordingly they secured a speaker to lecture on the next (Tuesday) evening. The Baptist pulpit was voluntarily given to the apologist for Masonry on Monday evening. Twenty-five cents was charged to men for the privilege of listening, and women and children were charged ten cents. (Masonry always puts them below par.) About all that was comprehensible in the lecture was the standard lies about the ancient origin and destruction of Masonry and the reorganization of it in 1717. He wound up by advising his hearers to be neither Masons nor Anti-masons, but to be Christians.

At the close of the lecture the trustees of the house publicly refused the use of it for the lecture on Tuesday evening. By way of inducement it was proposed that if anything objectionable was said by the speaker, opportunity would be given by the present speaker to reply. Here the crisis had come. But the champion jack was equal to the occasion. He let the church trustees out of an embarrassing position by suddenly dismissing the congregation. After refusing our urgent invitation to stay and hear a reply to his lecture at Osgood's Hall, he left the next morning. No doubt he acted on the old adage that "he who does not fight but runs away will live to fight another day.' May his fate be a warning to every ministerial jack in the country.

On Tuesday evening Elder Hawley of Wheaton, fully replied to everything that was tangible in the lecture of the former speaker. He did not "quench his batteries of destruction" as reported in one local paper. The only reason the Masons and jacks were not totally annihilated was, they kept out of range by staying away. The only hope that Masonry has of longer making a "cat's paw" of the churches here is to persuade the people that it is wrong to be an Anti-mason. That was the particular work they wanted done by the speaker on Monday evening. He made a wretched failure and thus gave additional weight to the convincing arguments of Elder Hawley that men ought not to be Masons, and that every intelligent Christian man and woman who is informed on the subject, must be opposed to Masonry.

COR.

A CALL IN NORTHEASTERN INDIANA.

LIMA, Ind., Feb. 13, 1882.

I reached this point by special conveyance yesterday in time to attend morning services in the Baptist church. After Sabbath school I was welcomed at the house of Bro. Wm. Flemming, and in the evening I returned to the village and preached to a fair audience in the Baptist church. Bro. John Smith then took me to his home where I found the rest I very much needed.

I have conversed with many of the members of the Baptist church and some of the leading citizens in the town concerning the recent troubles here and there seems to be a unanimity of opinion quite unusual in cases of the kind. To my mind there is no evidence that Masonry was at the bottom of the trouble, or that the Baptist church has the remotest thought of going back on its record of over a score of years on reform questions. Elder A. Flemming, John Smith, James Craig and their associates are among the best known and most highly respected citizens of this county, who stood publicly and firmly against the lodge before there was any general or organized agitation or effort to bring to light the hidden things of lodge darkness.

The effect of Prof. C. A. Blanchard's lectures and Mr. Ronayne's expositions here are apparent in the absence of a lodge of any kind in the town; and these, with others who have labored here in the same good cause, are very kindly remembered. The friends are wide awake and I have somewhat reluctantly consented to remain and speak this evening. Messengers are out circulating notices, and if friends here are wanting in zeal or in willingness to sustain our reform by effort, prayer or contribution, I have not yet elicited any evidence of it. During my present trip I have gathered many interesting and important facts which I will endeavor to arrange for publication soon.

J. P. STODDARD.

CYNOSURE EXTENSION FUND.

Statement for the week ending February 18, 1882.

New pledges received. None.

Cash received: W. S., $3; J. S., $3; C. P. E., $2.

Total cash received, $183 50.

Number of new subscriptions on which this fund has paid 50c. each, 367.

Number of subscribers aided by this fund. 178

Notices.

MISSOURI STATE MEETING.

The next annual meeting of the Missouri State Christian Association of the American Reform will convene at Albany, Gentry county, Mo., Tuesday night, February 28th next, continuing over until perhaps Thursday noon thereafter. The new City Opera Hall, which will seat a large audience, has been secured for the uses of the convention during its sessions. Able speakers from abroad will be present to address the convention. Free entertainment is promised members, delegates and visitors from a distance, during the meeting. Much of religious and political importance will come before the meeting for action and a large attendance from Missouri and adjoining States is earnestly solicited. On arriving members and friends of the convention are requested to report to the local committee at the American Freeman office, northeast corner of the public square, that they may be assigned homes. M. N. BUTLER.
State Agent and Lecturer.

CHRISTIAN CONVENTION FOR EAST TENNESSEE.

The friends of Christian reform in East Tennessee will please notice that arrangments have been made for a convention to be held in the audience room of the Austin School House, Knoxville, Tenn. The session will begin March 7th, 1882, at 7 P. M., and continue as may seem desirable. The objects of the convention will be to consider the relation of the secret societies of the day to morality, religion and good government; and if thought best, to organize a Christianl Association, auxiliary to the Nationa Christian Association, opposed to secret societies. All persons interested in this reform, and all persons willing to hear a candid discussion of this subject are cordially invited. All persons desiring farther information may address H. H. Hinman, Knoxville, Tenn., and their communications will receive attention. H. H. HINMAN,
P. S. FEEMSTER,
N. C. A. Agents for the South

Home Circle.

The Secret Place.

Psalm xci.

There is a safe and secret place
Beneath the wings divine,
Reserved for all the heirs of grace:
Oh, be that refuge mine!

The least and feeblest there may hide
Uninjured and unawed;
While thousands fall on every side,
He rests secure in God.

The angels watch him on his way,
And aid with friendly arm,
And Satan, roaring for his prey,
May hate, but cannot harm.

He feeds in pastures large and fair
Of love and truth divine;
O child of God, O glory's heir,
How rich a lot is thine!

A hand almighty to defend,
An ear for every call,
An honored life, a prayerful end,
And heaven to crown it all!

--Henry Francis Lyte.

Yellow Fever Healed.

Dr. J. Leifchild, in his volume of "Remarkable Facts," records the following circumstance, as related to him by the son of a missionary:

"I well remember hearing my mother speak in touching terms of the narrow escapes my father had during our sojourn in Jamaica. Once we were nearly thrown, together with the horse and gig, over a steep precipice into the sea. My father endured five attacks of yellow fever, and on one occasion he suffered so much, that the medical attendants gave up all hopes of his recovery. For some time he lingered in a state of insensibility hardly to be described. My mother watched and wept, friends did the same; the faithful Christian negroes also wept as they saw life fast ebbing away. Death seemed just about to seize his prey. Prayer-meetings were held, and at last some hundreds of negroes were assembled, earnestly beseeching Almighty God, with tears, to spare the life of their beloved missionary. Often had he stood up before judges in their defense. Often had he been cast into prison for protecting them from their tyrannical oppressors; and now, with a warmth of affection and intensity of feeling unknown amongst Christians in England, they cried mightily to God. Hour after hour passed by; messengers were passing from the chapel to the mission-house to obtain tidings of the sick man. At length, when life seemed about to depart, the pious negroes agreed to unite *silently* in one heartfelt petition to Him in whose hand our breath is: and believing that 'man doth not live by bread alone, but every word that proceedeth out of the mouth of God,' they thus united prayed. That multitude joined in one petition ascending from the inmost souls; and at that very hour the shadow of death fled at the rebuke of the Lord! A change took place, signs of health appeared, and he for whose restoration so many supplicants prayed, was raised up from his bed of languishing; and that chapel and mission-house did indeed become filled with songs of joy, praise, and thanksgiving. 'He lives! he lives!' was the joyful exclamation that ran from one to another throughout that congregation, with an effect which I cannot describe, and which was greatly increased by the emotional nature of the unsophisticated negroes."

Selling Cream.

Calling on a lady, one day, she chanced to remark that she took from the milkman a half pint of cream, instead of a pint of milk; the price was the same, and she liked it better. At a subsequent call she remarked that she now took a pint of milk instead of cream. "But," she said, "it is wretched stuff; I wish I could find a milk man who did not sell cream."

I was reminded of a time years before, when a friend stopped at the house of a well-known milkman, and wished to buy a quart of cream. He declined to sell it. He said he had never sold any cream, and while he would be very glad to accommodate, yet he chose to be able to say that he never sold cream.

It is very convenient and pleasant to be able to buy cream, but as a general rule, when one person buys cream some one else is obliged to be content with skimmed milk; and though those who buy cream are pleased with their privilege, yet when they come to buy milk they are very glad to get it from some one who never sells cream.

There are a good many institutions in this world that are run on the principle of selling cream. They afford special privileges for particular persons. There are those who are not content to take their chances according to ability and opportunity with those around them. They require peculiar favors; they always wish to have the "inside track;" they are forever making some special arrangement for their own particular advantage. If there are offices, they secure them; if there are salaries, they contrive to get hold of them; if there are special advantages, they are sure to know just how to obtain them. They and their friends must have the cream, and other people must content themselves with the skimmed milk.

Special privileges are very comfortable and convenient when men belong to the privileged class, and when, with a wink or a grip or a pass-word, they attract the attention and secure the aid of confederates and co-workers; but when men come to take their position among the outsiders the beauty of the arrangement is not half as apparent. Even the worst intriguers, when the evil days come upon them, cry out for fair dealing and equal rights. They eat the cream as long as they can get it, but when they come down to milk they go searching for a milkman who does not sell cream.

The political, financial, and religious world are honeycombed with secret cliques and rings and combinations, with oath-bound fraternities and leagues, all of which have for their object cream for their supporters and skim-milk for everybody else. Under the guise of mutual helpfulness they develop mutual selfishness. They do not frankly acknowledge the binding force of the law of universal benevolence, "Thou shalt love thy neighbor as thyself." And when they ask, "Who is my neighbor?" they find an answer to the question within the limits of their own secret fraternity, rather than in the despised alien, whose only recommendation is that he is stripped and wounded and bleeding by the wayside.

Man has not been able to improve much upon the divine plan. Fair dealing with *all;* even-handed justice and universal love, manifested in helpfulness to all, according to their needs, are the dictates alike of reason and religion, and must be recognized in order to the establishment of any permanent moral, religious, or national prosperity.—*Common People.*

Choosing the Hard Places.

At Plainfield, N. Y., some sixty years ago, a little boy, ten years old, gave his heart to Jesus; and "with the sweet sense of pardon came," he said, "an abiding conviction that I was not my own, but the Lord's, to do his bidding, and serve him as he should direct." The peculiar feature of this Christian's character seems to have been the selection of the darkest spots as those most needing the "light of God." This trait led him first to choose the foreign mission work in preference to any home field; and when he was already on India's soil, to select from all the tribes about him the one most degraded and uncared for, the rude, barbarous Santals, a numerous aboriginal race, hitherto wholly unknown to missionary workers. The Santals were wild, jungle men, worshipers of devils, and without an alphabet or any symbols by which to represent their language, which contained not even a word for God. Their very dwelling place was in rude hovels on the borders of a dense forest, known as Hatigard, "elephant fortress," from being the abode of droves of wild elephants, that roamed at will through its gloomy depths. It was among these ignorant and debased savages, sunk almost to the level of brutes, that the Rev. Dr. Phillips, who died a little more than a year ago, after forty-four years of mission work in India, went as a young man; planted the standard of the cross on the "elephant fortress," preached to the rude Santals their first Gospel sermon, reduced their wierd language to writing, gave them a grammar and dictionary, established schools, translated large portions of Scripture into their language, and founded several Christian churches.

To-day the Santals have sixty prosperous schools, five churches with about five hundred members, and about the same number of pupils in their Sunday schools; a Biblical school, with seventeen young men preparing for the Christian ministry; an active printing-press, and scores of native teachers and preachers sending out a continuous stream of sacred truth; while the fortress, no longer called Hatigard, is now a flourishing village, known as Santipore, "City of Peace."

Who shall say that the Master of the vineyard does not select his own laborers, appointing to each his appropriate field, and preparing them by his own special training for the work he designs them to perform? But while praying for the Divine guidance, we must watch the finger of his providences, so often the index to the path of duty.—*American Messenger.*

Temperance and Credit.

Young man, if you contemplate a business career, you cannot look after your habits too carefully. Your aim in life is to be successful; with bad habits it is impossible to be successful or respected. Matters that seem of small importance to you may become in future the turning point in your career, either up or down, as they have many a man before you. In illustration of this we take the following anecdote from one of the New York dailies:

"Horace B. Claflin, one of the most prominent and wealthy dry-goods merchants of New York, was alone in his office one afternoon when a pale and carewORN young man timidly knocked and entered.

"'Mr. Claflin,' said he, 'I have been unable to meet certain payments because parties failed to do by me as they agreed to do, and I would like $10,000. I came to you because you have been a friend to my father, to my mother, and might be a friend to me.'

"'Come in,' said Claflin, 'come in and take a glass of wine.'

"'No, I don't drink.'

"'Have a cigar, then?'

"'No, I never smoke.'

"'Well,' said the merchant, 'I would like to accommodate you, but I don't think I can.'

"'Very well,' said the young man, as he was about to leave the room. 'I thought perhaps you might—good day, sir.'

"'Hold on,' said Mr. Claflin, 'you don't drink?'

"'No.'

"'Nor smoke, nor gamble, nor anything of the kind?'

"'No, sir!'

"'Well,' said Mr. Claflin, with tears in his eyes, 'you shall have it, and three times the amount, if you wish. Your father let me have $5,000 once, and asked me the same question. No thanks—I owed it to you for your father's sake.'"—*Selected.*

Childrens' Corner.

Lucy's Happy New Year.

BY MRS C. S KENNEDY.

Of all the little girls in Green Valley, none was more loved than Lucy Davis.

She was so gentle to the little ones that they always ran to her for sympathy or help; and though only twelve years old, she was so cheerful and thoughtful that she gained the older hearts as well.

At home she was mamma's helper, papa's nurse; and a real, live fairy to drive away the troubles and bring back sunshine to her four little brothers and sisters. Indeed, they were very sure that no one else had such a dear, good, big sister as they had.

They had lived in Green Valley but a year, for Mr. Davis had a pleasant home in the city. It was hard to leave their home and friends and live in the country, almost alone it seemed to them, the neighbors were so far apart; but Mr. Davis' health failed and he took his family to this little village to see if fresh air and outdoor work would bring back the strength which his close city office had stolen away. So far he gained so slowly that sometimes he was discouraged; and mamma and Lucy had to hide their own cares and try to make him forget his.

It was December, and the children of Green Valley were growing more and more excited as New Year's drew nearer, wondering what they would get and planning the most remarkable surprises, which had to be talked over each hour in the day, never above a whisper, each consultation ending with the older ones strictly charging "the little children" to "be sure and not tell one word."

New Year's day had always been the greatest of the year to the Davis children, except Fourth of July, and Lucy had always been the leader in the plans; but this year she did not seem interested at all; and her brothers Frank and Harry, after several vain attempts to get her to share their enthusiasm, said they guessed she had forgotten what New Year's was. Little Susie and three year old Tot were really afraid they would not get anything if their stockings were not hung up pretty soon; but the more they all talked the more sober Lucy grew till mamma said one day, "Don't you feel glad to think New Year's is so near, Lucy dear? I haven't heard any of your plans yet."

Lucy looked almost ready to cry as she said: "No, mamma, I am not a bit glad. I don't see what we can do here, away off from all that used to make our New Year's so nice; and then I heard papa say a while ago that his expenses had been so great this year that he felt real poor and I don't suppose we can get any presents."

By this time Lucy looked so doleful that mamma could not help smiling; but she drew Lucy to her and kissed her as she said: "Why, I did not know my sunny little girl could picture such a shadow. I think this may be the happiest New Year we have ever known."

"Why, mamma! How?" said Lucy.

"Well," mamma replied, "you can make a pretty wool dog, that will just suit Tot, with the pieces of your cloak; and a doll for Susie which she will think just as beautiful as those in town, so long as she cannot see them; and balls for the boys, which, with the toys the boys can make, and nuts, raisins and popcorn, will make their stockings seem as nice as ever; and in the evening you can have a candy-pull and invite your new friends."

"So we can," exclaimed Lucy, looking like her own happy self again. "How could I have been so stupid! Of course the children will like their presents as well as ever; and there are Lily and Jennie Brown and George and Susie and Frank Lee and Mary and Willie Millard to invite, what a nice time we can have!"

Now there was no end to the planning, and it was surprising how many pretty things Lucy and her brothers made. Then they trimmed the house with evergreen and bright red choke berries.

Almost before they knew it New Year's had come; and a brighter one never did come. During the night the snow came down over the valley and surrounding hills; and when the sun peeped through the evergreen hedge on the eastern hills, the whole valley glistened and sparkled as though it had come out in diamonds to celebrate the day with the children.

Lucy was the first to call "Happy New Year"; and then there was such a scramble to get the stockings. The children almost forgot to dress, in spite of the cold. Lucy was delighted to find a hood and scarf, just to match her rosy cheeks, which mamma had made nights after she was asleep.

The day seemed to fly, it was so soon dark; and the bevy of happy children who came to the candy-pull made Lucy almost forget that they were new friends and not the ones so far away whose presence she thought necessary to make her happy.

They pulled candy, ate apples and nuts and played games until it was time for the visitors to go home; and all were surprised that it could be so late.

When the good-byes were over and Lucy had helped the tired little ones to bed, she went to kiss papa and mamma good night, and as she gave mamma the last hug, she said, "Well, mamma, I wouldn't have believed that we could have such a nice time; but I'm sure I never had a happier New Year than this."

[For the boys.]

Half Hours in the Pastor's Study. VII.

BY JEANIE L HARDIE.

During which Tom Jones "has the floor."

"It's a *secret* affair," said Tom, "I suppose that'll do for what I know of it? Everybody, of course, knows it is secret. Father says the secrets are so silly though they ain't worth mentioning. Just made up out of an old yarn found in some old book or other; and what they've made up is sillier than the original. But that's what father knows, not I. *I* know though that it is wicked for a body of men to do and say things in secret because—because the Bible says"—

"You've forgotten what it says!" laughed Sam Slater; and I quoted,

"Jesus said, 'I spake openly to the world....and in secret have I said nothing.' This should be conclusive evidence against secret working. Jesus is our example in all things, and he says, 'I spake openly.'"

"But," said George Butler, "I can't see anything wrong in a society having secrets from folks if the secrets don't injure other people in any way."

"They do injure other people, though," protested Tom. "But suppose they didn't, and the secrets were good things in themselves and did them good, seems to me they'd want everybody else to enjoy the good from them. That's the way it is with religion! Just as quick as ever a man is converted you'll see him going round to this one and that one and telling what a good thing he's found. How would it appear if he'd try to keep it from every body but the initiated—his brethren in the church? How can you love your neighbor as yourself if you don't want him to know all the good things you know?"

"But their secrets *ain't* good. That's the secret of the matter, my father says, and he don't care who knows he thinks so either," and excitable Tom looked over to the Butler boys as if challenging any amount of contradiction.

"Oh yes, and there's another thing I've thought of," continued he. "All sorts of men belong to the lodge and call each other brothers, the good and the bad; men who belong to the church and men who don't believe in Christ, and say all sorts of evil things of Christians and their religion. Now that isn't according to Scripture. It must be wicked for Christian men to join in with these others because the Bible says, 'Be ye not unequally yoked together with unbelievers.'"

"Let us read all of it," said I, as I opened the Holy Book to 2 Cor. 6: 14: 'For what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them and I will be their God and they shall be my people. Wherefore, come out from among them and be ye separate, saith, the Lord, and touch not the unclean thing and I will receive you.'"

Sabbath School.

LESSON X.—Mar. 5—CHRIST STILLING THE TEMPEST.

SCRIPTURE.—Mark 4:35-41.

DAILY READINGS.

Monday, February 27. Mark 4:35-41. Tues., Matthew 8:23-27. Wed. Luke 8: 22-25. Thur., Psalm 107:21-31. Fri., Psalm 93:1-5. Sat., Psalm 46:1-11. Sun., Psalm 124:1-8.

35. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side.

36. And when they had sent away the multitude, they took him even as he was in the ship. And there were also with him other little ships.

37. And there arose a great storm of wind, and waves beat into the ship, so that it was now full.

38 And he was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish?

39. And he arose and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm.

40. And he said unto them, Why are ye so fearful? how is it that ye have no faith?

41. And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and sea obey him?

GOLDEN TEXT.—He maketh the storm a calm, so that the waves thereof are still. —Ps. 107:29.

Matthew says, The men feared, which Alford interprets as "the men who were in the ship besides our Lord and his disciples." But there is no indication that there were any other men. See ver. 36. That his disciples should be astonished at the miracle accords with what is said of them on other occasions. Matt. 16:6-7; Mark 6 52; John 6:5-9; 20:25.—L. Abbott.

They expected, indeed, that he would save them; but they were overwhelmed with the majesty and ease with which he issued his orders to the elements, and at the submission which they, like living intelligences, are hushed by his word. —Whedon.

Such a miracle, wrought before those to whom the terrors of the lake were the highest natural danger, was best adapted to convince them of his power to save the soul. By it he also taught a lesson of faith, and warned against unbelief as well as attested to the mere lookers-on his divine power. All his miracles are displays, not only of power, but of love to lost men.—Schaff.

STORM AND CALM.

David says of God, "On the wicked shall he rain a tempest." Ps. 11:6. Paul teaches that "We must through much tribulation enter into the kingdom of God." Acts 14:22 God is "a refuge from the storm." Isa. 25:4. The promise made in Isa. 32.2, that "a man shall be a covert from the tempest," is fulfilled in Jesus Christ, for he says, "My peace I give unto you." John 14:27. "Being justified by faith, we have peace with God through our Lord Jesus Christ."

Rom. 5:1. Have you this peace?—Lesson Helper Quar.

That ship on the Sea of Galilee is the type of the Church of Christ. We shall do no wrong to the literal truth of this and of other of Christ's miracles by recognizing the character, at once symbolic and prophetic, which many of them also bear, and this among the number. It need hardly be observed that the sea is evermore in Scripture the symbol of the restless and sinful world (Dan. 7:2,3. Rev. 13:1. Isa. 57.20). As the kernel of the old humanity, Noah and his family, was once contained in the ark, which was tossed upon the deluge, so the kernel of the new humanity, of the new creation, Christ and his apostles, in this little ship. And the church of Christ has evermore resembled this tempested bark, in that the waves of the world rage horribly around it, in that it has evermore been delivered out of the perils which seem ready to overwhelm it,—and this because Christ is in it (Ps. 46:1-3; 93:3, 4); who, being roused by the cry of his servants, rebukes these winds and these waters before they utterly overwhelmed the ship.—Trench.

So often has Christ preserved his church in danger, from the storms of persecution and worldliness and false doctrine, and so often has she ridden triumphant over her enemies, that in every danger and trial that comes we feel assured that Christ will in due time again utter his "Peace, be still." But it is only the church with Christ in it, the divine Saviour, that is safe. It is the type of the soul in the storm of life. We are sailing in this life as through a sea; and the wind rises, and storms of temptation are not wanting. What shalt thou do to be delivered? Arouse him, and say, Master, we perish. He will awaken; that is, thy faith will return to thee, and abide with thee always. When Christ is awakened, though the tempest beat into, yet it will not fill thy ship: thy faith will now command the winds and the waves, and the danger will be over.—Augustine.

Carrying out this allegory, we may observe: (1) Christ's presence does not prevent our ship of life from being endangered; but, if he is with us, it cannot be wrecked. (2) Our unuttered but heartfelt reproaches of a seemingly indifferent Christ, "Carest thou not that we perish?" are always unjust. (3) To timid disciples, who imagine, because of sudden and serious storms, that all is lost, for themselves, their children, their nation, or the church, Christ still says, "Why are ye fearful? How is it ye have no faith?" (4) He does not always bring the help he might, nor as soon as he might (comp. Mark 6:48. John 11:6.) But he asks us to trust him alike when he comes and when he tarries, when he seems to be watching and when he seems to be sleeping.—Abbott.

Our disasters and happy fortunes, our tempests and our calms, our perils and deliverances, come to set us thinking of him whom, in the quiet every-day course of our life, we are too apt to forget. They come to teach us that he is always with us, ordering all things according to the good pleasure of his will, and to constrain us to trust in him instead of ourselves, by making us feel how utterly we are in his hands.—S. Cox.

A type of the tempest of sin. Sin always raises a storm as it did in Jonah's case. All the diseases, oppressions, cruelties, gnawings of conscience, lives without hope, and hearts without rest, are a part of the tempest raised by sin. But the greatest fury of the storm is in the future. In this world we see but the little cloud compared with the tornado and hurricane to come. There is no human escape from this storm. No earthly voice can bid the winds and waves to cease. But Christ, by his forgiving love, says, "Peace, be still," for all that call on him, and arches over all the bow of peace.—Peloubet.

Literary.

As a very entertaining introduction to the historical study of the two eminent Freemasons noticed by General Phelps, in his article on Voltaire, to be read on our second page, we are happy to recommend Macaulay's Life of Frederick the Great. The Useful Knowledge Publishing Company of New York, successors to the great work of circulating standard literature in cheap form begun by the American Book Exchange, publish a beautiful edition of this work, well bound in cloth, for the wonderfully cheap rate of 20 cents; by mail, 25 cents. Few writers could portray with more skill and wealth of language than Macaulay the friendships and quarrels of Voltaire and Frederick. It was not until they had finally separated that Voltaire joined the Freemasons, but it may well be imagined that the ties of the lodge would have held two such natures together about as closely as they would two wild steers. This is the first book published by the new company, and does them great credit.

—Since the radical changes in the French Ministry upon the retirement of Gambetta on the last day of January, there has sprung up a new interest in that young republic. Gen. Edward F. Noyes, late minister to France, contributes some valuable additions to the general knowledge on this topic in an article on "The Progress of the French Republic," in the March *North American Review*. Senator Edmunds of Vermont, writes with much learning and judical acumen on the Conduct of the Guiteau Trial. Though sustaining Judge Cox on the whole, he criticises part of his management of the case Judge Edward A. Thomas, in "Trial by Jury," describes the social conditions under which our jury system had its origin, and its defects under the changed conditions of modern life. John Fiske, a writer less bitter and voluminous than R. G. Ingersoll, yet of similar tendencies, draws what he terms the "True Lesson of Protestantism" from the Lutheran Reformation. Rev. W. J. Harsha combats some of our late Secretary Schurz's views on the Indian policy with ability and much research. Prof. A. B. Palmer begins a medical controversy by an attack on Homeopathy; and Gen. Neal Dow, on "The Results of Prohibitory Legislation," writes so well that all temperance people should thank him.

NOTES.

—The total number of periodicals and newspapers published throughout the world is estimated at 37,274, with an aggregate circulation of 116,000,000,000.

—*Our Banner*, the able advocate of the Covenanter church, published in New York, begins the ninth volume with a new and handsomely-designed cover. Dr. Stevenson's article on the African slave trade gives some fearfully eloquent facts respecting that great evil so long allowed by Christian nations.

—The *Evangelical Repository* for March contains an interesting article from Dr. Lansing, of the United Presbyterian mission in Egypt, upon the erroneous view taken of late years of the tabernacle in the wilderness. He shows that the outer covering was not raised, roof-like, by a high ridge pole in the center but was drawn tightly on each side and was flat above. He instances the tents yet used in certain religious festivals in Cairo, which are much larger than the tabernacle and externally resemble the description in Exodus.

Words of Life for Every Day.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH."

Thursday, Feb. 23 —I will come again, and receive you unto myself; that where I am, there ye may be also. —John 14:3 And so shall we ever be with the Lord. Wherefore comfort one another with these words. —1 Thess. 4:17, 18. (Forever with the Lord.)

Friday, Feb. 24.—God is not a man, that he should lie; neither the son of man that he should repent: hath he said and shall he not do it? or hath he spoken and shall he not make it good?—Num. 23:19.

Saturday, Feb. 25 —He is the rock, his work is perfect: for all his ways are judgment: a God of truth and without iniquity, just and right is he.—Deut. 32:4.

Sabbath, Feb. 26.—There shall be a handful of corn in the earth upon the top of the mountains; the fruit thereof shall shake like Lebanon.—Ps. 72:16.

Monday, Feb. 27.—All the paths of the Lord are mercy and truth unto such as keep his covenant and his testimonies.—Ps. 25:10.

Tuesday, Feb. 28.—For the word of the Lord is right; and all his works are done in truth.—Ps. 33:4.

Wednesday, Mar. 1.—He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.—Ps. 91:4.

The Morgan Monument.

RECEIPTS FOR WEEK ENDING FEB 18.

A friend, $2.00.

A. A. Williams, S. A. Bryant, 50c each. H. Mills, 10c.

Lucretia Mills, 3c.

A. Mills, W. Mills, Cora Mills, 5c each.

E. G. Paine, L. Skinner, H Durn, A Dewey, B. T. Roberts, N. C. Tyrrell, A friend, Eld. A. Hemminy, Mrs. W. Hemminy, W. Stewart, S. Daniels, J. Walters, B. Hutchens, G. P. Stevens, $1 each.

A friend, G. D. Mackintosh, D. Kirkpatrick, Miss S. Stevens, $5 each.

R. W. Lyman, Mrs. S. H. Nutting, 25c each.

Total, $37.78. Grand Total, $1,520.56.

Political.

American Platform

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

American Nominations for 1884.

FOR PRESIDENT,

JONATHAN BLANCHARD,

of Illinois.

FOR VICE-PRESIDENT,

JOHN A. CONANT,

of Connecticut.

Religious Intelligence.

—Rev. D. P. Baker, editor of the *Free Methodist*, visited Wheaton, Ill., last Friday to preach the funeral sermon of Mrs. Samuel Kimball, a member of the Free Methodist church of that place, whose piety and goodness of heart have for many years commended the Christian religion to the citizens of that place.

—Rev. W. T. Meloy of the United Presbyterian church in this city preached a powerful discourse on Sabbath morning in denunciation of the course of Mayor Harrison by which the city is given over to gamblers and dens of vice.

—The revival meetings in Wheaton College continue through this week. Rev. Albert Ethridge of Marseilles, Ill., preached on the Sabbath in exchange with Prof. Blanchard. He also addressed the weekly meeting held by the Woman's Christian Temperance Union on Monday evening.

—The French government pays annually for purposes of religious worship about $10 673,000, and of this all goes to the Roman Catholics excepting about $400 000 divided between the Protestants and the Jews. The Protestant church has 722 state-salaried clergymen, who

receive in all about $135,800. The movement for the separation of church and state in France is gaining ground, and will doubtless become a practical question of legislation.

—Mr. B. F. Jacobs of Chicago, during his twenty-five years' service as Sunday school superintendent of several city mission schools, has had under his charge over seven thousand scholars and 500 different teachers. The converts are estimated at 750, and his school has sent out five foreign missionaries, fifty preachers and over fifty Sunday school superintendents.

—Miss E. Dryer, Superintendent of Bible work of the Y. M. C. A. in Chicago, reports that during 1881 they held 1 014 cottage prayer-meetings, 206 mothers' meetings, 252 school prayer-meetings, 219 sewing-school sessions with an attendance of 18 557; gathered into religious meetings 1,999; into Bible classes, 752; Bible visits, 2,895; Scripture conversations and readings, 3 882; Bible visits to the sick, 1,460; persons induced to read the Bible regularly, 407; hopefully led to Christ, 182; errands to the poor, 658; Bibles donated and sold, 109; papers and tracts distributed, 8,117; garments received for distribution, 1 958; money received last quarter, $970.

—A small sign may be seen near the corner of Madison and Halsted streets, Chicago, bearing the words "Ben Hogan's Mission," indicating the place where a wonderful work of grace has been going on for some months. Hogan is a reformed prize fighter and gambler, and has this room, well lighted and fitted up with platform and chairs for regular services, but its size is entirely inadequate for the crowds. Hogan usually conducts the meetings and his rough and untutored eloquence moves his hearers. The relation of some of his own experiences before and after conversion make a marked impression, and he is often followed by other reformed men, who also tell how they have been turned from the error of their ways. It is stated that there have been over 300 conversions since the mission was started.

—Rev. A. A. Phelps, late editor and now corresponding editor of the *Bible Banner*, Philadelphia, is now laboring in Rochester, N. Y., as a city missionary. His work is on a purely unsectarian basis and on the faith principle. He has no stipulated salary, but doubtless realizes that the promises hold good to him.

—The Tompkins Avenue Congregational church, Brooklyn, of which Rev. Geo. F. Pentecost is pastor, has had remarkable growth the past year. At the beginning of it the people worshiped in a hired house; now they have a $40,000 home free of debt, and more than 200 members have been added; while the congregation is estimated at 1,500, and the Sunday school has 900 scholars. This shows what activity and organization can do under able leadership and God's blessing.

—Fisk Univerity, Nashville, Tenn., has been a hopeful place of labor for the N. C. A. agents in the South. Our readers will be rejoiced to learn of a hopeful revival now progressing there. Within the past two weeks, says the *Advance* of the 16th inst., twenty-two of the students have been hopefully converted. The number of students in the college classes is thirty-two, of whom all are Christians; number in the college preparatory, forty-seven, of whom forty-four are Christians, or more than ninety-three per cent.; in the higher normal classes twenty-one, of whom twenty are Christians, or more than ninety-five per cent.; in the entire college department there are 100 students, of whom ninety-six are professed Christians; in the Normal school seventy-seven per cent. of the pupils are Christians. It is also stated that eighty-six have been converted since the report at the meeting held during the day of prayer for colleges a year ago. Up to the present time thirty-two have been converted during the present school year.

—The news of the contemplated removal of the Waldenses, or Vaudois, from the historical mountain valleys which have so long been their home, will be received with general regret. What the terrible persecutions of the Romish church failed to do the rigors of their mountain climate and the sterility of the soil have at last accomplished. They propose to emigrate in a body to Algiers, where there is abundance of room and the opportunities for growth and material prosperity are better. As the Waldenses speak the French language, and have always been a missionary people, a large return of good may be expected from their settlement in that region.

—The *Standard* praises the labors of Prof. J. A. Edgren of the Scandinavian department of the Morgan Park Theological Seminary: "English Baptists have little idea of the amount of work resting upon Dr. Edgren's shoulders. Aside from his regular duties in teaching, he is constantly engaged in writing, diligently working up a correct and clear theological literature in the Swedish language. He has already published several works connected with educational and mission work. His 'Evidences of Christianity,' 'Divine Origin of the Bible,' etc., are familiar among the Scandinavian churches, both in this country and abroad. He is now absorbed in the preparation of a manual in hermeneutics, following which will come a text-book of theology, which works are designed mainly for classes. Dr. Edgren's capableness for such service is known to those who have read his cleverly composed English monograph. The fact that he is now in the midst of his third careful verse-by-verse exposition of the entire Bible, is also of weight. Rev. N. P. Jensen, his seminary assistant, is at present engaged in elaborating a work on homiletics. Our Scandinavian department does excellent service." And its excellencies are heightened because the instructors are faithful in pointing out the difference between Christ and the rival religions of the lodge, so that the Scandinavian Baptist churches of the Northwest are a light and an example to all their American brethren who yet fellowship unrighteousness.

News of the Week.

—Senator Blair introduced a resolution which proposes an amendment to the Constitution prohibiting the sale, manufacture, and importation of alcoholic liquors from and after the year Anno Domini 1900.

—The new electoral apportionment bill, fixing the number of Representatives in Congress after March 3, 1883, at 325, Thursday passed the House without a division.

—On Friday Edmunds' anti-Mormon bill passed the Senate after after being considered two days.

—Representative Houck, of Tennessee, has introduced and referred to the Committee on War Claims, of which he is chairman, a bill providing that persons owning property or living in any of the rebellious States whose property was seized for the benefit of the United States may bring suits for compensation before the Court of Claims. Claimants are to prove their loyalty during the Rebellion. This is fifteen years too late and means a grab at public money.

—Colored jubilee singers now in Washington were denied admission at every hotel in that city Friday night, and could not find a place to sleep until after midnight.

—The strike at the Pullman car shops near this city, because the company refuse to pay more than one-half the fare of the workmen who pass to and from the city on the Illinois Central railway, is fomented by the Socialists, Knights of Labor and other secret trade societies.

—A large number of firms in New York and in the South and West failed last week because of the fluctuations in the grain, cotton and stock markets.

—The boilers of the Brooklyn City Mills close by the landing of Fulton ferry exploded on Thursday. One man was killed and many injured. As this locality is always filled with street cars and a crowd the escape of many from death was wonderful.

—The State police of Maryland are having a severe struggle with pirates who dredge on the oyster grounds of private parties. A week ago the police were chasing a pirate fleet and were fired upon with a brass cannon. Several were wounded and their sails riddled.

—The bill for the taxation of church property which was introduced in the Wisconsin Assembly has been killed in committee.

—Censure of a mild kind was inflicted by the coroner's jury who investigated the fire in the old *World* building, New York, on Potter, the owner of the building, and his employes, for neglecting to apply for a proper permit for repairs.

—By the spilling of coal-oil on the floor the house of John Moreland, near Huntington, Ont., took fire, and his wife, step-daughter and three children were burned to death, two young men also nearly losing their lives.

—Five hundred Hungarians who arrived at Boston by the steamer Austrian last week were vaccinated by the quarantine physicians, much to the disgust and in spite of the resistance of the Magyars.

—The Pennsylvania Military Academy burned at Chester Thursday evening. There were 143 cadets attending the academy, and the young men succeeded in saving themselves and most of their personal effects. The entire loss will foot up $200 000. This fire was barely out when an old house, formerly the homestead of Admiral Porter, and occupied by a number of colored families, took fire. Part of the premises was used as a manufactory and storehouse for fireworks, and while the firemen were at work two terrific explosions followed in rapid succession. Thousands of spectators were standing near at the time. Fourteen were instantly killed and over fifty wounded, some of them fatally.

—Friday morning, five minutes before going to work, the boiler of the Georgia car-works, located at Cartersville, four miles from Atlanta, exploded with terrible effect, killing six men and wounding a number of others, some of whom will die.

—The Egyptian Ministry have decided upon the total abolition of slavery. Kader Pasha has been appointed Governor of the Soudan, and will take measures to suppress the slave trade in that province.

—By an explosion in a colliery at Trimdon Grange, Durham, Eng., on Thursday, 100 miners were entombed. Thirty were rescued, but seventy others were lost.

—The mild weather, which prevents the transportation of produce by sleighs, has caused great distress among the people of Sweden.

—The Pope has addressed a very grave letter to the Italian bishops, commanding them in view of the dangers surrounding the church to increase their activity to encourage Catholic societies among the laity, to develop the Catholic press, and advocate boldly the temporal independence of the Pope.

—The principal part of the business portion of the city of Haverhill, Mass., was burned on Friday night. The loss will reach, it is estimated, about $2 000,000. Ten acres were burned over and several lives are believed to be lost.

—The grand jury last Saturday in Washington returned indictments against all those engaged in the "star route" postal frauds.

—The Ohio and Mississippi rivers are rising to a disastrous hight all along as far down as Memphis. Helena, Ark., is very badly deluged.

Hints for Ill Health.

Remedies for Diphtheria.—A teaspoonful of sulphur with two teaspoonfuls of water, mixed with the finger and taken at one dose. If patient cannot swallow, the dry sulphur should be blown into the throat with a quill or little roll of paper

We republish this remedy by request. From experience it can be recommended in the earlier stage of the disease, but for severe cases do not rely wholly upon it.

Lemons in Diphtheria —M. Czartoryski, M.D., Stockton, Cal., formerly resident in China, writes:

When a Chinese finds himself or any of his family, attacked by diphtheria, he immediately uses lemons, limes or their juice—either pure or mixed with spirits, honey or sugar—as freely internally as possible, so as to saturate his system therewith as quickly as possible, even to get drunk on equal parts of lemon-juice and spirit, and will by this simple means obtain prompt relief and cure Besides they gargle frequently with a solution of common salt in water and lemon-juice. Since I came back from China in 1855, I have depended greatly on this treatment, not only in diphtheria, but have used lemon-juice in all the exanthematous fevers with most complete success.

Whenever called to attend a case of diphtheria I order always the freest possible use of lemons, limes or oranges in any form or any shape—as the patient may be prevailed on to use them—or to eat or suck the fruit, with white sugar, as freely as possible.

I have attended since 1855 more than one thousand cases of diphtheria, and have not lost one patient with this disease, and ascribe my success only and alone to the free use of lemon-juice, lemons, limes and oranges.

Doctors and Medicine.—"We are told that doctors never take medicine of their own or any one else's recommending. I was reminded of this a few months ago. I went into the office of one of Chicago's most celebrated physicians to obtain a prescription for a cold and hoarseness. While he was writing it out he casually mentioned that, having been out in the terrible storm of the day previous, a severe cold had resulted, and that in the morning he could scarcely speak aloud. As I folded the prescription—which was Egyptian to me, but seems to be the mother tongue of the druggists—I ventured to inquire what he had taken for his hoarseness. 'Loaf sugar and lemons!' was the placid reply. Well, that prescription for drugs was never used, and I found loaf sugar and lemons excellent."—*A Chicago Man*

A Simple Remedy for Catarrh and Bronchitis.

For Bronchitis.—Get from the druggist a little good wood creosote. Put two drops of it into a bottle holding a pint or so. Pour in a little more than half a pint of clear water, and shake it well; also shake well always before using it. Take a mouthful of this, throw the head back, gargle it some time in the throat, and then swallow it. Repeat this every two hours, more or less, so as to use up the liquid within twenty-four hours. For each subsequent twenty-four hours use three drops of the creosote in three to four gills of water. This three drops a day may be continued as long as any bronchitis appears. Two to four days is usually enough, though it may be continued indefinitely without harm.

For Catarrh.—Prepare the creosote water as above, in any amount, at the rate of one drop of creosote to one gill of water (four drops to the pint), or a little more water if the creosote be very strong and the water too irritating. Make a fresh mixture once in two or three days, and as much oftener as more is needed. Take a handful of this water, previously well shaken, and snuff it through the nose into the mouth, and eject it. A little going down the throat will do no harm Do this two or three times, and repeat it at bed time, in the morning on rising, and, if need be, occasionally during the day. In fact, keep the nasal passages washed out with creosote water. Its vapor will even penetrate the bony cavities, and also be drawn into the lungs with useful results. It destroys the purulent mucus, and tends to prevent its further secretion. It is useful for any discharges from the nose or lungs produced by colds or general weakness.

For bronchitis, and especially for catarrh, good rare-cooked beef or other nourishing food, and quinine, if needed, to obtain and retain a vigorous system, are capital aids to the creosote or any other medicine.

A PHYSICIAN'S OPINION OF THE ABOVE.

To insure accuracy, as usual in such cases, we sent a proof-slip of the above to a very competent regular physician, who returned it without correction or addition, except as follows: "The above is valuable and entirely reliable, and should be widely read. Nine-tenths of the people who take nostrums for catarrh have no such disease, but have been made to believe they suffer from it by the quacks who sell their useless and poisonous stuffs for the cure of catarrh at an immense profit. A common 'cold' is an acute catarrh, and properly treated is soon well. Chronic catarrh of any part of the mucous tract is not so easily cured, but fortunately is much more rarely seen by physicians even than people usually think.—*American Agriculturist.*

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Books and Tracts sent during the week ending Feb. 18, 1882.

By Express.

W B Michaels, J W Crawford, W Werkenthein, J Nagle, J N Jack.

By Mail.

G F Jones, W D Folke, E A Bentley, W J Bird, E Johnson, A G Strain, C J Peterson D.D.S, Lucinda Baker, H Wiseacre, W W Lane, H D Farmer, J B Hiles, E L Chase, C P Ellis, S Daniels, A Rhodes, G M Payfer, H C Martin, J Weaver, W F Bell, M A Faust, T Hoffman, W Bryant C Sharpe, R Agard, W Best jr, C D Taylor, W Booth, W E Plummer, E C Clark, O Johnson, J Mattinley, E C Spencer, A S Boyd, J D McClintock, D Bull, L M Chilton, J Harrow, R S James LL D, U P Board of Publication, J S Bennett, D W Sadler, L L Dye, O P Waymire, A B Longley jr, W H Heller, G Philip jr, I Pidgeon, P F Brown, E G Jones M D, A J Muckridge, H McCance, A R Schultz, W B Atwood, A B Garrett, G R Weesner, Wm Krouke, P Reams, T Camp, G Tripp, A Hess, W H Belcher M F Francis, K Miles, J W Raynor, G Lacher, J M Sherwood, A Lindsay, H Leroy, R Johnson R J Williams, J T Clements, M W Owen, W Hagerty, G W Holmes, M N Butler, W Mits, S S Dolph, J Bilger, L Armstrong, J Coe, A J Rand, J H Parrish, G L Hawkins, M Auck, J W Giles, J M Smith, F Emust, T E Smith, J D Slater, J Heeseman, I A Correll, N J Frink, E W Bartlett, C N Rose, J F Ruggles, J E Stetson, R E Ashley, J F Henderson, I Simmons, Standard Novelty Co, D Black, B Phelps G D Mackintosh, D H Newman, P Lee, J C Bartholomew, I Crance, M B Witmer, Mrs H M Cushman, H H Hinman, J Holton, T H Dry, P N Clapsaddle, S Groff.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Feb. 13, 1882

C S Allen, J H Austin (2), J F Ames, R Agard, A Alpaugh, Mrs E L Austin, S Boyd, P Baldwin, J C Bartholomew, S Bushy, D Bromley, I L Brown, I Bancroft, J M Brister, S W Corman, P Cramell, T Camp, P N Clapsaddle, C D Coppock, J O Doesburg, N H Dawson, T H Dry, G D Danforth, S Daniels, L Danforth, R B Dawson, S H Evans, D S Farris, E S Gratton, W S Garrison, A Hinckley, H H Hinman, J Haire, J Harrow, J Holton, B Hutchins, I Jackson, C B Knight, W H Knouse, G Kipp, R H Kelly, J C Lynn, P Lee, H Leroy, A Lindsey, G D McIntosh, A G McKeown, J Mattingby, J McClure, S McMurdy, L Nicola, J N Norris, D Owens, J B Phelps, G S Pope, S P Pool, S Reynolds, C L Roberts, J M Round, P Reams, O F Russell, Mrs M Spaulding, L Skinner, C Sonter, C M Swan, Mrs J Slonecker, J P Stoddard, E C Spencer, J Tuttle, B T—, A Tuttle, N C Tyrrell, R J Williams, M A Waterman, F M Waldron, R Wilder, J Walters (2), W S Wisley, J D Watson.

—Our esteemed cotemporary in Christian reform work, the *Christian Statesman* of Philadelphia, publishes the report of the Olathe, Kansas, convention and its appeal, and takes occasion to commend the reform in which the National Christian Association and the *Cynosure* are engaged in these friendly words: "In our columns for this week will be found a brief report of a convention in Kansas in opposition to secret societies. Believing, as we do, that the principle of such organizations as Freemasonry is essential selfishness; that the help they pledge themselves to render to one another is already due from every man to his neighbor on higher grounds, and that therefore the effect of an artificial brotherhood of help is to restrict the working of the divine law of charity; believing further that the Christless worship of the lodge is a virtual denial of the Redeemer, we welcome every earnest and judicious effort to expose the deceitful pretensions and abridge the influence of these orders. The National Christian Association of Chicago, under whose auspices this convention was held, has done a noble work in recent years in arousing public sentiment against these organizations, in dissuading multitudes from uniting with them, in inducing great numbers, by the power of unanswerable argument, to demit their membership, and in strengthening the discipline of various churches against these associations as inconsistent with the spirit and precepts of the religion of Christ."

—Count Campello, the recent convert to Protestantism, who was one of the Canons of St. Peters in Rome, proposes to edit a daily paper in Rome in the interests of evangelical principles.

MARKET REPORTS.

CHICAGO, Feb. 20, 1882.

GRAIN—Wheat—No. 2		1 20½
No. 3	1 08	1 09
Rejected	72	78
Corn—No. 2	57	58
Rejected		55
Oats—No. 2		42
Rye—No. 2		85
Bran per ton	16 00	17 75
Flour—Winter	6 00	6 75
Spring	3 75	6 00
Hay—Timothy	8 00	12 00
Prairie	6 00	9 00
Lard per cwt		10 67
Mess pork per brl		17 55
Butter, medium to best	23	48
Cheese	6	13½
Beans	2 00	4 00
Eggs		18
Potatoes, per bu	1 00	1 20
Seeds—Timothy		2 55
Clover	4 50	4 90
Flax	1 29	1 35
Broom corn	5	10
Hides—Green to dry flint	9¼	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	32	44
Unwashed	20	31
LIVE STOCK—Cattle extra	5 90	6 80
Good	5 50	5 75
Medium	5 00	5 25
Common	2 75	4 85
Hogs	5 25	7 50
Sheep	3 50	6 00

New York Market.

Flour	$4 00	8 75
Wheat—Spring	1 34	1 40
Winter	1 16	1 35
Corn	64	70
Oats	47½	53
Lard		11 00
Mess pork		18 00
Butter	15	45
Cheese	8	13
Eggs		26½
Wool	12	50

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—JESUS CHRIST.

EZRA A. COOK, PUBLISHER, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, MARCH 2, 1882

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Topics of the Time.

Washington circles had three topics of interest last week. The Garfield memorial, in which both houses of Congress participated on Tuesday and ex-Secretary Blaine made the address, began before the week closed to attract crowds toward the capital, and the rush for tickets of admission to the chamber of Representatives was almost without parallel. The bill of Senator Logan putting the name of General Grant upon the army retired list with a life pension has passed the Senate. The General must drop his "unconditional surrender" title if he accepts; he will be better known in history as a taker of gifts than of fortresses. With other Senators, Mr. Hoar of Massachusetts, whose great speech condemning Grant's second administration will not soon be forgotten, placed a regretful emphasis upon the clause that this national gratuity should be for services in war only. But the most sensational news is the nomination by the President of Roscoe Conkling to a seat upon the Supreme Bench. It is needless here to repeat the columns of criticism and speculation upon this action. Time has softened, but not subdued the harshness and rancor of last year so that a confirmation of the appointment is probable, but with a resolute leader to oppose it would hardly be possible. Like Stanley Mathews, who was last year seated in the same court, Conkling is a partisan and a politician. His public career has shown us nothing of those judicial qualities we have learned to esteem and respect among our Supreme Justices, and his affiliation with the aristocratic and military order of Knight Templar Masons should of itself be a bar to his receiving an office where favoritism and prejudice should be unknown.

The Mississippi floods have verily, as saith the Word, "lifted up their hands on high," and are pulling away the embankments which have year by year been made against them. Last Sabbath at Cairo watchmen were placed at different points to give word for the city to flee when the barrier should give way. It has been feared that the flood would even rise as in 1844, the year when the highest and most disastrous record was made. Meantime Congress is beseiged for millions upon millions to continue the folly of building higher levees. Pretty soon, as the bottom of the river fills in as fast as the levees are raised, we shall have our noble Mississippi rolling down to the Gulf in a huge trough above the level of the surrounding country. The Chinese tried this with the Hoang Ho until its earthen walls are 100 feet high. Captain Eads, the jetty subsidizer, leads the raid for fifty or a hundred millions for this purpose. But there is one sensible man, Captain John Cowdon, who has spent a long and active life on the Mississippi, who asks modestly for $300,000 to cut a channel just below New Orleans into Lake Borgne. Thus the river would reach the Gulf through a channel five miles long instead of 110 miles as now, and the flood line would be lowered ten or twelve feet. Two other channels can be cut and the channel of the great stream would grow deeper and the swollen floods become year by year less dangerous.

Bradlaugh, the English atheist, is no end of trouble to the British House of Commons. Each time he is rejected he is sent back from Northampton, and his knock for admission is a signal for a brisk row. He was put out last year by the police who tore his coat, but has come back and was given a moderate support by Gladstone in his claim for a seat. The majority was against him, but he, notwithstanding, came forward with a Testament in his hand and took an oath of his own, without waiting for the formalities of the clerk. On attempting to take his seat he was ordered away by the speaker. Next day he defiantly took his seat and and was expelled for disobedience of the chair and contempt of the house by a vote of nearly four to one, the motion being supported by Gladstone. Let the wealthy gentlemen of the Commons send missionaries to the shoemakers of Northampton until public sentiment will reject such men as Bradlaugh as Illinois refused Ingersoll for her governor.

—The *Free Methodist* gives a hearty encouragement to the brethren who are engaged in reform work in the United Brethren church, hoping that concerted action may strengthen their hands and that the blessing of the Spirit may rest upon such publications as the *United Brethren in Christ*, the *Reform Leaflet* and Richmond *Star*.

—The Freemasons of Galesburg are so highly pleased that their lodge rooms were not actually deserted after the National Convention that their thanks were published on the occasion of their receiving three new members into the Knight Templar degree. Considering the mental and moral condition of a man who would take this step under the circumstances, the Galesburg lodges are thankful for very small favors.

—In an official report the Hon. E. F. Noyes, late United States Minister to France, touches somewhat at length on the results of the efforts of American missionaries in different fields. After speaking of the mission schools in Constantinople, Alexandria, Cairo and Beirut, he says, "The salutary influence of American missionaries and teachers in the Turkish Empire cannot possibly be overrated. By actual observation I know that wherever a conspicuously intelligent and enterprising native young man or woman is found in the East, one imbued with the spirit of modern civilization, it is always found that he or she was educated at an American school or college in Constantinople, Alexandria, Cairo, Assioot or Beirut."

LET ELIJAH ANSWER.

BY W. J WHITE.

"Art thou he that troubleth Isreal?" (1 Kings 18:17) This question, put by Ahab to the prophet Elijah, finds its parallel in the objections now made against the Antimasonic reform.

Very many respectable people, including churches and ministers, are now saying to these self-denying and devoted servants of Christ, if not in words yet practically, "Art thou he that troubleth Israel?" Why make all this ado to the disturbance of so much that is good? I noticed a few days ago a remark in a newspaper from a noted preacher in New York enumerating, among the evils that prevent Christian progress, "*those who oppose secret societies!*"

How sad it is that those who seem to be carrying the heaviest end of the cross are forsaken and maligned and often persecuted even by their brethren as misguided disturbers of the peace. Surely we may say as did the apostle, "If in this life only we have hope we are of all men most miserable." To endure the uncharitableness, coldness and neglect of our brethren in Christ, who say that they do not care to bother themselves about this movement, is quite discouraging and would paralyze all effort, if we did not take a very different view of the case.

Our American Christianity, with all its advantages under the best civil government that the world has ever had, is yet badly mixed up with many anti-christs. Among these, secret, oath-bound societies are, it seems to me, the most deceptive and fatal of all others, and more especially as they have a moral and religious system, with a ritual and a priesthood of a worldly and heathenish type; not recognizing Christianity otherwise than as classified with all the other religions of men originating from human or Satanic device.

Napoleon gave up his great battle as lost when he found his own forces *mixing* with his enemies and saw it to be impossible to preserve his own military lines. This strikingly illustrates the disastrous effects of trying to combine a pure Christianity with its antagonisms. Christ will work with his own divine methods and in line with his Gospel truths; or he will wait for men to try their own inventions and schemes until they perceive their utter futil-

ity and are ready to forsake them in disgust and despair.

Slave-holders stood to it that slave-holding was a divine institution and endeavored to defend it on Christian principles; yet God in his righteous providence showed them their mistake in a way they could not misunderstand.

Mormonism is now approaching a similar result. Its fanaticism, or pretended inspiration, cannot save it. Secret societies with their heathenish mummeries and anti-Christian dogmas belong to the same category. Slave-holding could not maintain itself even with its pretended Bible authority. Can secret societies hope to be successful while arraying themselves against Christianity? "*Nous verrons.*" "Art thou he that troubleth Israel," O ye who make such an ado about Freemasonry and secret societies? Let the holy prophet answer for us as he did for himself. "I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of the Lord and have followed Baalim."

Pro Christo et ecclesia.

Worcester, Mass.

"WHAT MUST I GIVE UP?"

BY REV. WM. JOHNSTON.

It has often been a matter of interest as well as of curiosity to me to observe how men who do not take a stand in favor of certain reform movements of the day are sometimes found advocating principles which go directly through errors and corrupt institutions which these reform movements are designed to counteract. I have observed papers, both secular and religious, throwing the weight of their influence against the National Reform movement, and yet in the discussion of such subjects as prohibition, Sabbath desecration, polygamy, and other public immoralities, these same papers are found enunciating principles which carry the whole question of National Reform with them—principles which are absolutely untenable unless that reform is warrantable and demanded by our relations to God and our necessities as a nation.

The same is true of testimonies that are sometimes unwittingly borne against secret societies. Men who do not take an open stand against secret societies, and even some who are identified with these associations, in discussing abstract questions in ethics, are found advocating principles which applied to secret societies show their utter incompatibility with Christianity.

This train of thought was awakened anew in my mind by reading a late article from the able pen of the Rev. Wm. M. Taylor, D.D., on the question, "What must I give up?" It is supposed to be the question of a young convert, who is urged to make a public confession of Christ. After some other good things have been said, we find the following remarks, which are specially worthy of note:

"What is the gate through which every one passes who enters the church? Is it not the confession of subjection to Christ? Within that enclosure Christ is recognized as supreme. His word is law. His authority is paramount. His sovereignty is undisputed. The man who enters there pledges himself to honor Christ everywhere; and so long as he is where he can be recognized and understood as loyal to Christ, everything is well. Now, with that thought in the mind, pass to the other side, and where now do you find the world begin? It commences at the point where another than Christ is recognized and acknowledged as ruler. Call it fashion, pleasure, or whatever else. The moment you pass into a place where not Jesus, but another, is recognized and reputed as the sovereign, you are guiltly of conforming to the world."

Now I do not know that Dr. Taylor has ever committed himself in opposition to secret societies. The probabilities are that he has not, else a name of such influence would have been recognized among the friends of this reform. The probabilities also are, that he has a goodly number of secretists in his congregation. If so, he has said some things they would do well to apply to these relations which they sustain.

The position he takes on the abstract question of loyalty to Christ is certainly worthy of all acceptation. Present it even to a Masonic minister as an abstract principle in casuistry, and I presume he would at once admit its truth. Yet apply that principle to Masonry and Oddfellowship, and it cuts them through and through, and holds them up as unworthy of Christian fellowship. If a man has made a confession of "subjection to Christ," and enters into a brotherhood with those who reject him, is it not "an act of treason against the royalty of Christ?"

Borrowing then the Doctor's language in reference to places of amusement, as the professed disciple of the Saviour is about to enter the lodge, let him inquire, "Whose flag is over this hall?" "Whose image and superscription is on these customs and practices?" Ah, too well we know the banner of the Cross floats not there. The image and superscription of Jesus is on no customs and practices within Masonic walls. Therefore, disciples of Jesus, turn away. Enter not, where Jesus is not recognized and acknowledged as sovereign. Be loyal to your king whatever may betide.

College Springs, Iowa.

There is no greater mistake than to suppose that Christians can impress the world by agreeing with it. No; it is not conformity that we want; it is not being able to beat the world in its own way; it is to stand apart and above it, and to produce the impression of holy and separate life. This only can give us a true Christian power.

THE SPIRIT OF FREEMASONRY.

ADDRESS OF REV D MCFALL BEFORE THE STATE CONVENTION, HELD AT BATAVIA, N. Y, FEBRUARY 8, 1882.

In speaking of the spirit of Freemasonry, it may be said that I intrude upon the unseen, and must therefore necessarily speak in the dark. There is an old rule of undoubted authority which I think completely offsets this objection. "Ye shall know them by their fruits." This divine probe was intended to lay bare the hearts of men and the spirit of imposters generally and a faithful application of it is at least possible to the institution of Freemasonry. This institution claims to be very ancient and divine in its origin, very honorable and benevolent in its character, and of great practical advantage in its actual life. Such is the form it likes to wear, the impression it covets to produce. But we shall not be considered unduly skeptical if we insist on taking a look behind the screen. It is not all gold that glitters. Things are not always what they seem.

An amusing illustration of this is found in northern mythology, and which is, perhaps, applicable in part to our present subject. The god of Force is said to have once visited an enchanted region, when his royal entertainer challenged him to what seemed a very humble feat of strength—simply to lift a cat from the ground. The god smiled at the proposal and gently placing one hand underneath the animal, strove with superhuman strength to force it from the earth. But the back of the feline monster arched far overhead, and as there was no signs of its lower extremities leaving the ground, his godship at last desisted. He was not very much surprised at his defeat, however, when he discovered that what seemed to be only a cat, and nothing more, was in reality not a cat, but a part of the great terrestrial serpent which enfolded in its clammy embrace the entire globe. The resemblance is striking. The Masonic institution appears very smooth and gentle on the surface, and on such public occasions as the laying of the cornerstones of municipal or State buildings, it is usually found purring in the most winning manner; but let a convention be held anywhere—especially in New England, where it has come to years of discretion—to lift it up a little into public view and to vary the figure, it will set up a howl more dismal and indescribable than could all the wolves and jackals in creation. It displays the lamb's skin very conspicuously, but is just as conspicuously wanting in the lamb's spirit. For the sake of convenience, we shall look at the spirit of it, for a little, in two lights. We shall examine it first in reference to the human, and then in reference to the Divine.

If we can find anything at all commendable in its spirit, it will surely be towards its own members. It professes to teach them piety, benevolence and truth, and if it succeeded in this, it would be at least so far so good. But the way it takes to impart these lessons, not only leads it very wide of the mark, but carries it over to vices of the very opposite character. Is it likely to inspire a man with reverence for the truth to feed him on lies? Yet such is the daily food served up by Freemasonry to its members, when it prates about its antiquity, and mouths over the names of Solomon, and Hiram, Jubela, Jubelo and Jubelum, and whole pages of such fantastic nonsense, with a gravity that would deceive the very elect. Or is it calculated to make a man speak the truth, to put them in a position in which he must lie? Yet such is the position in which Freemasonry places every one of its members, when it swears him "ever to conceal and never reveal" any of its secrets. As a matter of fact, a man might honestly undertake never to reveal a thing; but if he undertakes "ever to conceal," then he must, of necessity, mislead, deceive or flatly lie, to whoever speaks to him on the subject. Such is the first lesson on truthfulness, this institution imparts? The old mathematician wrote over the entrance to his schoolroom, "Without a knowledge of geometry, no one is admitted here." Freemasonry writes over its portals, "Without a deliberate purpose to lie, no one is admitted here."

We shall pass over the benevolence lightly, because it has to be paid for—presumably to the full—is carefully guarded by grips, signs and passwords, and limited to such even of these as are not in arrears to the order. The poet has said:

> "The quality of mercy is not strained,
> It droppeth as the gentle rain from heaven,
> Upon the place beneath."

And our Lord has told us of a benevolence which, if we would be children of the Most High, we must imitate, which "makes the sun to rise on the evil and on the good, and sends rain on the just and on the unjust." But no one who knows anything about Masonic benevolence, will mistake it for either of these. When it does come it is not as the gentle rain from heaven, but filtered through a system that is lashed together by the most horrid oaths and barbaric penalties, and tatooed by the most ridiculous signs and passwords. And from the manner in which the institution selects its members from among the strong, the sound and the healthy, it is very clear that it is the deliberate intention to dole out as little as possible of this strained and filtered benevolence. The fact is, Freemasonry undertakes to cut more throats than it means to relieve wants. Its benevolence is, therefore, rather of the wolfish than of the Divine order.

We shall speak of its piety in the proper place. In the meantime let us glance at the spirit of it toward men and things outside the order. There is a class of men who were once inside the lodgeroom but who are now outside of it. They ascended the ladder or descended it, all the way from three to thirty steps. They were brethren beloved and highly esteemed for their works' sake. But in process of time their minds underwent a change; they believed their Masonic obligations to be sinful and renounced them; they left the order—apostatized from it, and are now found antagonizing it to the best of their ability. Now, what is the attitude of the order toward these *quondam* brethren? Unquestionably here is an opportunity for Freemasonry to display the Divine spirit. Has it done it? Let us see. What did the Saviour of the world do when he was betrayed by a former friend? Did he thirst for the traitor's blood? Did he hound him without mercy? Did he not rather forbid Peter to make any show of resistance, and true to his own doctrines of meekness and patience reviled not again, but leaving the traitor to his remorse, and strong in the consciousness of his own innocence, he committed himself to Him that judgeth righteously? Does the order deal thus with seceding Masons—traitors, apostates as it loves to call them? Is this the spirit by which it is actuated toward them?

Let the shades of its murdered victims give the answer. For no other crime than the violation of his Masonic obligations was William Morgan kidnapped in your streets, stolen from his home and the bosom of his family; lodged in jail on a trumped up charge; taken out again; bound and gagged and hurried post-haste over a hundred and twenty miles of your thickly-settled western border to Fort Niagara, and thence taken out, and in defiance of law, both human and divine, drowned in the deep waters of the Niagara. The agony of the heart-broken wife and mother, left destitute, dependent on the charity of her neighbors, waiting week after week, and month after month for the return of her husband, was enough to draw pity from stones, but did not reach the heart of this benevolent institution. Its hatred of the seceding brother was too strong to be moved by pity for the defenseless wife and fatherless children. With a cruelty that was exquisite, she was taken in charge by Masonic brethren, and kindly helped on her way in search of the husband and father they meant she never should find.

And what was the experience of your former fellow townsman, Samuel D. Greene, when he left the order? He was a brother Mason in the same lodge with Morgan, and was familiar with much that transpired concerning him. But because he could not countenance and support that murder; because he would not conceal and defend that crime, but thought it his duty to expose it and help bring the criminals to justice, he was visited with the sleepless vengeance of the order. Here in Batavia he was persecuted to the uttermost verge of meanness. His creatures were killed—his dog was taken to the brook—its throat cut from ear to ear, and buried at low water-mark. Obscene words and expressions were painted over his house from end to end with printer's ink. The windows of his house were broken and the furniture destroyed and in his efforts to save some of it from utter destruction, he was himself choked until his family despaired of his life. The object of this was to enforce him to make an assault on some of them, or else a vain appeal to the law that they might ruin him before a Masonic judge and jury. His help was hired to leave him, his business was deranged, his character assailed, and even the merchants with whom he dealt, divided his accounts and sued him on every day's trade. But this was not all. While lecturing in Hebron, Ct., in the early fall of 1829, he was arrested in his bed at eleven o'clock at night by some ten or twelve men, who had come as they said to serve a writ upon him for an old debt, but which he had settled years before, and still held the receipt in his possession. But no matter. What does the lodge care for judgment or justice. They proposed to hurry him off to Tolland jail, some fifteen miles away, for a preparatory imprisonment, as they had done with Morgan three years before. A gentleman present, however, promptly recognized for him and so he escaped that snare. And having obtained help of God, he continues to this very day, and but for the great weight of his years he would have appeared before you and addressed you from this platform, much more effectively than my abilities will permit.

As another illustration of the spirit of Freemasonry towards seceding Masons, take the experience of Elder David Bernard. He had reached the Lodge of Perfection, and taken the ineffable degrees soon after the murder of Morgan shot up from this dark charnel-house like a lurid flame. The attention not only of the citizens of Batavia and New York, but of the whole country was rivited upon it. Elder Bernard saw and believed. He compared it with the oaths and obligations of the system, and regarded it as horribly legitimate. His duty was clear, and he performed it, which was to renounce the order, and seek its overthrow. "Then," says he, "they immediately commenced a most wicked persecution against me. The *professed* ministers of Christ, infidels and drunkards from Buffalo and Albany, were united to destroy my character. I was admonished by oral and epistolary communications to be on my guard to carry arms; and so great was my personal danger, that my friends would not suffer me to ride alone from one town to another. In short, they opposed my interests, deranged my business, pointed me out as an unworthy and vicious vagabond, an object of contempt, and transferred this character after me, and it would seem that they intended to do it during my natural life." * *

But we are not confined to Morgan times for illustrations of the spirit of Freemasonry towards seceding Masons. We are sometimes invited by members of the order to let the dead lie; something fresh is called for. We don't wonder much at this. Masons may well pray to be spared the burning recollections of that horrid crime; but until they repent of the deed and confess and forsake it, we have no intentions of hearing their prayer. They shall be reminded of it on every fitting occasion; and here, in Batavia, ere long, a monument shall be erected to the memory of the man who sacrificed his life in the interests of his country, and to the eternal disgrace of the institution that compassed his death to cover its own shame, that will tell the story to all coming generations; and I rejoice to know that the largest subscription to that worthy enterprise comes from a lady in the city of Boston. But leaving the scenes of these stirring events and stepping onward half a century, we still find Masonry breathing out threatenings and slaughter against the men who, in obedience to conscience, or in the exercise of the rights of freemen, dare to leave its ranks. In the summer of 1870, the Rev. D. P. Rathbun was waylaid by masked men, brutally beaten and left for dead, and he was told by his assailants that it was for violation of his Masonic obligations. On the St. Lawrence river an apple was generously handed him pricked full of Belladonna, from the eating of which he had a narrow escape from poisoning. Returning home from an Anti-masonic lecture in Pennsylvania, he was shot at from the woods. And only last summer, while lecturing against the order in Iowa, he was assaulted and brutally beaten at Kellerton, from the effects of which he has not yet recovered. Past Master Edmund Ronayne encounters the same spirit wherever he goes. In Music Hall, Boston, an armed force of twenty-one men were deemed necessary by the city authorities to protect him from Masonic violence. In St. Johnsbury, Vt., he was again attacked in the same blood-thirsty manner. These two incidents—cited because of their general publicity—are but specimens of an indefinite number that might be given from his experience. And what of the New Market outrage on Rev. J. F. Browne in New Hampshire? But why burden the record? As well deny that the sun shines at midday as deny that the spirit of the order towards this class of men, is the spirit of the deadly thug and midnight assassin.

But Masons say that these attacks are made by unworthy members who act contrary to the spirit of the order and the nature of their obligations in general. After the disgraceful scenes in Boston in my church and Music Hall, an adhering Mason said to me, that no society, however careful it might be, could entirely exclude unworthy members. There is a good deal of force in the remark. The fact cannot be denied. But the society must be very unfortunate, unsuspecting and innocent to a fault, or else criminally careless, that has such legions of unworthy members as Freemasonry has. I leave it to the order, however, to say whether they are worthy or unworthy. In defense of their standing I might say that the worst specimens I have met with were dressed in broadcloth. But the lodge cannot thus easily shift the responsibility. Grant it that these outrages were perpetrated by lewd fellows of the baser sort. Has the lodge expelled them, or even reprimanded them for their conduct? Has it condemned the deeds and published to the world its repudiation of them? Has any Mason, speaking masonically, disowned them? Until some earnest and effective measures are taken in this direction, the lodge must be held responsible for the last jot and title of these outrages. But not only have no such steps been taken—none such can be. They are in perfect accord with the obligations which the order imposes. In the degree of the "Thrice Illustrious Knights of the Cross," we find this obligation:

"You further swear that should you know another to violate any essential point of this obligation, you will use your most decided endeavors, by the blessing of God, to bring such person to the strictest and most condign punishment agreeably to the rules and usages of our ancient fraternity; and this by pointing him out to the world as an unworthy vagabond; by opposing his interest, by deranging his business, by transferring his character after him wherever he may go, and by exposing him to the contempt of the whole fraternity and the world, but of our illustrious order more especially, during his whole natural life."

All this, you will observe, is to be done "by the blessing of God and agreeably to the rules and usages of our ancient fraternity." This substantiates my charge that this miserable, mean, persecuting, relentless spirit is the spirit of the order toward these men, and not the off hand wickedness of a few of its headlong but ill-informed members.

Passing from this let us notice the spirit of the order toward society in general. Here we at once discover all the elements of a thoroughly organized conspiracy against the equal rights of man. The members of the order are known to each other to be such, and are furnished with secret signs by which recognition can be secured without exciting the suspicion of those who are not members. They are bound to each other by battallions of oaths, every one of which they consider more binding than any that could be im-

posed by either church or state. In these oaths they swear to befriend each other at the expense of outsiders and to shield each other in defrauding these out of all that man holds dear.....The distinction between right and wrong, which some of us are still so old-fashioned as to insist upon, has long since been set aside by the order. They keep it up indeed, in their intercourse with one another. All their oaths require this under penalties designed to be weightier than the thunders of Sinai or the wrath of the Lord God Almighty. And in a difference arising between two or more outsiders, they might and probably would, be as impartial men as could be found. But when the difference is between a member of the order and a man of the world, then the lodge requires the distinction in question to be wholly disregarded, and the member to be sustained, whether he be right or wrong. This is not mere inference on my part, however legitimate; it is the express language of Freemasonry to its members in the oath of the seventh or Royal Arch degree. "Furthermore," says the candidate in that degree, "I do promise and swear that I will aid and assist a companion Royal Arch Mason when engaged in any difficulty; and espouse his case so far as to extricate him from the same, if in my power, whether he be right or wrong." This establishes my charge of a conspiracy to befriend each other at the expense of the just rights of their fellowmen.

But I also charge the order with being a conspiracy to defraud men out of everything that a man holds dear; and I must prove that too. In the third or Master Mason's degree, the candidate swears to keep the secrets of a brother Master Mason as secure and inviolable as if they were his own. Well, you say, that is simple and innocent enough. So it seems. But lift up the cat a little and you will soon see the fangs of the serpent. The secrets he swears to keep are not innocent love adventures and the like, but crimes—all the crimes in the catalogue but two. The precise language of the obligation is this: "Furthermore do I promise and swear that a Master Mason's secrets given to me in charge as such, and I knowing them to be such, shall remain as secure and inviolable in my breast as his own, when communicated to me, murder and treason excepted." That modest and virtuous exception of "murder and treason" takes the mask off that word "secrets," and shows its intended meaning to be "crimes." And when we reach the seventh or Royal Arch degree, that modest and virtuous exception is omitted, and murder and treason are expressly declared to be *not* excepted. This is a fitting sequel to the obligation already quoted, which promises to extricate a Mason out of any difficulty, whether he be right or wrong. Thus does the order aim at securing for its members absolute immunity from all punishment, even when guilty of all crimes known to the laws of the civilized world. It plainly and pointedly says to them: Prey on mankind at large; go on and commit theft, robbery, arson, adultery, murder, treason; revel in these and such like crimes against the general public to your satisfaction; we'll shield you from danger so long as there is a greater probability of saving your lives than of losing our own. Is not that a conspiracy to defraud men out of property, the felicities of home life itself.

Understand me here, I do not say that all Masons are thieves, robbers, murderers and such like. It is not essential to my argument that there should be any such among them. There are doubtless thousands and tens of thousands in the order who would not so defile their garments. But my charge is this: That the order shamelessly offers itself as the best and only asylum on earth for all who are or who wish to become such; and that hundreds and thousands of such characters have availed themselves of its proffered aid, their own admissions and public events abundantly prove. This is one of the darkest features in its character, and will brand it with eternal infamy when only the memory of it shall burden the earth.

Let us now glance for a moment at the spirit of the lodge toward the prominent features of our civil institutions. We are a nation of plain republicans. Our country adopted a form of government that discarded the pompous and high-sounding titles so familiar to the governments of the Old World. In the debates of the Constitutional Convention a more elaborate form of address than Mr. President was proposed for the chief magistrate of the nation, but rejected on the ground that it was inconsistent with the republican simplicity. And to this day that simple title is all that the nation believes it right to give to its chief magistrate. And in this connection I am reminded of the severe simplicity of the Scriptures. It is but seldom that the Majesty in the heavens himself is spoken of as the Most High. But when we come upon Freemasonry, all this is reversed. The simplicity of republicanism is not only destroyed, but the pomposity of aristocracy itself is thrown in the shade. The titles of the Old World monarchies would not form a circumstance to those of Freemasonry. It out-Herods Herod even on his own soil. Still further: the fathers of this country devised a form of government in which law is supreme. Admonished by the history of the past, which told them that when man was made sovereign he became an oppressor, they withdrew him from the chair of authority and set law in his stead. This again is reversed in Freemasonry. It is man, not law, that reigns in the lodge. The Master is a despot whose word must be implicitly obeyed. And as the forms of government are diverse, so are also their fruits. Obedience to law is liberty and educates a nation of freemen; obedience to man is degrading and produces a race of slaves. The government of our country is at work in the one direction, the lodge is busily engaged in the other.

Once more: Untrammelled public discussion is the corner-stone of all our free institutions. Free speech and a free press are the safeguards of our national fabric. These are and must be supreme, or we shall crumble into ruins. The slave power wrestled with these for many a day, but at last proved unequal to the conflict, and went down unwept, unhonored and unsung. Its extreme sensitiveness to public inquiry and its angry and imperious refusal to permit public discussion, led Charles Sumner to call it a "bloody Touch-Me-Not," and it was never better named save when it was christened the "sum of all villainies." Well, Freemasonry grapples with these and in precisely the same spirit as the Southern slave power of yore. It is the "bloody Touch-Me-Not" of the present day, and I believe the only one we have got. Everything else has learned to submit. But this institution which prates of its antiquity, boasts that it has never accepted a modern notion—especially a modern American idea. The press is as thoroughly under its power as it was once under the foot of the Southern slaveholder; and the platform is bullied out of its rights by Masonic mobs on the floor, while the civil authorities stand and look on in paralyzed perplexity. The scenes in Music Hall reminded me of Burke's exclamation at the trial of Warren Hastings, "Had he not the Chief Justice, the tamed and domesticated Chief Justice, who waited upon him like a familiar spirit?" And had not that mob the police force, the tamed and domesticated police force, that waited upon it like a familiar spirit? If not, then why was any number of men allowed in the presence of a sufficient police force shamelessly to discredit free speech, which is the sword and buckler of American citizenship? Thus Freemasonry, like slavery of old, is, in spirit, at war with our generous and free institutions. Like the ugly skull and cross-bones so congenial to its mummeries, it is a skeleton-hand dipping in the dish of our common liberties which, if it be not expelled and banished, bodes ill for the common weal.

But this hideous picture, wanting in no limb of deformity, would not be quite perfect without some insult offered to the Divine. Judas would not have been sufficiently devil had he not been an apostle of the Lord. And this assemblage of qualities in Freemasonry would not have been complete without a high profession of piety. But when this is added the effect becomes overpowering, and certainly the craft who have so nobly laid the foundations and reared up the superstructure, have not been remiss in bringing forth this cope-stone with shouts of rejoicing. The order is profoundly religious. Even its murders are committed by the "blessing of God." When Paul stood among the Athenians and saw that they had more than a god apiece, he naively observed that they were "altogether too religious." But what form of expression would serve his term did he see men now-a-days bowing down to a composite divinity, made up of the gods and goddesses of all ages and nations? Surely this would strike him as a Yankee notion. It is manifestly a great step in advance on Athenian times. It saves the expense of keeping up an unlimited number of gods; banishes everything like discord from among the worshipers; unites all in a lovely brotherhood around one altar, and at the same time accommodates the whims of everybody who wants to worship. The angularities of those ugly heathen gods are lopped off, and so is everything offensive to anybody in Christianity, and all that is worth keeping is sacredly preserved in the lodgeroom. And when, by the diligence of the craft, and the appropriate use of the working tools of a Free and Accepted Mason, these joints and limbs and parts and members are put together and the god set up in his place; then the Master of the lodge removes his hat and says, "Let us pray." And so they unite in prayer. And what more beautiful sight could imagination picture than just to see that lodge harmoniously pouring forth its devotion to the god that has been thus scraped together from all quarters! Methodist and Calvinist are now side by side like brothers tried; Christian and pagan, Mohammedan and Jew, hoodlum and Chinaman, doctors of divinity and infidels, deists, rum-sellers, drunkards, all with one heart and mind, without a doubt or a twinge of conscience, or anything to hurt or annoy, pouring forth their sincere and simple devotion to this deity which, for want of a better name, they have agreed to call G. A. O. T. U. Behold how good, how pleasant it is for brethren to worship together in unity. But we must not allow our admiration for the unity of their faith to blind us entirely to the looseness of their practice. God says, "Thou shalt not commit adultery." But, says Freemasonry, our order will never submit to any such sweeping embargo. If, when they know them, they will refrain from the wives and daughters, sisters and mothers of Masons, it is all we can reasonably look for, so we will swear them to that effect, but leave it optional with them in all other cases. This looks fearfully like "making provision for the flesh to fulfil the lusts thereof." But its looseness in this respect is not more remarkable than

its grimness in another. It is the glory of the Gospel of our Lord Jesus Christ that it opens wide the door for repentance. But Freemasonry closes that door and allows it to rust upon its hinges. Once sever one of those horrid oaths, which are alike repugnant to the laws of God and man, and then repentance must be forever hidden from your eyes. This makes the character complete. Whatsoever things are false, whatsoever things are dishonest, whatsoever things are unjust, whatsoever things are impure, whatsoever things are hateful, whatsoever things are of evil report, if there be any vice, and if there be any infamy, if there be any profanity, and if there be any blasphemy, all these are essential elements in the spirit of Freemasonry.

But you say that in thus sketching the spirit of the order I have overshot the mark. The colors are too dark to admit of reasonable belief in the truthfulness of the representation. So said pro-slavery men of the speeches and lectures of anti-slavery reformers. But these same anti-slavery reformers always protested that their darkest representations were angel-white when compared with the reality. And by and by the country believed them. And so I protest in the present case. I feel how immeasurably far short my words have fallen of doing anything like justice to the spirit of this institution. But I frankly admit that the truth in this case, as in the case of slavery of old, labors under the weight of its own incredibleness. And this very circumstance is made to do good service for the lodge. Your average Mason is not slow in perceiving wherein his great strength lies. Planting himself squarely behind all this abomination, depravity and wickedness, holding his own nose and adroitly making mouths at the public, he deftly puts the question, "Do you think such and such a respectable deacon or doctor of divinity, or honored public man, would be guilty of such base and wicked folly?" The generous and fair-minded outsider is willing to avow it, and then the institution retires under cover of its own filth, with an air of triumph and even of injured innocence. The argument is shrewd but not unanswerable. Nature itself teaches the dumb brute a similar wisdom. I know a pretty little animal in New England, which I will not name in this connection, because I do not want to apologize to it, which uses its tail with an additional circumstance to precisely the same effect. Perfectly conscious of its own ill-odor, it uses that with a saucy toss of its caudal extremity to prevent an investigation of any of its habits or modes of life. And so perfectly conscious of the stench of his institution, the Freemason deliberately uses it to turn away the popular mind from believing it. But patience and perseverance will eventually let in enough of popular indignation to cleanse even these Augean stables. Tell the truth as fully and fairly as you can, and by and by the popular mind will take it in, and in due time render its righteous verdict. It was in this way that success at last crowned the labors of the anti-slavery reformers, and so will success eventually crown yours.

From the South.

The Reform Meeting at Maryville.

Greenville, East Tenn., Feb. 16, 1882.

Dear Bro. K.—In Maryville Bro. Hinman and myself were received and heard with a true spirit of Christian candor. On the Sabbath Bro. Hinman met the Friends in the morning, and addressed a union meeting of colored people in the evening. I spoke to the united meeting of colored people in the morning, and the white Presbyterian church in the evening.

On Monday we met the Normal School for whites in charge of the Society of Friends in the afternoon, and the Presbyterian College in the evening. At both places we were heard with manifest interest.

At the meeting in the Presbyterian school, President Bartlett and Prof. Crawford both made remarks. They sympathized with our work and advised the students to inform themselves. One Mason was present to endorse our testimony, and on the whole we felt that our hearing in Maryville was encouraging; on the part of some, perhaps I might say, enthusiastic.

And yet in the interest of truth I ought to say that in Maryville, where we were generally met with so much courtesy, I met with the only direct and ungentlemanly rebuff I have ever received in connection with this work. I went to the Normal School conducted by the Friends for the benefit of the colored people. I secured an interview with Prof. Hastings, the principal of the school, and told him my business. The answer I received was a very great surprise to me. The traditional Quaker of plain habits and simple language had been so changed, by some power, that I was overwhelmed with "titles" conferred without price. Such tasty epithets as "liar" and "scoundrel" were heaped promiscuously on myself, Bro. Hinman, and the reform workers generally.

From this scene of mingled amusement and sorrow I gladly turn to the future with hope and prayer. I am now among my friends in the vicinity of Tusculum College. My welcome is most hearty. The same grand mountain ranges rise before me as of old; the same pure fountains are gushing out on the right and left; and alas! the same lodge power holds the pulpit and press with a grip of iron. May the Lord help us to pour in a flood of light on these dens of darkness.

P. S. Feemster

Among the Mountains.

Milligan College, Tenn., Feb. 20, 1882

Dear Bro. K.—This vigorous young college is in Carter county, Northeast Tennessee, and just at the base of Buffalo Mountain, from whose top an immense rock, loosened by the heavy rains recently came crashing down, creating a sensation not only here, but all over the country.

This was formerly known as Buffalo Institute, and is under the direction of the Christian church, the same with which President Garfield was connected. There are in attendance 150 students from Tennessee, Virginia, Kentucky, North Carolina and Missouri. A large fine building is nearly completed, and at present they are much pressed for accommodations. At the head of the institution is Elder J. H. Hopgood, a radical Christian and strict disciplinarian. He contemplates extensive improvements of the grounds and buildings.

I reached this place by the narrow guage road running east from Johnson City, on Saturday, the 18th. I made known my mission and was told that, while they had not been specially interested in this subject, they believed in free discussion and were glad of any instruction I might be able to give the young people. I found that they needed it; for while they were equal in intelligence and decorum with any body of students I have met, they have one college secret society, and some of them are Masons. Nearly all have been led to believe that secret organizations were quite innocent and useful. Nevertheless they gave me a fair hearing and many received the truth gladly. On Sabbath I preached in the College chapel and lectured on Africa in the evening.

At the close of my evening lecture, a voluntary collection was taken up for African missions. I was glad to see that my "Christian" brethren, in seeking to do away with denominational lines were not countenancing *color* lines, but the few colored people were welcomed to all the privileges of the house of the Lord. I was glad, too, that they have a vigorous Y. M. C. Association; and that several young men go out into the regions about to preach the Word.

This mountain county has in it many elements of wealth; a pretty good soil, adapted to wheat, corn and grass; fine timber, mostly oaks; much mineral wealth, and excellent water power, which will soon be largely used for cotton and woolen factories. Above all, the great impetus given to the cause of general and higher education among this robust mountain people is one of the most hopeful and important of the signs of the times.

I trust that the N. C. A. will see that this young and vigorous college is well supplied with reform literature, and that the fine looking young men and women who come here for education, may go back to their mountain homes Christian in heart and life, as well as in name. None of the faculty are connected with any of the secret orders and desire to discourage them in all practicable ways. I spend a short time more in the mountains and then go back to Knoxville.

Yours in Christ,

H. H. Hinman.

An Acknowledgment—Prof. Feemster's Visit to His Old Home.

Columbus, Miss., Feb. 15, 1882.

Dear Bro. Kellogg—The two barrels forwarded by the friends at Wheaton have arrived and I hope to bring them home tomorrow. We return thanks to each one who has thus shown interest in the work of the N. C. A. in this place. May you reap a rich harvest for your toil.

Through God's kindness Bro. Paul Feemster has been laboring amongst us for a season, and, although the country has been almost flooded with continual rains and roads well nigh impassible, his labors were indeed blest. He lectured and preached at Ridgeway Academy, preached at Piney Grove church and addressed the people at other points northeast of Columbus. He held his hearers spell-bound with the truths he so emphatically uttered. The fearful depths of idolatry into which our nation has fallen was shown in startling colors. I shall never forget how he at one time impressed upon his hearers the fact that there was only one thing that could ruin them and that was sin. No persecution, however bitter, could ruin them, neither could poverty or affliction of any kind; but sin, that abominable thing which God hates, could and would ruin all who do not receive the Lord Jesus Christ as their Saviour.

In Columbus where he formerly labored under the American Missionary Association he was met joyfully by former pupils and acquaintances and successfully presented to them and many others the truth concerning the great mistakes that are made in becoming entangled in secret orders. Many regret after he is gone that they did not have opportunity to hear him. He writes me from Knoxville, Tenn., that he has met Bro. Hinman there and that he left some work undone here of which he learned just as he was leaving and requests me to do so much as I have opportunity, which I shall endeavor to do and ask your prayers for a blessing on my efforts. Bro. H. and Bro. F. sent me two dollars each to assist me in the work.

E. Tapley.

Correspondence.

From the Nebraska Frontier.

INMAN, Holt Co., Neb., Feb. 18, 1882.

DEAR CYNOSURE:—We hail with joy your weekly visits and read with interest about the labors of those self-denying men who are laboring so faithfully and fearlessly in the anti-secrecy reform. Viewing the battle as we do from the frontier of the West we feel that progress is being made. Candid Masons are forced to acknowledge that Masonry is correctly revealed.

A Presbyterian minister a few days ago told me that Finney's book was true. A Baptist brother said it was no use to deny that Masonry is correctly revealed; said he had got some of the worst knocks from brother Masons that he had got from any one.

But why is it that there is so little saying and doing in this reform at present here in Nebraska. I know that here on the frontier we are too poor to pay a man to come here to lecture and in but few places could we find a room for him to lecture in. But there are old neighborhoods and towns where there are churches and other buildings and men professing sympathy with this reform. Why is this? The fraternities are busy getting organized as fast as they get enough of them together to do so. And so we ought to be busy getting the truth before the people so as to keep them from being ensnared in these institutions of evil.

Yours for the cause of the truth.

J. MCCLEERY.

On Personal Holiness.

PORTLAND, Or.

DEAR EDITOR:—Since a wiser than man has said, "Come, let us reason together," though I honor your age and esteem your knowledge and wisdom, permit me without more apology, to review some editorial words.

In the *Cynosure* of Dec. 8th, under "Temptations removed or temptations resisted," I read, "He was tempted in all points like as we are, and hence must have had internal as well as external temptation; and yet he knew no sin." Again, "Now to say that the experience of those whose internal temptations (appetites for strong drink or tobacco, for instance)" etc. Let me stop just here to ask what are we to understand of "internal temptations," as here used with reference to Christ? If we put this and that together, have we not our Saviour represented as having sinful appetites? or, as given in another place, an "unnatural appetite?" Indeed, is not the idea embraced in the very heading of the article, that *desire* constitutes an essential element in temptation?

But repeating, we read, "Now to say that the of those experience whose internal temptations are taken away proves that they are entirely sanctified; and that those who steadfastly resist these temptations, * * are not thus sanctified, is to put the worse for the better, and to put a premium on spiritual weakness." Which of these is the more like Christ? Did he have these desires? and with intensified force, so as in this respect to cover every possible case of temptation.

You may think strange of these questions, but I have found advocates of the doctrine, and some claiming all that these questions imply, though otherwise orthodox. Do not think I bring a charge of heresy; but has not this form of speech been brought about by your apparently contradictory view of the doctrine of sanctification itself?

In the *Cynosure* of May 26th, on "Physical Sanctification" you say: "Every sinful habit leaves in the body of a man a propellant tendency to that sin. Some of Moody's temperance convers and multitudes of reasoners on holiness think that God takes that root of Upas, *indwelling sin*, out of a man's body, so that not only is the vice conquered, but its propensity extirpated and taken away. We think not. The body of a reformed drunkard, or indeed any other sinner will be a "vile body" until changed by Christ and fashioned like to his glorious body."

The article of December 8 has this: "Another form of experience is where the victim of appetite in his helplessness goes to God and asks that his unnatural appetite be taken away, and finds to his joy that it is *all gone*. So many such cases have been reported that it seems there can be no reasonable doubt as to the fact." Very good. It is only those that *resist* that are "ever learning and never able to come to the knowledge of the truth."

Going back to July 28 "Holiness" I read: "Besides I found the Scriptures called my body a 'vile body' and assured me that I was to remain such until changed and fashioned like Christ's. I supposed that vileness to be like that left in the body of the reformed drunkard by his habits." The conclusion of the same article reads: "The blood of Christ cleanseth from all sin, but in his own time and way." Is not the Gospel time *now*, "to-day"? and "the way"—"of faith that it might be by grace, to the end that the promise might be sure?" etc.

But read on. "And a perfectly sanctified saint is a perfectly restored invalid from a very contagious disease, in a hospital world whose atmosphere is contagion. But Christ is able to save unto the uttermost both in degree and duration 'all that come unto God by him' here as well as hereafter. Glory to God for Christ!" This is strong language and does honor to Christ and his word.

Speaking of being at Oberlin in 1839 "when the duty and possibility of entire sanctification was strongly insisted on by brethren Finney and Mahan," we read: "Going home, I read, reflected, prayed and fasted. I sought by faith the power to live without sin, to be complete in Christ; cleansed from all unrighteousness." Then in the next section: "For though I admired and was blessed by the Oberlin movement and loved the men, I thought their teaching as a whole defective in some important respects." (Let those interested read the whole article.)

It will be seen that all this is given after advising to get and read two certain books, "though one of them opposes and the other advocates the doctrine that a soul regenerated needs a second or after work in order to be free from sin;" and adds: "The writers are like two men holding two lights each side of a point, which sets it in a clearer, stronger light than either alone." How can this be? Can they both be true? or can falsehood add light to truth? Shall I call Masonic and Anti-masonic literature "two lights?" or is one a work of darkness; or "dazzles to blind"?

As to the inconsistency of professors, it will not be claimed as a *true*, or a *sufficient* test by which to reject a doctrine or religion.

THOS. C. HAINES.

Letter from a Blind Preacher.

[Written with his own hand.]

HOOPESTON, Ill., Feb. 20, 1882

EDITOR CYNOSURE:—I wish to say through your paper to some of my old friends and to all, that having been ordained by an Anti-masonic church and council, and having also been one of the old anti-slavery or Liberty guard all through from 1834 to the present, I wish to say I am still on the side of reform. Slavery is dead and Masonry and all works of darkness must die. Oath-bound secretism, no matter for what end organized, is dangerous and must be destroyed. Between it and the Gospel of Jesus Christ there is a necessary and eternal antagonism.

I am now 68 and almost totally blind, but I can see (mentally) on which side the right is and I can see also that whoever stands for the right must needs be sheltered in God and armed with Christ's sword of the Spirit. Infidelity outside cannot do half the harm to the cause of Christ as professors of religion bound under oath with deists, Mohammedans and pagans. I am poor and cannot supply money, but I can pray for the success of the right and can speak for it on all proper occasions.

Nothing in all my life have I so much dreaded as this battle with oath-bound secretism, and mostly because we find so many professors of religion and ministers mixed up with it. But the lines must be drawn, and I wish to stand with the right, side by side with Bernard, Colver and John G. Stearns. I stood forty-five years ago opposed to Masonry, slavery, and rum-selling and drinking. With the same class of men I wish to stand now and help break the shackles that bind many noble men in speech and action and some of them dear friends of mine. All hail to Elder A. L. Post, A. D. Freeman, S. S. Haywood, D. P. Rathbun and all other workers in the good cause.

A. KENYON.

Our Mail.

G. Crook, Elgin, Pa.:

"Our church members think lodge business is a bad thing and wish it could be put down, but will not do anything to that end. They all go to communion table and take sacrament from lodge ministers. Lodgeism never will be put down by such Christians. * * * I wish you would send some one of your good men to talk to us on the curse of the lodge."

Bro. Samuel D. Green, Boston, Mass.:

"I am fully bent on circulating such kind of information as I can get to my brothers and sisters in the church during my second lease of life given me. It is all of my blessed God, in whom I live and breath, and who, it seems, is now giving better health and less pain and suffering than I have had for the last six years. I may yet be able to do a great deal of good. I have already stopped one young man from joining the lodge, and he has stopped others."

E. Brace, Amberg, Minn.:

"I wish some lecturer would pass thro' here and stir up the people."

K. A. Orvis, Elizabethtown, Ky.:

"I intend soon to send you something for the Extension Fund, and also other names to be supplied by it, if I have to send the dollar myself. I like the nominations of the American party for 1884, and I feel the importance of enlightening the masses on these subjects—and this is the way to do it. Many honest men in both old parties see their corruption, but vote with them because they don't know of any reform party. When such men see our platform they are pleased with it, and they can be led to vote with us if properly enlightened between now and 1884."

Wm. R. Vance, Fairfield, Mo.:

"Secretism is beginning to wan in this part of Missouri."

Mrs. U. P. Piall, Kearney, Neb., writes an incident regarding the lodge in that place which is too good to be lost:

"A few weeks since the Masons were holding carnival in their newly-purchased hall, where a number of strangers from abroad had been invited, and a great supper was spread. They were just about to be seated when a good number of Masons' wives made, as they termed it, a 'Morgan Raid' and came near walking into their 'Holy of Holies' without let or hindrance. It almost made their hair lift up. But they enlarged their tables, made room for the raiders, and found it so pleasant to have the gentler sex mingle among them that they next week gave a party, to all their wives and sweethearts, to make peace with them."

Chas. Green, Swan Creek, Ill., sends a good suggestion for political work:

"I would suggest to have a sketch of the reform movement with the American platform printed in tract form, so it could be brought before the entire voters of our land. Then they would learn about it. As it is, thousands of voters are unacquainted with it. I have showed the platform to several, and have the first one yet

to find who either rejected or found fault with it."

Bro. G. offers to aid such a work, if undertaken. There is a broad field and immense usefulness for it, if the necessary means were at hand

Literary.

The *Century Magazine* for March has an article which will be read with melancholy interest by the unfortunate people whose riches have taken wings and departed with absconding cashiers and rascally bank presidents. John Burroughs, for years a national Bank Examiner writes for their information on "Broken Banks and Lax Directors." Prof. James Bryce, member of Parliament, in "Lord Beaconsfield" contributes a valuable chapter to political biography. The all-absorbing Mormon question claims the pen of A. G. Campbell, the anti-polygamy delegate from Utah, who is likely after all to supersede Cannon in the House of Representatives. Mr. Campbell presents the non-republican features of the Mormon system as a government in fact, whose existence and entire history shows it to be hostile to the United States. The arguments presented at our public indignation meetings, as well as the action of Congress, so far, almost ignore this fundamental feature of the question. Polygamy is but an outgrowth, a result of disease, but it is treated as the prolific cause of all our trouble with Mormondom. The finely illustrated articles are "From Morelia to Mexico City on Horseback," "A Ramble in Old Philadelphia," "Opera in New York," "Leigh Hunt," "The Black Bear," "The Danish Skate Sail," "Some of the Union League Decorations" and "House Construction."

Irving's "Sketch Book" will long be among the most charming volumes in American liturature, and the Useful Knowledge Publishing Co. have wisely made a valuable selection from it for their second volume, entitled "Rip Van Winkle." The mechanical appearence of the book is in keeping with excellence of the contents, and it is, beside, as cheap as it is beautiful. The new company are certainly surpassing their predecessor in the use of good type and paper, while maintaining the principle of dividing the profit with the book buyer. The company announce as in press, uniform with Rip Van Winkle, Green's Larger History of the English People, in 5 volumes, $1 50, Carlyle's French Revolution, 2 vols., 70 cts., Creasy's Fifteen Decisive Battles, 35 cents. Schiller's History of the Thirty Years War, 35 cents. These same four famous histories are also to be issued *all in one volume*, "model octavo," for the low price of $1 25. Specimen pages and catalogue will be sent on receipt of postal card by the publishers, the Useful Knowledge Publishing Company, 162 William St., New York.

Rev. A. H. Lewis of Plainfield, N. J., lectured last summer on "Sunday Laws, past and present" at Chautauqua, N. Y, and his discourse has been reissued in pamphlet by the Am. Sabbath Tract Society. It is an able presentation of the historical argument for a seventh-day Sabbath, the keeping of which he regards as a religious duty, whereas the day ordinarily observed for Christian worship he claims has become by law a holiday and can never be made anything higher. The speaker does not refer to the argument from Scripture respecting the practice of the Apostles, and practically ignores the fact that millions of men are following their inspired example with, doubtless, the approval of God.

—Dr. Herrick Johnson of the Fourth Presbyterian church, Chicago, continues his thundering blows at the theater. Editors, lawyers, theatrical managers and pulpit adventurers cry him down, abuse and criticize, but yet he has far the bast of the argument. F. H. Revell has already published a handsome pamphlet containing Dr. Johnson's letters.

—The *Fruit Recorder* for Febru ary introduces to its readers a new raspberry, which, if it fulfills the hopes of the fruit growers, will truly be "Superb." Farmers who are too practical to provide a good garden with its due proportion of berries should send to Mr. Purdy, of Palmyra, N. Y., for this number and read the first article. This monthly is always full of facts which practical men and lovers of fine fruit and vegetables will not fail to appreciate.

—On this subject we might say that many farmers who are preoccupied with the cornfields and cattle will do well to interest their boys in garden culture. We see that Joseph Harris of Moreton Farm, Rochester, N. Y., a well known agricultural writer and former owner of the *Genesee Farmer*, appreciates the benefit that will come to every farmer's household by interesting the children in garden culture. He therefore offers to sell to them choice and warranted seeds at a discount of 25 per cent. He will send his catalogue free to every reader of the *Cynosure* on receiving a postal card request.

John Ploughman's Sayings.

Judge not of a ship as she lies on the stocks.

One door never shuts but another opens.

He who hath a trade hath an estate.

Linseys, paid for, keep out cold, silks on credit soon grow old.

Grumbling makes the loaf no larger.

Money gained to-day (Sunday) is a loss.

No gains without pains.

A man of snow is soon dissolved, and so is a man of flesh.

Much laughter, little wit.

A calm hour with God is worth a lifetime with man.

He who keeps off the ice will not slip through.

Every sprat nowadays fancies itself a herring.

Better slip with foot than with tongue.

Exercise is the best fire for cold limbs.

Shrouds have no pockets.

A terrible case of suffering in Colorado is published in a daily journal. Four Italian laborers attempted to walk from Pitkin to Gunnison City, and were overtaken by a blinding snowstorm. They lost the road and became separated. Only one was saved. He struggled on, trying in vain to warm his chilled blood by thoughts of sunny Italy, and at last fell prostrate on the railway of the Denver and Rio Grande road. Providentially he was seen by an engineer of an approaching train, and was taken in an exhausted condition to Denver. Rescuing parties were immediately organized to search for his comrades, but they had little hopes of finding them. There is something very pathetic in the idea of the poor Italian endeavoring to cheer himself with reminiscences of past pleasures. The Christian's unfailing remedy is the exact opposite. He thanks God that the past is blotted out, and his joy lies within him and his hope before him. (Phil. 3:13)—*Ex.*

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The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 2, 1882.

HOLINESS.—We insert a letter from Portland, Oregon, criticising our sayings on sanctification and holiness, for the excellence of its spirit and the candor of its utterances. We do not think Christ had "sinful desires." He himself says: "The Prince of the world cometh and hath nothing in me." Christ was "an hungered," and Satan took advantage of his hunger to tempt him to turn stones into bread. This I think an "internal temptation," but not a "sinful desire." The two books on sanctification referred to, both advocate "entire sanctification." Masons and Anti-masons contradict each other on the fundamental matter, agreeing in nothing; one upholds darkness, the other light.

MASONIC PASTORS and their fearful work of deception and worldly folly is the subject of articles promised us by an observing and clear-sighted New England brother. From what we know of these articles we can promise that they will be an astonishment to many readers whom we fear are not yet awakened to the awful deception, hypocrisy and ungodliness begotten in the heart of a man who yields himself to the harlot embraces of Masonry. Just such facts in all their glaring reality are needed to awaken the churches, and especially the New England churches, to realize how deadly a viper they are warming in their bosoms.

PETER COOPER the workingmen's friend of New York, entered upon his 92nd year hale and hearty on the 12th ult. He was visited by many of the old citizens of New York on the day before and to some who spoke of the experiences of his long and useful life, he recalled his apprenticeship at coach-making, his success in making machines for shearing cloth at the time of the war with Great Britain, and his struggles as a grocer in a little shop near the noble pile that he has given the workingmen and women of New York. He dwelt upon his career as an inventor, and recalled his joy in riding out of Baltimore as the builder of the first locomotive engine ever built in the Western Hemisphere. With yet greater pride he spoke of the great institution upon which he had expended over a million dollars. He was led to creating the Cooper Union after a long experience as an officer of the public schools of New York forty years ago. He saw that something was wanting, and then he resolved to give the city an institution in which workingmen and workingwomen might get a technological education. With what success Mr. Cooper has labored for the elevation of those whom his great institution is intended may be inferred from the hearty and prolonged cheers that greet him when he takes his seat on the platform at the Saturday evening free lectures of the Cooper Union, or from the huzzas with which his name is greeted whenever it is spoken in an assemblage of workingmen. When asked by one of his visitors what had contributed to his long life, Mr. Cooper replied that his regularity of life and his simplicity of diet had probably preserved him. It will give an inspiration to the preparation for the National Convention which Secretary Stoddard hopes to hold in Cooper Institute next year, that it will have a patron of such a noble and popular record, and that the associations of the place are so opposed to the chicanery, the caste, the trumpery and the depotism of the lodge.

GEORGE W. CLARK.—This veteran of 70, who has so long been engaged with surprising zeal and activity in the cause of Christian reform against slavery, the dram-bar and the lodge, lately was invited to a reunion of the Beamer family at Lansing, Michigan. The occasion was one of unusual interest, being a gathering of nine brothers and two sisters at the home of one of their number. To this family party our old friend, the "Liberty Singer," was invited as he had been for fifty years the warm and trusted friend of the parents and grand-parents of the Beamers. During the entertainment he was called upon for an after-dinner speech, in which he spoke most cordially of George Beamer, the deceased father of the group about him. "On all the great moral, religious, political, and reformatory questions of the day you always knew," he said, "where to find George Beamer. His mind and heart gravitated as naturally and instinctivly to the *Right*, to the *True*, and the *Good* as the needle to the pole. He was an uncompromising foe to all shams, to all wrong, to despotism and oppression in all its forms, to the slave power, to the terrible liquor power, and to all the secret powers of darkness and sin. He was a man whose 'candle was never hid under a bushel.' His life was as 'a city set on a hill, whose light could not be hid.'" Such a character, of course, Mr. Clark could heartily admire and the attachment between the two men was lifelong and sincere. The reporter of the Lansing *Republican* made good his opportunity of interviewing Mr. Clark and printed a sketch of some length, full of amusing, entertaining and thrilling anecdotes of his experience in fighting the demons of slavery and rum.

—A letter from Cabin Creek, Ky., will tell us next week about Elder Browne's work. Mrs. Browne has just visited Camp Nelson and acknowledges with gratitude a box of clothing from the ladies of the Tonica church.

THE EX-MASONS OF UTAH.

In November, 1853, Capt. J. W. Gunnison, U. S. A., and his party of engineers, numbering nine in all, were murdered on the Sevier River in Utah Territory. Two parties of Indians were put on trial for the massacre, but were acquitted by Mormon juries or awarded but light punishment. A letter written to Mrs. Gunnison in April, 1857, by Judge W. W. Drummond of Chicago, tells of the management of the Mormon authorities in giving secret instruction to these juries; the letter also narrates the evidence produced in his court at Fillmore City, Utah, in 1855, in which it was incidentally, but undeniably proved, that the murder was committed by Mormons acting under orders from their headquarters.

In 1852 Captain Gunnison, then a lieutenant, published through Lippincott of Philadelphia, a history of the rise, doctrines and progress of Mormonism. He had gathered the facts for this work by personal observation, during a residence among the Mormons of Utah. In writing of the Mormon priesthood, he says, p. 59:

"We are informed they have working signs, and that Masonry was originally of the church and one of its favored institutions to advance the members in their spiritual functions. It had become perverted from its designs, and was restored to its true work by Joseph [Smith], who gave again, by angelic assistance, the keywords of the several degrees that had been lost; and when he entered the lodges of Illinois, he could work right ahead of the most promoted, for which, through envy, the Nauvoo lodge was excommunicated, or cut off by the Grand Lodge, on account of its own ignorance of the greatest truths and benefits of Masonry.

"The priesthood having the different degrees, preferment in them depend on the faithfulness of the aspirant, as judged by those already promoted, and one of the merits is the paying up of all tithe dues. Anyone in arrears in this will find himself blocked materially when the proper buildings for working are constructed. Diligence and obedience are thus held out as things to ensure a reward in knowledge and promotions.....There will be bathing apartments, distinct for the priests and priestesses, for the women are to have a part of this office, and are admitted to certain degrees in Masonry as a consequence....

"And we may close this notice of the '*peculiar doctrines*' and special teachings, by a reference to their assertions, that revelations of God's will in his moral teachings have been made at various times to all nations; and through tradition, the truth has been transmitted down, so that there is no people, even the heathen, who have not some correct doctrines and moral notions. Therefore we are not to be surprised to find that they have points in common with every belief under heaven, for being guided by the spirit into all truth, they have sifted it out from the mass of error that obscures it; and whatever has been vouchsafed to man, may be considered in their possession. On this account they claim an advantage over all proselytes of other creeds, in being able to commence with what is agreeable to both parties and then extend gradually the teaching upon other matters."

In confirmation of the inquiries of Capt. Gunnison, an examination of the Grand Lodge record of Illinois, shows that Nauvoo Lodge was granted a dispensation October 15, 1841; that it was suspended Aug. 11th, 1842, and again authorized to work on the 2nd of November, 1842. But this dispensation was also revoked, and when a charter was asked, this also was refused Oct. 31, 1843. The reason for this peculiar management on the part of the Grand Master and Grand Lodge of the State, given by the Grand Lodge authorities, was on account of irregularity and "a disposition to accumulate and gather members without regard to character, etc., etc."

As Nauvoo was about all Mormon at this time the statement made to Capt. Gunnison a few years after this action of the Grand Lodge has most explicit confirmation, and the fact is established that the Mormons were Masons and that the Endowment House performance and its special attachment of polygamy is only clandestine Masonry. A further confirmation is seen in the theory respecting the universality of their system which might stand as if written by Mackey, Pike or Morris.

—Bro. J. P. Stoddard started for Missouri to attend the State Convention at Albany on Friday evening. He was accompanied by President Blanchard, who makes the journey partly for his health. They were to stop over the Sabbath with our good friend and hearty co-laborer, Dr. Norris, of Birmingham, Iowa.

—A brief line from Mercer, Pa., announces that James Kilgore, a brother who has long maintained his convictions against the lodge system in that place, died on the 10th of February in his 84th year. Thus one by one the aged men and women whose counsels and prayers have long upheld unwelcome truth are passing to their eternal rest.

—Rev. D. A. Richards, State lecturer for California, was expected at Hollister on Sabbath last to preach, and continue through a week a series of lectures against lodgery. Nothing of this kind has been attempted there, as we remember, since Rev. B. A. Hill of Eldorado was attacked by a brutal mob after speaking one evening.

New England Dep't.

Prof. E. D. Bailey, Secretary of New England Board, 19 Maple St., Worcester, Mass.

—Since the first of November there have been distributed from this office about 15,000 pages of tracts, and books sold in a fair proportion, including one library, besides *Cynosures*, supplements, etc., given away; nearly all, however, since Dec. 15th. There are orders every week for books and tracts to be sent by mail, but the supply still holds out. New England friends are finding it very convenient to have a supply depot of Anti-masonic literature so near at hand.

—There are between sixty and seventy secret societies in Worcester, and the number is increasing. The religious efforts of the city are represented by thirty-eight church organizations (including six Catholics), a Y. M. C. A., and a few small missions. Of all these organizations not one is known to have a testimony against the lodge, although many individual members are opposed to it. A pastor said last Sabbath that "Worcester has the reputation of being a good city to come to, to inaugurate reform," and judging from appearances it seems to need it in some particulars.

—The Grand Master of Wyoming "has noticed in his experience that Masonry is losing its hold, to some extent, both upon the hearts and affections of the brethren," and says: "I would urge upon you * * to introduce more social and convivial features into your meetings." The Grand Secretary of Connecticut, commenting on this says: "There is much force in the argument for more social and convivial features in the meetings." Referring to the struggles of those who are not yet so far debauched as to enjoy drunken carousals in the lodge he adds: "There are a few who would like to see the lodge rooms turned into prayer meetings or something of that sort, and the influence of other associations (churches) bears too heavily on the fraternity in endeavoring to mould it more in accordance with their sectarian (Christian) views!" Hence he recommends dances, etc.

—In keeping with the foregoing, is also the frequent announcement in the daily papers of lodge meetings in Massachusetts, "to be followed by a dance;" or balls and masquerades, to be conducted under the auspices of some secret society. These great moral institutions are in danger of finding the morality in as doubtful a condition as their claim to benevolence and antiquity.

—Bro. I. J. Gilbert of Derby, who is himself an efficient member of the M. E. church, says that denomination is doomed unless it separates itself from the lodge influence. He feels himself responsible for doing his utmost to free his church, and is corresponding with known opponents of the lodge in his denomination to start a reform movement in the conference. It is surprising how many ministers and laymen of that church are opposed to Freemasonry, considering the strong hold the lodge has upon it.

—Bro. A. F. Spaulding visited Clinton, Fitchburg, South Framingham and Cochituate last week, where he found some new friends for our cause and opened the way for subsequent work. This week he is to accompany the N. E Secretary to Putnam and Southbridge, and aid in some work to be done in those towns.

—A most interesting letter came to Rev. H. T. Cheever from a lady in Vermont, urging immediate action in that State. The letter has some interesting statements worthy of publication. Let other friends from Vermont send word to the New England office at once, and if there is a general desire for a forward movement, measures will be taken to help it forward.

—Word also comes from Maine that an organization is needed in that State. These letters are favorable tokens, and will receive prompt attention. Let others write also.

Where is the Power of the Lodge?

AN INSTITUTION WHICH EVERY ONE FEARS OR IS ASHAMED TO DEFEND PUBLICLY.

Worcester, Mass., Feb. 20, '82.

After much delay and a long correspondence, the time for debate at Derby was finally fixed for Monday evening, Feb. 13th. Mr. Donally remarked a week before that there was no back down to him. This seemed to settle the question as to whether there was any man who dared undertake the defence of the lodge; a man had at last been found whose courage was equal to the emergency, a man in whom there was no "back-down," but plenty of "back-bone." Friends had been watching the progress of these negotiations with great interest, and several had signified a purpose to attend when it should come off. The papers in the vicinity did us the honor to announce the contemplated discussion, and there was a fair prospect of having both sides heard.

Meanwhile brother Gilbert, in sending an annoucement to the local paper of the progress of the negotiations, closed the item with the remark that Donally had boasted that he 'would use him up.' Donally declared, after this came out, that he only said, "Bailey probably won't have it his own way." This was enough. The poor man had been misrepresented, not by me but by my friend! A grievous wrong had been done. It would not be enough for Bro. Gilbert to correct the language of his boast, he must confess over his own signature that he *lied!* And this man in whom there was no back down, representative of so noble an institution as Freemasonry, failed to appear on the platform because the language in which he did his boasting was not reported verbatim! His excuse is so manifestly absurd that nobody regarded it in any other light than the most complete and inexcusable back down.

It is due to him to say that his brethren of the "mystic tie" are more to blame than he is. They opposed the project from the very first, and discouraged the poor man by telling him he would get worsted. In short, there is reason to believe that they were all determined he should not debate. Nobody knows better than the Masons themselves that there positively is no defence for the institution. It can endure anything but discussion. The only hope for it is too hide its deformity.

Mr. Donally granted me a brief interview on the postoffice steps, Tuesday morning, after my lecture Monday evening. He intimated that I was not following the best Masonic authors in studying Freemasonry, whereupon I inquired what authors he followed. He replied, "Only one—Rebold." I then made the following challenge: I offered to lay aside all the Masonic books I had except Rebold and conceded, for the sake of argument, that I knew nothing of the secrets of Freemasonry, and then debate with him on the basis of the facts stated by Rebold. This was challenging him on his own ground, but he had just escaped from one trap and he did not evidently intend to go into another with his eyes open.

I then laid down four propositions against Freemasonry, and he said he should like to meet me on those propositions, which I, of course, readily consented to, but he was not ready. He then remarked that he didn't feel posted on Freemasonry, but knew Oldfellowship from beginning to end, whereupon I offered to debate Oddfellowship with him. A gentleman then summoned him away with a sly movement for a whispered conversation, after which I discover no more disposition in him to debate.

In the evening I renewed my offer and added that if the lodges were not satisfied with Mr. Donally's ability, they might send for the ablest champion they had in the State or country. But one might as well talk to the wind. How long will the country suffer itself to be imposed upon by this stupendous fraud, deception, humbug and swindler, Freemasonry, which can only prosper under cover and thrive by boasts and threats.

Monday evening was a dark, rainy evening, and we made our calculations to have no lecture, not expecting an audience; in this, however, we were mistaken, and a fair audience gave excellent attention to a review of Freemasonry. It was thought best to give another lecture on Tuesday evening, when I was requested to speak for a little while on Oddfellowship, which I did, and then continued the discussion of Freemasonry. The audience gave good attention, not excepting the members of the fraternity who were present, and at the close showed their interest in the subject by buying out my stock of books and giving orders for more.

Tuesday evening Past Grand Master Barlow of the Conn. Grand Lodge was present, but he succeeded in keeping his jewel pretty well. He, however, candidly endorsed Webb's Monitor by Rob. Morris. Although a member of a church he could not say that he would oppose Freemasonry even if he knew it was opposed to Christ's kingdom, showing that he was better disciple of Freemasonry than of Christ. I also forced him to give a negative endorsement to the horrible oaths and penalties given in the exposition, which revealed to the crowd, who stood listening, that he was not above such indecnt ceremonies as those described and thus furnished a *quasi* confirmation of the exposition.

There is, to me, something sublime in seeing an old man standing almost alone against the combined forces of intemperance, infidelity and secretism, while the battle waxes so hot about him that even his friends forsake him to avoid the odium of unpopularity. Such a sight occasionally comes to me, and I get a fresh view of true nobility of character. We have many admirers of such fortitude, but too few who practice it.

On my way back from Birmingham and Derby, I went with Bro. Bacon to see several parties in the interests of our work, and have some plans on foot which only await opportunity on my part for their execution. Several lectures were arranged, and work in Hartford was vigorously commenced, which I cannot take the time to describe in this. A ride of nine miles after 7 P. M., on a dark, rainy night, and a long tramp in the streets of Hartford to enlist new friends, were among the tired experiences which sweeten the work by reminding us of the countless struggles of the past by which our liberties were purchased and which are, or ought to be, incentives to like exertions on our part.

Among the pleasant things which occurred was a visit to the home of Mrs. Sarah Baker Church, daughter of the late Prof. Baker, of Wheaton College. Her home was on the mountain top, but none the less cheery on that account. Prof. Baker's remains are buried not far from her home, and I felt like making a pilgrimage to his resting place, but the deep snow and lack of time prevented.

E. D. Bailey.

Home Circle.

Saving Mother.

The farmer sat in his easy chair
Between the fire and the lamplight's glare;
His face was ruddy and full and fair.
His three small boys in the chimney nook
Conned the lines of a picture book;
His wife, the pride of his home and heart,
Baked the biscuit and made the tart,
Laid the table and steeped the tea,
Deftly, swiftly, silently;
Tired and weary and weak and faint,
She bore her trials without complaint,
Like many another household saint—
Content, all selfish bliss above,
In the patient ministry of love.

At last, between the clouds of smoke
That wreathed his lips, the husband spoke:

"There's taxes to raise, an' int'rest to pay,
And ef there should come a rainy day,
'Twould be mighty handy, I'm boun' to say,
T' have sumpthin' put by. For folks must die,
An' there's funeral bills, and gravestuns to buy—
Enough to swamp a man, purty nigh.
Besides, ther's Edward and Dick and Joe
To be provided for when we go;
So 'f I was you, I'll tell ye what I'd du:
I'd be savin' of wood as ever I could—
Extry fires don't du any good,—
I'd be savin' of sope, an' savin' of ile,
And run up some candles once in a while:
I'd be rather sparin' of coffee an' tea'
For sugar is high,
And all to buy,
And cider is good enough drink for me;
I'd be kind o' careful about my clo'es
And look out sharp how the money goes—
Gewgaws is useless, nater knows;
Extry trimmin'
'S the bane of women.

"I'd sell off the best of the cheese and honey,
And eggs is as good, nigh about, 's the money;
And as to the carpet ye wanted new—
I guess we can make the old one du.
And as for the washer an' sewin' machine,
Them smooth-tongued agents, so pesky mean,
You'd better git rid of 'em, slick and clean,
What do they know about women's work?
Do they calkilate women was born to shirk?"

Dick and Edward and little Joe
Sat in the corner in a row.
They saw the patient mother go
On ceaseless errands to and fro;
They saw that her form was bent and thin,
Her temples gray, her cheeks sunk in;
They saw the quiver of lip and chin,
And then, with wrath he could not smother,
Out spoke the youngest frailest, brother:

"You talk of savin' wood and ile,
An' tea an' sugar, all the while,
But you never talk of savin' mother!"

The Story of one Woman's Wrongs.

The following story is narrated by a well-known lecturer as one that had been told to him by an aged woman, in the same words, as nearly as may be in which he gives it, and is published in the *Church and Home Illustrated:*

"I was married young, too young—Oh, that was the terrible mistake of my life. My husband determined to go West. I must leave my home. Father was a drunkard, mother an invalid, with a large family younger than myself about her. Many a time I had stood between her and an infuriated father maddened with liquor. O, those were sad days, from which it is not to be wondered at if I longed to escape. The day came for parting. My dear invalid mother clung to me in a passionate flood of tears, and it seemed as if she could not let me go. I knew I never should see her again. Oh, that last scene in my father's family! It is present with me to-day—those sad, despairing looks of my gentle mother; the unrestrained grief which filled the room with sobs and cries from my dear little brothers and sisters. The end came and as I journeyed to my Western home it seemed to me that no heavier sorrow could ever befall me. We bought a tract of land on the banks of a small river, put it under a heavy mortgage, for our purse was light, and began a struggle for life. Children blest our home and we were gaining slowly, when the demon which had made all my life thus far miserable came on again in hot pursuit. My husband, in his visits to a neighboring city for market, was ensnared by designing men. I was too well skilled in reading even the smallest signs of the presence of alcohol not to mark the beginning of my husband's ruin. I pleaded with him. I told him the history of my father. He promised, but it is the old story I have to tell.

"Meantime our oldest child was stricken with a fever, we hung breathless over him for seven days and nights, and then at sunset one evening—while a crimson glory filled the west—our little one was taken in the unseen arms of angels and carried to the bosom of the Father. And as we stood above the white face of the dead and gazed into the calm and painless features of our first-born, once so pain-distorted, I asked my husband solemnly to pledge himself never to touch, taste or handle the accursed poison. He promised, and a star of hope shone in the rayless darkness of this great sorrow. A year passed and the star sank to rise no more.

"Late in autumn while my husband was reveling in drunken orgies in the city, a terrible storm arose, the river overflowed its banks, and in the morning, a scene terrible enough to appall the stoutest heart burst upon my view. The waters were threatening to carry away our little house every moment and we must flee for our lives. Upon boards and logs we tried to float; but one by one I saw the helpless little dears cast a white and frightened look at me, utter a cry of despair and sink beneath the waves. I escaped with a babe upon my bosom. When the father became sober enough to comprehend the situation, he uttered a groan of despair and from that time forth, yielded himself entirely to his appetite for strong drink and in less than three months died in a drunken fit.

"At each of these blows, I thought I knew what sorrow was; a still deeper revelation awaited me. After my husband died the land was wrested from me by fraud and I was alone with my babe in the world. I cannot tell you what a fearful struggle I had to supply our daily wants. Oh, those were years of loneliness, poverty, want, toil and suffering. I would bear till my heart seemed bursting, then an uncontrollable flood of tears would restore to calmness. I determined by the help of God that my son should not follow the footsteps of his father and grandfather. If I could leave him no dowry of wealth, I would leave him my own untarnished name and those godly principles of truth and soberness which should make a man of him. He was bright and receptive, and promised to be the fulfilment of the fondest mother's expectations. But necessity compelled me to bind him over as an apprentice to a man I knew little of, but who held out flattering inducements.

"Soon I found out my sad mistake. With his other work he kept a bar. My son objected to tending a bar; I had filled his soul with a mortal hatred to the traffic, fearing lest if I did not fortify his principles, inherited tendencies to drink might destroy him. Oh, it was a demon to whom I had committed my son. He used brute violence to make him tend that bar. My boy would come home some nights—he had to run away to do it—and show me great blue marks across his back, and he would beg of me not to let him go back. But I was helpless. The man was rich and influential and determined. So I told my boy to bear it the best he could till his time expired. It is a long and terrible story, the story of that boy's wrongs. I could see that blows and taunts and brow-beatings were doing their devilish work. Besides, by some art or other, he had been induced to drink. I shorten the story. In a rage one day he slew his drunken master; was tried, found guilty and sentenced to be hung. I spent the last night of my poor boy's life with him in prison. He made a full revelation of all the wrongs he had suffered. At times, I felt my brain whirling, seething like molten metal on fire.

"The memory of that night, after the lapse of thirty years, often turns my days and nights into sleepless agony. Rum has been the bane of my life. I woke to consciousness in a drunkard's home. Rum robbed me of a father's love, and killed my mother by inches. Rum bereft my children of a father's help, and buried them beneath the waters of a flood. Rum filled my youngest son's life with all the bitterness and degradation of slavery, and at last stole away his senses, his manliness, his sweet young life itself. When this last blow came, so crushing, so terrible, I knew then what sorrow is—never before."

I cannot reproduce the pathos of this story, nor tell how it has burned in my memory ever since. That sorrow-laden life was soon ushered into that Presence where the weary are at rest. But woman's wrongs remain.

O alcohol, thou withering curse, drying up the springs of domestic love, social happiness, eternal hope, as if a sirocco blast had swept a desert into the human soul. Pile mountain high the wrongs that woman has borne from every other source, and they dwindle to molehills beside what she has suffered from alcohol. O! rum will put a consummation to the deepest human miseries which makes them all but faint shadows of this terrible spectre. Over the doors of one of the horrible places of his imagination, Dante wrote:

"Who enters here must leave all hope behind."

My young friend, he who crosses the threshold of the dramseller leaves more than hope behind; he leaves his honor, his reputation, his earthly prospects and hopes of immortal glory.

A Chapter on Dancing.

"From lively to severe."

—A Vassar College girl, upon being asked if she liked codfish balls, said she never attended any.

—An exchange says fashionable young people are calling upon somebody to invent a new dance. Suppose "somebody" invents one wherein the young lady dances around the house and helps her mother do a little housework—how would that step take?

—A Roman Catholic bishop of New York, in conversation with a bishop of the Protestant Episcopal church, recently stated that the work of the confessional revealed the fact that nineteen out of every twenty women who fall can trace the beginning of their sad state to the modern dance.

—Bishop Pierce, of the Methodist Episcopal church South, says that he thinks dancing the silliest and most nonsensical amusement that rational beings, so-called, ever engaged in. He also says that it had its origin in heathenism, being a pastime of savages; that it is lewd, sensual, and obscene, appealing to the lower instincts of humanity, and being the chosen sport of the vilest and most imbruted of the human race.

—Dr. Howard Crosby says of the parents and children of fashionable society in New York: "The creeping thing in a dance house down on Water street they would exclaim against; but the winged thing in an uptown parlor they delight in; yet it is the same venomous beast." But a late English traveler in this country did not make that distinction between the entertainment of the two parts of the metropolis. He said the vilest and most injurious performances were not those of the poorer theaters, but of those which are patronized by the residents on Fifth avenue. And we may well believe it. The visit of the French "artist" to this country last year revealed the sympathy there is between spurious respectability and indecency.

INSCRIPTION ON A VILLAGE GRAVESTONE.

A Sarah to her Husband,
A Eunice to her Children,
A Lois to her Grandchildren,
A Lydia to God's Ministers,
A Martha to her Guests,
A Dorcas to the Poor,
An Anna to her God.

Childrens' Corner.

Luther's Cradle Song

[The following hymn, composed by Martin Luther for his children, is still sung by many of the German mothers to their little ones.]

Away in a manger,
No crib for his bed,
The little Lord Jesus
Lay down his sweet head.
The stars in the sky
Looked down where He lay,
The little Lord Jesus,
Asleep in the hay.

The cattle are lowing,
The poor baby wakes,
But little Lord Jesus,
No crying He makes.
I love thee, Lord Jesus,
Look down from the sky,
And stay by my crib
Watching my lullaby.

[For the boys.]

Half Hours in the Pastor's Study. VIII.

BY JEANIE L. HARDIE.

At which the subject of conversation was Luke 6:23. "And if ye do good to them that do good to you," etc.

"Yes," Wilson Butler was saying as I entered the room at this meeting, "they help one another! Nobody pretends to deny that. I don't mean in the way of charity, but they give each other the preference in all things. Now I'd like to know if that isn't a good thing about them? When Uncle Jabez moved West the first thing he did was to join the Masons. He said they helped each other to such an extent that unless he had joined them he would not have stood any chance at all. As sure as a man was a Freemason he'd get a job, even if another man was turned away to make room for him. No matter how other men fared the Freemason got the best of everything. Now I can't see why it isn't a good thing on that account. You should hear Uncle Jabe speak in its praise. Everybody can see that such is the case among them, too."

"That is true," assented I, "and this preference which they show one another is the strongest inducement with most men to join the lodge or remain in it. However, boys, this very preference is of itself wrong. You will say so, too, if you think a moment. All men, by our Constitution are accorded equal rights and privileges. It follows that if one man is given a right which belongs to another, that other is defrauded. Do you understand?"

A nod from Will Slater and an emphatic "Yes ma'am," from Tom Jones, answered the question.

"Let me," I continued "read to you an example found in 'Finney on Masonry.' I read this to save time, for hundreds of similar instances might be cited."

Page 162. "As an illustration of the workings of this society, I make an extract or two from the *American Freemason*, etc: 'In hauling a load of pork to the depot, a year or two since, I found the rush of wagons so great that the delivery was fully three days behind. This was a serious matter to me for I could not lose so much time from my business, and was seriously weighing the propriety of going on to Cincinnati with my load, when the freight agent learning from a casual remark of mine that I was a Freemason, was kind enough at once to order my errand attended to, and in three hours I was unloaded and ready with a light heart to set my face homeward.'"

"Now boys, what right had that man to accept that preference before the others? or what right had the freight agent to give it him?

"Should not the man who had been waiting longest there, have been served first? Was it not *his right* to be first served? And was he not defrauded of this right that a Mason might receive it?

"However, not alone in the details of business life, but in political affairs, in courts of law; and—shame that it must be said—this same favoritism obtains"—

"In the church?" questioned Will Slater, with a surprised look.

"It is well known," I replied, "that in some branches of the church of Christ the best situations are given to those ministers who are Masons, because they are Masons; while, on the other hand, he who lifts his voice in condemnation of that institution is literally driven out from among them.

"But, were the so called benefits which Freemasons confer upon each other right, in themselves, simple kindnesses which one may do to his neighbor at every turn, what says the Scripture? *Not*, do good first and especially to the members of your secret brotherhood; but, 'Do good to all men; especially unto them who are of the household of faith.'"

How Old is Glass?

The oldest specimen of pure glass bearing anything like a date is a little molded lion's head, bearing the name of an Egyptian king of the eleventh dynasty, in the Slade collection at the British Museum. That is to say, at a period which may be moderately placed as more than 2,000 years B. C., glass was not only made but made with a skill which shows that the art was nothing new. The invention of glazing pottery with a film of varnish or glass is so old that among the fragments which bear inscription of the early Egyptian monarchy, are beads possibly of the first dynasty. Of later glass there are numerous examples, such as a bead found at Thebes, which has the name of Queen Hatasoo or Hashep, of the eighteenth dynasty. Of the same period are vases and goblets and many fragments. It cannot be doubted that the story prepared by Pliny which assigns the invention to the Phœnicians, is so far true that these adventurous merchants brought specimens to other countries from Egypt. Dr. Schliemann found disks of glass in the excavations at Mycenæ, though Homer does not mention it as a substance known to him. That the modern art of the glass-blower was known long before is certain from representations among the pictures on the walls of a tomb at Beni Hassan, of the twelfth Egyptian dynasty; but a much older picture, which probably represented the same manufacture, is among the half-obliterated scenes in a chamber of the tomb of Thy at Sakkara, and dates from the time of the fifth dynasty, a time so remote that it is not possible, in spite of the assiduous reseaches of many Egyptologers, to give it a date in years.—*Ex.*

Sabbath School.

LESSON XI.—March 12.—POWER OVER EVIL SPIRITS.

SCRIPTURE.—Mark 5:1-20.

GOLDEN TEXT.—"For this purpose the Son of God was manifested that he might destroy the works of the devil.—1 John 3:8.

[From U. P. Bible Teacher.]

DAILY READINGS.

Character of Satan.—John 8:42-55.
Power of Satan.—Job 1:6-19.
Accuses Men.—Job 2:1-6.
Afflicts Men.—Luke 13:15; Job 1:12; 2:7-8.
Tempts to Sin.—1 Chro. 21:1-8: Matt. 4:1-11.
To be Resisted.—Eph. 6:10-24.
To be Destroyed.—Rev. 12:10-12; Rev. 20.

EXPOSITORY AND CRITICAL NOTES.

The time of this lesson is probably the next morning after the "stilling of the tempest" (last lesson). The place of it was on the eastern side near the southern end of the Sea of Galilee. The parallel accounts are found in Matt. 8:28-33, Luke 8 26-39. Matthew's account gives the interesting fact that there were two demoniacs in company. Mark and Luke tell of the more remarkable one. Matthew (or in the revised New Testament, Mark) calls it the country of the Gergasenes. We do not know why, and it is only a question of ancient geography, but all the accounts place this in the same relation of immediate sequence to the miracle of the last lesson, and Mark and Luke place these two and the next miracle first after the parables of the kingdom. This connection, both in the performing and the recording of the miracles is interesting and important. The parables had given a rude shock to their expectations in regard to the kingdom of God. The slow, unobserved growth of the kingdom would seem to them a sign of weakness. It was all they could do to "bear it" (v. 33). Their stunned faith gives way altogether when the storm arises. If the disciples are to follow him with cheerful courage, faith must be restored. The calming of the storm had for the time restored them, but they are slow to learn. Three parables had stunned their faith and three miracles must shock them out of the stupor of unbelief. The Lord furnishes three very fit ones to do it. Our lesson is the second.

EXPERIMENTAL AND PRACTICAL NOTES.

It is no uncommon thing to hear references made to evil spirits with the greatest levity of manner. One says that the subject of Satan and his power is often treated as a foot-ball, with which we may amuse ourselves. Our arch-enemy is doubtless willing enough thus to become the subject of sportive jests, since by this means his unwary victims fall an easy prey to his power.

It is not thus that we are taught in the word of God to consider this matter. The malignity and power of devils is everywhere represented as a reason for the sharpest vigilance, and most earnest gathering of strength at the throne of grace.

1. "The great destroyer of men." In our present lesson we have a striking picture of the sad havoc which the devil and his legions work among men. The soul that is possessed by deadly sin separates itself from all confiding fellowship with its fellow-beings; it makes its abode amidst the corruptions of spiritual death, while all its actions are working towards its own destruction continually. No chains of human forging are able to withstand the power of the evil one. A man may bind himself by the most solemn oaths never to yield himself again the servant of iniquity, but if this is his only safe-guard, those bands will be sundered as easily as were the withs which bound the hands of Samson.

It is evident that those "possessed by devils" were not suffering merely from physical maladies. A clear distinction is often made between this affliction and sickness. The description of the particular cases shows also the affliction was quite different from the ordinary insanity which prevails among ourselves. It was not a mere mental derangement. Nor are we warranted in saying that the moral powers only were affected by such a "possession;" the possessed was indeed one of the unhappiest, but not the wickedest of all men, as appears from the compassion exercised towards such by our Lord. What then was the nature of this sore affliction? No better description of it can be found than that contained by an expression frequently employed by evangelists in speaking of it—"possessed with devils." The whole man, body, mind, soul seem to have fallen under the power of the evil one. There is also reason to believe that such a complete dominion was the result of a voluntary giving one's self up to sinful indulgences.

If this be at all the correct understanding of this fearful calamity, is it not a warning against all such indulgences in the present day? It is indeed said that we have no demoniacs among us. But if we had the power to "discern the spirits," might it not be that this is the explanation of many of our cases of moral insanity? The age of Christ's advent was indeed "the hour and the power of darkness;" I believe also that the force of Satan's attacks has been in a measure broken by the Gospel influences by which we are surrounded. But it is still true that he goes about as a roaring lion seeking to devour. Nor can there be any doubt that those who abuse their moral and mental powers by sinful indulgences, thereby throw themselves open to the ravaging incursions of the wicked one. To every man is given the key of his soul with a strict charge to guard the door most vigilantly against the entrance of the evil one. How all important, therefore, that we heed the warning, "Neither give place to the devil."

2. "The One mighty to save." Great as is the power of devils, it is not omnipotent. The infidel may charge "that the Christian's devil is mightier than the Christian's God," but the charge only reveals his ignorance of the Word. Its uniform representation is that he can act, only by the permission of him who rules on high. It was just as God gave him such permission, that Satan was able to touch the possessions, the family, or the person of Job. In no case could he supercede his bounds.

3. "The Deliverer rejected by a mammon-loving world." Severe indeed are the censures, which have fallen upon the Gadarenes for rejecting Jesus and his salvation. Severe was the sentence pronounc-

ed upon them by the rejected one. They prayed him to depart out of their coasts. He took them completely at their word. So far as we know, he never returned to their coasts again. How fearful the danger of once deliberately rejecting Jesus.

4. "The gratitude of the delivered." He manifests it by sitting at Jesus' feet, and by wishing to be always with him. But while Jesus granted the prayer of the devils, to enter into the swine, and the prayer of the Gadarenes, to depart out of their coasts, he did not grant the specific request of the healed demoniac. He knew that there was something better for him than following him in his travels He knew that when the evil spirit returns to the soul out of which he had departed, and finds it "empty, swept and garnished, he enters in and dwells there, so that the last state of the man is worse than the first." Employment in his service, was what the healed man needed most for his welfare and the glory of God. Like him, let every saved one be willing that Jesus mark out the way in which we may glorify his name. He will never lead astray.

Words of Life for Every Day.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH."

Thursday, Mar. 2.—And I saw as it were a sea of glass mingled with fire: and them that had gotten the victory over the beast, and over his image, and over his mark, and over the number of his name, stand on the sea of glass, having the harps of God. And they sing the song of Moses the servant of God, and the song of the lamb, saying, Great and marvelous are thy works, Lord God Almighty; just and true are thy ways, thou King of saints.—Rev. 15:2, 3.

Friday, Mar. 3 —For he said surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted and the angel of his presence saved them; in his love and in his pity he redeemed them; and bare them and carried them all the days of old.—Is. 63:8, 9

Saturday, Mar. 4.—Lie not one to another, seeing that ye have put off the old man with his deeds.—Col. 3:9.

Sabbath, Mar. 5.—He maketh the storm calm, so that the waves thereof are still.—Ps. 107:29.

Monday, Mar. 6.—Ye are of your father the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not the truth; because there in no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. —St. Jno. 8:44, 45.

Tuesday, Mar. 7.—Remove from me the way of lying: and grant me thy law graciously. I hate and abhor lying: but thy law do I love.—Ps. 119:29-163.

Wednesday, Mar. 8 —Now the Spirit speaketh expressly; that in later times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron.—Tim. 4: 1, 2.

—Get subscriptions for the *Cynosure.*

Reform News.

Michigan.

The next meeting of the Michigan State Christian Association, opposed to secret societies, will be held at Holly, Oakland county, Mich., on Tuesday, Wednesday and Thursday, April 11, 12 and 13, 1882, beginning Tuesday evening at 7 o'clock. Let all begin at once to make arrangements to attend and promote the interest of the meeting in every way possible. Further notice will be published in the near future. Let any who have items of interest or suggestions to communicate write me at once.

W. H. Ross, Cor. Sec.
Allegan, Mich.

—Rev. A. B. Lipp has been speaking for nearly a month in Sullivan county, northern Missouri. Elder H. Cain accompanied him. As a result of their work, or in connection with it they have assisted in the organization of a United Baptist church in Christ, which holds that fellowship with lodgery is a sin that cannot be countenanced. Their help is engaged for the organization of another church of like faith. They were preaching and lecturing nearly every day for over three weeks beginning about the middle of January.

—Rev. B. T. Roberts writes to the *Free Methodist* of Bro. Mathews' lecture in North Chili: "One man is reported to have said that the lecture was worth a hundred dollars to him and his boys—that he was done going to hear Masonic preachers—that he would no more hear them than Universalists. Several said they had no idea there was so much in the subject. But few are alive to the evils of secret societies. Bro. Mathews understands the subject well, and presents it in a forcible, clear manner and in a Christian spirit. We commend him to those who need such lectures."

—Bro. E. Mathews was in Marion, Ind., on Friday last and had an appointment to speak in the open air on the day following. The night before he spoke on the prohibition plank of the American platform. On the Sabbath he had an appointment to speak in "the Tabernacle," and expects to lecture on Friday and Saturday of this week.

Bro. Lowe and the Wisconsin Work.

Coloma Station, Wis., Feb. 13, 1882.

Dear Bro. K.—I returned home last Saturday from the east part of the county where I have lectured and worked the degrees in six different places two nights in each place. Last week Tuesday and Wednesday, Feb. 7th and 8th, at Sand Prairie, there was a very large attendance for a farming community, people coming five or six miles. They were very much interested with the exposition. Some grangers and Good Templars were very much afraid I would say something against them, which I was careful not to do the first night, but the second night I showed that their orders were all whelps of the old lion, and some acknowledged that they could see a plain resemblance.

Feb 9th and 10th I lectured and worked the degrees in the Town Hall at Mt. Morris. The Hall was as full as it could be with as attentive an audience as I have ever seen. Most of the inhabitants are Norwegian Lutherans, and very much opposed to secrecy, although some did get into the grange which came very near dividing the church. The minister attended the meetings and was very much pleased with the exposition, and so were all the people.

I expect to go to Green Lake county next week, the Lord willing. I have to go on foot through these counties, which makes it hard work I have so much load to carry. But I am willing to do all I can for the cause. Yours in Christ.

Thos Lowe.

The Michigan Meeting.

Let every reader of the *Cynosure* in this State, and all others who can, remember the call for the meeting at Holly, in April, and "govern themselves accordingly." If the Anti-masons were as much interested for the overthow of these works of darkness, as the Masons are to sustain them, they would soon be destroyed, for we have right on our side. The trouble is we are not half enough in earnest in this matter. May the Lord wake us up, and give us zeal and and energy for the work. Who will come up to the help of the Lord against the mighty?

W. H. Ross, *Cor. Sec.*

The Morgan Monument.

RECEIPTS FOR WEEK ENDING FEB. 25.

J. Howe, $2.00.
Dr. E. R. Atwood, E. L. Dilley, $1.00 each.
H. Stevens, $1.60.

Total, $5.60. Grand Total, $1,526.69.

Action of the Committee Endorsed.

Dear Cynosure:—I cannot forbear recording my pleasure at the decision reached by executive committee on the Morgan monument, both as to material and form. It seems to me to be very moderate in cost, considering its size. There should be no delay now in raising the thousand dollars needed to complete it. It will stand as a testimony of the world's judgment that a man has a right to speak and print the truth. The right to tear off the shackles designing men have thrown around him, and though they may conspire and take his life, yet he will be sooner or later vindicated. It says to those enthralled in the meshes of secrecy, Come out, and the world will applaud your course.

A card from Bro. Ross, our secretary for Michigan, says the annual meeting will be held at Holly. This is an accessible point and there ought to be a grand meeting. Let all who can possibly go begin now to prepare for it.

The city of Adrian is reaping in her tarnished name the fruits of electing a mayor given to drink and uncleanness. Sunday beer-selling, gambling, and all the vices which these give rise to have run riot in the city the past year. It was only by the merest chance that $150,000 failed to get into his hands, raised on forged city water bonds. He has fled, of course, but he has friends here who will do all they can to prevent his being brought to punishment. "When the wicked bear rule the people mourn."

Fraternally, C. Quick.

Religious Intelligence.

—The revival meetings at Wheaton continue this week. A great blessing has been given to the College and church but the brethren ask for yet more. Bro. C. F. Hawley who has been called home from his Iowa meetings by the severe sickness of his wife will assist some this week.

—A most interesting address was given in the College chapel at Wheaton on Sabbath evening by Mr. Filian, a native of Antioch in Syria, upon the conquests of the Gospel in Armenia and the Turkish Empire. Bro. Filian has preached several years in Armenia, and is now nearly through with a three years' course in Union, Oberlin and Chicago Theological Seminaries, in preparation for a greater work among his countryman. He is a young man of faith and piety and speaks of the conversion of the East to God with almost prophetic power.

—Bro. D. W. Boxley, elder in the Reformed Presbyterian church of Selma, Alabama, where the late State convention was held, is in this city collecting funds for the payment of the debt of $2,000 incurred in erecting the mission and school buildings. He is receiving much encouragement in different places at the North.

—The pastors of this city who are opposed to Sunday theatricals and the immorality of the stage are organizing a committee of five ministers from each denomination to take measures to suppress Sunday performances.

—Rev. A. A. Stevens, for many years pastor of the Congregational church in Peoria, has resigned on account of age and failing health. He will remain with his people who have voted him a life salary. For several years Rev. J. H. Parker has labored with him as assistant pastor. He has also resigned not feeling able to assume full charge of the church.

—A correspondent at Jamaica, Vt., writes that the lodge is making sore aggressions upon the Baptist church in that place. This church in 1829 resolved to disfellowship the

lodge and has maintained its position till this day; but the Masonic relatives of the female members of the church, who form a majority of the membership, have induced them to vote to rescind the rule and remove all objections to Masonic membership.

—Father Chiniquy is holding meetings in the vicinity of New York in the interests of the French Protestants in this country, in connection with Mr. Coolidge of Lowell. At a large meeting in the Second Presbyterian church of Brooklyn last week Dr. Hepworth and Father Chiniquy made telling speeches.

—A revival in the First church, Galesburg, Rev. A. R. Thain, pastor, has been progressing for several weeks with much power under the labors of Mr. Clapp, an evangelist from Wisconsin. More than one hundred students in Knox College and Seminary and in the High School have professed Christ. The church and Sunday school have also been greatly blessed.

—After twenty-five years of arduous labor in St. Louis, the Rev. Dr. James H. Brookes still maintains his splendid reputation as a preacher and worker. There is some service in his church for every evening in the week, and often two or three meetings during the day. He usually begins the year with a three months' protracted meeting.

—The Rev. Geo. O. Barnes, the famous mountain evangelist, who has been doing missionary work in Louisville, Ky., for seven weeks, preached his farewell sermon Feb. 19th. During this time he has conducted two meetings daily and three on Sundays, and the attendance has crowded the largest hall in the city. His work in Louisville has resulted in 2,473 conversions. In addition to this, about as many afflicted people have confessed their faith in prayer for restoration to health.

—Rev. M. W. Fairfield of Muskegon, Michigan, whose able paper condemning the secret lodges was published by the Congregational Association of that State a few years since, has closed his second year of service in his present location. Twenty-four united with the church during the year and $1200 were raised for benevolent purposes. The congregation has outgrown its old building and a new one is needed.

—As a result of the union meetings held in Sabetha, Kansas, in January, seventy-five new members have come into the Congregational church.

—Bro. M. L. Holt, a graduate of Wheaton in 1876, and who has since been for several years engaged in teaching in Wisconsin is now preaching as a home missionary in Creighton in northeastern Nebraska. The church is about to erect a house of worship.

—Rev. George C. Needham has been laboring under the direction of the Boston Evangelistic Committee, of which Rev. A. J. Gordon, D.D., is chairman. Daily preaching services have been held in the Salem Street church, the Bethel and at the North End Mission. On Sabbath afternoons Mr. Needham has preached in Tremont Temple. Noonday prayer meetings have been held at the North End Mission every day except on Sunday.

—On a recent Sabbath in one of our largest city churches a gentleman publicly in the open service rebuked the choir of the church for their rude, unseemly and shameful conduct. His timely words, says the *Signal*, may well be extended to many another choir whose laughing, chattering and noisy preparation for the song service of public worship mars most sadly the solemnity and propriety of the occasion and exhibits an utter absence of sympathy with the place and object of assembly.

—The revival at Geneva, Ohio, under the labors of the evangelist J. D. Potter has been very general. He was in the place from Feb. 5th to 13th and gathered the churches, as is his custom into a union meeting. The impression upon the whole community was most profound and many from the schools and shops were brought to Christ.

—Bro. D. A. Richards of Woodland, California, State lecturer, went thither as a home missionary backed only by faith in God and the prayers and good will of his brethren. He writes to the *Wesleyan* that "the anti-secret work and the pastoral work of a Wesleyan minister here are so nearly allied that I almost fail to distinguish between the two. If the people can be brought to see the anti-republican, anti-Christian and Satanic character of lodge combination, there is hope for the success of Wesleyanism here. If not, the field may as well be abandoned at once." We are rejoiced to mark tokens of favor from God upon his efforts. The small church which he organized is growing in numbers and has the esteem of live Christians in the place. His lectures are also having good effect. May God sustain and strengthen him abundantly.

—Three churches have been lately dedicated by the Free Methodist brethren: One in Brooklyn, N. Y., another in Brockport in the same State, and the third at Rose Hill, Iowa.

—It is said that the percentage of missionaries who have gone from the various Theological Seminaries is as follows: Oberlin (Cong.), 19 per cent.; Andover (Cong.), 10 per cent.; Hamilton (Bapt.), 10 per cent.; Union (Pres.), 9.5 per cent.; Newton (Bapt.), 8.5 per cent.; Virginia (Epis.), 8 per cent.; Princeton (Pres.), 6 2 per cent.; Lane (Pres.), 5.7 per cent.; Chicago (Cong.), 5 3 per cent.; Allegheny (Pres.), 5 per cent.; Auburn (Pres.), 4 per cent.; Northwestern (Pres.), 2.9 per cent.

News of the Week.

—Both Houses of Congress promptly acted upon and passed an appropriation of $100 000 for the relief of those rendered destitute by the recent overflows in the Mississippi Valley on Thursday.

—The President on Friday nominated Roscoe Conkling, of New York, to be Associate Justice of the Supreme Court of the United States and ex-Senator A. A. Sargent, of California, to be Minister to Germany.

—The House Committee on Elections has agreed to report that Campbell was not elected as Delegate from Utah, that Cannon is not entitled to a seat, and that a vacancy exists in the representation of Utah.

—The Committee of the House appointed to audit the bills for attendance on the late President have agreed to report that Dr. Bliss shall be paid $25 000. Agnew and Hamilton each $15 000, Reyburn $10 000, Boynton $1 000, Mrs. Edson $5,000, and Steward Crump $3,000. Barnes will be recommended for appointment as Major General and retirement at that grade, and Woodward for promotion to a Lieutenant Colonelcy.

—A bill for the construction of a small-sized navy, consisting of eleven steel-clad vessels, to cost not more than $10,000,000, is agreed upon by the House Committee on Naval Affairs.

—A large and enthusiastic meeting was held last Wednesday night at Farwell Hall to denounce the evils of polygamy. Judge Caton presided, and speeches were made by John Wentworth, Dr. Thomas, Bishop Fallows, and Joseph Smith, of Plano, Ill., son of the founder of Mormonism and the recognized leader of the non-polygamic section of the church. Similar meetings were held in many places throughout the country on the same evening.

—The cable street car system of Chicago is now complete the cars running the whole length of the road.

—The Mayor of Chicago ordered the closing of the gambling houses last week, and a suit was begun in the circuit court against Hankins, the notorious gambler, by an insurance firm whose bookkeeper played in their money against Hankins' bank.

—The largest transfer of land ever made to individuals is that of a Texas tract 197 miles long and 27 miles wide, containing some 3 000,000 acres. This becomes the property of J. V. and C. B. Farwell and Abner Taylor, of Chicago, and A. C. Babcock, of Canton, Ill., and in payment they are to build a new State House.

—The polygamists in Utah, fearing that Congress will pass the disfranchisement bills, have now resorted to the plea of persecution to escape the law. They have prepared enormous petitions, signed by themselves and their illegal wives and thousands of illegitimate children, setting forth persecution. They have sent their emissaries East to alarm business houses with loss of Utah trade, and they are seeking to bulldoze Gentile merchants in Utah to sign these petitions upon pain of being driven out of the Territory if they refuse.

—Floods, snow storms, heavy rains, and washouts were reported throughout the West last week. The Mississippi, Ohio and scores of subsidiary streams were overflowing from the effect of the great storms of the 18th to 20th ult. At many points in Illinois, Indiana and Ohio, small streams swelled to unusual proportions, causing washouts on many railroads and consequent abandonment of trains. Down the Mississippi many lives have been lost, and the loss of live stock and farming property has already been incalculable. The Mississippi was about 60 miles wide at Helena, Arkansas.

—One of the Missouri train robbers has been sentenced to twenty-five years in the penitentiary by a court at Kansas City.

—Six persons were killed or fatally wounded by a boiler explosion at New Carlisle, O., on Thursday last. By a similar explosion in a rolling mill at St. Louis eight men were badly injured.

—Five hundred and twenty-five Russian Jews arrived in Philadelphia last week, and were received by a committee appointed for the purpose. Most of them are very poor, but will be provided for until they can find places to settle.

—The Tax-payers' Association of Davenport, Iowa, is making war on the teaching of German and other foreign languages at public expenes. They have the law on their side as well as good sense.

—The city of Aurora, Ill., after using gas some twelve years has now seven skeleton towers 150 feet high made of gas pipe on the top of each being a double electric light of the Brush patent. This system is a success and cheaper than gas.

—It is reported that a scheme is under discussion for the removal of the Pope from Rome to the shores of the St. Lawrence. The negotiators propose to bind themselves to secure a grant of $4,000,000 from the Province of Quebec for the purpose of erecting a papal palace.

—The news from Bulgaria is by no means reassuring. The same tactics which were used by Russia before the beginning of her late war with Turkey appear to be again resorted to. Volunteers from Russia and the Slav provinces continue to arrive in Bulgaria, and freely proclaim their anxiety to hasten on to a conflict, in which they assert that Russia will not be slow to take a hand.

—A fire occurred Tuesday night at the Berlin terminus of the Stettin railroad, caused by the explosion of an infernal machine concealed in a box which had been insured as containing valuable dress goods. The sender of the box has been arrested. The box contained apparatus which was wound up to explode in twelve hours.

—It is estimated on very good authority that M. De Lesseps' Panama Canal will cost 20 000 lives ere it is finished. Nothing but preliminary work has yet been done, but seventy-eight "canal officers" and over 1,000 men employed in the preliminary work have already perished. Two months ago thirty Belgian mechanics went there to superintend the other workmen; eighteen of them are dead.

Temperance Reading.

THE MAINE LAW.

"The people of Maine consumed their full share of intoxicating liquors, and more, according to their numbers. They spent in strong drink the entire valuation of all their property of every kind in every term of less than twenty years Maine was the poorest State in the Union. Its great industry was the lumber trade—converting its vast forests of pine into lumber, transporting it to the West Indies, and receiving in return for it West India rum, and molasses to be converted by its many distilleries into New England rum all of which went down the throats of the people Literally, our boundless forests of invaluable pine went down the throats of our people in the form of rum. The wages of the people were spent in that way, except a small part devoted to a miserable support of their families. Evidences of poverty were everywhere seen in dilapidated houses, barns, farms, school-houses, town-houses, and meeting-houses. Old hats and rags were in the windows to stop the broken panes; the roofs were leaking; doors were hanging by one hinge, and often there was no hinge at all. The miserable cattle, shaggy and hide-bound with neglect and famine, were shivering under the lee of shabby barns, while their equally miserable owners were spending their days and nights around the stove of the country grocery, the larger part of whose sales was of rum consumed by these people. Maine was never a dollar the richer, but rather the poorer, for all this vast industry. The masses of her people were in the forest in winter, felling trees and drawing them to the water-courses living in camps, with the inevitable rum as a large part of their rations. At the breaking up of the streams in the spring, the men 'drove' the logs down to the mills. In these mills the mighty trees were converted into lumber, and in hundreds of ships this was transported to the West Indies In camp, on 'the drive,' at the mills, and in the ships, rum was always in plenty—impoverishing, degrading, brutifying all who drank it.

"The people of the State resolved in 1857 to change all this. They said by the law emphatically: 'The manufacture and sale of intoxicating liquors is forbidden,' and pains and penalties of fine and imprisonment were provided. They said further: 'This act shall take effect upon its approval by the Governor.' On that day there were great stocks of liquors in the hands of dealers, wholesale and retail, all over the State, and by the express terms of the law, all these liquors were liable to be seized wherever found, to be confiscated and destroyed, as a deadly enemy to the public weal. This extraordinary law of prohibition and suppression of a great trade passed through all its stages in both houses of the legislature in one day, by a vote of eighty-six to forty in the House, and eighteen to ten in the Senate This was Saturday, the 31st of May, and on the morning of Monday, the 2d of June, the Governor approved the bill, and it became law, and it is so to this day.

"The wires flashed throughout the country, and all over the world, the startling intelligence that in Maine the liquor traffic had been put under the ban of the law; that it was no longer to be tolerated, being condemned to die as inconsistent with the general good. Bad men everywhere were angered; good men rejoiced. At a great religious meeting in Boston on that second day of June, Lyman Beecher read the telegram announcing to him the wonderful event, and said: 'Brethren, let us thank the Lord devoutly; this law hits the devil a stunning blow right between the eyes.' The London *Times* said of it: 'If this law shall remain on the statute books of Maine, it will show better than any other thing can do that the people are capable of self-government.' It does stand and will stand, thoroughly approved as it is by an overwhelming public opinion."—*Neal Dow in the North American Review.*

—Rev. C. C. Burnett, rector of Trinity Episcopal church, Iowa City, Iowa, is employed by the Liquor Dealers' Association of Illinois to give fifty lectures in the State in aid of their vile traffic. They pay him $1,000 and $5 per day for expenses, and send an agent to see that the meetings are properly advertised as "Temperance Lectures" It is safe to guess that "Rev." Burnett is a Freemason.

—Mrs. Willson, sister of the lamented P. P Bliss, and her husband, have been for several years helping in gospel and temperance meetings Mrs. Willson is said to resemble in many respects the brother whose voice was hushed for this earth at Ashtabula, and no one can sing with more feeling and effect the songs he composed. With her husband she was of great assistance to Francis Murphy when he began his work for temperance, and they have since been variously engaged in tent meetings, city missions and special religious meetings in New York. On the 11th ult. they departed for England where they will again join Murphy in temperance work in Scotland.

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Ten send two for one year each.

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S. A. Flanders will send more subscriptions soon. A. Ballard will try to get more names soon.

David Bromley will try to get subscribers for the paper.

J. M. Brister will work for another club.

Jas. Haire will send more names as soon as he can. He became a voter on the day that Morgan was abducted.

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Books and Tracts sent during the week ending Feb. 25, 1882.

By Express.

B F Horton, S B Stern, P D Tilson, H P McIntyre.

By Mail.

J L Parks, A Ruegger, J A Robertson, S P Conner, E G Young, A P Grout, N B Freeman, R B Aldcroft, A D Jones, H Wise, T E Smith, E D Seaburg, G W Whitman, J H Greenwood, P H Slearns, J B Lippincott, G W Lewis, Dr H Hull, J Gilfillan, C H Shuck, H H Wheeler, Dr A G Young, B Casey, L L Daus, S J Rigler, G Heaton, F Brown, S M Bernard, J B Swizer, R D Helms, S M Jackson, H R Gray, O Johnston, W B Jackson, H C Palmer, H S Blatt, F Byrer, A S Wells, G Cunningham, J W Campbell, S Hubbell, A L Tanot, S Bingham, R Richardson, L F Pearce, E F Farwell, L S Terry, F W Halsey, D Adams, D S Rockafellar, C Williams, W J McCarroll, R McGhee, S F Robinson, C P Austin, H F Johnson, L M Pace, J W Lee, E I Prentice, J N Munsell, W H Martin, D N Cross, W H Belcher, H Conley, D Hide, J Mitchell, J T Fry, O P Waymire, J S Powlesson, A Trapp, J Hutchins, J Luce, N Green, jr, H Stevens, E Hingham, W T Williams, S C Bennett, Eld J H Hoopwood, J G Merrick, G J Shaffer, H J Altnow, B F Leinbach, G R Weesner, J B Grove, J M Anghinbaugh, J B Pellens, O Campbell, "S" Box 353, J Brink, C J Peterson, D T Williams, W O Bancroft.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Feb. 25, 1882. J Auten, J A Austin, W O Bancroft, C A Blanchard, E D Bailey, A Ballard, W A Briggs, N B Britten, F Byrer, Mary R Borton, S Bingham, J M Crobarger, L H Collins, P Carpenter, J A Conant, G H Cunningham, H Curtis, J Collins, G Darbee, J Dorcas, E L Dilley, W M Eaton, Mrs A Floyd, S A Flanders, Mary Good, J F Galloway, D Griffith, N Green, jr, E B Gillet, G Heaton, J B Hart (2), H H Hinman, J Hepburn, J Howe, J C Hetzel, D Hyde, Mrs M A Hitchcock, H F Johnson, R H Kelly, J Lee, L B Lathrop, J R Letz, D McFall, T R McCormick, D Macauley, A V McConnell, S J Nicklas, Mrs S Neely, A Orr, C P Potter, T Pierce, W Pontius, W Parkis, D Rockwell, W W Stewart, Schoenberger Bros, H Siemiller, H Stevens, Sub News Co, J Tillson, S F Thompson, Mrs Viall, J H Wilcox, W G Waddle, H Wolf.

Cynosure Extension Fund.

Statement for the week ending February 25, 1882.

New pledges received: None.
Cash received: N. G. Jr., 50c.
Total cash received, $184.
Number of new subscriptions on which this fund has paid 50c each, 368.
Number of subscribers aided by this fund, 192.

—Some weeks ago the janitor of a Masonic building in Cincinnati reported one morning to the police that there was a burglar in the building. Two officers after a search found a tramp who had swallowed several bottles of wine kept for the recesses of lodge work and had picked up a silver spoon and some trifles. He had probably once been an active participant in the revelries of the order and knew how to help himself.

—The address of Rev. David McFall is among the best which the *Cynosure* has had the pleasure of printing. Don't fail to read it.

MARKET REPORTS.

CHICAGO, Feb. 27, 1882.

GRAIN—Wheat—No. 2		1 24
No. 3	1 05½	1 07
Rejected		77
Corn—No. 2		59
Rejected		57
Oats—No. 2	40	42
Rye—No. 2		88
Bran per ton	16 00	17 25
Flour—Winter	6 00	6 75
Spring	3 75	6 00
Hay—Timothy	8 00	12 00
Prairie	6 00	9 00
Lard per cwt		10 45
Mess pork per brl		16 85
Butter, medium to best	22	48
Cheese	6	13½
Beans	2 00	4 00
Eggs		19
Potatoes, per bu	1 05	1 10
Seeds—Timothy		2 85
Clover	4 50	4 90
Flax	1 29	1 35
Broom corn	5	10
Hides—Green to dry flint	9¼	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	30	43
Unwashed	16	27
LIVE STOCK—Cattle extra	6 00	7 00
Good	5 60	5 85
Medium	5 25	5 50
Common	2 75	5 00
Hogs	5 00	7 40
Sheep	3 50	6 00

New York Market.

Flour	$3 90	5 75
Wheat—Spring	1 30	1 33
Winter	1 05	1 34
Corn	64	69
Oats	48	55
Lard		10 55
Mess pork		18 00
Butter	15	46
Cheese	8	13
Eggs		26½
Wool	12	48

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THE CHRISTIAN CYNOSURE.

"In Secret Have I Said Nothing."—JESUS CHRIST.

EZRA A. COOK, PUBLISHER, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, MARCH 9, 1882.

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Topics of the Time.

Though the Senate last week saw fit to confirm the appointment of Conkling as member of the Supreme Court, and many of the time-serving political editors approve the choice, it is gratifying to know that the religious press is quite generally opposed to so palpable an abuse of the appointing power in using the Supreme Bench to pay off political debts or pension broken down politicians. Beside his inexperience as a lawyer and notable unfitness of temperament, the *Christian Statesman* calls attention to the scandals that have been attached to Conkling's name, and to his notorious disregard of the Sabbath when there was any political business he could attend to. The President and the Senate should be made to feel the force of public sentiment which must jealously guard this court of last resort, before which all our legislative acts are tried. Political favoritism should be the last reason for selecting its members.

Mr. Arthur has shown in another way also that he has an inadequate appreciation of the opportunities and dignity of his great office. Lately he gave a state dinner at which six different kinds of wine were used, and the old regime of Grant and his predecessors was restored. The people upon whom this government depends for its stability and high character will learn of this backsliding at the White House with profound regret. The old tippling custom had been thoroughly broken down by the courageous stand of President Hayes and his wife, and no one, but a slandering Freemason, could believe that had Garfield lived it would have been revived. Arthur had only to hold the ground already won for morality—an easy task. That he has given it up, and voluntarily, we cannot soon forget.

With the facts of Mormon misrule plainly before the nation, as stated by Mr. Campbell and others, the value of the Edmunds bill, now awaiting the action of the House, may be approximated. In his address before the Farwell Hall anti-Mormon meeting, February 22d, Joseph Smith, son of the founder of the system and leader of the anti-polygamy Mormons, stated that there were not more than 2,500 polygamists in Utah. If so there will soon be Mormons enough to control the territory, untouched by the Edmunds bill, and the infamous practices complained of will go on. The article from the *Century* on another page shows that polygamy is but a fraction of the indictment. The Mormons are making superhuman efforts in self-defense. They have sent to Congress four immense petitions signed respectively by the "young ladies of Utah," by the "women of Utah," by the "young men of the Territory," and by the "citizens of the Territory." But we hope the day of petitions and speeches and long delay is passed. It is time for the Roman sword.

Skobeleff, the fiery Russian and idol of the Muscovite army, is just back in St. Petersburg after alarming all Europe by a characteristic speech in Paris to some Servian students. To them he said the sword was the only means by which Russia could be relieved of the German influence, and a struggle between Slavs and Teutons was inevitable. Long, sanguinary and terrible, the conflict would in the end be won by the former. Germany and Austria were enraged by the hot-headed speech, and even Castelar of Spain said that it forboded grave events for which Europe should be ready. The Czar, it was said, would receive his general with disfavor, and no future outbreak of the national sentiment should occur. But the populace of St. Petersburg greeted the return of Skobeloff with enthusiasm on Sunday, honors have been conferred upon him, and he is raising a fund for the Herzegovinians whom Austrian tyranny is driving from their homes in winter; while it is believed that many Russian officers are enlisted against the same Austrian arms. The Berlin treaty is ready for revision.

Nature may yet prove a more formidable foe to the Panama canal scheme than the American Congress or our national traditions, if it be true that already over a thousand engineers and workmen have succumbed to the malarial influences of the region. Let no one despise a lesson which costs so heavily. If DeLesseps fails, his experience will be wisdom for the company which shall succeed in connecting the oceans. The same objection which has been urged by Americans to foreign control of this canal, that is, a supposed condition of war, has just put a stop to the tunnel enterprise under the British Channel, by which in a few years the multitudes who have learned to dread the brief voyage voyage to the continent hoped to pass into France without change of cars. Before Gladstone last took up the reins of government Parliament had already authorized the tunnel company to begin work, but of late the opposition of eminent army officers has found a pretext for a reconsideration. A vivid imagination can picture the consternation of England awaking some morning to find an army pouring through the tunnel and forming about Dover, like the Greeks tumbling into the streets of invulnerable Troy from the bowels of their wooden horse. If our civilization and religion are worth anything, they should before long render our great nations indifferent to such suppositions. It is time we learned that settlements by the sword furnish no such satisfaction of honor or guarantees of stability as those of peaceful arbitration, and to allow the ogre of war to overshadow great international enterprises, by which commerce is facilitated and national differences abated, is counsel that may once have been wise, but now is folly and wickedness.

A FORTNIGHT OF THE DRINK TRAFFIC IN GREAT BRITAIN.

BY REV JOHN BOYES.

The editor of the *Alliance News* has just issued a pamphlet containing the results of the drink traffic in Britain, so far as they can be tabulated. The last week of 1881 and first week of 1882 the newspapers of the land were searched for the records of the doings of the drink. The figures of the drink traffic and its devastating effects upon life, health, trade, home comfort and public morality, will sometimes produce a great effect, but often from their very magnitude and generality, fall short of conveying a clear impression. The perusal of all the incidents copied into this pamphlet ranging from cruelty to children, to assaults upon women, suicide, manslaughter and murder, will produce a feeling of heart-sickness. On counting them over we find they arrange themselves as follows: homicides, manslaughters and murders, 14; suicides, 15; attempted suicides, 8; stabbing, cutting and wounding, 15; premature, sudden or violent deaths, 111; drink and public peril, 5; rowdyism and violent assaults, 52; assaults on policemen, 54; cruelty to children, 9; assaults on women, 64; women drunk, 14.

These are instances which come under the cognizance of the police; he misery which did not obtrude itself upon public law courts, is not noticed. Well might Chief Justice Coleridge say: "I can keep no terms with a vice that fills our gaols; that destroys the comfort of homes and the peace of families, and debases and brutalizes the people of these islands."

On the first Saturday evening of 1882 two thousand persons were appointed to stand at the entrances to the public houses in the city of Bristol, and count how many persons entered between the hours of seven and eleven o'clock. Bristol contains a population of 206,000, and in the four hours named, 104,000 persons entered; of these 54 000 were men; 36,000 women and 13,000 children. On the following day the total attendance upon the various places of worship amounted to 109,450 Probably the records of other towns and cities would reveal a similar state of things. Truly there is no need for the church of God to sit at ease while things are as they are.

Louth, England.

Religious Claims of Speculative Freemasonry.

SELECTIONS FROM MASONIC AUTHORITIES WITH NOTES BY REV. J. W. RAYNOR.

Of the Ancient and Accepted Scottish Rite, Bro. Albert Pike says: "It is a religion; for it teaches the great truths that are the foundation on which the superstructure of the great religions of the world are builded. With twenty-three Supreme Councils in the different countries of the world, it is everywhere the antagonist of arbitrary power, and religious intolerance, the advocate and apostle of free thought, free conscience and free speech; of liberty regulated by law; of equality with sacred regard of right and justice; of fraternity, with subordination and obedience to lawful authority."—*The Advocate.*

Freemasonry in its essential nature, is not confined to Christendom, or to dwellers in Christian lands. Its aim is as universal as its principles are broad and beneficent. The aim of Freemasonry is to unite not the dwellers in Christendom only, but the inhabitants of all the earth, in the blessed bonds of brotherly love and peace, Jew and Gentile, Christian and non-Christian, Greek and Barbarian it would unite as one. —*Masonic Paper.*

[Note. Thus Freemasonry, one of the greatest system of falsehood ever invented, itself a gigantic despotism, proposes to take the place of truth as a bond of union, champions itself as a leader of freedom and order, and while excluding multitudes from its fold, claims to aim at universal love and peace. This mongrel system, boasting of its false charity and brotherly love would, and does, bind all grades and shades of its members to enable its leaders to live upon and fleece its hoodwinked and cable-towed dupes.]

Rev. Jacob Meyer, at an installation in Cleveland Lodge, said, "Brethren, Freemasonry is a religion, nay, it is religion itself, the very religion of mankind. Freemasonry demonstrates the unity of God in the unity of the human family. One God, one universe, one family of God. It does not speculate on the essence and nature of God, its object is the exaltation of T. G. A. O. T. U., by something better than hair-splitting argumentations. It ignores the self-delusion of sects, and self-conceit of sectarian teachers; the Supreme One is its ideal, its all in all."

B. F. Butler, a 33 degree Mason, said in a speech at a Masonic Fair at Lynn, Mass., Nov. 3rd, 1878, "Masonry is a religion of the highest and noblest type."

The noted Albert Pike, also of 33rd degree, Past Sovereign Grand Commander, etc., in an address, Sept. 11th, 1879, near Harper's Ferry, Va., is thus reported by a correspondent of the Baltimore *Sun*, "Masonry," said he, "is a religion, for every man before becoming a Mason must express his belief in a deity, and in the continued existence of the intellectual portion after death. The trouble with ministers of religion now is, that they want us to believe too much; while the Ingersolls and others want us to believe nothing at all."

[Note] That is, Freemasonry as a religious system, is distinct from either Christianity or atheism.]

The Freemason *Banhuette* says, "If we would be true Freemasons, and promote the object to which we have pledged ourselves, we must without reserve and hesitation proclaim the words of Strauss, and express them as our own: "We are no longer Christians, we are simply Freemasons, nothing more, and nothing less."

Arnold in his Ethics of Freemasonry, p. 198, says: "Upon all the arrangements of our order, and upon all its operations, we see the shadow of Him who loved humanity, and sought to assuage its griefs. Eighteen hundred years ago, he went about doing good. The music of his footsteps charmed away human sorrows; joy brightened before him; and hearts were made bright and glad by reviving hope. Freemasonry to-day, continues his ministry of love, or rather through Freemasonry, he himself still carries forward his benevolent work. We say that the order of Freemasonry stands one of the very first among the Christian institutions of the day."

[Note. A strange helper of Christ's cause is Freemasonry, that ignores his name in prayer, and in its Scripture lessons. The Christian church is a promoter of missions, of temperance, of education and of other charities, but the misnamed benevolence of Masonry is not yet conspicuous, nor by its work, as by Christianity, have many lives been reformed, or many hearts made happy.]

Abandoning Oddfellowship.

EXPERIENCE OF OBED H. KING.

I had a brithright in the society of Friends; was educated to believe baptism and the Lord's Supper to belong to the old dispensation, and cast many slurs and epithets upon others for being baptized. At about twenty-four years of age I was brought under conviction for sin; I felt the need of a Saviour and sought and found pardon, and the Lord blessed my soul. I have never since had reason to doubt my conversion.

But shortly after I was influenced by one of our ministers to join the Oddfellows. He told me if there was a divine institution in the world, he believed the Oddfellows to be one. I have since come to the conclusion that if there was any thing divine about it for me it was getting out of it; although I remained a member for twenty years and attained to the highest position in a subordinate lodge. I was also an officer in the church; but at a revival meeting in the winter of 1873, I was again brought under wonderful conviction for sin, the minister having spoken, as I thought, expressly of my condition. I became so troubled in spirit that my mouth and stomach became so bitter that I ate no sweet bread, drank no sweet water, and slept no sweet sleep for over a week, and I was led to believe myself to be a lost and condemned sinner and without a very great change hell was soon to be my portion. The Lord having told me to set my house in order and be at peace with all men, I at once resolved to change my manner of life; and, being at law and strife with many of my neighbors, I at once cancelled my lawsuits and adjusted my temporal affairs according the word of the Lord.

When Stacy Bevan, a minister in the Society of Friends, though a stranger to me, came, I knew him at first sight. I had seen him in a dream a few nights appearing as a messenger of peace, and I dreamed he gave me a white stone, (which was an emblem of purity) and I thought I dropped it and it rolled out of sight, and he said, "Be very careful or thou will lose it." When friend Bevan came, he and his companion, Joel W. Stewart, stayed over night with us. And we talked of the word of the Lord and his power and goodness to the children of men. I told them my dream; and Stacy told me the Lord had had sent them many miles, directing him three different times. In the morning they prayed with and for me and my household, and I made a full consecration to the Lord of myself and all that I had, according to the best of my ability. Stacy layed his hands upon my head and invoked the Lord's blessing upon me, when like an electric charge my whole soul and being was filled with the glory of the Lord, feeling and seeing as words fail to describe, beholding the power and glory of the Lord a thousand times greater than ever before, and I felt that I could never praise the Lord enough.

Next morning, when I awoke and was praising and magnifying the name of the Lord, the Saviour appeared before me suspended on the cross bright as the noonday sun, with a man standing at the foot of the cross with a Bible in his arms; and I heard a voice saying, "Behold the man of God;" and all disappeared, leaving the impression on my mind, that the man at the foot of the cross was an example of what I should be, taking the Word of God for the man of my council. After which, I kissed the open page of the old family Bible, resolving from the bottom of my heart to make it my guide in future life.

I now saw Oddfellowship in a different light, and read in the sacred Word that "light hath no fellowship with darkness," and that Christ "ever spake openly to the world and in secret he said nothing." While my head was resting on my pillow in the darkness of the night, I prayed earnestly to know the will of the Lord in the matter; and, if it be right for me to withdraw from the lodge, that I might have some tangible evidence of the fact; when, all of a sudden my room was lighted to the brightness of the noonday sun, and I exclaimed, Lord! it is enough, and resolved at once to withdraw from the lodge.

But when lodge night came the tempter came also and I was persuaded to put it off till a more convenient season. After retiring for the night I dreamed of entering the lodge and saw a number of the members smoking and thought I turned sick and was compelled to leave the lodge. I awoke and found it was a dream, and also found myself completely sick, to all appearance with tobacco smoke, and remained in that condition till the next lodge night, which was one week. I assure you I did not neglect to attend the lodge and request a withdrawal card, which was granted; and my sickness disappeared and I felt myself a free man.

Next came the ordinance question, and after many days of prayerful examination of the written Word, I became fully convinced that baptism and the Lord's supper belonged to the Christian dispensation, and tried to convince some Friends of the same; but they refused to hear me, saying, "Thy example does not correspond with thy precept. If thee believes in baptism why does thee not get baptized?" Thus finding it hard to contend against the convictions of the Spirit, and reading in the written Word, that Paul and Cornelius and household and a multitude of others that were gathered together were baptized according to the Word of the Lord, after receiving the Holy Ghost, I like the eunuch inquired, "What doth hinder me to be baptized?" And seeing no reason why I might not in like manner follow the apostolic example and obey the Divine command, I was obedient, as I believe, to the word of the Lord. Although the Friends have since disowned me for advocating the ordinances, yet I can say with the prophet, "Although the flock shall be cut off from the fold, yet I will rejoice in the Lord, I will joy in the God of my salvation."

What excuse is there for it? Why should the herald of the King of Glory draw attention to his own little self? Why not banish the big "I" from the pulpit altogether? Are we not in danger of the crime of Herod, who gave not God the glory? The pulpit is too often like the pinnacle of the temple where the tempter stands. Until self is forgotten, no truly great sermon can be produced. So John preached, who considered himself nothing but a voice—a channel for the truth.

Lodge Government in Utah.

[From the article by A. G. Campbell in the Century Magazine.]

It has been generally supposed that, aside from the custom of plural marriage prevailing among the Mormons, there was little to distinguish them from other religious communities. It is quite as generally believed that if means could be devised to suppress the practice of polygamy in Utah, no other evil of such magnitude as to require special attention from Congress or the people of the United States would remain to be corrected. A very cursory examination of the Mormon system will show that polygamy is only one of a series of evils, attracting attention by its prominence rather than its pre-eminence over its fellows. About thirty bills, more or less elaborate in character, have been introduced into the national Congress within the last six years, designed to cure the evils prevailing in Utah, and while most of them contained provisions intended to uproot polygamy, nearly all presented conclusive evidence that their authors had found other evils of the most vital character requiring treatment.

It is, indeed, somewhat remarkable, in view of this record in Congress, that any writer should fall into the error of supposing that the hostility of the Gentiles of Utah to the Mormon church is chiefly on account of polygamy, and that with the extinction of this system, which it is declared will be brought about by natural causes, there would remain nothing serious to be remedied in the political or social organization of the Territory. The historical facts are that Mormonism grew, flourished, and acquired some of its most dangerous features and brought itself into violent collision with settled principles of the American system of government, before polygamy was grafted on its creed. If a president of the Mormon church should to-morrow decree by a special "revelation" that the practice of polygamy was no longer necessary to "celestial exaltation," and that all such marriages heretofore contracted (and recorded only in the secret archives of the church) were null; if the President of the United States should issue his proclamation of amnesty for all past offenses in this regard; if Congress should legitimize the thousands of children born of polygamous parents, and if the Territorial legislature should make suitable provision for each discarded plural wife and her offspring out of her husband's estate or the coffers of the church—if every part of this very improbable combination could be brought about, there would still remain grounds as strong as those removed for the hostility of the Gentiles of Utah to the Mormon church, and reasons as powerful for Congressional legislation before Utah could safely be placed in the line of progress toward American statehood.

The facts are that the Territory of Utah has never been organized in accordance with the genius and spirit of American institutions. There exists there to-day a government within a government, an *imperium in imperio* almost as dangerous to the future of the West as the slave oligarchy of the South was to the peace of the nation thirty years ago; moreover, the peculiar institutions of Mormonism are defended, as was slavery, with an ominous similarity of phrase and logic, as being merely "domestic concerns," with which other States and Territories have no right to interfere, and which "only ask to be let alone."

The condition of affairs in Utah is this: Outside of the handful of Federal officials, whose authority is generally held in contempt by the Mormons, and often successfully traduced just in proportion as they prove unyielding to the demands of the Mormon leaders, all power is virtually lodged in the ecclesiastical organization commonly known as the Mormon church, but self-styled "The Church of Jesus Christ of Latter-Day Saints." This body is primarily controlled by a president and twelve apostles, whose authority is recognized by their devotees as absolute and supreme. Unquestioning "obedience to counsel" is demanded from every member of the church, and so complete is the surveillance established that it is seldom this obedience is refused, and never without serious consequences. If the control thus exercised were confined to religious matters there would be no just cause of complaint. But it enters into trade, politics, and all the other secular business of life.

Prior to 1850, when Congress gave to Utah a territorial government similar to that of the other Territories, the handful of Mormons resident there framed a State government, calling it the government of the "State of Deseret," and this unauthorized organization, with Brigham Young (president of the Mormon church) as governor, with its officers, legislative, executive and judicial, was persistently maintained by the Mormons for many years after the establishment of the legal territorial government. Brigham Young took the oath of office as Governor of Utah Territory before the Chief Justice of this "State of Deseret," and, as late as 1872, Albert Carrington, one of the twelve apostles, declared, in a sermon preached in the Salt Lake Tabernacle, in the presence of the three Federal judges of the Supreme Court and an audience of thousands of people, "that the territorial government of Utah was a gross usurpation, totally unconstitutional, null and void."

The legislative power of the Territory is vested by the organic act in the Governor and a legislative assembly supposed to be chosen by the people. As this last-named body was in harmony with the executive for the first eight years of its existence, the spirit of Mormonism will be fully shown by a brief reference to the legislation of those years. The first act, in date Oct. 4, 1851, is found in the compiled laws of 1870. It is a grant to Brigham Young of all the waters of City Creek and all the timber of the City Creek canon, for a consideration of five hundred dollars. The grantee in this act was the governor, whose approval was required to give it the semblance of validity. City Creek furnished the water-supply for Salt Lake City and vicinity, and the canon was the resort of the inhabitants for building timber and fuel. Under authority of this grant, for twenty years Brigham Young exacted one-third of all the timber taken out of the canon, and distributed the water to whomsoever he pleased. During the same session of the legislature, all the timber in the canons of the Big Cottonwood and Mill creeks, and the "next canon north of Mill Creek," was granted to Brigham Young's first counselor, and to one of the twelve apostles, while the control of all the timber in the canons on the east side of the "next mountain" was given to George A. Smith, another of the twelve. On the same day, the control of all the waters of Twin Springs, and all the timber in the canons on the west side of the Oquirrh mountains, was granted to Ezra T. Benson, another apostle. By these half-dozen acts, all the water and all the timber in the two counties of Salt Lake and Tooelle, now having a population of forty thousand people, were placed under the control of five persons. The same legislature granted to Brigham Young, in proprietorship, the two islands in Salt Lake, called Stansberry and Antelope islands, containing over thirty thousand acres of land. Suffice it to say that, up to 1870, the majority in number and bulk of the Utah statutes was composed of special acts making grants of land, timber, water privileges, charters for bridges, ferries and roads to individuals; and charters for cities and towns to private societies and associations.

With the double purpose of withdrawing large tracts of arable land from settlement by non-Mormons, and of placing all municipal legislation in the hands of Mormon city councils, and thus evading the veto of the governor, large numbers of towns and cities were incorporated, and municipal courts were created, with wide powers, for the trial of both civil and criminal causes. Thirty-seven towns and cities were thus created, and though most of them were, and still are, mere hamlets, their corporate limits range all the way from fifteen to fifty square miles in extent each. A sample of this scheme for preventing settlements on the public lands is found in the charters granted to the towns and cities of Cache Valley. Beginning with a village situated in the southern end of the valley, a series of eight incorporated towns and cities was created to include the entire valley, nearly forty miles in extent, while there are to this day wide intervals without a single habitation. One farm, called the "Church Farm," containing seven thousand acres of the finest lands in the Territory, lies in this valley, and was thus withheld from settlement until squatters, under the direction of Brigham Young, secured the title from the United States, which they immediately conveyed to the Mormon prophet.

The election laws were such that the proceedings were a farce. The act prescribing the qualifications of voters was passed January 21, 1859, more than eight years after the organization of the Territory, and the reason for this is made apparent by the fifth section, which excluded soldiers and officers of the United States from the privilege of voting. The army of General Johnstone, after subduing the Mormon rebellion, was then in quarters at Camp Floyd, and, it was feared, might lighten its military duties by an attempt on the ballot-box. The act "regulating elections" was passed January 3, 1853, but contained not a syllable defining the qualifications of voters, and had not the advance of the army made it necessary to exclude non-Mormons, the subsequent law of 1859 would never have seen the light. Under the earlier statute, which was unchanged until 1878, every ballot was numbered and the name of the voter written on it, so that by no possibility could a vote be cast which the Mormon priesthood could not examine. After the passage of the act of February 12, 1870, giving every woman of the age of twenty-one years "or who is the wife, widow, or the daughter of a native-born or naturalized citizen of the United States," the right "to vote at any election" in the Territory, the elections have been a most unseemly mockery. Polygamous wives, foreign-born, without the pretense of having been naturalized, minors who were the daughters of citizens, and many persons who claimed to have been naturalized by proceedings in the probate courts which were utterly void, have assumed the right to deposit their votes in the ballot-box. Even the act of 1878, providing ostensibly for a secret ballot, only prohibits the marking of the envelope containing the ballot. The marking of the ballots is no more prohibited now than before. The restraints upon male voting under this law are such as virtually to disfranchise the anti-Mormon population, and this is conclusively shown by the diminished anti-Mormon vote. Out of a voting capacity of at least three thousand in the county of Salt Lake alone, the last election disclosed an aggregate of about one-tenth of that number.

The law of taxation is equally open to criticism and the charge of

favoritism and discrimination. Under it, while the cooking-stoves and sewing-machines of the poor were being seized for the payment of taxes, the county courts were "remitting" the taxes of the president of the church and of Mormon railroad corporations to large amounts.

Nominally a school system was established, but in practise it is a scheme to compel the erection of Mormon "meeting-houses" at the expense of the public. All the abominable doctrines of the Mormon church are taught in such schools, and the non-Mormon is thus forced to support by his purse the system he detests, and meanwhile to provide private schools for his children.

While this objectionable legislation has been the exception, the failure to provide wholesome laws has been conspicuous. Until 1874, there was no statute of frauds, or conveyances, or for the record of deeds, etc. The result is needless insecurity and difficulty where titles, coming directly from the Government, should be of the simplest kind. There is no statute on the subject of the relations of the sexes, except a divorce act so notoriously infamous that it was recently amended. There is no law on the subject of marriage; no one is authorized to celebrate it; no witnesses are required, and no record is made of it. By the act of February 15, 1872, the wife is deprived of right of dower and all property rights in her husband's estate, and by the act of March 4, 1852, in force until 1878, she was made liable to imprisonment for five years if she even trod upon the grass in her husband's door-yard against his command.

In 1878 the Mormon legislature repealed all statutes against seduction, lascivious cohabitation, and incest. A man may marry his own sister without coming within any statutory restrain, and adultery and fornication have no penalty under the law. Instances of the marriage of a man to his brother's or sister's children are by no means uncommon, and when, a few years since, a Mormon bishop was removed from the position of postmaster because he had committed matrimony with two of his brother's daughters, the whole priesthood protested against it as a gross persecution on account of his religion.

Further instances of Mormon misrule might be multiplied indefinitely. Those presented sufficiently show that the body committing or permitting such outrages is unfitted to exercise legislative power. Of the thirty-six members of the legislative assembly now in session in Utah, thirty-two are officers of the Mormon church, twenty-eight are living in polygamy, though it is a felony under the act of Congress, and all are Mormons. They meet simply to do the bidding of the church, but their mileage and *per diem* compensation are paid by the United States.

New England Dep't.

Prof. E. D. Bailey, Secretary of New England Board, 19 Maple St., Worcester, Mass.

—Rev. A. M. Ahgren, of Hartford, Conn., is pastor of the Swedish church at Plainville, which excludes from its membership adhering members of secret orders, intemperate people and tobacco users, and which does not raise the money for its expenses by fairs and festivals. He believes in a complete separation from the world and worldliness, and in using Gospel methods for Gospel work.

—The evidence that the New England lodges are much given to conviviality accumulates. A member of a M. E. church in Hartford says he became disgusted with carousals which followed lodge meetings in that city and withdrew on that account.

—Arrangements will be immediately made to carry out the plans at Putnam—plans rendered possible by the generous gift of $100 by brother G. H. Williams. What this brother is doing for his own community is possible to be done in a dozen other places during the spring months. A few days work done in Putnam has nearly doubled the subscription of the *Cynosure* in that place, has increased the circulation of the *Witness*, and has placed some of our books in a large number of families where the character of secret societies has been heretofore but little understood. Let the canvassing be pushed and we will be astonished at the results.

—Bro. A. F. Spaulding has visited as many as twenty-five families in a day, bringing the reform to their notice and introducing some of our literature into these families. Probably no method could be suggested so productive of good at so little expense as this canvassing. If the means at our command warrant it, lecturers will accompany the canvassers and thus a mutual benefit will result.

—Rev. W. T. Sleeper's church, in Worcester, is being blessed with conversions, attending its Sabbath evening service. Last evening eight or ten persons made public their intention to live for Christ. Two presented themselves for membership one week ago. The persons coming forward are for the most part adults.

—Father Chiniquy has been preaching in Worcester, in French and English, during the past week, to large audiences. The French Congregational church received three converted Catholics into its fold yesterday.

—Miss Tichenor, whose labors in behalf of the New West Educational Society in New England and New York, have been so successful, spent a day and night at our Wocester headquarters, to renew an acquaintance begun in Chicago. Her labors in New England have been highly appreciated everywhere, and her platform ability is pronounced second to none. She brings, however, the same sad story about the evil condition of the churches, which every spiritually-minded person must feel, who has an intimate knowledge of the present condition of things. Somebody must preach a reformation or the glory of New England churches will depart.

—Friends in the vicinity of Hartford may want to know that the New England Secretary will preach at Melodeon Hall, Hartford, the second Sabbath in March. There will probably be other meetings during the week, but no definite announcement can be made yet.

—The following words are from a Vermont lady: "Masonic pastors, from time to time, beyond my knowledge, have wasted this honest, sincere people by their untruth and disloyalty to heaven and brought the State into a very sad plight. My God-fearing uncle sent for me just before he died to explain to me the secrets of Freemasonry, and to beg of me to defeat this evil whenever and wherever I could do so. He it was who told me the inner secrets of the order first, of woman's part in this dreadful drama, and it was to him and before high heaven, I pledged, come life or death, to defeat all this dreadful thing as far as in me lay. I did not then think I should ever be invited by an M. E. minister to become a Lady Knight to lead the sisters of the church to which I belonged into sin. Instead of doing this I went from one family to another to prevent this wicked man from gaining ground with parents and children."

—An incident at Southbridge well illustrates the popular fear which prevails, of the foul methods of the lodge. A young man, who desired Anti-masonic books, waited till the crowd had dispersed and the lights in the large hall were extinguished, and then in partial darkness he handed out the money and took the books, which he had been examining. It cannot be a desirable and praise-worthy organization which inspires such dread and fear in a community.

—One Mason in Connecticut, who had been up in the Commandery, said the lodge had so many "sprees" and sent in bills for dues so often he became disgusted and withdrew. Since that he had been led to feel that the leaders used their lodge influence for their own selfish ends and ignored their solemn vows when some common man's interests were at stake. This came like a new revlation to him and he had withdrawn wholly from the the lodge.

—A colored gentleman who was made a Mason in Washington, D. C., said he was crazy to be a Mason till he had been through it once; since that he had lost all interest. Said he, "I paid $75 for what I could now get of you for 40 cents!"

—The subscriptions for the New England work now amount to over $400. This amount should be more than doubled during the month of March. When it becomes manifest that the reform has come to New England to stay, it will gain rapidly in popular favor. We now have one canvasser in the field on the strength of these subscriptions, while several more are waiting orders, and will enter upon the work so soon as we have reason to believe they will be supported by the people.

A Congregational Church Resolves Itself into the Arms of the Enemy.

Worcester, Mass., Feb. 27th.

So many are watching the progress of the Southridge investigation that I feel constrained to report progress. It must be understood that the reason for appointing a committee to investigate secret societies was not a desire to know their true nature, but only a desire to make concesions to the Anti-masons in the hope of quieting their testimony, and making it appear that the church had done its duty. But the effort was so transparent that the church feels itself involved deeper in difficulty.

The committee appointed did not intend to investigate at all, but were compelled to go through the form of an investigation. After hearing the charges against the Masonic institution, they went to the pastor, who did not hear the discussion, to know what they should do. In rendering their report they allude to the allegations against Freemasonry, and do not report whether they were sustained or not, but proceed to announce the following opinion, which is entirely foreign to the question submitted to them: * * * "That an allegation charging a violation of church covenant vows or asking the censure of the church, could not be sustained, if based only upon the fact of a membership in either of said socities."

The meeting at which this report was rendered is said to have been a stormy one, Bro. Morse being reported by the pastor to have been "the coolest man present." The report was "accepted," but not "adopted." In the midst of the excitement a brother moved that the subject was "unworthy of consideration!" This motion was declared carried. The church having thus, in its efforts to suppress the truth, put itself on the wrong side, it was to be expected that they would have to take measures to defend the position, and accordingly the examining committee proceeded at its next meeting to pass a resolution to the effect that it was "inexpedient" to question persons presenting themselves for membership in regard to their connection with secret societies.

Bro. Morse engaged Dresser Hall for a public discussion of the subject, and I spoke there to an attentive audience last Thursday even-

ing. During the day I called on the pastor, who informed me that he did expect to remain there much longer. He has counted himself an Anti-mason, but his desire to maintain the union of the church at all hazards has brought him and his church into a most shameful subservience to the lodge power. He was at first very angry with me and exceedingly rude, but subsequently called on me and made due amends. His position, and that of his church, is unenviable. And what think you is the logic which has placed them where they are? I have it from the lips of the pastor and here record it to their shame and as a warning to others—"If we investigate secret societies, we shall have to condemn them. If we condemn them, we shall have to require new members to withdraw before they join us. If we require new members to forsake the lodge, we shall have to labor with our old Masonic members. If we labor with them, they and their friends will get mad and leave. We are not prepared for this, therefore"—what? They have done all they can to protect the lodge!

During my first visit to Southbridge I became so fully convinced that our cause was gaining ground by the discussion, that I am prepared to recommend every reformer to commence the discussion in his church. As Washington's defeats all helped the cause of the patriots, so a few victories for the lodge, like the one at Southbridge, will soon seal its doom.

Bro. Morse has a protest to present to the church, and also has appealed from the vote by the committee, cutting off the privilege of questioning candidates. Both of these matters will come before the church, both will be decided in favor of the lodge, and both will come up at the judgment day in condemnation of a church which confesses before hand its apostasy.

At the urgent request of Bro. Geo. H. Williams of Putnam, Conn., I went to that place Tuesday, accompanied by Bro. A. F. Spaulding, to make arrangments for a thorough canvass of the place. Bro. Williams offered to pay $10 for canvassing Putnam, $40 for canvassing the neighboring towns and $50 for canvassing Windham county, making $100 in all. When it is remembered that this offer is not made by a man possessed of a large fortune, the true spirit of devotion and self-sacrifice will be appreciated. This offer was not generally known by other friends in Putnam when I was there, and hence no definite sums were named for the same object, although other donations were received. I feel confident that Bro. William's generous gift will be backed up according to the ability of other brethren in Windham county, and that there will be a generous fund provided for pushing the work forward in that section. The plan is to have a canvasser go immediately to work there, and as he visits the various towns arrange for lectures which Bro. Barlow, State lecturer for Connecticut will give.

I lectured in the Advent chapel Friday evening. Rev. Hezekiah Davis is pastor of this church, and is a warm friend to our cause. I am not without hope that he will feel himself called to aid in the lecture work in New England, a work for which he seems to me eminently fitted. I found no less than four Masons in Putnam who have ceased to affiliate with the lodge, and who, I think, will join our ranks as soon as we become a little more popular, but not before! I am surprised, in every town visited, to find an amount of sympathy for our cause wholly unmeasured by our apparent strength. Many local laborers for our cause lack in their ability to estimate men at their true worth, and become impatient at their conversation, whereas the material about them needs only a little encouragement to be placed on the road to the goal of our reform. There is an apology, however, for our zealous friends, since they are hedged in completely by the apparent popular opposition about them, and are compelled sometimes to break stone-walls in order to get a hearing for the cause. But we are gaining ground rapidly, and we must be ready to take possession of the new fields.

E. D. Bailey.

Reform News.

A Couple of Raids.

Cameron, W. Va.

Last summer in July I took a trip to the eastern end of Washington county, Penn.; and subsequently in September following, I made a trip to Senecaville, Ohio. My object in each was to work in the interest of the Anti-masonic reform, distributing tracts, etc., and to visit scenes where I had spent many years of my life.

On July 23, I left home and reached Elias McCollum's near Amity, Washington county, Pa., about dark; having traveled about thirty-five miles. About noon I passed Nineveh village. Here was one store, and it being Saturday quite a crowd of farmers and others were here. I dismounted and made distribution of a bundle of *Cynosure* tracts, most of them Honeywell's and Baird's. The crowd at once were converted into a reading society, and just as they struck the idea of opposition to lodgery the humanity of their faces gave way to an expression truly demoniac. One man on reading Honeywell's tract, cried out, "This man condemns himself. If he took all these oaths not to tell, and then tells: hanging would be too good for him!" I explained briefly the distinction between a lodge oath, and an oath authorized by God. Another told me I had come to the wrong place to oppose secret societies, for nearly every man about there belonged. I replied, that just such places most needed light on the subject.

At Mr. McCollum's, where I staid till the following Monday, I learned that the tracts I had formerly distributed had not been scattered in vain. The literary society of Amity took up the subject, and a debate came off, the result of which was that the large hall with the letters I. O. O. F. defacing the gable, had become of little other use than as a lumber room.

From Amity I wended my way toward the Monongahela river. I reached Bealsville, on the national road, and staid all night with Mr. Fry. I was now touching on familiar ground. Visiting the Bealsville cemetery, the most pretentious memorial was a monument to "John Keys, Captain and Commander of the Ringold Cavalry," on each of the four sides of which were sculptured the square and compass. Masonry always blows its own horn when it sounds the praises of its dupes.

Twenty-five years ago Key's face was familiar to my eye. He was then doctoring in Bentleysville, four miles beyond, sporting sinless perfection,—"sporting" is the right word, see 2 Peter 2:13—and running a lottery enterprise of great promise.

A Mr. Guthrie, one mile from Bentleyville, had a rough farm of ninety acres for sale. This the doctor pretended to have bought, and now offered by lot (one dollar for a ticket) the drawing to come off as soon as four thousand tickets were disposed of. The tickets went like hot cakes at a muster. Every purchaser of a ticket, of course, became a zealous "free agent," (not theologically) for the sale of tickets, wishing to hasten the time of drawing, and learn the result of his venture. By various artifices the thing was kept up for several years. But at last the ticket holders were permitted to meet in Bentleysville and make a draw. The doctor now coolly informed the lucky holder that he had not received a title from Mr. Guthrie, and that they would have to look to him for that. Just now certain ticket holders in the grand scheme, who had sat or stood in darkness, saw a "great light." Let us hope they profited by the lesson.

The doctor's next performance on the square came off at the breaking out of the war. The doctor's Southern proclivities led to some threats of fighting on the other side. But this hurt his popularity, so he mustered his forces for the seat of war. But the valiant Ringold boys could not be expected to go forth so far from home on a grand chicken hunt without horses. These the patriotic farmers supplied—Keys to be collecting agent. In due course of time meetings of excited men came off in Bealsville to coax, scare or otherwise induce Keys to fork over. But the idea of a bevy of rough-fisted farmers calling on so gallant a Knight to 'stand and deliver" was altogether too profane.

At Bentleysville Masonry and Oddfellowship had long held undisputed sway. In this neighborhood on inquiring for old acquaintances, I was informed that one of the wealthiest and most highly esteemed families that I knew had disappeared almost from the face of the earth. All their fine landed estates had passed from their hands, and they were dead or moved away, excepting a mere remnant, who made a precarious subsistence by day labor in their old age. To most all their acquaintance it seemed no doubt mere bad luck in business matters; but to me there seemed to be something of Divine judgment,

"If ancient tales say true nor wrong these (worthy) men."

Listen to the story as I remember it: Seventy or eighty years ago nearly all that fine body of land was owned by an old bachelor, an Englishman, of somewhat eccentric character. Having no family, he lived alone in a shanty on his land. His nearest neighbor was a distiller, the father of this family. The distiller wanted this land and tried to buy it, but would offer no adequate price. Failing to deal, he became the Englishman's bitter enemy. Finally the Englishman disappeared and the distiller took possession of his land claiming to have bought him out. But the stranger was never heard of afterward, and the utter want of proof of purchase, and other circumstances excited a suspicion that all was not right. But the whispers of foul play gradually died on the air, and the distiller and his family took their places among the *elite* of the land. But to my mind, at least, the suspicions, true or untrue, were brought back by the sight of the familiar fields whose former owners seemed to have vanished from the earth.

From the gentleman's farm where I last stayed over night on my outward bound trip I could see the great Gibson distillery on the opposite bank of the Monongahela river, where was manufactured nearly one hundred barrels of the devil's nectar every day. And as if to illustrate the inconsistency of the liquor dealer's ways and arguments, it was told me that the proprietors would not employ a man in the establishment who used whisky.

Having no time for an announcement to be circulated at any one place, and knowing of no church building open to Anti-masonic lecturers, I gave no lecture on the trip. But having reached the end of my journey I set my face homeward, coming by a somewhat different route in order the wider to scatter tracts and talk up the reform.

J. W. Moss.

—The Wesleyan Publishing House issue Bro. McFall's Batavia address in pamphlet form.

Correspondence.

The United Brethren.

We knew in advance that the activity of the new paper, the *United Brethren in Christ* in the defense of the Discipline would provoke the *Telescope* to make a little show of activity against secret societies. But it must not be forgotten that the church organ cannot do the work of defending the Discipline against the assaults of the expungers. We wish that it were free to rebuke disloyalty as it once could do. But the Westfield General Conference placed the church organ in a position which makes it the mere "bond of union holding our people as one." It also decreed that "every effort practicable be made to secure its acceptability among all our people." (Minutes, p. 13.)

Why was it intimated that the *Telescope* had not been acceptable to "all our people"? Because it had honestly and bravely spoken out against treason in the church, anti-law men were, of course, not satisfied with it. It was therefore put under mortgage to say nothing offensive to disloyalists. It has faithfully adhered to that policy. At the late General Conference the policy was strengthened in view of a cry coming from the publishing agent, the "editor-in-chief," J. Morrison, and T. M. Hamilton, these four! that something was still being done in the *Telescope*, that prevented its acceptability among "all our people." It was hinted that the policy of Westfield Conference was hindered by somebody connected with the paper. Hence Morrison referred to dismissing an assistant, Hamilton thought something should be done to "dispose of him;" the publishing agent urged that the "chief editor should have the complete control;" and the editor-in-chief said it was "a principle in journalism to set up one head"!! (Minutes pp. 135-137.)

Now of these four General Conference orators, two, Messrs. Morrison and Hamilton, are known to some in the church as very troublesome yet not very influential advocates of secrecy. They were not the two speakers who influenced the General Conference to reduce the church organ to its desired bondage. The two men whose heads were continually together the previous four years as editor and publisher, were the ones who most induced the Lisbon Conference to believe that there was yet somebody connected with the church organ who caused "disagreement," etc. Yet that somebody was not seriously or even courteously counselled once in the four years as to the policy of the *Telescope* on important questions. On the contrary, though he more than once inquired what was the policy, he was left to follow his own judgment in the case, and believing that there should be an authoritative tone in the church organ, he occasionally wrote in favor of loyalty and order.

I now make these facts public for the benefit of Messrs. Morrison and Hamilton, and all who voted in accordance with the hints, innuendoes and cabalistic utterances of the four conference-floor speakers referred to. It was not my privilege at General Conference to repel the gross and Jesuitical reflections upon my subordinated efforts to write in the church organ in harmony with my loyalty to the Discipline. But it is a duty I owe to the church and to myself to make my defense at such time and through such channels as are convenient to me. I believe the cause of our reform against the lodge spirit, requires the truth on this particular subject. Those who have been most concerned in casting those reflections will hardly have the audacity to attempt a reply to anything that I may write for the *Cynosure* or even for my own paper, the *United Brethren in Christ;* for those who have told the *Cynosure* to "mind its own business," and to "quit speaking on our church questions" are in honor bound to make no further reference to its criticisms and its communications. He who tells another to mind his own business thereby closes up all discussion and reference on his part. As I was prevented by the rules of the General Conference from speaking in my defense (not being a delegate), and as no brother on the floor dared to beard the lodge power in my defense, so now I feel that I have uninterrupted privilege through the courtesy of the *Cynosure*, and the columns of our new paper, to speak as the justice of the case requires. The United Brethren church will not thrive by going on as if all had been done justly, brotherly, and in the spirit of the Gospel. The intrigue, the Jesuitical and Masonic spirit that have taken root in the church must be held up to the honest gaze of all who are concerned in the welfare of the denomination, and in the progress of truth and right in the world.

W. O. Tobey.

Change of Grand Lodge Tactics.

Yates City, Ill.

Mr Editor:—It has been some time since I have written to you on Masonry, but I assure you that I have not lost my interest in the subject. It has now been nine years since I set foot in a Masonic lodge for the last time and politely asked for a certificate of voluntary withdrawal. No answer was ever made to my application, but four months afterward I was expelled for the unpardonable offense of exposing a piece of rascality that Grand Master Hawley refused to investigate, but claimed the right to punish me for exposing. He also claimed that I had no right to expose anything that took place in a Masonic lodge. Even if the lodge or any of its members should do wrong or commit a crime, it would be no excuse for me to expose them!

The present master of Yates City lodge claims that such is not Masonic law but is the mere private opinion of James A. Hawley. For my part I have learned by sad experience that the opinion of a Grand Master is Masonic law, no matter how repugnant that opinion may be to the principles of right as they taught *outside* of that institution.

Since my withdrawal (or expulsion) from the lodge there have been some important changes made by the Grand Lodge in regard to dissatisfied Masons. They are now permitted to withdraw without giving their reasons for so doing, and there must have been a great many to avail themselves of that privilege for the Grand Lodge report shows that there are not so many Masons in the State as ten years ago.

Another change consists in the suppression of the names of such Masons as appeal from the action of the lodge or its master to the Grand Lodge. But the most important change of all is that worshipful masters are not *now* permitted to interfere with the ballot as they did under the administration of Grand Master Hawley.

I find in the Grand Lodge report for 1881 a case which must have been very much like my own. The case as reported from the committee on appeals is as follows:

CASE NO 7.—*vs.* RUSSELLVILLE LODGE, NO. 348.

We refer the lodge to Sec. 4, Art. XIV., part second of Grand Lodge by laws. The right to secret ballot is inherent and absolute and the lawful and legitimate exercise of such right shall not be questioned by the master, the lodge, the Grand Master, or the Grand Lodge, and *any effort to detect a brother in exercising this right and exposing the fact is subversive of one of the first principles of Masonry and highly censurable.* Any brother had an unquestionable right to cast a black ballot if he saw fit to do so. Your committee therefore recommend that the action of Russellville lodge be set aside, and the brother reinstated in all the rights and privileges of Masonry.

Now be it understood that I was expelled from Yates City lodge, No. 448, nearly nine years ago, for exposing just such an interference with the ballot as the one above indicated in italics, and that Grand Master Hawley positively refused to investigate charges made by me against the Worshipful Master for such interference; and then that I was expelled without a trial and that Grand Master Hawley postively refused to grant me a hearing, but came before the committee on appeals and demanded that the action of Yates City lodge in expelling me be sustained. Perhaps the Grand Lodge has found out by this time that the practice of interfering with the ballot is subversive of one of the first principles of Masonry and highly censurable, but they are very careful not to censure the master of a subordinate lodge, but put the blame on the members when they cannot make a scape goat of any one member without letting in too much daylight to answer the purposes of the worshipful masters.

Yours truly,

W. H. Robinson.

Blind Watchmen—Is. 56:9-12.

Not long since I called on an old Baptist minister, one of the oldest settlers in Elkhart county, Ind. He is a known opposer of all forms of secretism. He had formed an agreeable acquaintance with Elder Whitehead, pastor of the Baptist church in Goshen, who seems to be a pleasant, genial-spirited man. My old friend called his attention to Freemasonry. Elder W. told him he was not a Mason, did not belong to them, and thought Christians better not. When asked how he got along with them in the church he said he let them alone. This is as related to me, now read Deut. 17: 2-7 also 1 Cor. 5: 11-13.

My friend took me with him to call on Elder Whitehead. Now imagine the amazement of my friend, Bro. Balsor Hess, when the elder admitted to me that he had been a Mason, but had left. I said, "Demitted, I suppose." He said "Yes." I asked him if he had renounced. He said he never had seen any harm in Masonry. I quoted the Entered Apprentice oath on secret keeping and he admitted its correctness. I then made the penal sign of a Master Mason, saying, "I suppose you have gone thus far;" he said, "Yes," which was an admission that I gave it correctly. He said he never had seen as it conflicted with the Bible, or any harm in it. I referred to Lev. 5: 4, 5, and other Scriptures, and to the rejection of Christ, also to the Blue Lodge rejection of the Bible only as a piece of furniture; he seemed a little tried with me.

I saw during this conversation that he was quite well posted in Masonry. I made the penal sign of the Royal Arch Mason, saying, "You have been this far?" He answered, "Yes." I called his attentention to the fact that he had sworn to espouse the cause of a companion Royal Arch Mason so far as to extricate him when engaged in any difficulty, right or wrong, and to keep his secrets without exception. This he positively denied with a good Masonic emphasis. Then I told him he was no companion Royal Arch Mason. He said he was, and was well posted in Masonry, and when in Chicago he had a large Masonic library before the fire. I told him again that Masonry rejected Christ; this tried him, and he told me that I knew better, that I knew that the Lion referred to in the third degree and that the "strong grip of the lion's paw" referred to Christ. I had made no mention of the lion or the grip, but since he had let it out, I told him I thought it a miserable

representation or reference to Christ—the candidate playing dead fifteen days, and his brethren playing that he stinks, and pulling him up and whispering Mah-hah-bone in his ear on the five points of Masonic fellowship.

I admonished him to turn from these lying vanities to Christ, confess that he had sinned in taking these barberous heathen oaths, and to warn others to turn from them and not to be caught in their snare of secret Baal worship. No wonder that such men are the enemies of those who reprove them. We bade him farewell thinking of his mixed religion, and how sad for the cause of Christ. O that Zion's watchman would awake and take the sword of the Spirit and drive idolatry out!

JOEL H. AUSTIN.

(Reported by special request.)

OUR MAIL.

Jas. A. Town, Ridgeway, Ont., writes:

"We have a secret society here called United Workmen, that, with the Oddfellows, seems to be taking the lead. There was a funeral of one of their members here lately. Their prayer and ceremonies at the grave seemed to be very Masonic—full of Masonic expressions and altogether Christless. The minister, who was a member, headed the procession, and the last one in the ranks could very easily have been mistaken for a Fenian, as he carried an old rusty sword. Among their numbers were some of the tightest cases that we have here, yet the minister in his address the to widow and children called them 'brethren.' These brethren took up the dead and formed their procession, leaving the widow, children and mourners to follow at a distance. I thought it the most impudent act I ever saw at a funeral. If you know something of their lodge performances I wish you would give us some of them in the Cynosure soon."

The order referred to is, we suppose, that whose full name is "The Ancient Order of United Workmen," which was organized in Meadville, Pa., in 1869, and which insures men for $2,000 in this life and for full value in the next on condition of payment of varying sums annually and the observance of its precepts. A steeple was built on the order a few years since, in the shape of higher degrees corresponding to the "Chapter" degrees of Masonry, in which insurance for this world may be raised to an amount more nearly approaching the supposed value of the aristocracy who penetrate its mysteries—next world's insurance, however, remaining the same. The seal of this branch of the order is a skeleton hand. The order has spread very rapidly and has several journals devoted to its interests. It is essentially Masonic in character, with the insurance feature added. So far as is known, the "secret work" of this order has not been made public, though an exposition of the order would be of considerable to value the cause of truth.

A. A. Main, Hudson, Mich.:

"The old veterans are dropping off, one after another. Bro. M. B. Perkins died last June of congestive chills. He is wonderfully missed by all who knew him."

John Phelps, Hudson, Mich.:

"I am 77 years old. I lived near where Morgan was taken and carried off. I have fought that infidel organization ever since, and shall till I die. I want the Cynosure as long as I live. It is doing a good work, and is destined to overthrow that abomination which is to-day fellowshipped by the church."

Daniel Carpenter, formerly of New York State, but now of Neponset, Ill., notes progress in the reform movement at the latter place:

"I was here four years ago and also nine years ago. I brought here a quantity of papers and tracts. There was a Masonic lodge here then, and they have not seen anything of the kind before. * * They readily took my papers and tracts until the first meeting of the lodge, but after that they would not touch them. I have learned since returning the last time that the lodge is all gone down. Thank God for that!"

Amen!

Bro. A. C. Bundy, Alpha, Ill.:

"I not only hold the fort but gain a little on the enemy. Now I will pray and labor the best I can, and shall expect to report several new votes for the American party in 1884. God bless all that labor in the good cause."

Josiah Divoll, Topsham, Vt., writes, that himself and wife have been opposed to the lodge since the Morgan tragedy, and continues:

"We are glad to see so much progress in other places. We hope it will continue until all secret orders are destroyed, root and branch."

WORDS OF LIFE FOR EVERY DAY.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH."

Thursday, Mar. 9.—But thou, when thou prayest, enter into thy closet; and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly.—Mat. 6:6.

Friday, Mar. 10.—Then came she and worshiped him, saying, Lord, help me.—Mat. 15:25.

Saturday, Mar. 11.—What lack I yet?—Mat. 19:20.

Sabbath, Mar. 12.—For this purpose the Son of God was manifested, that he might destroy the works of the devil.—1 John 3:8.

Monday, Mar. 13.—And he went a little farther and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I wilt, but as thou wilt.—Mat. 26:39.

Tuesday, Mar. 14.—Jesus said unto him, If thou canst believe, all things are possible to him that believeth.—Mark 9:23.

Wednesday, Mar. 15.—And it shall come to pass in the last days (saith God,) I will pour out my spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams: and on my servants and on my handmaidens I will in those days pour out of my Spirit; and they shall prophesy.—Acts 2:17, 18.

AMUSEMENTS.—Now and then the question arises, shall we give up our ancient opposition to card-playing, dancing and theater-going? I hold that we should not because certain facts are obvious. That class of amusements occupies the minds of the young, so that they do not and will not think on the subject of religion. Take away those amusements from them, and the natural impulses of religious thought and feeling would work conviction of sin. Hence they stand directly in the way of securing the conviction and conversion of the young. Moreover, when a young man or young woman is convicted, it is to this class of amusements, one or all, that the young man or woman is apt to turn in order to stifle conviction. That is a fact, I think, which will be attested by every observer in this body. In the next place, when persons are soundly and thoroughly converted after deep and genuine conviction, whether long endured or for but a brief time, yet essentially pungent and deep—when such persons are converted it requires no argument to induce them to turn away from the theater, the dance and the card-table.—*Dr. Buckley.*

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The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 9, 1882.

Editorial Correspondence.

CHARITON, Iowa, Feb 28, '82.

DEAR CYNOSURE:—Secretary Stoddard and myself are here en route to the meeting of the Missouri State Association at Albany. My health seems improved by the journey in spite of unpropitious weather.

We came to Fairfield, Iowa, on Saturday and found conveyance to take us to Birmingham, sent by Dr. Norris. We had three large meetings there, and enjoyed an agreeable visit with an intelligent and very pleasant people.

Last night we spent at Fairfield where we met Dr. Ewing, President of Parsons (Presbyterian) College; Rev. Mr. Dwight of the Congregational church, Rev. Mr. Mells and Mr. Heaton, who called to see us at our lodgings furnished us by Wm. Elliot, Esq., elder and trustee of the College. We had an interesting evening with those gentlemen; and Secretary Stoddard has arranged to spend next Sabbath with them and preach, and lecture on Monday evening following.

Fairfield College, endowed by a wealthy Presbyterian family of Keokuk, is in a flourishing condition, and by its constitution secret societies are forever excluded from its halls.

In conversation with these gentleman we learned that one of them had been a member of a secret college fraternity in New York city, of which Dr. R. S Storrs of Brooklyn, Dr. Thompson, formerly of the *Independent*, and Secretary Clark of the American Board had been officers. This secret college order (Alpha Delta Phi) is said to be harmless, not blindfolding and badgering its initiates, like the others, and is therefore regarded by its sister orders as insipid and "*too pious.*" Indeed, some of its members thought it so, and so got up some mock-initiations in which greenhorns were handled roughly.

This harmless, gentlemanly, and literary secret order has some thirty or forty chapters in as many colleges. It has a triennial convention and grand supper, which appoints a standing committee, to exercise discipline, issue charters for new chapters, withdraw charters from unworthy or extinct chapters, etc. In short, it is a *secret order* for culture and social enjoyment in contempt of Christ's example who said "NOTHING" of the kind in secret. While they say everything in secret; and they stand as a shelter, cover and precedent for the whole vile brood of secret college orders condemned by the late Secretary Evarts, trustee of Yale; and their order is, in reality, to the "Scroll and Keys" and "Skull and Bones," which Evarts condemned, what moderate drinking is to drunkenness. I can not learn as they have any prayers or creed; yet they have a church name (chapters), aspire to permanence, collect funds, and are a sort of brotherhood, like those Greeks who had an "unknown god," and so needed no ritual. Yet by their very character of a secret order, they advertise all others, set young men to studying them, beget a thirst for those orders which sometimes kill initiates, as at Cornell University young Leggett was murdered by their ruffianly initiation. We ask those respected Christian gentlemen, Rev. R. S. Storrs and Secretary Clark, whether they still initiate inexperienced young men, who love and revere them, into these unchristian, secret college orders. If not, will they advise the country against those orders? J. B.

American Politics.

I have just read Mr. Blaine's great speech at the Garfield memorial meeting at Washington. His silence on Garfield's lodge relations is a pregnant negative. Indeed, while Mr. Blaine mentions and evidently desires to conciliate all classes of Americans, from Romish priests to freethinkers, he shuns the lodge as if it had the small-pox; as, indeed, it has, or something much worse.

I have not opened a paper excepting the one containing the memorial speech, which speaks with any interest concerning the Republican and Democratic parties. There is a universal lull on party politics in the American press. Why should there not be? The old issues are dead, and American politics are waiting for principles. The lodge and liquor are united. Governor St. John's chief opponent, Ex-Gov. Robinson, boasts that he is a Good Templar and Son of Temperance, and the brewers and distillers of the nation hail him as their champion. The Prohibition or Home Protection party can no more succeed part secret and part open, than this country could "endure part slave and part free." The Greenback party will find their creed about money better stated in the American platform than in their own. See Art. 9th: "That the GOVERNMENT (not a set of village bankers) should furnish the people an ample and sound currency." And if they drop their uncouth name, and take the euphonious, beautiful name "American," they will escape the secret lodges with which they are now infested, and which make their cry against "rings," "syndicates" and "monopolies" a mockery and burlesque. In short, the American platform is the sure and certain landing place to which all reform parties must come; and about which they must crystallize before they attain success. It is the bed-rock on which our deliverance from the evils which threaten our national prosperity must rest.

The friends whom we have met here in Iowa, and they are many, are full of unity, earnestness and hope. We must begin political writing and speaking while the public pulse is quiet and the public ear is open.

The Missouri Association.

This body has just held an interesting and very profitable meeting at Albany, Gentry county, the seat of the *American Freeman*. G. W. Needles, Esq., the founder of the paper and the father of the reform movement in Missouri, was, of course, in attendance, accompanied by his interesting and faithful wife. Messrs. Curtis of Kansas, Gault and McEwen of Iowa, with a number of earnest and good men from Missouri, met and deliberated and prayed together, and the meeting was one of great interest.

Mr. M. N. Butler wes reappointed lecturer and State agent; to be assisted by Mr. Starry of Iowa, and between one and two hundred dollars were raised for their support.

The roads were fearful. I think I never saw mere mud so fatal to travel. A strong team were exhausted by hauling an empty wagon but a few miles. This diminished the numbers; but there was a good attendance of the people of Albany.

On Wednesday evening, March 1st, Secretary Stoddard ably addressed them on the general progress of the cause throughout the country, and I undertook to give the speech made some months since at Galesburg, Ill. I never intend to repeat the experiment. I know not how it is that lecturers, like Mr. Colfax, can repeat the same lecture the hundredth time with apparently equal zest each time, unless the money paid them furnishes the inspiration.

Mr. Needles intends to have a political meeting next fall, and Mr. Butler has prepared a fearful compilation of facts and statements from the Missouri Grand Lodge, and other Masonic sources, showing the open, bitter and unrelenting hostility of the lodge to popular government, and indeed every government but its own.

The convention voted cordially to endorse the Galesburg nominations, and adopted a set of resolutions which will doubtless appear in the official report of the secretary.

President Kephart of Avalon College presided over the convention and was chosen delegate to the National Convention at Batavia, N. Y., next fall.

—President Blanchard returned from Missouri on Friday morning last. Secretary Stoddard will remain in Iowa till the middle of the present week, filling appointments on Sabbath and Monday at Fairfield. The meetings at Birmingham the week before were well attended in spite of deep mud.

—Bro. Mathews is cheered by the success in Indiana. He spoke in the open air at Marion on Saturday Feb. 25th, and the meeting was so well attended that another was appointed for last Saturday afternoon.

—The Southern agents are this week engaged in the convention at Knoxville, Tennessee. They had secured the promise that Rev. J. G. Carson, D.D, of the Theological Seminary, Xenia, Ohio, would be with them. Dr. Carson is an able speaker, who is well informed in the principles of the reform, having attended several National Conventions, presiding over one. In his last note Bro. Hinman said that Prof. Feemster had the promise of a hearing in the Presbyterian church near Tusculum and that he would also speak at Greenville.

—Mrs. Hayden of Kansas, writes for mothers this week some useful suggestions about the care of children. Doubtless there may be exceptions to the practical application to some of her rules; but they serve at least to promote a careful attention to the physical and moral training of these precious gifts of God.

—One of the members of the Freemason lodge of Damascus, Syria, lately died. There was a Masonic funeral procession, the first appearance of the lodge in public, and the pall bearers were Moslems and Christians, all Masons.

—Bro. Limbocker of Manhattan, Kansas, drops a word about the National Bank failure and swindle in that place which a few weeks since caused great excitement in Kansas financial circles. The cashier of the bank committed suicide, when he could no longer conceal the fact of failure. He is publicly charged with sustaining and patronizing saloons, racing and keeping such company as soon brings financial and moral ruin. But in spite of all he was a Mason in good standing and was buried with great display by the lodge. The "High priest" who was lodge functionary on the occasion is a lawyer and member of the Methodist church. He proclaimed, as usual, that the soul of the defrauder, drinker and suicide was at rest with the G. A. O. T. U. of the lodge.

—Bro. Loudenback of Glidden, Iowa, once obtained the consent of the trustees of the Methodist church of the place for a lecture against lodgery, but so loud were the objections of the Freemasons that after the first bell had rung for the meeting the pastor of the church ordered it closed, and it was given out that nothing but religious services would hereafter be allowed in the building. The brother was somewhat taken aback awhile since that a traveling caricaturist and mimic had been engaged for an evening's entertainment to raise money for the church debt. He began to doubt whether there were clear distinctions about religion in the church or else outright deception had been practiced. Both are

effects which the lodge system is designed to produce readily and perfectly.

—Many of our readers have, doubtless, long wished, with the editors of the *Cynosure* for an account of the standing of Freemasonry in England, more than we have yet furnished them. Rev. John Boyes, our esteemed correspondent at Louth, England, has written briefly but clearly upon this matter, and he will doubtless furnish to American readers other facts that may come under his observation confirming the views formerly given or adding to them whatever may be of value. We have just received, however, through the great kindness and industry of Rev. X. A. Welton, an Episcopal brother who abandoned the lodge about twenty-five years ago, a manuscript copy of a review of "Ancient and Modern Freemasonry" from a London quarterly magazine of 1847. This article entire will fill some ten pages of the *Cynosure*, and from a glance at its pages it appears to be a well written document, interesting in detail and forcible in argument; and since it argues against the order from an English standpoint we shall hope to learn more particularly of the relation of the lodges of that country to the government and the church.

—The first number of the Oberlin quarterly, the *Faith Missionry* has been several weeks issued by Dea. O. M. Brown, who has been most active in originating and sustaining faith missions in Bulgaria and India. The *Cynosure* has frequently published from the reports of these consecrated fields, and acknowledges gratefully that this work had a large influence in the present glorious work of the National Christian Association in the Southern States, for under this inspiration Bro. Hinman began his first tour in 1880. The work of Bro. Hazenberg in South Africa and Bro. Zaraphonithes in Greece are similar in character. We believe that it will appear in the order of God's providence that such missions have a great part in the work of the Christian church, of preaching the Gospel to every creature; and therefore welcome this new magazine whose object is to promote the true missionary spirit in the hearts of believers. For religious reading which shall produce an enthusiasm for Christ's kingdom in the earth, such papers as the *Faith Missionary* and Princeton *Missionary Review* are worth a cartload of the ordinary sectarian organs.

Michigan.

The next meeting of the Michigan State Christian Association, opposed to secret societies, will be held at Holly, Oakland county, Mich., on Tuesday, Wednesday and Thursday, April 11, 12 and 13, 1882, beginning Tuesday evening at 7 o'clock. Let all begin at once to make arrangements to attend and promote the interest of the meeting in every way possible. Further notice will be published in the near future. Let any who have items of interest or suggestions to communicate write me at once.

W. H. Ross, Cor. Sec.

Allegan, Mich.

The Morgan Monument.

RECEIPTS FOR WEEK ENDING MAR. 4.

M. Bush, 50 cents.
J. K. R. Hawk, $1.00.
L. Gesbwiller, $1.25.
B. Wyatt, G. W. McCracken, J. W. Moss, H. P. Moss, 25c each.
Wm. McClelland, $3.00.
Geo. Brokaw, $2.00.

Total, $8.75. Grand Total, $1,585.44.

Important Action and Notice.

CHARITON, Ia., Mar. 2, 1882

Friends at the Missouri State meeting yesterday voted in favor of a statue of granite on the Morgan Monument, and to pay $50 toward the extra $500 required. April 1st is near, when the statue question is to be decided by the number of dimes and dollars contributed. *Who votes with legal tender for this statue?* And who will send suitable inscriptions *approximating* in length to 500 letters? The contractor is calling for inscriptions. Please send to me at Chicago *at once.*

J. P. STODDARD.

The Monument Committee and Contract.

DEAR CYNOSURE:—I see by your last that I am expected to say something for the Morgan Monument Committee and their action at the late meeting at Batavia. I should have written sooner had I not supposed Bro. Stoddard in his report would have said all that was necessary. But as he has left the way open I must fill it as well as I can, with a brief account of our doings.

The committee met in the Washburn House in Batavia on Wednesday morning, Feb. 8th, at 10 o'clock. The chairman, John A. Conant, being absent, F. M. Capwell of Dale, N. Y., was elected to fill his place, and J. L. Barlow was chosen in the place of Rev. Henry T. Cheever, and made secretary. It was then resolved that we call in the representatives of the various monument firms, (of whom some nine were in waiting) one by one, and view their designs, hear what they had to say, get their figures and specifications. This was done, taking all the time that could be spared from the public meetings during that and part of the following day.

The committee had no easy task before it to select from fifteen designs, which though varied were all beautiful, and whose prices ranged from $1,800 to $2,500. The committee felt themselves in much the same quandary as was the author of "Night Thoughts," when walking with two ladies, he soliloquized:

"How happy could I be with either
With th' other dear charmer away."

I quote from memory. One thing, however, seemed settled for us; and that was the material. So far as the contributors had been heard from, they were largely in favor of the granite. After weighing the matter well the committee were unanimous in choosing one of the designs presented by R. W. Oliver, of Lockport, N. Y., agent of R. F. Carter of Ryegate, Vt.

All things considered, his proposal best met our views. You have already published from a Batavia paper the form and dimensions of the monument, so I omit that. I will, however, state some of the propositions made in behalf of Mr. Carter by his agent, Mr. Oliver. The material is warranted to be faultless, and to stand twenty-five years without a blemish. Should a blemish appear in that time, in any part of the monument, that part to be removed and a new one inserted at the expense of the builder. Mr. Oliver, also, at his own expense agrees to put up a granite post at each of the four corners of the lot. If the monument is finished with an urn on top it is to cost $2 000; if with the statue of Morgan, with his exact features, $2,500. The monument to be ready for unveiling on September 13th next.

The contract was drawn up and signed by the committee to be left in safe hands until Mr. Carter hands in one signed by himself, when an exchange will be made, and the work will go on. The committee have acted upon their best judgment and hope for the approval of those who have already, and shall hereafter assist in paying for the work. Suggestions from these are in order as to urn or statue; as the committee are under contract to inform Mr. Carter by April first.

ENLARGED SUBSCRIPTIONS

are also in order, from this on until the work is done. The friends of the cause may be assured we have as yet done nothing that has so rapidly advanced our movement as this "Monument Boom," as some of the papers are already beginning to call it. As to

THE MONUMENT MEN

they comported themselves as gentlemen, without exception, though all were eager to get the contract. We were informed that they had a meeting by themselves at which a vote of thanks was tendered and unanimously passed to our committee, and declaring they had never met a committee so fair and gentlemanly as ours; so what could we do but to pass a resolution expressive of *our* gratification at the gentlemanly treatment we had received from the men of granite and bronze? If your readers should any of them think we had formed ourselves into a "mutual admiration society," the committee will not be the first to "deny the soft impeachment," and should we ever be called on to contract for another monument we should be glad to meet those very men.

I am sorry I cannot publish all the names. Will Bro. Stoddard supply this omission? There were ten in all. J. L. BARLOW.

Sec. Com.

—Get subscriptions for the *Cynosure.*

From the South.

A Letter from Kentucky Friends.

CABIN CREEK, Ky., Feb. 21, 1882.

DEAR BRO. K.—I'm just home from Camp Nelson; have been gone five days and the change did me good. There was business there to be attended to and I could be spared better from the school than Mr. B., so I went. Things are going on well there, and in an interesting meeting now progressing several have been converted. I was glad to see their black faces once more, and they were glad to have me there. We hope to go there again in the spring, but wait for the Lord to lead us. While there I received a box of clothing from the Tonica friends for the colored folks. The things were thankfully received and much needed too. This has been a very open winter so that there has been scarcely any suffering from cold. So open that the women there have been digging greens all winter. In Nicholasville and Lexington the yards were green as they are in May and crocuses in bloom.

I met Mr. Browne in Maysville last night (he having been to Bracken county to preach) at 8:30, and then we had a ten mile ride home. School goes on well here. We could use about three more hours in school every day—I could at least.

I would be glad if Mr. B. would write more frequently but he is so busy and there don't seem to be much to write—like Mark Twain's diary when he was on the ocean—the same thing every day.

Mr. B. has just commenced a series of lectures to the students. His first lecture was on natural philosophy.

Remember us kindly to the Wheaton and Chicago friends.

Yours for work,

M. C. BROWNE.

—The Masonic journals claim that Corkhill, district attorney in Washington City, is a Freemason.

—O. H. Tiffany, the well-known Methodist Episcopal preacher is a Grand Inspector General, 33rd degree Mason.

—A remarkable work of grace began last summer among the Moravian missions on the Mosquito coast, a part of Nicaragua. The missionaries report that in one week one hundred persons joined the church, and that at the evening meetings the crowd was so great that they could not kneel to pray. One writer says: "A special time of mercy has dawned for Mosquito. The Spirit of God is working powerfully and strangely among this people." At the latest accounts the work was still going on, and at almost every hour persons troubled about their sins came seeking comfort and wishing to join the church

Home Circle.

The Two Gates.

A Pilgrim once (so runs an ancient tale),
Old, worn and spent, crept down a shadowed vale;
On either hand rose mountains bleak and high;
Chill was the gusty air, and dark the sky;
The path was rugged, and his feet were bare;
His faded cheek was seamed by pain and care;
His heavy eyes upon the ground were cast,
And every step seemed feebler than the last.

The valley ended where a naked rock
Rose sheer from earth to heaven, as if to mock
The pilgrim who had crept that toilsome way;
But while his dim and weary eyes essay
To find an outlet, in the mountain side
A ponderous, sculptured, brazen door he spied,
And tottering toward it with fast-falling breath.
Above the portal read, "The Gate of Death."

He could not stay his feet, that led thereto;
It yielded to his touch, and passing through;
He came into a world all bright and fair:
Blue were the heavens, and balmy was the air;
And, lo! the blood of youth was in his veins,
And he was clad in robes that held no stains
Of his long pilgrimage. Amazed he turned:
Behold! a golden door behind him burned
In that fair sunlight, and his wondering eyes,
Now lustreful and clear as those new skies,
Free from the mists of age, of care, and strife.
Above the portal read, "The Gate of Life."

—Harper's Magazine.

Easy Conversions.

When Paul was under conviction for sin he was in deep agony of soul. * * He fell to the ground. He went three days without eating or drinking; then God spoke peace to his soul.

Luther, awakened by the sudden death of a friend, began in good earnest to endeavor to secure the salvation of his soul. "Sometimes," says one of his biographers, "his meditations of the divine justice and wrath awakened such terrors in him that his bodily powers failed him, and he sometimes lay motionless as if dead. He was indeed found one day on the floor of his cell without any signs of life." He was converted to God, and his religious experience was dearer to him than life itself.

Whitefield, when he saw his condition, as a sinner exposed to hell, prostrated his body on the bare earth, fasted during Lent, and exposed himself to the cold till his hands began to blacken, and by abstinence and inward struggles, so emaciated his body as to be scarcely able to creep up stairs. He never needed to go over that ground again.

You, who are in middle life, can remember when in all the churches the doctrine of repentance was preached. Those who sought the Lord were expected to confess their sins, to forsake them, to pray to God earnestly for forgiveness. Wicked associates were abandoned; gay and costly apparel was laid aside, and there was a complete reformation in the life.

But times have changed. We have seen competition run so high between steamboats that passengers were not only carried for nothing, but berth and supper were included. Perhaps it has not gone quite so far between the churches, but certain it is that the standard of conversion has been lowered down till a person, especially if possessed of wealth or influence, can gain admission to the church almost upon his own terms. Conversion in politics and in religion are made to mean about the same thing. It is simply a change of opinion or avowed change of the will. It is divested of every supernatural element. In some cases all that the sinner is required to do is to avow his submission to God. This may be done by word or some prescribed action. We once preached in a church where, previous to our going there, the entire congregation was converted in this way. A union meeting was held. A good many had professed conversion. The time for closing the special effort had arrived. The church was crowded. A sermon was preached—good in the main. At the close, the peeacher, after a half hour's effort, succeeded in getting the entire congregation to kneel. "Now," said he, "just as fast as you will submit to God, get up from your knees." Of course they were not going to stay upon their knees all night. As they arose, God was thanked for their conversion, and the report was sent abroad of a wonderful revival!

But now the submission theory is nearly supplanted by the debt theory. Sin is represented as a debt. Christ paid the debt. To become a Christian, you must believe this fact.

Doing anything is represented as sinful. *Only believe*, is the cry. Of course, when a debt is paid, no honest man will demand payment again. The creditor may not know that it is paid, but his ignorance of a fact does not alter the fact. This theory, now so popular, is in reality a species of Universalism.

It has many advantages for a worldly church.

1. It requires no self-denial—no coming out from the world—no abandonment of its pleasures—no restitution for wrongs done—no confession of sins. Converts can be multiplied with great rapidity.

2. There is comparatively little danger of reaction. John Bunyan says, "He that is down, need fear no fall." Universalists and Masons do not backslide. The Roman Catholic, the old Lutheran, the English, or any other church which builds a religious profession upon human nature, unchanged by grace, unsanctified, can depend upon the stability of its members. Depravity is stable. Nothing short of almighty power can remove it.

There is, however, one serious drawback to these easy conversions. They deceive souls to their eternal undoing. They fill up the churches with men and women who are utter strangers to the grace of God. These select ministers after their own hearts, and the evil is perpetuated. The real work of God is denounced as fanaticism. He that is born after the flesh persecutes him that is born after the Spirit. Gal. 4:29.

Oh, ye who have to do with souls! see to it that you have yourself a genuine, Bible experience. "If the blind lead the blind, both shall fall into the ditch." Then as you prize your own eternal salvation, deal honestly and thoroughly with all with whom you have to do. Do not heal slightly. Encourage none to hope that they are accepted of God, until they have clearly complied with the conditions of salvation as laid down by Christ and the apostles.—*Rev. B. T. Roberts.*

The Name of the Good Samaritan.

Oberlin, the well-known philanthropist of Steinthal, while yet a candidate for the ministry, was travelling on one occasion from Strasbourg. It was in the winter time. The ground was deeply covered with snow, and the roads were almost impassable. He had reached the middle of his journey and was among the mountains, but by that time was so exhausted that he could stand up no longer.

He was rapidly freezing to death. Sleep began to overcome him; all power to resist it left him. He commended himself to God and yielded to what he felt to be the sleep of death.

He knew not how long he slept, but suddenly became conscious of some one rousing him and waking him up. Before him stood a wagon driver, in his blue blouse, and the wagon not far away. He gave him a little wine and food, and the spirit of life returned. He then helped him on the wagon and brought him to the next village. The rescued man was profuse in his thanks, and offered money, which his benefactor refused.

"It is only a duty to help one another," said the wagoner, "and it is the next thing to an insult to offer a reward for such a service."

"Then," replied Oberlin, "at least tell me your name, that I may have you in thankful remembrance before God."

"I see," said the wagoner, "that you are a minister of the Gospel; please tell me the name of the good Samaritan?"

"That," replied Oberlin, "I can not do, for it was not put on record."

"Then," replied the wagoner, "until you can tell me his name, permit me to withhold mine."

Soon he had driven out of sight and Oberlin never saw him again.

Is it not a principal charm of the story of the good Samaritan that there is no name given, no clue to any person, nothing by which to locate the generous hand that did the deed, except the generous spirit which prompted it?

If you feel prompted to an unnoticed act of kindness, do not hold back because it will be unnoticed! Ask yourself—what was the name of the good Samaritan?—*S. W. Presbyterian.*

Books or Papers.

The New York *Herald* thinks that we read books too little, as a nation: "One of the religious weeklies wants to know if the plethora of printed matter is not tempting the American people to read too much, and compelling them to observe, remember, think and feel too little. Undoubtedly there are circles and individuals that read altogether too much. Reading may lead to dissipation as literally a rum drinking. The novel-soaked man or woman, though not as repulsive a being as the drunkard, is frequently just as stupid. To engage one of these persons, while under the influence of a new novel, in intelligent conversation is as difficult as it is to lead a tramp into a cheery chat. Blank, silent and absent-minded, he is fit only to be his own company. Many a so called 'student' is no better. The professional man who stuffs himself with more intellectual pabulum than he can readily digest and transmute into force is always a nonentity, and is regarded with contempt, more or less good-natured, by every one with whom he comes in contact. But the truth is that, instead of reading too much, the American public does not read enough. Weaker intellects—and these unfortunately are in the majority—consume far more fiction than is good for them, but they will not read anything else; and, if one must choose between verbal gossip and the printed gossip of which the average novel consists, the latter is the least harmful. But among educated men and women, young and old, expressions of regret at the lack of time for desirable reading are continually heard. Great histories and biographies as well as the works of the leading thinkers and poets are supposed to sell in this country by the ten thousand, whereas the average sale of such books is far below five thousand copies, or less than one to every hundred thousand inhabitants; and, even of those purchased, a great many are laid away against a convenient time to read them—a time that never comes. All people read the newspapers as a matter of necessity, but the time consumed in the operation is very little. Midway between the book and the newspaper comes the magazine, which in America is edited with so much skill, taste and adaptation to the demands of all classes of readers that its circulation should be enormous, as it is; yet the aggregate monthly circulation of all the magazines in the country amounts to only about one copy to every twenty-five families. Evidently even the reading class, a few mere book worms excluded, does not read as much as would be beneficial.

The proof that we believe in the reality of religion is that we walk in the power of it.

Childrens' Corner.

[For the boys.]

Half Hours in the Pastor's Study. IX.

BY JEANIE L. HARDIE.

Tom Jones speaks again.

"But," said Wilson Butler, when this subject was again broached at this next meeting, "think how many men owe their lives to their having been Freemasons—as in times of war."

"And think," snapped Tom Jones, how many men owe their death to that cause too, as in the case of their telling any of the secrets of the order!"

"Your away from the text, Tom," suggested Sam Slater, "murdering isn't much of a benefit to the fellow himself, at least, while saving one's life may be."

"And they sometimes save each other from punishment, too, which they deserve according to law," continued Tom, taking no heed of Sam's interruption and ignoring his own previous remark. "They do it often and often. Any one who keeps his eyes open can see it—plain as day, father says; and I'd like to know what's worse than that? It's interfering with law and order, and I think the government ought to plant its heel of authority right square on such an institution, and do it quick!"

"Héel of authority?" questioned Sam innocently.

"Never mind the figures. It's the facts we'er after," said Will, exhibiting a marked interest in this phase of the question.

"But," went on Tom, "that's in keeping with their creed. They claim that the authority of Freemasonry is above that of the government or the church!"

"No?" exclaimed Will Slater, looking up at me with a questioning glance.

I nodded assent, and Tom went on. "And suppose they have rescued one of their number from death now and again, what of that? Who'd belong to a wicked institution like that if it would save him from death some time? But there's another side to the question too: Father says that during the war there were probably many lives sacrificed from the same cause. Two opposing generals who were both brothers of Hiram would dally and fool and keep the forces under them pecking away at each other causing much suffering and loss of life, while all the while they were 'hand in glove' with each other and only did that for a pretense."

Again Will Slater looked up and his eyes asked the question, "Do you think that was really so?"

"I think so," I replied; "and you may find the fact of their having done so proven beyond a doubt again and again.

"You will find, too, this wicked favoritism exhibited in political affairs. I think it is not too much to say that this institution is wresting from the hands of the people the scepter of power; not openly and defiantly, but insiduously and in secret, which is more to be dreaded. Already their foothold is so strong that nearly all offices of honor, trust or profit are in their hands."

"Why don't the government open its eyes then, and deal with such a thing as it should be dealt with—crush it out of existence?" cried excitable Tom.

"The time is coming," said I, hopefully.

"I wish it would hurry along then," he exclaimed, and I replied, "God speed the day."

Pushing Their way to Fortune.

In the summer of 1836 a barefooted boy was on his way to Honesdale, walking the tow-path of the Delaware and Hudson canal. When four miles this side of Port Jervis, he was overtaken by a canal boat. He was asked to jump aboard the boat and ride, which he did. On board was a Scotch family, just landed in America, who were on their way to the Pennsylvania coal fields. One of its members was a boy the same age of the young pedestrian—11 years. A strong friendship grew up between the two boys by the time they reached Honesdale. The Scotch family went to Carbondale, the center of the Lackawanna coal fields. The boy who had been given the ride on the boat obtained employment on the canal. His friend, the Scotch boy, worked in the mines a short time as mule-boy. Both he and the former barefoot boy rose in the company's service. The Scotch boy of forty-six years ago is Thomas Dickson, president of the Delaware and Hudson Canal company. His friend, the other boy, is Col. F. Young, general manager of the company and president of its Albany and Susquehanna railroad J. T. Oliphant, the treasurer of the company, Mr. Van Sicklen, superintendent of the coal department, R. Manville, superintendent of the Pennsylvania division of the company's railroad, and Mr. Weston, general real estate agent. were all born in 1824, the year in which ground was broken for the consystem.—*New York Sun.*

The Black Bear's Cunning.

I really think that Bruin possesses the sense of humor; at all events his actions point that way, and there is no doubt that he is extremely cunning and observing. I once had an English friend visiting me, who played the flute. He was in the habit of marching up and down, while playing, near a tame bear I had at the time. The bear had a piece of stick about two feet long, which he tossed about for amusement. After a time he came to handle the stick very much as my friend did his flute. This annoyed my sensitive friend, and in revenge he teased the bear with uncouth noises. Bruin sniffed and whined, and waited his opportunity for delivering a tremendous blow with his paw at his enemy, whose tall hat was knocked completely over his eyes. He escaped being scalped by dropping flat and rolling out of the reach of the bear. This bear spent much of his time in the tree to which he was chained, and when climbing usually got his chain twisted over and under the branches in a most intricate manner, but never failed to take out every turn as he descended. A friend who owned a tame bear told me that, for a long time, he could not account for the mysterious way in which the poultry disappeared. Observing, at different times, a good many feathers around Bruin's pole, he began to suspect that the bear was the culprit. Close watching confirmed his suspicions. When Bruin thought he was unobserved, he would seize any unfortunate hen or chicken within his reach and devour it; but if any one approached before he could complete the meal, he would sit upon his prey until the danger of discovery had passed. He was betrayed, at last, by the cackling of an old hen, that he had failed to silence.—*The Century.*

Sabbath School.

LESSON XII.—March 19.—POWER OVER DISEASE AND DEATH.

SCRIPTURE.—Mark 5:21-43.

[From U. P. Bible Teacher.]

DAILY READINGS.

Sin's Doings.—Gen.3:1-19.

It Produces Diseases.—Isa. 1:1-9.

It works Death.—Rom. 5:8-21.

Jesus the Great Restorer.—Mat. 14:23-36.

His power to Restore.—Mark 1:25, etc.; John 11: 23-44.

His Readiness to Restore.—Luke 7: 1-17.

The Efficacy of Faith.—Heb. 11:1, etc.

GOLDEN TEXT.—"As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagouge, Be not afraid, only believe."—Mark 5:36.

EXPOSITORY AND CRITICAL NOTES.

The order of events crossing the lake from the country of the Gadarenes, Levi's feast at the sea shore near Capernaum, interrupted by the coming of Jairus with his request. We are not to forget, however, the connection with the parables. A third blow was to be struck at any doubts or despondency these parables may have left in the minds of the disciples. Though the kingdom was to grow slowly and by the seemingly feeble means of the preaching of the Word (lessons 8 and 9), yet its king could not be prevented by any accidental occurrence in nature (lesson 10), nor any confirmation of satanic power (lesson 11), nor by disease and death to which all are exposed (lesson 12), from establishing his kingdom successfully. This lesson especially invites his disciples to trust him fully.

EXPERIMENTAL AND PRACTICAL NOTES.

1. "A father's errand." "And, behold, there cometh one of the rulers of the synagogue." Why does this ruler and father come in his own person—why not send a messenger? Was not the father's presence needed at the bedside? Would he not have been more at rest to have remained and watched the alterations which might come over the object of his solicitude? Ah! he knew that no feet could reach the Healer so quickly as a father's; no tongue could plead like his. If parents to-day realized the worth of their children's souls and the importance of their being saved early, if they valued this as highly as their restoration from a sore illness, would they delegate their religious training to others as much as is often done? They would indeed avail themselves of the assistance of pastors and teachers and Christian brethren; but would they not be constrained to go directly and earnestly to the Saviour themselves? No heart can plead at the throne of grace like the yearning heart of a parent. No one else has such encouragement to beseech the salvation of the child. The pastor or the teacher may realize keenly the value of souls, and have a special love for those under their charge, but only the parent can plead the promise, "To thee and to thy seed." Often the time comes when it is the greatest sorrow of a father's or a mother's life that they were not more zealous for the salvation of their children. A young man was visited by his mother in a prison cell, where he was waiting the execution of the sentence of death for murder. He said to her, "Had it not been for you I never would have been here!" She replied, "Why, I am sure I never told you to do any harm!" "No, nor did you ever tell me to do any good! You never taught me the way of righteousness and salvation."

2. "The test of faith." Anxious as was that father's heart for the restoration of his daughter, it must have been a severe trial of his faith to have the Healer stopped on the way to his house. But he was there to witness that which, instead of destroying faith, only furnished grounds for its more vigorous exercise. The cure there wrought by his power, his ability to detect the covert act of the woman and to bring it forth to light, together with the words which he spoke, must all have combined to increase his confidence in his power. So is it often that God's people are placed in circumstances, which, to their minds, appear the most unfavorable for growth in the divine life. But God knows best. He is able to make the very things which seem the greatest hindrances prove the greatest helps towards their growth in grace. Indeed, there is often need for just such shocks and interruptions as befall us to bring us into living union with the Lord Jesus. Was not the affliction of the poor woman, who touched the hem of his garment, blessed to her in this very way? Of all the multitude which thronged about the Lord, none touched him with a vital touch but she. So often we pass along in the midst of life's enjoyments, making formal use of the means of grace, yet never coming into direct fellowship with the Lord, until by some reversal in business, some blighting of our worldly prospects, some personal affliction, or some sore bereavment, we are awakened to a deep sense of our need and the fullness of supply offered to us in the Gospel.

3. "Faith's complete victory." While the Saviour stops to bestow blessings on the afflicted woman, he is not forgetful of the other supplicant at his side. Lest his faith should fail him when he received the news of his daughter's death, he upholds it with one of his mighty words: "Be not afraid, only believe." Then, with his chosen followers, he proceeds to the house of mourning to transform it into the house of joy by his gracious presence. "Said I not unto thee, that if thou wouldst believe, thou shouldest see the glory of God?" were words addressed to Martha at the grave of Lazarus, and in the same language he speaks to all. Reason's demand is, that it shall see first, then it will

believe. God asks of us no unreasonable faith, but he asks that we accept the testimony of his word, assuring us that we shall see the fulfillment of our expectations. The believing father was not disappointed: neither will any one who puts his trust in his promises.

The daughter of Jairus was the first person restored to life by our Lord during his earthly sojourn, but she was not the last. Two others—the son of the widow of Nain and Lazarus—were also raised from the dead. The time between the death and restoration in each case was different, showing Christ's unlimited power over death. There was also another crowning miracle wrought by our Lord establishing this dominion beyond all possibility of doubt—his own resurrection from the grave. With these proofs of his dominion over the last enemy, it is the privilege of every believer to approach the final hour in the spirit of the apostle: "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

THE SCRIPTURE COMMENTARY.

V. 22. Have any of the rulers or of the Pharisees believed on him? John 12:48. Nicodemus, a ruler of the Jews, the same came to Jesus. John 3:1. Among the chief rulers also many believed on him. John 12:42.

V. 23. And you hath he quickened, who were dead in trespesses and sins. Eph. 2:1. Rom. 6:11; 4:17.

V. 26. Give us help from trouble for vain is the help of man. Ps. 108:12.

V. 28. And as many as touched were made perfectly whole. Mat. 14:36.

V. 30. And the whole multitude sought to touch him: for there went virtue out of him and healed them all. Luke 6:19.

V. 33. Neither is there any creature that is not manifest in his sight. Heb. 4:13. Hell and destruction are before the Lord; how much more then the hearts of the children of men. Prov. 15:11.

V. 35. And they brought young children unto him, that he should touch them; and his disciples rebuked those that brought them. Mark 10:13. And the multitude rebuked them because they should hold their peace: but they cried the more, saying, Have mercy on us, O Lord, thou son of David. Mat. 20:31.

V. 36. It is I, be not afraid. Mat. 14:27. Be not afraid of their faces: for I am with thee, to deliver thee. Jer. 1:8. John 11:40. 2 Chr. 20:20.

V. 37. And after six days Jesus taketh Peter and James and John his brother and bringeth them up into a high mountain apart. Mat. 17:1; 26:37.

V. 39. Even so them also which sleep shall God bring with him. 1 Thess. 4:14. John 11:11.

V. 40. In the mouth of two or three witnesses shall every word be established. Mat. 18:16.

QUESTIONS ANSWERED.—C. W. L.—The words "God cannot look upon sin with the least degree of allowance," are not found in the Scriptures; but in Habakkuk 1:13, is found the same idea: "Thou art of purer eyes than to behold evil, and canst not look on iniquity"—a precious passage; though it is a continual warning to sinful men, it also reveals to us a God "glorious in holiness," of which there is neither conception nor remembrance in the teachings of Masonry.

J. J. O, Albia, Iowa—In connection with the "Confession never before published" of the Morgan murder to which you refer, in the *Cynosure* of Oct. 27, 1881, is an editorial explaining some of the differences between Valance and the confession mentioned. It would take long to canvass thoroughly all the variations in the testimony; and all three accounts—the one named, Valance's, and King's as reported by Thurlow Weed—agree in the main fact that Morgan was taken from the magazine of Fort Niagara during the night of September 26, 1826, and drowned by a chosen squad of Freemasons, as a penalty for revealing the secrets of the order.

Political.

AMERICAN PLATFORM

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

AMERICAN NOMINATIONS FOR 1884.

FOR PRESIDENT,

JONATHAN BLANCHARD,

of Illinois.

FOR VICE-PRESIDENT,

JOHN A. CONANT,

of Connecticut.

—M. L. Worcester, Kingston, DeKalb county, Ill., writes: "I trust that there are Christians enough in the American and Prohibition parties to bring about a perfect union of the two parties speedily."

—Friend J. W. Moss of Cameron, W. Va., is preparing for a vigorous campaign in that State for the American platform and candidates. He will begin by opening correspondence with every friend of these principles in the State, and will lay off his work as well as possible when he has placed himself in communication with them, arranging for public meetings, debates or lectures. He himself occasionally lectures, and is a very successful worker in a general way, as will be seen in his letter on another page. A few weeks ago he addressed a crowded and attentive house on the lodge and educational interests.

Religious Intelligence.

THE CHURCHES AGAINST LODGERY

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists).

Church of God (Northern Indiana Eldership.)

Congregational — The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Omish.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Cong., Sandford co, Ala.

New Hope Methodist, Lowndes co, Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E. Lowndes co, Miss.

Hopewell Missionary Baptist, Lowndes co., Miss.

Cedar Grove, Miss. Baptist, Lowndes co., Miss.

Simon's Chapel, M. E., Lowndes co, Miss.

Old Tebo Baptist, near Leesville, Henry co., Mo.

Pleasant Ridge Miss. Baptist, Lowndes co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes county, Miss.

West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek Wis.; Spring, Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Mt. Moriah Baptist Association of Mississippi.

Bidgewater, Baptist Association, Pa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

—Joseph Cook, the great Boston lecturer, is now in India, where he will devote two months to lecturing to the educated natives in the large cities.

—A conference of prominent Congregationalists last week decided to to employ a city missionary in Chicago.

—S. F. McNamee, pastor of the Independent Catholic church of Brooklyn reports that within a short time six Roman Catholic converts have joined them and many others have been brought to Christ.

—As an introduction to the letter from a young Frenchman of Boston which follows soon after this it should be said that this good work among the Catholic population is very much straitened for want of means. Pastor Seguin writes that he has often much been perplexed on this account, and lately had to refuse two converted priests, who wished to come and study and labor with him. This mission, as well as O'Conner's and others similar, should be well supported until it can be self-sustaining.

—The New York *Witness* reports that prayer was lately offered for an unbeliever who was trusting in his Masonry for salvation.

—In a recent number of the *Preacher's Monthly*, an aged minister prononnces secret societies an evil.

—The New York *Evening Post* having asked the opinion of forty leading ministers of that city on opening public libraries on the Lord's day got no reply from twenty-two, twelve opposed, five approved (two Universalists and three Episcopalians), and one approved with qualifications.

FROM THE MISSIONARY AND REFORMER IN SOUTH AFRICA.

A private letter from Bro. Wm. Hazenberg, a faith missionary from Dr. Cullis's establishment in Boston, now located in Cape Town, contains several paragraphs of an interesting and public nature. These workers in foreign lands especially demand our sympathy. He writes:

CALEDON, Dec. 14, 1881.

DEAR BRO.....The Lord is still blessing us in every way. They that put their trust in him will not be confounded. I am feeling more and more it to be my duty to testify against secretism in Africa. On Sunday morning last I did publicly in the church of the above place, about eighty miles from Cape Town. A minister, otherwise a very dear friend of mine, some time ago had been to this place to establish a Good Templar lodge. I had warned him in regard to this business, but he goes on, so I consider it my duty to express my ideas about it publicly. The minister of the church being present—a good man—thanked me heartily for the address. Many have only to learn what the nature and tendency of secret societies is in order to despise them. Last week I came just in time at a place called Swellendam. The minister told me that he and some friends were to hold a meeting that evening to discuss the formation of a total abstinence society. He told me some were in favor of joining the Good Templars—of course, in their ignorance. I told him something about the society, and he asked me to attend the meeting, which I did. He said at the opening: No Good Templarism. Bro. Hazenberg tells me that it leads to Masonry. The Lord be praised for this good influence.

I trust the Lord will make some use of my labors in this country in

several ways. I am perhaps the only one here who opposes positively all secret societies. Also in the line of sanctification by faith I may be the means of doing much good, both by speaking and writing....I am selling Anti-masonic matter, especially to ministers. They are astonished at the nature of the lodge. Yours in Christ,

WM HAZENBERG.

"COME YE OUT FROM AMONG THEM."

The Holland branch of the American Reformed church in Michigan, Wisconsin and Illinois do not mean that their words shall be in vain, when they protested for years in the General Synod against longer fellowship of the lodge as a devilish system of falsehood and blasphemy. A while since the church at Grand Rapids, Michigan, resolved to be separate from the Synod on this account, and last week the great church at Holland, Mich., resolved on the same action, but not unanimously, and a small majority are inclined to make legal difficulty. Bro. J. O. Doesburg writes us of the matter:

"The agitation of the secrecy question in the churches is at its very height here. The First Reformed church at a meeting held last Monday evening, Feb. 27, called for that purpose, decided by a vote 86 yeas, 18 nays and three blanks to sever their connection with the 'Reformed Church of America.' The church of Graafs chap, Allegan Co., Mich., Rev. A. Zwemer, pastor, decided unanimously to do the same a few days previously. May the Lord continue to open the eyes of multitudes, and lead them to understand that there is but one way to heaven! Not our will but thine be done, O Lord! Let every true Christian remember that Christ said that a 'house divided against itself must fall,' and what else is a church which fellowships secretists who teach, preach and practice another way to heaven than through Christ alone?" Further interesting letters next week.

LETTER FROM A CONVERTED FRENCH CATHOLIC.

BOSTON, Mass., Feb. 3, 1882.

Rev. P. A. Seguin, New York.,

DEAR PASTOR:—I have the honor of writing you these brotherly lines to lay open the reasons why I left the church of Rome and let you know what are my present sentiments, and desires and hopes for the future.

Having been trained in the Seminary of St. Louis de Ganzague, under the direction of the Jesuit priests, I thought then that I was in the way of truth and salvation; but after having experienced so many false principles, after seeing their lies, and witnessed the transgressions of the Word of God, which are numberless in that religion of speculation, styled the Roman Catholic church, I began to open for the first time the Holy Bible, this book so ancient and so new, which contains the powerful remedies for the evils of the human soul, which always feels the want of believing, of loving, of hoping. I opened this Holy Book, alas so neglected among the Catholics! for the simple reason that it was, as it is now, forbidden by this miserable assassin of the souls that we call the Pope of Rome, this hypocrite Pharisee who dares put himself on the same footing as our Lord Jesus Christ—I opened this Bible, I say, and I saw that the church of the Pope could not be the spotless church of Christ, because I fully understood that the Pope and his priests are the only ones of whom it is so plainly spoken in the two following verses of Luke, chap. 20th—"Beware of the scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses and for a shew make long prayers; the same shall receive greater damnation."

When I opened this precious book with curiosity, our Lord Jesus Christ, our only Redeemer and Mediator, spoke to me in the most marvellous way. He knocked to the door of my heart which had been closed until then. I heard his divine voice. I understood it. My curiosity was changed into the desire of seeing a little more in that beautiful book; that desire was changed into passion and that passion at last has created in me the saving faith in Christ; that love for him has set my heart in flame, and to-day I feel as if I was called by him to present the gift to my unfortunate brethren of the Romish church.

Oh! how happy I would be, dear Pastor, to be able to go to school and learn how to become a true apostle of the Gospel, and preach the Word of Life among nations which are still living in the darkness of ignorance and bring to the true fold these perishing and starving souls. If I cannot aspire to that felicity (what do you think of it yourself?) on account of my poverty, I wish at least that there be a worthy and charitable French Pastor, who could take me under his high protection and talk to me about Christ, his love and his infinite mercy for the sinner. May he grant the light and the power of his Holy Spirit to those who believe in him.

If I write to you now, I love to think that this vivifying Spirit is the author of these brotherly lines. If you welcome a poor unfortunate brother as I am, God will certainly bless the holy mission which you hold now as a true apostle of Christ, who, when he will call you to him, will put on your noble forehead, the palm destined to the heroes of the faith. We have often seen unsubdued soldiers insubordinate to the orders of their captains, but I, with one hand on the Holy Gospel and the other raised towards the throne of God, promise to be sincere, faithful and ready to give my life, my blood, for him who spreads his for my soul; for my confidence, my hope, my love builded on an immovable Rock are strengthened more and more every day. That Rock is He—Christ, the Rock of Ages, the Bishop of our souls.

Yes, dear Mr. Seguin, please receive and teach me the ways of the Lord. I ask this precious favor in the name of him whose tender mercy, glory, praises, words of salvation you preach every day. I close this long letter in asking you to invite the members of your mission to pray for me, in order that I might persevere in the way of the Lord Jesus, that I might realize my lawful and ardent wishes of preaching Christ to our benighted brethren, the French Roman Catholics of this country.

I beg to remain, Rev. Mr. Seguin, yours in Christ.

MARIUS P. DE BASTIDE.

News of the Week.

—Last week Monday both houses of Congress met in joint session in memory of the late President. The Supreme Court, President Arthur and Cabinet and an immense audience were present to hear Mr. Blaine's oration.

—A bill to authorize the construction of a bridge across the Mississippi near Keithsburg, Ill., passed the House last week.

—General John C. Fremont has filed a petition in the Senate asking that his claim to Bird Island, in the Bay of San Francisco, which he claims to have purchased in 1847, and which the government unlawfully squatted upon, be settled.

—Scoville says he will withdraw from the case of Guiteau as soon as he completes the record and files the bill of exceptions. He believed that Mr. Reed would also withdraw, and that John W. Guiteau and the prisoner were trying to secure the services of General B. F. Butler to argue the bill.

—The Legislature of Michigan has appropriated $250,000 of State funds for the relief of sufferers by fires in the Huron Peninsula district.

—Public remonstrance has led Mayor Harrison of Chicago to order the gambling dens closed. Two of them were raided Friday night. The police under order from headquarters are giving testimony before the grand jury which it is hoped will bring the gamblers to trial. But they have confidence that the Mayor will give them all former privileges when the public excitement cools.

—A committee of one hundred citizens appointed by the Citizens' Association held a meeting in this city and appointed a sub committee to wait upon the Governor, and urge the importance of the constitutional amendment allowing the city to borrow more money for public works and improvements. The measure will be strenuously opposed.

—Judge Moran in the Chicago court decided last week that a promissory note given in settlement of differences on option trades in grain could not be collected, inasmuch as the deal was illegal, and neither more nor less than gambling.

—The territory overflowed by the Mississippi reaches 100 miles above and 100 miles below Helena, with an average width of thirty miles. In this section are raised 250,000 bales of cotton and 30,000 people have their homes. Up to March 1 there has been about forty persons drowned, and many more lost their lives from exposure. Probably 30,000 cattle have been drowned and many are dying. A late steamer reports the levee broke at Riverton, Miss., in a number of places, and the whole country nearly to Vicksburg will be overflowed. A later dispatch says that Riverton is almost entirely washed away.

—The Arkansas, White and St. Francis rivers were reported to be falling Friday, but the gloomy reports of death and suffering caused by the floods continue to arrive.

—The Indian Appropriation bill, entailing an expenditure of about $5,000,000, passed the House by a practically unanimous vote. An attempt was made to disestablish the Board of Indian Commissioners by cutting off the appropriation for their expenses, but it failed entirely.

—At Stone station, a village near Ridgeville, Ind., a boiler explosion at a sawmill Friday morning caused the death of six men. Several others were severely injured.

—Great excitement prevails in San Francisco over the report that anticipating a stringent anti-Chinese emigration bill, there would be an enormous influx of Chinese to this country within the next few weeks. A raid on the Chinese quarter is feared.

—Prof. S. Wells Williams, of Yale College, recently received a dispatch from the interior of China which had been sent the day before—the distance, 19,000 miles.

—Ten Nihilists, one of them a woman, were sentenced to death at St. Petersburg last week.

—Advices from the west coast of Africa report that a ferry-boat, while crossing the lagoon of Lagos, capsized, and forty-seven of the sixty persons on board were drowned.

—Several thousand refugees from Herzegovina, desperate in consequence of the severe weather, penetrated a cordon of Montenegrin troops, and are now in a state of indescribable misery. The Montegrin Senate is discussing relief measures for the refugees flocking en masse to Montenegro. The funds of the Russian Committee are being employed for their relief.

—It was reported Monday morning that Conkling would not accept the offer of a seat on the Supreme Bench.

—The House committee on Foreign Affairs will investigate the Peruvian case this week. The adventurer Shipherd will have another lease of notoriety.

—Affairs in Arkansas grow worse from the floods, which are in no haste to abate. It is believed that 20,000 people of that State are at almost the verge of starvation. The $100,000 voted by Congress for their relief will need large additions.

Health Notes.

SUGGESTIONS ABOUT THE CARE OF INFANTS, CHILDREN, HEALTH AND FOOD GENERALLY.

By Mrs H E Hayden.

Of late there has been such terrible mortality among little children under five years of age in some of our cities, that I feel constrained to write upon the subject. According to nature every child that is born into the world should live to old age; and if it does not it is because some of nature's laws are broken. If a child dies in infancy it is for want of proper care, proper food, or suitable clothing; and perhaps all of them combined. An infant less than one year of age needs the most tender, constant care. If it cries there is something the matter with it. It is hungry, or thirsty, or it is suffering some way. The mother should search diligently to find out the cause and relieve it immediately if possible. I have often stopped the crying of an infant by giving it a drink of cold water. Every mother should remember that her babe must have water, and that several times a day in warm weather, If she does not attend to this, it will die with cholera-infantum or bloody flux, or its blood will be inflamed and diseased to the day of its death. Flannel should *never* be put next to the body of an infant. The little skin is so thin that it will cause a constant itching and irritation that will tend to weaken the nervous system. The bands should be of linen, just laid around the body and not pinned tight. No matter what the fashion is, put long sleeves on your babe winter and summer to ensure its life against the changes of weather. It should wear flannel dresses and skirts in winter and cotton or linen in summer.

LITTLE GIRLS should never wear short clothing. Their clothes should always come down to their shoe-tops. It is barbarous for their clothing to come up to the knees. By such exposure of the limbs, they will be liable to have attacks of common croup, membranous croup, erysipelas, coughs, catarrh, etc. Mothers, which will you do? dress your little girls comfortably and let them live in health; or follow the silly fashion of the day and run nine chances out of ten of dreadful suffering and a premature death?

If children go barefoot in summer, as cool weather approaches stockings and thick-soled shoes should be immediately put on. A great many diseases creep into the system through thin-soled shoes. Thick-soled shoes are a positive necessity for everybody if they would enjoy good health. Their value cannot be estimated.

An infant should never be allowed to sit on the floor, even if it is carpeted, except in warm summer weather. They should sit in a crib or some place besides the floor. It is the coldest part of a room and a babe will take cold almost constantly in its head, until the foundation will be laid for catarrhal consumption or some other dreadful disease. A child will seldom have its nose run, as the saying is, if it has proper care. I have three little grand-daughters, the oldest six years old and she has not had a cold in her head six times in her life. Mothers, if you think it is right to set your infants on the floor, just sit down there yourselves a few hours in cold weather and see how soon you will have a severe cold.

A child should never go with wet feet. If the little shoes and stockings get wet they should be immediately changed. How many children after having wet feet a few hours have died with diphtheria.

A babe should be bathed in tepid water every day until it is a year old, and after that once a week surely, and oftener if necessary. Everybody should bathe in cool water once a week. It will strengthen the system to resist and throw off disease.

A mother should on no account allow her babe to be shaken hard, tickled or punched with the fingers. If even friends are guilty of such conduct, a mother should have courage to reprove them. Such a course might produce St. Vitus' dance and ruin the nervous system for life.

In riding in winter a babe's face should never be covered with anything thick like a woolen shawl. It should have a double veil and an aperture left above in its mother's clothing for free access of air to its lungs. Partial suffocation will greatly weaken the lungs.

If a child has scarlet fever it should take no medicine. The fever will run eight days and then subside of itself. No medicine can stop it; and a cathartic given when the eruption is on the mucous membrane of the stomach and bowels is certain death. The child should be kept in a room only warm enough to be comfortable for a well person and bathed all over in cool water once in two hours, or packed in a wet sheet at half past ten every day. The pack is most powerful. The sheet should be wet in water just a little warm and wrapped around the child, not tight, and then it should be covered with three thicknesses of bed-quilt; and a cloth wet often in cold water should be kept on its forehead. It should be kept in the wet sheet only half an hour, and then taken out and laid back in bed and bathed in tepid water It should have water to drink, not ice water, and any light food it prefers. I have often thought if water was properly used, a child could not die of scarlet fever. It is now said that cream tartar dissolved in water will check the fever. A little should be given once in two hours in connection with the use of water.

To be continued.

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Cynosure Extension Fund.

Statement for the week ending Mar. 4, 1882.

New pledges received: None.

Cash received: E. D. B., $10 00; K. A. O., $1 50.

Number of new subscriptions on which this fund has paid 50c each, 391.

Number of subscribers aided by this fund, 224.

Books and Tracts sent during the week ending March 4, 1882.

By Express.

V Irous, Prof E D Bailey, E T Howard.

By Mail.

E J O'Neill, W D Thomas, L Helle, A Jones, W H Colgrove, H A Hard, J S Winsor, Rev W T Hayes, B A Bigelow, G L Howash, J H Walker, H R Gray, W L Ellwood, L A Walker, R Ingles, A H Stillwell, M Tibby, Rev W Harms, J McNown, W Clark, J J Carter, R W Shanks, A Warren, W E Buxton, A G Strain, M F Francis, W R Fraser, J Oates, F G Jensen, R Spem, W H Marvel, J Carroll, G H Brown, F I Sage, U D Lathrop, W J Young, C R Dunton, H C Taft, J T McKee, W S Wisely, J McDannell, J C Kerns, J Giroux, J W Hocker, Mrs C Wisley, Rev W George, L Geshwiller, C E Goster, J L Powell, J F Canniff, J A Anderson, F C DeWitt, G Philip, H D Farmer, E J Caddy, F A George, Needles & Butler, T E Day, J R Walling, R Fetly, D Huxford, S Woodard, J S Clark, H Cohn, J S Card, M Williams, G E Stevens, R S Clifford, C H Walbert, E I Fairchild, S H Zimmerman, S W Bennett, W H Smollinger, T Socks, L Clark, C H Spaulding, T L Hoffman, H H Davis, H H Wheeler, C H Hoffman, F R Downs, H C Smith, T J Nash, S Purcell, D Thompson, J S Pool, J R Rizer, J E Rich, J C Fritch, F Ridd, E Merchant, J Riegel, J B Maguire, J L Dewitt, E Neill, jr, G J Minzler, R Spear, H Blackmarr, T F Blair, F Mauter, T B Galloway, W J Knoppen, R Wilson, N Roberts, R B Dawson, K A Orvis, C Quick.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING March 4, 1882

Sarah Allison, J Augustine, R S Anderson, T F Blair, E D Bailey, C W Burch, E T Baxter, N F Buffam, J F Baird, N Bingham, G Brokaw, I D Barrett, G M Blair, T B Cole, S B Daniel, W O Dinius, R B Dawson, B C Elrod, J G Fee, Mrs J Fisher, Miss R Fry, D Foreman, S Graham, L Gishwiller, T B Galloway, L M Hill, I H R Hawks, H H Hinman (2), T Hartley, S A Hollister, J Hamilton, Wm Hollowell, G Johnson, A I J Jackson, W J Knappen, H L Kellogg, Kenyon's News Agency, J Lupola, J W Law, L B Lathrop, S C Marshall, P D Miller, Wm Morgan, F Manter, M E Mosher, Mary McDonell, J W Modlin, D R Mitchell, R McClelland, J W McLaury, C Mulholland, W H Peabody, J Peterman, C P Potter, Wm Platt, W I Phillips, S Rowley, H Ress, S M Smith, J H Snodgrass, R Stratton, J P Stoddard, A Sargeant, A Stoufer, Mrs M Wilson, A & H Wilcox, D J Wilson, Robt Wilson.

—Queen Victoria was shot at Thursday by a man named Roderick McLean, said to be a clerk, and a native of London. Her Majesty had just entered her carriage at the Windsor railway station, on her way to Windsor Castle, when the man raised a pistol and fired directly at her. Fortunately the Queen escaped unhurt. The would-be assassin was immediately captured, and it was only with great difficulty that he was rescued from the hands of the people. The greatest indignation has been aroused in England by this dastardly attempt, a feeling which will be fully shared in this country. Later reports say that it has been proved beyond a doubt that McLean has been an inmate of several insane asylums. Queen Victoria suffered no evil consequences from the attempt on her life, but rode about as usual next day.

MARKET REPORTS.

CHICAGO, Mar. 6, 1882.

GRAIN—Wheat—No. 2		1 26¼
No. 3	1 05	1 06
Rejected		77
Corn—No. 2		59¾
Rejected		58¾
Oats—No. 2	42½	47
Rye—No. 2		80
Bran per ton	16 00	19 00
Flour—Winter	6 00	6 75
Spring	3 75	6 00
Hay—Timothy	8 00	12 00
Prairie	6 00	9 00
Lard per cwt		10 80
Mess pork per brl		16 40
Butter, medium to best	22	44
Cheese	6	13½
Beans	2 00	4 00
Eggs		17
Potatoes, per bu	95	1 10
Seeds—Timothy	2 30	2 47
Clover	4 30	5 00
Flax	1 30	1 35
Broom corn	5	10
Hides—Green to dry flint	9¼	15
Lumber—Clear	42 00	65 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	30	43
Unwashed	16	27
LIVE STOCK—Cattle extra	5 90	6 75
Good	5 50	5 75
Medium	5 25	5 40
Common	2 75	5 00
Hogs	5 00	6 30
Sheep	3 50	6 00

New York Market.

Flour	$3 90	6 75
Wheat—Spring	1 31½	1 33
Winter	1 16	1 33¾
Corn	65¾	72
Oats	48	53
Lard		10 65
Mess pork		18 00
Butter	15	46
Cheese	8	13
Eggs		20
Wool	13	48

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"In Secret Have I Said Nothing."—JESUS CHRIST.

EZRA A. COOK, PUBLISHER, NO. 13 WABASH AVENUE.

CHICAGO, THURSDAY, MARCH 16, 1882.

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E. D. BAILEY, CORRESPONDING EDITOR

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Topics of the Time.

A member of one of our late grand juries puts liquor-selling and its relations to legitimate business into a focus of sunlight. Starting from figures already given in the daily papers which show that in a tax of about $6,000,000 in Chicago the liquor dealers, great and small, paid only $12,000, or one-fifth of one per cent; and that the estimated extra expense to the city of these dealers was $930,000, which is only reduced $194,226 by license fees and taxes—from this point the ex-juror shows that a very large number of the complaints coming before the grand jury were by saloon keepers, who seemed above any other interest to be the best abused members of society, and their appearance before the police courts is in far greater proportion even, and no class makes so frequent appeals to the police for protection. Ordinary business policy, it is argued from these facts, would compel the liquor interest to pay the just proportion of city expenses. But a license fee which should do this would directly drive one-half or two-thirds of the saloons out of existence. We therefore support in Chicago at the public expense some 4,000 saloons or more, giving to them a subsidy fund of over $735,000.

The passage by the United States Senate on Friday, of the bill for a commission of seven to inquire into the alcoholic liquor traffic was a great triumph for the cause of morality in our nation. For years this project has been urged and by one means and another has been put off. The concurrence of the House will, we pray, soon follow and this important business taken up by faithful men. Such an investigation as was given to the Ku-Klux, or the election troubles at the South, or the Credit Mobilier, would justify Maine and Kansas in the opinion of every one but a saloon-keeper and a sot, and would be a long step toward the principles of the American platform.

Iowa promises to be the third prohibitory State. Her legislature in both branches has passed the bill providing for the adoption of a prohibitory amendment by the people; and now the surplus funds of the distilleries will be divided and Kansas may be counted as safe. Already Nebraska is enforcing a license which is so high as to be almost prohibitory. The result we predict will be so beneficial that the people will be satisfied that entire prohibition is the true principle. Meanwhile in every State where local option in any form is the law, let every community aim at practical prohibition with such means as are suggested by the experience of the good people of Marseilles, Ill., reported on another page. They will thus be making an easy road for State and National prohibition.

From Cairo to the Gulf the Mississippi resembles a great inland sea with a strong central current. Whole counties in Arkansas, Mississippi and Louisiana are overflowed and except in the larger towns the whole country adjacent to the river seems abandoned; the inhabitants have fled or have perished and their houses swept away or just appearing above the flood. Every available craft owned by the government is ordered to the assistance of the wretched people, and provisions and temporary shelter will be given them. Thousands must perish and thousands more be rendered destitute, and private charity is already helping out the government rations. A commission firm in St. Louis received the other day a young panther to be sold for this purpose. He had been driven by the flood into a cabin and was found sleeping with the children.

Two thousand five hundred polygamists in Utah is the estimate of the head of the anti-polygamous "Latter-day Saints." Under ordinary circumstances his estimate would be well regarded. But a petition has been spread before Congress with the names of 12,378 "o'd men" in favor of the present infamy. Another comes from 1500 women, another is signed by 13 045 young men, and another by 10 200 "young ladies." If one half these figures are fraudulent, such a law as that proposed by Senator Edmunds and now awaiting the action of the House will have little effect in checking even, much less uprooting this great evil. The "young ladies" petition has been given to the world. It is an astonishing document, brazen as harlotry and lying as the lodge. It pleads for the dear fathers and loving mothers and for the vile system of Mormon lust as if all could be compatible and exist happily together in the family. They plead to be left in the enjoyment of this system as in conscience bound. If this paper is not one enormous lie from first to last, the nation is all the more bound to stamp out a practice which is raising up a generation of women to whom female virtue is a strange and unwelcome term.

—The *Jewish Times*, San Francisco, Cal., announces the Galesburg nominations of the American party, and condemns our platform as another step in the attempt to "Christianize the nation." Will the *Times* be good enough to tell us whether it considers the United States a Christian, Pagan, Mohammedan, Hebrew, Chinese, or atheist nation? We in our simplicity had supposed that our children's geographies and charts of the world were correct in designating ours as one of the Christian countries. We notice that fugitive Jews from Russia received a warm welcome from Christians in Philadelphia, and that English Christians pour out their money like water, and remonstrate against the inhuman butcheries of Jews in the country of the Czar; and as Hebrews and Christians profess to believe in the Messiah of the Old Testament, we are amazed at the following paragraph from this *Jewish Times:* "Lovers of civil and religious liberty must unite against the dire elements that would Christianize the nation. Jews, Deists, Theists, Agnostics, and all classes of Freethinkers must, from the very law of self-preservation, be *one* in moral and political opposition to the fierce religious elements that would trample upon our rights."

THE WORDS OF DIONYSIUS THE ELDER, A. D 250.

BY ROBERT BROOMFIELD.

Before another sun shall set on Rome,
The solemn glory of the martyr's death
Shall crown these silver hairs: but still He saith,
"Hold fast the charge, beloved, till I come."

Why watch to see His sign appear in power?
Ye err, my brothers, for the earth is new
As unripe grapes, and needs the sun and dew,
Ere meet for sickle of His judgment hour.

When we have wrought his will, and suffered all;
When we have taken up our harps of praise,
Will they be faithful of the coming days,
To blow the trumpet that our hands let fall?

Will they receive their Lord when all divine
He stands before them in some humble cause
Of His oppressed and poor?—or will they pause
And vainly seek as did the Jews, a sign?

Nay! will they bow to Anti-christ, the Beast
John, the Beloved, saw in visions dread,
Slow rising with the deadly wounded head;
And lend themselves to serve his foul behest?

Will they receive the number of his name,
And bear his mark in forehead or in hand?
Yet there shall be a remnant in the land,
Like them in Sardis, of the spotless fame.

A loyal few that will not bend the knee,
(Although he sitteth in the place of God)
Shall conquer through the Lamb's most precious blood.
When comes the great forsaking yet to be.

It is enough, dear Lord; we have to-day,
And Thou the secret of the times unknown;
The truth is Thine; Thou wilt defend Thine own;
"Thy kingdom come, our Father," let us pray.

MASONIC PASTORS AND THEIR WORK.—I.

A TRUTH-SEEKER.

It seems to be a mystery to many good people why Freemasonry has so strong advocates among the common people of our towns and villages where no lodges exist. To one who has looked deeply into its methods of gaining supporters, there is no longer any question how it has made itself an object of respect. It needs but the word of approval from the pastor to ensure its praise from men and women who follow a leader right or wrong. And especially is this true of the Methodists as a class. They have been taught to look up through all the grades of superiors through pastors, presiding elders, and bishops as to deities who cannot err, and therefore they are apt to trust all they may say. But sometimes one more thoughtful than the rest sees the light and follows it notwithstanding.

"What do you think of Freemasonry?' asked a worldly-minded Christian professor of his new pastor.

"O! I think in some cases it might be a very good thing."

"Well, are you one?" The pastor spoke of its advantages in traveling and sickness, not directly replying to the question.

"I think of going West before long, and brother —— (the previous pastor) strongly advised me to join the Masons for fear I might be sick, or lose my money, or get into some difficulty; for then I should find friends to help me out. You'd advise me to join, wouldn't you?"

"You see," replied the pastor cautiously, not knowing his man, "it wouldn't do for me to advise you, that isn't the way we do business. I fear that good, well-meaning brother made a slight mistake, but we won't mention it; but whenever you desire to join you can send in an application through me. The truth is, brother, there is so much said about these things now-a-days that it is not considered best for ministers to be known to have much to do with it, or to say much about it, and I must request you not to repeat anything I have said about it to you, as it might be very damaging to my reputation."

"Why if it's all right, I don't see what there is damaging in it. If I were a Mason, and any one asked me if I were one, I'd say yes."

"You don't see it all yet, but perhaps you will. You can think about it, but I must insist upon your not repeating what I have said even to your nice wife."

The brother went his way and soliloquized, "Not tell my wife! So I must begin by withholding all this from her who has shared every thought for twenty years! Why, I'd feel like a thief to hide it from my Mary! And besides, if it is such a wonderfully good thing, why not tell it all around and let others share its advantages as well as one's self! I'll ask the first intelligent man I meet, his opinion, and so on, until I'm satisfied. I don't quite like the look in this man's face as he talks."

He walked slowly homeward; just as he reached the gate an old friend drove up, halting only long enough to exchange words of cheer; he had started on when the man remembered his promise to himself. Asking him to wait a moment, he inquired what he knew of Freemasonry.

"I know it to be the greatest and most subtle foe a republican government can have. Look at our courts of law! No justice can be secured to an anti-secret man. Look at our public men! They are no longer incorruptable, and why? They have sold their consciences and taken vows upon them that will forever debar them from heaven unless renounced. Look at the government frauds; what upholds them? Masonry! And worst of all, look at the corruption in the church! Look at your church; what has brought you so low? Masonic ministers who would sell you all, soul and body, for the few dollars a head they might receive for drawing you into the lodge." And he drove on.

The questioner stood still by the roadside gazing after the speaker. He had received a stunning blow. Over the hills and through the valleys the true friend journeyed on. From the hill top he could be seen for a mile or more, sitting quietly in his buggy with the dignity of a man that knows the truth and keeps it in his heart. "That man always thought right," he said aloud.

Again and again he asked the same question, many approved of Masonry, few knew beyond the recommendations of the ministers; and so he resolved to read and study the matter for himself. So when he was asked a few weeks later if he was "not ready to send in his application with others who decided to join soon," he replied, "I have decided to serve Jesus Christ and not Baal."

A pastor's wife said recently that "Masonry must be a good thing there were so many ministers in it." Poor deluded wife of an untruthful Methodist Episcopal minister. This man denied his being a Mason until a brother pastor near got into difficulty for his immorality and demanded his help. At first he declared he was not a Mason, but the threats heaped upon him finally obliged him to acknowledge he had once joined a lodge. From that hour there was a marked change in the man. He grew sour and morose under the very disagreeable work he had assigned him by the sinful brother in defeating all testimony against him and his iniquitous ways. This spoiled the otherwise well-intentioned young pastor and embittered his home and parish life. Had he firmly resisted unto the end, keeping truth on his side, he would have found friends ready to hold him up and rescue him; but he yielded, forgetting the help that cometh down from above for the asking. D. R. L.

"*In Understanding be Men.*"

BY REV. H. A. DAY.

The above is one of Paul's texts, in the which some conclusions are arrived at, concerning childishness and manliness. Space is given for childishness in the matter of malice only. In other things Christians are to act like fully developed men. In the matter of malice, Christians, true Christians, may be said to act very childish, in that they hold no grudges, entertain no ill will, have no spite, are quick to forgive and quick to forget. This, on the part of the world, may be, and is, termed weakness; but in the sight of God it is well pleasing.

We may not be unlike the old anti-slavery preacher in our views of the above text. The good old man had preached against slavery Sabbath after Sabbath, until the congregation had wearied of it; and at last it was resolved by some of them, that they would propose to their pastor to allow them to select a text from which he should preach them a sermon on the following Sabbath, and that he should not see it till the hour of service arrived. The old man agreed to the plan, and the self-constituted committee began their search for a text; determined if possible, to secure one from which the troublesome question of slavery was excluded, and could not by hook or crook be dragged in. They selected this, "Martha, Martha, thou art careful and troubled about many things." Sabbath arrived and the hour for service. The preliminaries arranged, the text was handed to the pastor written upon a slip of paper. He adjusted his spectacles, and after scanning it in silence a moment said, "My dear hearers, my text says: 'Martha, thou art careful and troubled about many things;' and nothing seems to be more clearly taught from the text than this, that the good careful Martha did not believe in that abomination called slavery, for it is apparent from the text that she did her own work."

So, being an Anti-mason preacher, it may not seem strange to the reader for me to say, in connection with this text: To be a Mason, and uphold secretism, seems to me to be hoary-headed childishness, while to be an Anti-mason and oppose secretism in all its forms is to act like a man of understanding. There are many parents in this land who would not allow their children to practice the foolish farce of Hiram Abiff even for play; but senators, doctors and professionally great men, can practice the whole, and still retain their position in society, and hold their office notwithstanding all their foolishness and worse than childish play.

But what is it to be a man of understanding? Men of understanding investigate as they go. But how many there are in the lodge who know nothing of the underlying principles of Masonry, who cannot even talk intelligently on the subject. This is that class who show their ignorance by denying statements made by those who know, because they have deemed it highly proper to investigate these matters. This is that class who show their shallowness by resorting to mob violence against the man who having arrived at a correct understanding, proceeds, as is just and proper, to enlighten others. And what childishness is exhibited in the case of him who refuses to inform himself when abundant opportunity is offered for so doing without money and without price! His answer is, "I know nothing about it, and don't want to." Verily this is aged childishness.

In the context the apostle says, "Be not children in understanding," and yet we are encompassed with a class of men who in this regard are children and persist in remaining so. In these days all men are to be blamed who do not use the abundant means provided for them, whereby they may become as able to converse intelligently on the mooted question of secretism as on any other subject. It is a reflection on my intelligence and understanding, for a man to tell me, as did a Methodist Episcopal elder not long since, that none could know these things except those who had been initiated. He *knew better*, and I took the liberty to remind him of the fact. In these days of widespread light all may know these so called "mysteries," and that without the debasing process of initiation. And if there should possibly live among us a class who may not be reached by means now in use, thank God, other agencies are being devised and those now in use are being pushed into "the regions beyond."

Go on, brethren, the time will soon come when we shall be known as wise for living and speaking "every man the truth with his neighbor." "Be not children in understanding, howbeit in malice be ye children, but in understanding be men."

"Raise the gospel banner high,
On to victory grand!
Satan and his hosts defy,
And shout for Daniel's band."

Coldwater, Mich

Truth — or Secret Societies?

BY GEO H WILLIAMS.

The root (*aleethees*) of the Greek word that is translated "truth" in our New Testament signifies (according to Liddell & Scott's Lexicon) "*unconcealed*, and so *open*, *true*, as opposed to *false* or to *apparent*." "Spoken of persons it signifies *open*, *truthful*, *frank*, *honest*."

The Greeks of old, who made these words, knew enough of human nature to know that men do not hide good and honest acts. They would easily have understood Jesus when he said (John 3:19-21) "men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved [margin *discovered*]. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God."

Men in our land, who have the Bible in the hands, ought to understand from these words of Jesus, that there is sure to be evil in secret societies. Men do not hide with such guarded secrecy those things which they think good men will approve. Freemasonry tells the public all about its good deeds—its help of its poor (for which help it has been paid); its burial of its deceased members without expense to their relatives (for which burial it has been paid). These are the charities, the *alms*, of which it boasts so much. Christ said (Mat. 6:1, 2), "Take heed that ye do not your alms before men, to be seen of them: otherwise ye have no reward of your Father who is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee as the hypocrites do, in the synagogues and in the streets, that they may have glory of men. Verily I say unto you they have their reward. But when thou doest alms, let not

thy left hand know what thy right hand doeth; that thine alms may be in secret; and thy Father which seeth in secret himself shall reward thee openly."

Freemasonry, when it does its alms—when it buries its deceased members without expense to their relatives, sounds a whole brass band before itself, and so calls the attention of the whole community to these alms. (It often, if not generally, contrives to have the public support the brass band which it esteems necessary for its parades). Not its alms are done in secret, but in secret it ensnares men into wicked, unlawful oaths to do things before they are told what these things are; which God's Word teaches is a sin to be confessed and repented of. (Lev. 5:4,5.) If they make thorough examination they will find they have sworn to practice Baal worship, and to do a multitude of things that are utterly contrary to God's Word, and abominable in his sight, as well as contrary to the constitution and laws of the land.

Putnam Ct.

Religious Rings.

The late eminent statesmen, Benjamin Disraeli, Lord Beaconsfield, said years ago, that the world was governed by secret societies; and though the people heard the statement with incredulity, yet latterly he found they were coming to agree with him in his opinion.

There is undoubtedly much ground for such assertions. Secret societies exist on every hand, and are usually under the control of a few leaders, who, having schemed to get into offices which honest men would not scramble for, use their powers to do things which honest men have no desire to do. Thus they can derange business, cause disturbances, incite insurrections, accomplish assassinations, dethrone monarchs and in a thousand ways so change the course of events, that they become practically the arbitrators of national destinies.

In Republican governments it has frequently been found that of the more important offices, nearly every one had, in some mysterious way been bestowed upon the members of some narrow secret fraternity, in which the common people had no special interest, and the existence and influence of which if known would have been to them a matter of utter astonishment. They were simply led blindly by the nose, by a set of men who ruled them without their knowing it. A recent writer, speaking of the United States government, said: "While we have a government republican in form, it has been so entirely perverted by political partisans, and so thoroughly controlled by ambitious leaders through the caucus machinery, as to leave nothing to the popular will, except the endorsement by ballot of the caucus decrees." In connection with the mismanagements of government, we have had the "Indian ring," the "whisky ring," the "post office ring," and no one knows how many other rings, combined for the purpose of demoralizing conscience, fleecing the public and enriching themselves.

But of all the rings that can be mentioned, perhaps none are more wholly evil in their tendency than the religious rings which aim to manage religious interests and control the affairs af the church of God. The family of Christ is a universal brotherhood; and Christ prayed that they all might be one. There are to be no lords over God's heritage, and those only are to have rule who are "ensamples to the flock." Not only are the younger to be subject to the elder, but *all* are to be "subject one to another." The principles of universal brotherhood, fellowship and sympathy, are the principles of the Gospel; but wherever power, influence, position and money are involved, it is not unusual to find some little ring of church politicians, who by secret caucusing and deceptive and artful planning, will, with the assistance of a few unsuspecting and inexperienced men, succeed in accomplishing whatever they undertake, carrying through measures and electing officers in utter defiance of the will of the majority, and the true interests of the people, and the welfare of the church of God.

A political party may for awhile maintain its existence without a very high standard of integrity and righteousness; but what can a church do when its counsels are inverted and controlled by designing and unspiritual men, who tread down the right and exalt the wrong, and by politician's tricks circumvent and control their brethren, and defy the will of the faithful, the honest and the upright? Surely, when these frogs of Egypt have thronged not only into palaces and bed-chambers, but into the very sanctuaries of God, it is high time that men should repent before the Lord and pray that some Moses might come and deliver the church from the scourge.—*The Armory.*

Religious Claims of Speculative Freemasonry.

SELECTIONS FROM MASONIC AUTHORITIES WITH NOTES BY REV. J W. RAYNOR.

Webb's Monitor, as edited by Rob Morris, P. G. M. of Kentucky on p. 7. "Masonry is a system teaching, symbolically, piety, morality, science, charity, self-discipline. The law of God is the rule and limit of Masonry."

[Note. If it teaches piety then it is a religious and not a secular institution (for piety and religion are synonymous.—Webster). Why shut out nine-tenths of the race from these lessons of piety and morality? Where are the beneficent fruits of this professed Masonic teaching?]

Webb's Monitor p. 13 "No lodge can be regularly opened or closed without religious services of some sort." "Can do no business without."

Ibid, p. 231. "The master of the lodge is its priest, and the director of its religious ceremonies. His duty is to select the Scriptures, prayers, etc, and he should be present at the burial of the dead. A meeting of a Masonic lodge is a religious ceremony. Those who take part in it have come 'to learn to subdue their passions and improve themselves in Masonry;' and Masonry, in many features, is a religious as well as moral institution."

Ibid, p. 284, Art. Religion. "The meeting of a Masonic lodge is strictly a religious ceremony." "The religious tenets of Masonry are few and simple, but fundamental." "No lodge or Masonic assembly can be regularly opened or closed without prayer." "So broad is the religion of Masonry, and so carefully are all sectarian tenets excluded from the system that the Christian, the Jew and the Mohammedan, in all their numberless sects and divisions, may and do combine in its moral and intellectual work, with the Buddhist, the Parsee, the Confucian and the worshiper of Deity *under every form*"

[Note. This is a broad religion indeed, from which all the peculiar and precious doctrines of Christianity are excluded, so that the Arab and Chinese and Mormon and infidel and pagan of every sort may engage in it, as they "meet on the level," for they are all bound by oath "to conform to, and abide by all its laws and teachings." Is it not, therefore, a sad and fearful truth that the religion of Masonry places the gods of paganism on a level with the God of the Bible, and its laws and edicts are especially antagonistic to Christianity?]

Manual of the Lodge, by A. G. Mackey, p. 40. "As Masons we are taught never to commence any great or important undertaking without first invoking the blessing and protection of Deity, and this is because Masonry is a religious institution." [Note, here, the author, the book, and the affirmation, for *authority*, and then remember that many Masons are prayerless, careless, unbelieving worldings.]

Ibid, p. 57. "Speculative Freemasonry is, therefore, the scientific application and the religious consecration of the rules and principles, the technical language, and the implements and materials of operative masonry to the worship of God, as the Grand Architect of the Universe and to the purification of the heart, and the inculcation of the dogmas of a religious philosophy."

[Note. In the above Freemasonry claims to worship God, to purify the heart and to inculcate dogmas through its emblems and ceremonies, all which prove its claim to be a religious institution.]

Mackey's Lexicon p. 371. Prayer. "All the ceremonies of our order are prefaced and terminated with prayer, because Masonry is a religious institution."

Ibid, p. 336. "An order is defined by Johnson to be among other things, 'a regular government, a society of dignified persons, distinguished by marks of honor, and a *religious fraternity*.' In *all* of these senses Masonry may be styled an order."

A. T. C. Pierson, in his *Traditions of Freemasonry* p. 13, says: "The order known as Freemasonry appears to have been instituted as a vehicle to preserve and transmit an account of the miraculous dealings of the Most High with his people in the infancy of the world, for at that early period Freemasonry may be identified with religion."

[Note. The claim instituted, etc., by whom, for what? We say the Bible gives us all that is necessary. But if Mr. Pierson means to say Freemasonry is instituted of God, that is equivalent to saying that two systems instituted, one revealed in Old Testament Scriptures, one pointing to a Saviour, and another system revealed in Freemasonry, which denies, rejects, disowns, and dishonors the Saviour, and in next sentence Pierson asserts "the identity of the Masonic institution with the ancient mysteries, i. e., with the pagan rites."]

The Character of the Lodge Membership.

It has not seldom been remarked that the men who were of any value in a community are not pressing for admission to the lodges as they were fifteen years ago. The revelations of the corruption of the whole system and its offer of those advantages which scoundrels and criminals desire in accomplishing their escape from the courts has gradually helped to sift out the respectable and moral men both from the applicants for admission and the actual membership. What is left we give way for the *Voice of Masonry* to tell us in the following from the October number:

"Rotten hearted —One of the most important and impressive of the Masonic lessons is to be true and good, yet thousands of members of the fraternity daily demonstrate their hypocrisy. They break contracts with impunity, cheat, wrong and defraud their brethren and others, by words and acts, and dishonor themselves and injure all with whom they associate by continually living un-Masonically. For all such, discipline is the only remedy, but, instead of expulsion, they receive reproof which they do not heed. Now, it is a fact, that from this class of members Freemasonry suffers more injury than can possibly be inflicted upon it by its outspoken and defiant enemies. Aye, more must be said, namely, that if their

un-Masonic doing is not rigorously condemned and punished, the time is not far distant when the Masonic institution will become exceedingly disreputable, since hypocrisy not only deserves contempt but actually produces it. This may seem strong, but we know whereof we affirm. Standing, as we do, upon one of the great watch-towers of the fraternity, we clearly see the danger, and duty demands that we warn the craft against it. Rigorous discipline is a necessity, and if it is not soon inflicted most serious consequences will follow.

"To illustrate this we produce the following fact: One morning, about two years past, quite a storm of wind and rain visited Chicago, one of the effects of which was the hurling down of an apparently vigorous large tree, on West Madison street, when, lo! its internal character was revealed. Externally it was very fair, while within it was one mass of rottenness. Its heart and all its fibre, except a thin shell, were utterly decayed and worthless and the storm easily hurled it down.

"Freemasonry apparently is very flourishing, but within it are hypocrites who are taking its heart's life, and thus inflicting on it certain decay and destruction. The only remedy is rigorous discipline, and let us hope that it will speedily be administered."

Political.

American Platform

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

—Two vacancies appear on the American Party Central Committee. Hon. J. M. Kent of Clarence, Iowa, selected that committee as requested at the Galseburg political meeting; and as it is not yet organized for work should doubtless fill these vacancies. He therefore appoints Rev. St. Clair Ross, Denver, as member from Colorado, and J. G. Mattoon, West Unity, Ohio, as member from that State.

New England Dep't.

Prof. E. D. Bailey, Secretary of New England Board, 19 Maple St., Worcester, Mass.

—Boston furnishes a deacon who discourses, in a small pamphlet, as follows: The churches "have relied on expedients, more than on spirituality, to draw congregations. Costly houses have been erected in large numbers without the slightest regard to fitness. They are so expensive that the poor, not only, but those of moderate means, cannot afford to attend them; so that, practically, 'unto the poor the Gospel is not preached.' But in order to attract the wealthy and fashionable, they are obliged to resort to the expedients of the concert hall or the opera."

—"When religion attaches a kitchen to the church and is made to depend on an oyster supper, a strawberry or an ice cream entertainment or a set of living tableaux, it might be well to name the churches after these saints—the church of the Holy Oyster, church of the Sacred Cream, church of the Blessed Strawberry!" To appreciate these remarks one must witness the demoralizing effects of these things. "The whole head is sick and the whole heart faint."

—"But it is significant to hear from such a quarter talk of this sort: "Another thing which has driven forth and is shutting out thousands of high-spirited, worldly men is *the moral cowardice of the churches*. They have a cant about the wickedness of the world; and, especially, a sniveling and condoling tone over organic sins, which men of pluck and right feeling utterly despise. It is our deliberate judgment that the churches need, first of all, to win the respect of honorable men of the world, and that nothing would do so much to secure this as an exhibition of grit and grace in coping with the threatening vices of the time."

—Elder J. L. Barlow is to repeat his Batavia, N. Y., address at Willimantic to-night (Monday). He may have occasion to repeat it in other places. A good thing should be made to perform an extensive service.

Married, in Boston, Mass., Mar. 2d, Rev A. J. Bailey of Waukegan, Ill. and Miss L. M. Tichenor of Chicago. Miss Tichenor has for several years been known in Chicago as a successful Christian worker, while her services in Utah, and more recently in New England, under the auspices of the New West Education Commission, have contributed not a little to the success of the efforts in behalf of the education and Christianization of the Mormons.

—In a letter calling for aggressive work in Maine and a State organization, brother O. F. Russell of Buxton Centre, writes as follows: "I am very glad that some attention is being turned to this quarter by the N. C. A. and hope something will be done to make business lively in the reform line soon as possible. We are fairly overrun with all kinds and grades of secretism, in religion, politics, temperance, agriculture and trades, and I have been praying God to send us help."

—A sisterly letter from a teacher in Utah has some interesting statements about recent movements of the Mormons: "Of late we have had a great deal of company from the Mormon schools. Three or four of their oldest scholars will come in and stay an hour or two. I think they are sent as spies. The Mormons are certainly doing their best to outdo us. So far they have not harmed us or taken many of the people. A few children of Mormon families would come if allowed and some parents wish to send but dare not. Last evening they had a lecture on 'Celestial Marriage.' The outside element are rejoicing over the late bill in Congress. They say the Mormon power is at an end if it is carried, or at least it gives the apostates and gentiles a chance to do something, and they will do it."

—Here is a question which is puzzling many besides the writer: "I wish to ask you what you would do were you in our places, regarding church membership? This little church is an M. E. church, it is two miles from us. There are not many Masons in it, but they are liable to have a Masonic pastor another year as they have had until now, since I came here four years ago last June." It is a sad day for a conscientious Christian when he can find no church home without openly fellowshiping the "unfruitful works of darkness."

—At the Southbridge Masonic display the Masons made their boast that they 'had a Congregational minister for chaplain'! This is probably the same man who was relied upon to defend the order in public debate but who failed to appear.

--A new agent enters the field this week. Bro. Geo. Smith of Willimantic will commence this week canvassing Windham county, Conn. This is, in part, the execution of the plan of Bro. Williams, but brethren Conant and Barlow are helping to push the matter forward. Do the friends of the cause realize the expense attending the inauguration of these aggressive movements? Remember somebody has to make great personal sacrifice to push this work forward and we have no "rich relatives" to fall back on. The generosity of the common people must be relied upon wholly. The rich will only give when they see the movement is certain to succeed. We have only $400 pledged for the work and we need immediately more than twice that amount. Some hesitate about *pledging* given sums, but it should not be forgotten that somebody has to become responsible for the needed sums. Will not each New England reader pledge something immediately?

—Bro. Spaulding worked in Clinton and Fitchburg last week. He found persons who knew nothing of our work, but who were interested beforehand in the reform. One little boy got hold of one of the "Boy's Tracts" and being called upon to relate a story to the school (an exercise required of the scholars) he told the school how men were made Masons! The fruit from that one tract may be incalculably great. Mr. Spaulding has met with fair success in the sale of books and taking subscriptions. He starts Tuesday, Mar. 7th, for a trip into southeastern Massachusetts and Rhode Island. Let the friends give him a cordial welcome and aid him in his work.

—All donations made to these canvassers will be credited to the general reform work in New England, and it is hoped that those whom the Lord has blessed will not be sparing in their gifts. The agents are sometimes asked how they are supported. One statement will answer all such inquiries; *they rely wholly on the gifts of the people.*

—"Mr. Spaulding will be welcome at our house while he stays in Wayland." So writes Bro. Wm. Whittemore of Wayland, Mass.

—Here is a characteristic card which conveys much meaning in a few words: "Come over and halp us. We want a live anti here. I will entertain you thirty days or more if it will help the cause. Elder Browne was here a week. No lodge, but lodge influence strong." So writes Zeph. Graves of Rehoboth and a "live anti" starts immediately for the scene of action.

—Bro. Williams gives this account of the renunciation alluded to elsewhere: "On Sunday last at the five P. M. meeting at Morse's Hall, a member of the Baptist church who was at your (Anti-masonic) lecture on Friday evening, said publicly (as I hear) that he had been thinking of the matter and had found that he could not be a Mason and be a Christian and that he had concluded to be a Christian. He made also, I hear, the same statement at a large meeting in the conference room of the Baptist church in the evening." The same letter mentions also that the Putnam lodge, like the one at Southbridge, has called a special meeting, urging a full attendance "as there will be important business."

Truth Gains in every Quarter.

Worcester, Mass., Mar. 6, '82. The date for the Hartford meeting has been unexpectedly postponed from March 12th to April 9th. Those wishing to attend will govern themselves accordingly. I have invitations to speak at Simsburg, Hartford, Plainville and North Canton, and it is hoped these appointments can all be filled during

the week following April 9th. There are some brethren who have a faculty for surmounting difficulties and with small means accomplishing much work.

A call to Boston interfered with the plans made for work at Putnam, but probably the delay will not materially affect the result. The liberal plans devised by Bro. Williams are to be carried out speedily. Already there are evidences of good fruits from the week of labor in that place.

In Bro. Geo. M. Morse's Friday evening meeting two weeks ago a gentleman expressed himself much troubled over one question of duty and in private conversation made known the fact that it was his connection with Freemasonry which was hindering him. He attended the lecture concerning Freemasonry at Advent chapel and at the next prayer meeting publicly renounced the lodge. He repeated his renunciation at the regular church prayer meeting. Bro. Morse may well be thankful for such fruit from his meetings.

It is reported that the Southbridge lodge has made a special demonstration since the lecture in Dresser Hall, to convince the people that it still survives and means if possible to hide the sense of shame and degradation which the uncovering of its secrets produced in the community. To make the display more impressive they invited in a neighboring lodge. This is a movement in exact accordance with lodge methods. It does not meet the charges made against it; it does not pretend to vindicate itself, but only resolves with brazen-facedness to ply its foul work and by a show of boldness and the practice of insinuation parry the blows of opposition.

E. D. BAILEY.

CYNOSURE EXTENSION FUND.

Statement for the week ending Mar. 11, 1882.

New pledges received: None.

Cash received: None.

Number of new subscriptions on which this fund has paid 50c. each, 391.

Number of subscribers aided by this fund, 241.

—Mrs. M. E. De Geer McCall, who, before her late marriage, earned a wide but unenviable notoriety as champion of the lodge, has lately entered suit against "Dr." B. P. Reynolds, a well known character about Chicago and the suburban towns. Among his shortcomings, and probably not the least of them, is his diligent cultivation of Freemasonry for profit. He is an occasional lecturer and frequent contributor to the *Voice of Masonry*. How Mrs. De Geer has fallen into such trouble with the brotherhood we cannot imagine.

—Get subscriptions for the *Cynosure*.

Reform News.

MISSOURI STATE CHRISTIAN ASSOCIATION.

EDITOR CYNOSURE:—According to previous announcement a quorum of members of the Missouri State Christian Association gathered at the Opera Hall, Albany, Missouri, at 2 o'clock P. M., Tuesday, February 28, 1882. The meeting was opened with devotional exercises led by Pres. C. J. Kephart, Avalon College. In the absence of the presiding officers the secretary called the meeting to business and Rev. C. J. Kephart was chosen chairman *pro tempore*. Roll was called and the following names of persons present were presented for membership: J. S. Wright and John Franklin of Mt. Moriah; W. B. Gould, of Albany, and W. T. Gordon, of Black Oak. On motion H. Curtis, of Olathe, Kan., was invited to an advisory seat in the convention. W. T. Gordon, of Caldwell county, was chosen assistant secretary.

Recess of thirty minutes was then taken for committee work, after which the committee on programme submitted a partial report. Also the committee on nominations reported and the adoption of the report elected the officers for the Association for the ensuing year as follows: Rev. C. J. Kephart, of Livingston county, President; Vice President, G. W. Needels, of Gentry county; W. T. Gordon, of Caldwell county, Recording Secretary; M. N. Butler, of Gentry county, State Agent and Lecturer and Corresponding Secretary; A. B. Lipp, of Putnam county, Assistant State Lecturer.

The meeting then resolved itself into a general speech meeting and various persons present were called out to tell the status of the work in their section of the country. Bro. H. Curtis, of Olathe, Kan., gave an interesting account of progress in that State. Rev. C. J. Kephart, Elder A. B. Lipp and others followed. Bro. Dan'l Green, a seceded Mason, of Athens lodge, No. 127, of Albany, gave his public renunciation. Dan'l Green is one of the well-to-do farmers of Gentry county, who was initiated, passed and raised and was for years a devoted member of the order. Bro. Chas. Gilbert, a seceded Oddfellow, also gave in an interesting renunciation.

At half past seven o'clock in the evening the exercises began with religious services conducted by Rev. M. A. Gault, of Iowa.

Rev. J. C. Midyett, a resident minister of Albany gave a short welcome address to the Christian Association in well chosen words.

Rev. C. J. Kephart responded on the part of the Association and delegates.

Rev. M. A. Gault, of Blanchard, Page county, Iowa, was then introduced to the audience and addressed the meeting on the "Lodge and Rum Power," showing the oneness of the two. He was followed by Rev. C. J. Kephart and others. The Association convened at 8 o'clock Wednesday morning, the devotional exercises being conducted by Pres. J. Blanchard, of Wheaton, Ill.

Rev. J. P. Stoddard and Pres. Blanchard were admitted as advisory members. Rev. M. A. Gault and A. G. McKeown were received as corporate members.

Pres. C. J. Kephart was chosen a delegate to represent the Missouri Christian Association in the next National Convention at Batavia, N. Y., in September of 1882, and M. N. Butler was chosen alternate. On motion G. W. Needels, A. G. McKeown, A. B. Lipp, T. L. Butler and J. S. Wright were appointed a committee to raise the expense fund and through its chairman turn the same over to the delegate by August 1st.

On motion the State agent was instructed to raise fifty dollars from the people of Missouri for the Morgan Monument Fund, and forward to the Monument committee when secured.

The Association expressed its approval of placing Morgan's statue on the monument.

Wednesday afternoon the exercises were opened by singing, and prayer offered by Rev. J. P. Stoddard.

Report of committee on publication was called and after an animated discussion was adopted.

[The report recognized the need of Christian education as an influence of mighty power for Christ, and recommended Avalon College, promising the sympathy and support of the Missouri reformers. It also commended the efforts of the reform press and pledged the convention to the support of the *Christian Cynosure* and *American Freeman* and gave encouragement to *Gath Rimmon* of St. Louis and *The Banner of Truth* of Baker, Mo.]

At this stage of the meeting Pres. C. J. Kephart was obliged to return home, and called the Vice-president to the chair.

The committee on resolutions reported as follows:

RESOLUTIONS.

WHEREAS, Christ affirms that "every one that doeth evil hateth the light, and that "he that doeth truth cometh to the light," and

WHEREAS, The well known history of crime and virtue re-affirms these divine declarations, and

WHEREAS, The whole system of secret societies is in every way inimical and in most respects positively antagonistic to the teachings and example of Jesus who "ever spoke openly to the world," therefore

Resolved, That it is the solemn conviction of this Convention that membership in any one of the numerous departments of the secret empire is sufficient ground for refusing to admit an applicant to church fellowship relation in the visible body of Christ and just ground for expulsion in cases where persons persist in maintaining connection with the lodge after having been faithfully instructed and lovingly admonished.

WHEREAS, Our courts are to a large extent in the hands of, and much controlled by men who belong to secret combinations, who claim that it is right to give their clannish brotherhood a preference over those who are not in their clans and that it is more virtuous for them to obey their secret oaths or obligations than their legal obligations whereby our courts, to a great extent, are a farce, a perversion of justice, the guilty set free and the innocent suffer, therefore,

Resolved, That we as American citizens should not encourage such things by voting for men who belong to such clans, no matter if they do say that they are Republicans, Democrats or Greenbackers, but vote for men who stand for true American principles and should not be backward to employ our time and means to this great reform.

WHEREAS, Polygamy is the common fruit of lodge brothelism, therefore

Resolved, That we protest against such being allowed in our nation, and pledge our influence against any compromise with the wicked practice.

WHEREAS, No nation can endure with conflicting oaths in its court houses,

Resolved, In the words of Daniel Webster, "The imposition of such oaths should be prohibited by law."

Resolved, That this Association approve of the principles of the American Party, and cordially endorse the nomination made at Galesburg, Ill., of J. Blanchard and John A. Conant for President and Vice-president of the United States for the national canvass of 1884.

WHEREAS, The 3d article of the American platform demands the "Prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage," etc., and as the secret lodges of this country are the the natural enemies of the temperance and all other just reforms we respectfully ask the "Prohibition Home Protection Party" to adopt the American platform and unite with us as the only sure road to ultimate success in the reform in which they seek the riddance of the national curse of the dram-shop, and

WHEREAS, Article 9th of our platform asserts that "the Government, (not local corporations) should furnish the people an ample and sound currency," we respectfully invite the Greenback party to adopt the popular name "American," working with us in laboring for "One money for one people."

Resolved, That we learn with gratitude and approval of the bold renunciation of J. K. Glassford, of Carthage, and his active services in exposing the system of secret orders and we tender him our hearty sympathy and co-operation.

The house then resolved itself into a committee of the whole for action on State work and a discussion of the best methods and steps necessary to facilitate the reform work and make it more effective. Perhaps there never was so thorough a canvass of ways and means for local work. M. N. Butler was instructed to make monthly reports of his work to the N. C. A. and act as its agent, in connection with his labors as lecturer, Rev. J. P. Stoddard pledging $50 to aid him in the field.

The association recommended that M. N. Butler endeavor to secure the services of Samuel E. Starry as an assistant in the field and that the National Christian Association be requested to allow S. E. Starry a like sum from its treasury to aid in the furtherance of American reform work.

A vote of thanks was tendered Pres. J. Blanchard for his presence and counsel in the deliberations of the convention. It was then resolved that this association cordially co-operates with the National Christian Association and approves of its methods.

A vote of thanks was extended to the press for the notices given of

(*Continued on 9th page.*)

Correspondence.

From Dr. Palmer's Holiness Meeting.

201 E 80th St., N. Y. Feb. 25

Editor Cynosure,

Dear Brother:—A little consternation was produced at Dr. Palmer's weekly holiness meeting last Tuesday afternoon by a minister who stated in his testimony that after he had responded to the call of God to enter the ministry he was amazed to find that a large number of his brethren in the ministry, and some of them professing entire sanctification, had sworn under penalty of having their throats cut from ear to ear, their tongues torn out, their hearts plucked out and their bowels burned to ashes, if they failed to conceal crimes committed by their worthy brother Master Masons. And because he testified against them they had cast him out.

Now I ask, does anybody suppose that these sworn cut-throat preachers are engaged in restoring a lost world to God? Certainly Christians, who know what Freemasonry is, cannot think so. But on the contrary the principles of Freemasonry point as plainly to the bottomless pit as the needle to the pole. Even Pierson, a Sovereign Grand Inspector General of the order traces their lying legend of the murder of Hiram Abiff to Cain's murder of Abel.

An article in this morning's New York *Sun* states that "Leo XIII. has addressed a letter to the bishops of Italy which is applicable to the Episcopacy throughout the world, directing attention to the secret working of the enemies of the church, who aim at the destruction of all religion."—*New York Sun*, Feb. 25 1882

No Christian who knows the character of Freemasonry, can possibly doubt but that its design is the destruction of all religion—even its own religion when it has accomplished its mission, the destruction of all other religions. The same blow that Freemasonry aims at the papacy it aims at the Christian religion in the Protestant churches.

A seceding Freemason of 95 degrees informs me that Illuminism flourishes in secret in the city of New York and that ministers are preaching in Protestant churches who are sworn in secret to destroy that which they profess to preach. My informant is now converted and out of Masonry. He showed me his 95 degree diploma and a French book containing 95 degrees of Masonry illustrated for use in the lodges. The sooner Christians stop, think, investigate, and desist from supporting sworn conspirators in their pulpits the better it will be for their souls and the world.

At the close of the meeting at Dr. Palmer's house, a leading preacher of entire sanctification in the M. E church said, that Prof. Blanchard once lectured in his church against Masonry, and he was afraid the "poor man would have been killed." And he also said that he hates Masonry, but thinks it best to let it alone because it makes a man bitter to meddle with it. But it ought not to make a man bitter to meddle with it, and it will not if he acts from pure principle; and if he does not thus act he has no business to meddle with it, nor any other crime. If a man is true to God according to his Word he cannot help testifying against Freemasonry, Oddfellowship and all kindred orders and refusing to fellowship them in church connection. I make this last statement without the least fear of successful contradiction. The Word of God testifies so plainly against the principles of secret societies that a wayfaring man, though he be a fool, cannot help but see it if he has but heard the principles of secret societies enunciated by their own authors.

We are exhorted to "provide for honest things, not only in the sight of the Lord, but also in the sight of men." 1 Cor. 8:21. And it is dishonest in the sight of sinners to have religious fellowship with Freemasons. "First pure, then peaceable;" "without hypocrisy." Otherwise our wisdom would be "earthly, sensual, devilish." See James 3:14-18. No man can disobey God's commands and at the same time be pure.

Yours truly,
William Fenton.

Look Out for Freemasons in Business.

Blackberry Sta., Ill., Mar. 4, 1881.

Daniel D. Johnson, the late proprietor of three cheese factories has failed. The patrons of these factories have lost from $8,000 to $10,000 by his failure. He had taken the money arising from the sale of the products of their milk to pay his debts and to buy land in Iowa. The deeds for these lands were made in his brother's name. He sold his factories to C. W. Gould in January for $14 500; he also sold all of his personal property that could be taken for debt, and then, on Monday, Feb. 27, announced his failure. His patrons could get no satisfaction, but his brother Masons, true to their oaths, were on the streets, apologizing for him, and calling it an honest failure! Some of the patrons, believing it a swindle had him arrested Wednesday evening, but a brother Mason became his surety, to appear at Geneva Thursday morning. There he was held to bail in the sum of $500 to appear on the 11th inst. to answer to the charge of embezzlement, his brother Masons signing his bail bond.

So far as I can learn Masons will not lose much, if any by his failure, thus fulfilling his oath "not to wrong a brother Mason to the value of anything;" and his brother Masons "espouse his cause when engaged in any difficulty so far as to extricate him from the same whether he be right or wrong."

A few years ago a Mason engaged in buying grain, etc., here, failed. Those who had sold grain, and other farm products to him, lost thousands of dollars, but I could not learn that a brother Mason lost a cent. Several Masons have left this lodge, but several young men have been seduced into the lodge by holding out expectations they will never realize.

The Free Methodists a few years ago bought the Christian church here, making a payment of $200. They were behind a few months in paying the accrued interest on the last payment. The lodge men took advantage of this, foreclosed on them, and sold the church, thus swindling the Free Methodists out of their church, and the $200 they had paid. It will probably now be used for theatrical exhibitions.

We see Masonry showing itself in its efforts to cheat Wheaton College out of a bequest made by a widow Gavit, who died about two years ago. She, in her will, bequeathed this College about $1,000. Charges were trumped up, unfounded claims were presented, an appeal taken from the county court to the circuit court, a judgment obtained of $600 by one of the claimants; all this because Wheaton College is under the ban of Masonry.

J. P. B.

Great Fire at Oberlin.

Oberlin, O., March 7, 1882

Dear Bro K:—The most disastrous fire in the history of Oberlin occurred last night between midnight and two o'clock this morning. One entire business block is in ashes. E. J. Goodrich, our book merchant; Platt, our photographer from the beginning; Gardner's drug store, Carter Bros. hardware store, and others, including Thad. Rowland's saloon drug store were burned. A history of our warfare with the clandestine saloon drug store of Rowland occupies nine columns of last Tuesday's Cleveland *Leader*. I am thankful that not one dollar's worth of property in that drinking concern was saved that I am aware of. More or less of the property of the others was rescued from the flames. The origin of the fire was to the eastward of the book store on College street, and in the rear of a meat shop facing that street. Its origin at this writing has not been ascertained, and surmises are useless. Out of ashes better hopes have often arisen. I hope it may be so in this case.

In addition to the above I send you a letter for the *Cynosure* also, written before the fire, which, though more especially applicable to this locality, will serve to show the public the causes striving for the ascendency in this place, among which are secret societies.

Oberlin and Henry Ward Beecher.

It is announced that Rev. H. W. Beecher is to lecture March 16th at the Second church in Oberlin before the Union Library Association. Last year an attempt was made to secure him for a lecture in the First church, but there was too great opposition. An emphatic protest against his coming was circulated, and signed by such men as Rev. Prof. Henry Cowles, D. D., and others, so that the trustees declined to grant the house. It appears now, however, that notwithstanding the insult to the revered dead, not to speak of the living here and elsewhere who reject Mr. Beecher, that a determination has existed to get him here. One opinion is that the expectation of getting money for the College from the friends of Mr. Beecher is the explanation of this outrage of the best Christian sentiment Oberlin ever knew. Some suppose the trouble is with some students who have undertaken to govern the Faculty in the matter of lectures.

Whoever are responsible, they are not the ones to represent and carry on the great work of our departed leaders. To get money for the College, or to be willful, is of more importance in their view than to defer to that spiritual and evangelical sentiment without which a revival state is an impossibility and an absurdity. To get money, or to accomplish an end by such means, will be a curse instead of a blessing to this community. It is the direct way to forestall and stifle any really evangelical movement. The College needs no money obtained in that way; nor can the Faculty afford to allow any association of students to bring any one whom they choose here to lecture. Suppose the College can get $50,000 on the strength of Mr. Beecher's appearance here. That money will then represent Mr. Beecher in Oberlin, which will then pass in a degree under the control of himself and his representatives—a man whom President Finney, as was published last year, believed to be an adulterer, and between whom and Mrs. Tilton there now exists a direct lie before the world, where on every principle of the Christian religion all are bound to believe Mrs. Tilton.

Again, as to Mr. Beecher. We are now in the midst of a temperance crusade to foil a determined effort to conduct a saloon here. What are his views of this crusade work against saloons? The *Christian Union*, his paper, characterizes the prohibitory crusade as "inexpedient and immoral," and this is endorsed as the opinion of Dr. Crosby. "Temperance," it says, "is not synonymous with total abstinence," and Christ "made wine by a miracle," and "used it socially."

Those who have ardently contemplated getting Mr. Beecher here now for a whole year should answer whether they have been zealous all this time in the temperance work and in prayers and exhortations and personal labors to save the souls of men? Should they say yes, how could they reconcile the sincerity of

their zeal with their contempt for the evangelical and religious sentiment of this place? And should they say no, then why do they inflict their action on those whose knowledge and wisdom, so far as they know, are from above.

The Second church, now opened to Mr. Beecher, is the one here also wherein Freemasonry itself is now ensconsed—one member of the Masonic lodge being also a member of that church. S. S.

Our Mail.

R. J. Tuttle, Eau Claire, Mich.:

"My attachment to the Cynosure is becoming somewhat like that of the stones in a well constructed arch for each other—the harder it is pressed the stronger it grows. It has been my purpose to canvass our township to increase the circulation of the Cynosure, but to the present poor health has kept me at home. Yet I feel that it is a part of my Christian duty to do what I can to extend the circulation of the Christian Cynosure."

Thos. C. Radabaugh, Cambria Mills, Michigan:

"Our village is overrun with and given up to Baal-worship—so much so that there have been no revivals for years past. O that a good lecturer would come this way!"

Let Bro. R. see all who are friendly to the cause in his region and find out what can be relied on in the way of ways and means and a house, and then write to one of the brethren on the list of lecturers and see what can be done. It is worth a great effort to stir a place long "settled on its lees" in favor of the truth.

Isaac Simmons, Johnson's Bayou, La.:

"I think the time is coming when we will outnumber the secrecy men. All we want here is to break the spell of intimidation which rests on many who are opposed to secretism and show them the true Gospel of our Lord Jesus Christ."

Silas Hubbell, Spring Valley, Minn., sends for books and says:

"I was 13 years old when Morgan was murdered, so it is as vivid in my mind as ever. I have been an 'anti' ever since. * * My prayer to Almighty God is that this institution of antiquity may be put down. * * Masonry will overthrow this government if it is not put down. It is opposed to free speech and freedom of the press. I am glad that the Morgan monument is going up. My wife used to live in Batavia."

John Collins, an earnest friend at Hicksville, O., writes:

"I esteem your paper, if possible, even more than ever, and would not exchange it for the best I know of in America. I do hope and pray that the people of this section may wake up to the evils of secretism."

J. M. Crobarger, Hortonville, Kas., writes thus of the death of P. M. Crobarger, a staunch friend of the reform, which occurred in November last:

"In his death the Cynosure has lost an outspoken friend and advocate. He said not a week before his death that your paper was the best in the United States. He was the first to vote the American ticket at the last election, and boldly stated it. In my father's death the cause of reform has lost its most outspoken friend in this part of the country."

A. C. Moffatt, Albion, Iowa:

"Every city and village in the United States has lodges to hold the officers and control the people. After what I have seen and what I now see, is it a wonder that I should lose confidence in the integ- of men, and that my faith in the old adage that 'Truth will prevail' is also shaken? Ministers who belong to an institution that is guilty of murder, living under blasphemous oaths and preaching in churches, and people who know all this go to hear them and call it 'Christianity.'"

D. J. Wilson, West Branch, Iowa:

"The Lord's blessing will rest upon each and every one that will stand true in this reform."

T. B. Galloway, Bloomington, Ind.:

"We need some live, energetic man to stir the friends here up to action and to organize a County Association. If such an organization existed here we could have a powerful influence in controlling our elections, as both parties here are nearly equal in numbers. I have been trying to get an Association here in order to get funds to employ some prominent lecturer."

An M. E. pastor in Maine, who has been ensnared by the lodge but is evidently can did, writes the following letter with a book order:

"Is it true that the Ku-Klux in the South are Masons or working in union with them?....For a short time I have had connection with 'Masonry.' I know but little about it. I am no enthusiast over it. As far as I have gone I am not blinded by it. I have had some misgiving about it, but I want 'more light.' I want to look this matter up and get at the bottom facts."

An answer to this inquiry will be found on the 8th page.

Literary.

—A volume of Wendell Phillips' later speeches is to appear in Boston in a few months. If the publication is delayed a little we shall hope to see in the collection an arraignment of the lodge worthy of the distinguished orator.

—The promised life of Thaddeus Stevens by Edward McPherson will doubtless be yet longer delayed while that gentleman is occupied with the duties of clerk of the House of Representatives. He may be waiting for the Anti-masonic "boom," which will promise a rapid and ready sale. We should prefer to have the work completed, to help the "boom" along.

—The series of articles on the Christian Religion, by R. G. Ingersoll, Judge Jeremiah S. Black and Prof. George P. Fisher, which appeared recently in the North American Review, is now published in pamphlet form, in response to a very generally-expressed demand. The price of the volume is 50 cents, and it is for sale at all news-stands and bookstores. Prof. Fisher's article is worthy a wide circulation; not so the] others. Including Ingersoll's assaults in this volume is like binding in the same volume with the life of Garfield the record of Guiteau's trial.

—We are glad to see an indignant protest at a publication like this issued by Phillips & Hunt, of the Methodist Book Concern of New York. Their volume on Garfield has a full account of the assassin's trial, speeches, blasphemy, and hideous life.

—Vick's Monthly is still the peerless floral magazine. The numbers for this year have been the delight of every cultivator of flowers and small fruits. The March number, besides its charming plate and numerous illustrations, reports the New York Horticultural Society's late meeting, and has valuable notes on grape and floral culture, improving the garden soil, etc. Per annum, $1 25; James Vick, Rochester, N. Y.

—The Detroit *Evening News* is preparing more liberally than ever for its sixth annual excursion to Canada and New England, a trip of 2,000 miles at a cent per mile. Circulars are sent for a stamp, and a handsome guide book for 30 cents, by addressing W. H. Brearley, of the *News*.

—Among the independent missionary publications, the *Gospel in All Lands*, a mission weekly, stands deservedly among the first for the variety and interest of its contents and attractive appearance. The object of this publication is not to give missionary information primarily, but the nobler one of awakening and deepening in every Christian heart the desire to bear a part in the great work left us by the Lord Jesus Christ of preaching the Gospel to every creature. Each number is devoted to a special topic. For the first six months of 1882 articles on the following subjects will appear week by week: Jan. 5 Christian Work in Cities; Jan. 12 Home Missions; Jan. 19 Missions among the Freedmen; Jan. 26 China; Feb. 2 Woman's Missionary Societies; Feb. 9 the West Indies; Feb. 16 Mexico; Feb. 23 Central America; March 2 American Missionary Societies; March 9 Missionary Concerts; March 16 the Progress of Missions; March 23 Southern India and Ceylon; March 30 Northern and Central India; April 6 English Missionary Societies; April 13 Medical Missions; April 20 Siam and Laos; April 27 Burmah; May 4 Northern Africa; May 11 Eastern and Central Africa; May 18 Southern Afaica; May 25 Western Africa; June 1 Bible Work; June 8 Greenland; June 15 Canada; June 22 the Indians of British America and Alaska; June 29 the Indians of the United States. *Gospel in All Lands* is published by Eugene R. Smith, Bible House, New York; $2 00 per year.

A Christian is always on the perch, or on the wing; he is always reposing in God, or in flight after him; and the latter is as good evidence of religion as the former; for delight is not only a part of complacency and affection, but also fear, complaint, desire—fear of losing the object; complaint of our enjoying so little of it; desire to attain and feel more.—*Henry*.

—Get subscriptions for the *Cynosure*.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 16, 1882.

We have received a long and earnest letter from Rev. P. B. Chamberlain of Walla Walla, W. T., opposed to woman suffrage. It will appear next week. Some others have written us on the same subject, but Mr. Chamberlain's claims to a hearing has priority over theirs, and he is an able and exhaustive writer.

The Holland Church Difficulty.

Our readers are favored this week with articles on this subject from able and sound men.

The case is this: The First Reformed church of Holland, Mich., has long urged its General Synod to exclude adhering Freemasons, according to its express constitution. That body having failed to satisfy the church, the male communicants, Feb. 27th ult., by advice of their consistory, six elders and six deacons, voted 87 to 18 to withdraw from the said Synod.

As usual in such cases, the 18 claim to be the church and hold the property, and the lodgemen outside sympathize with and clamor for the minority, who are professed Anti-masons, but such Anti-masons as Freemasons love. The case turns on two hinges, *right* and *law*, and both are on the side of the majority.

By persistent toleration of the secret orders the General Synod forfeits its control over its churches, as a father loses his control over his family by drunkenness. A false, Christless worship, admitted and sheltered in a Christian judicatory, vitiates that organization, as drunkenness disqualifies a parent.

It is said the majority cannot rob the minority of their rights to the care of the Synod. The answer is, the minority cannot force the majority to hug said Synod after it has set aside its constitution by shielding the lodge in its bosom, and hugging the Synod is hugging a "body of death." For how long a church must bear with and labor to reclaim its governing Synod itself is to be the judge.

The Protestant Episcopal church in England and America withdrew from certain things which the Romish church taught and practiced, and, to rid itself of those Romish idolatries, it withdrew from Rome and declared itself to be the true original church of Christ, and the governments and people of England and America endorsed their course as not only right, but legal. The Protestant world also endorse it; and eighteen members of the First Reformed church of Holland have no more right to seize the name and property of the eighty-seven than Rome and its adherents have now a right to seize property of the Church of England.

The Holland church never agreed to belong to a Synod with a Christ-hating lodge in its bosom. True, before slavery fell courts gave Presbyterian minorities, who clave to an assembly with slavery in it, the name and the church property. Now decisions would be different.

If there is Christian candor enough in the minority to accept the offer by the majority of an equitable division of the property, they will do themselves honor, and when the Christless lodge expires their church may unite again, as did the Presbyterians when slavery fell.

A New Helper.

The Richmond *Star* some while since promised by ex-Bishop Milton Wright of Richmond, Ind., has made its appearance. We have carefully read the first number through, and we are delighted with it. It is a monthly, issued at 50 cents per year. Address subscriptions to Milton Wright, Richmond, Ind. Persons sending four subscribers receive a fifth copy gratis. We predict that the *Star* and *United Brethren in Christ* will yet be united, diminishing the expense of issuing each largely. This prediction, like that of Secretary Seward concerning the war of slavery, may fail of fulfillment. But a paper like the first number of Bishop Wright's cannot fail to do great good to the cause of Christ.

The *Religious Telescope* gives the new paper a fair notice, emphasizing its purposed fidelity to the "rightful authorities [bishops] of the church." The same number of the *Telescope* allows a correspondent to attack and condemn the *Cynosure* bitterly, without quoting one word to sustain its false charges against it. And the writer declares his purpose to do all in his power to induce our subscribers to drop the *Cynosure*. The general charge against the *Cynosure* is that we are not "as willing to speak of us [the United Brethren] with approbation when deserved, as to rebuke us when merited."

Now there are thousands of United Brethren who know this accusation to be untrue. The *Cynosure* has been lavish in its encomiums on the Brethren church, until the General Conference at Lisbon last May, and since then has only spoken words of faithful warning to the real friends of purity in that denomination; and not one of our statements concerning the power of the lodge in that body has been or can be disproved. Indeed, Bishop Wright's first number of the *Star* contains more damaging facts and sharper condemnations of the Lisbon General Conference than all the *Cynosure* has uttered. In the very first article in the *Star* the good Dr. Davis says: "This monstrous fraud (Freemasonry) is now seeking to set up rival altars *in all our churches.*" Again: "Some of the annual conferences, and not a few of the local societies seem determined not to respect our rule relating to secret societies." And again in the same article: "Not a few of the local societies of our church are being filled up with active members of secret societies and their sympathizers."

And in this same number Bishop Wright himself, in his editorial headed, "Anti-Law Policy," charges the "anti-law leaders" with gross and wicked hypocrisy by agreeing among themselves: (1) "To seek no change whatever in the law on secrecy, but to treat it as a nullity!" (2) "To aim to secure control of the most important general offices and chief boards of the church." These are Bishop Wright's own words, and he charges that they succeeded in deceiving "some law delegates" by their infamous hypocrisy, gained control of the boards, and that the mission board sent out "at its first meeting four missionaries" who were opposed to the law against secrecy! The only thing additional which the *Cynosure* has done was to publish the names of some of those who were guilty of this successful duplicity and deception of the honest masses of United Brethren.

We respectfully request the *Telescope*, *United Brethren in Christ*, and Richmond *Star* to do us justice. If they are friends of the Brethren church we are. Will they see us suffer for it?

Personnel of the Missouri State Meeting.

G. W. Needles, Esq., is the father and founder of the Missouri movement. A farmer's boy from Ohio, he has pushed his way to success, accumulated property, built a church for his (M. E.) denomination, has paid of his own and his father's money some $4,000 into the *Freeman* which he started while he had to employ secret society men to set the types and pull the press.

His partner, M. N. Butler, is a young Missourian who has some education and any amount of zeal and fervor and best of all the perseverance which conquers. He has a difficult place to fill, as his senior partner, Mr. Needles, like Andrew Johnson, and, indeed, like all men who cut their timber and build their castles from the stump, is a trifle too full of himself to make a wise use of associates. But both of them have that fear of God which is the beginning and perfection of wisdom.

Rev. Mr. Gault of Blanchard, Iowa, is a young Covenanter, resembling Dr. Milligan of Pittsburgh, both in character and countenance. He has that close-hammered mind and character, forged on the anvil of the commandments and hammered by the catechism, which make sound Presbyterians the soundest of men. At the same time, he is expanded and liberalized by the Word and Spirit of God and the principles of reform; not with that false liberalism of negation which makes Swing and Miln the most contemptible of men, but with the liberalism of Christ and the apostles who gave pre-eminence to the kernel of religion, judgment, mercy and faith, above its shell of forms. Their platform was so wide as to embrace all mankind; yet so narrow as to inexorably exclude the world, the flesh and the devil.

President Kephart, of the young college at Avalon, Mo., was president of the convention, and delegate to the National Convention at Batavia, N. Y., to meet September next. He belongs to the United Brethren, was a pupil of Dr. Davis at Dayton, is a clear thinking, good business man, who understands both his business and himself. His college and himself are alike successful.

The Missouri State Association endorsed and highly commended Avalon College as anti-secret, and the presence and able co operation of President Kephart justified the commendation. But the rules of the College are defective. They make no mention of secret societies, though bad language, gambling, liquor and other evils are excluded by name. True, students are forbidden to "engage in organizing any society whatever, without permission from the Faculty; and are also forbidden to "be absent from their rooms, except when attending meetings approved by the Faculty." While the present Faculty are there they may keep out the lodge and its leprous children. But the secret orders have only to change a majority of the Faculty to work themselves in. They should, like other pests, be excluded by name.

Rev. Mr. Lipp is a farmer who works for a living and lectures for the Lord. He is an original thinker, happy and forcible in comparisons and illustrations which he picks up from men, not from books; which gives point to his addresses while his faith and courage gives them power.

Last, but not least, good brother Curtis from Olathe, Kansas, seems "filled with the Spirit," and the opening of his lips is of right things. He has property and entertains the lecturers and pilgrims of the cause. He excites little attention when he rises to speak, but you warm under his utterances like iron under the strokes of a hammer, and you do not take your eyes off from him till he sits down.

These men, with others whom we have not time to name, are God's battalion, and the land trembles under their goings.

—Mr. A. C. Schooley, proprietor of the Chicago *Dry Goods Price List* has entered suit against the plethoric Freemason John C. W. Bailey, who was a few years since an oracle of the lodge and editor, publisher and proprietor of the *Voice of Masonry* and member of Union Park lodge. In 1878 Schooley employed the disciple of the beautiful creed of Hiram as cashier and bookkeeper at $20 per week. In a few

months Schooley was taken sick and for a year and a half was compelled to leave Bailey in charge of the paper. He did this according to the complaint in the most approved Masonic fashion, for in a few months Bailey put his name in the place of the proprietor's and began pocketing the proceeds, which he continues to do till the present.

Masonry Outdone; or, "Darkness Visible."

If anyone doubts whether Freemasonry is the "Image of the Romish Beast," let him read and ponder the following picture of a late mass-meeting in Cincinnati to consider and act on the education of Americans, under "the most sacred obligations of secrecy;" their "proceedings and records" in a dead language; not one fact, principle, or idea given to the outside masses who gaze on the costly pageant of a bankrupt bishopric, which cannot pay its debts, but can furnish regalia, cassocks, surplices, crosses and bannettas for thousands of titled boys and men, with thrones, masses, and conjurings with the dead! all to put the Word of God out of American schools, and the word of priests in its place!

IMPORTANT COUNCIL OF ROMAN CATHOLIC DIGNITARIES AT CINCINNATI.

CINCINNATI, O., March 5 —Yesterday the Provincial Council of the Catholic churches of this bishopric made their preliminary organization here and in private session. The proceedings and the records of them are in the Latin language, and are strictly private. None but the members of the council are permitted to have knowledge of them, and upon the members the most sacred obligation of secrecy is imposed. It is believed that the question of education will receive important consideration at this council, inasmuch as it was called by Bishop Elder, who, since his appointment as Coadjutor of Archbishop Purcell, has exhibited great interest in parochial schools. The council chamber here has been arranged in the cathedral residence; each prelate appears in cossack, surplice, cross, and baretta, and each one has a priest assigned him as a theologian. At mass, all priests not otherwise engaged in church duties are required to be present. A bishop's mass for deceased bishops of the province will be solemnized at the cathedral Tuesday forenoon. On Thursday forenoon will be the next public services of the council, which will consist of requiem mass at the cathedral. The exercises to-day were most imposing. Those on the street at 10 in the morning were witnessed by a vast multitude. They consisted of a grand procession of altar boys, acolytes, sub-deacons, deacons, priests, and bishops from the archepiscopal residence to the cathedral. The bishops in pontifical robes, the priests in cassocks and white surplices. As the procession entered the cathedral all the Catholic church bells in the city rung. During pontifical high mass in the cathedral a choir exclusively of priests chanted services. The archepiscopal throne stood empty, a cross leaning against it. The floral decorations were numerous, tasteful, and rich. Bishop Burgess of Detroit preached the sermon.—*Inter Ocean.*

Freemasons and Ku-Klux.

In reply to the inquiry in another column of this paper the following statement of the evidence that these two organizations were one in spirit and in fact has been prepared. The proof is:

1. The testimony taken before the Congressional investigating committee. We cannot refer to the page of the printed report, but any citizen can obtain the book by applying to his Representative in Congress.

2. The testimony of Gen. C. H. Howard that the Ku-Klux masks, etc., were kept in Masonic lodges.

3. The White League of Louisiana, who were Ku-Klux under another name, fraternized with the Knight Templar Freemasons, who met in New Orleans in 1874 for their Triennial Conclave. The President, Grant, had in public documents charged the White League with numerous and fearful crimes, as had also the proclamation of Gen. Sheridan who was sent to New Orleans to put down an incipient rebellion raised by this order. But the Knight Templars published to the world from New Orleans that the White League was an honorable body of good citizens whose character had been misrepresented.

4. The language of the Ku-Klux oaths as seen in the Congressional inquiry resembled the Masonic oath, and was evidently modelled after it. Also the secret societies organized to counteract the Ku-Klux were modelled in some degree after the Freemasons, as see Judge Tourgee's "Fool's Errand."

5. Though the Ku-Klux are now disbanded yet companies of young men got together for similar objects of intimidation during elections are led by Freemasons. See *Cynosure* of Dec. 1, 1881; and also the night raid upon Rev. H. H. Hinman near Columbus, Miss., early in November last, when he was forbidden with threats to continue speaking against Freemasonry in the State.

If this testimony is not satisfactory we have no doubt more in abundance may be had by hunting for it. To us it seems conclusive.

—Bro. Mathews is so full of work in Indiana that he finds time to write but a word of his appointments, which last week were in Fairview, Van Buren, Deer Creek, Roseburg and Bunker Hill. In the latter place he preached on Lord's day.

—Bro. Lathrop reports the meetings held in Hollister, Calfornia, by Rev. D. A. Richards the State lecturer. The letter will be given next week. We will say no more than that the lodge replied vigorously to Bro. Richards' arguments with stones and eggs.

—We are holding back good letters from the brethren laboring in the South for space to print. The Knoxville Convention was a successful and important meeting.

Continued from 5th page.

the convention in the local and other papers, and a hearty vote of thanks for the hospitality of the citizens of Albany in entertaining the convention.

At night a fair audience assembled to hear the able address of Pres. Jonathan Blanchard of Illinois, the American reform nominee for the Presidency in 1884. His subject was "The American System *vs.* the Secret Lodge System." The able array of facts was received by an attentive audience and the friends were pleased to hear a man so worthy of respect on account of his experience, learning and ability. Rev. J. P. Stoddard clinched the nails of truth already driven by reading a startling extract from a Missouri Grand Lodge Report, with the names of upwards of sixty Masons who have been affiliated with Athens Lodge at Albany.

The friends of truth are much encouraged by the important steps taken by the association at this meeting. C. J. Kephart, *Pres.*
W. T. Gordon, *Sec.*

Iowa Letters.

DesMoines, Iowa, Mar. 4, '82.

Dear K.—In this metropolis of the State I am glad to report that there are a few who are not wanting in interest for our cause or in zeal for its promotion. The need here as in many places is a judicious, uncompromising leader to set up a standard and call a rally.

My first call was upon Bro. S. M. Good whose generous hospitality I have enjoyed and who has endeared himself to me by his many wise counsels and acts of Christian kindness. Words are incapable of conveying the impression made by his ingenious recital of scenes and ceremonies through which he has passed, and the oaths he encountered in his fearful descent far down into the depths of lying infamy, blasphemy and spiritual adultery of the lodge. Under God, this brother owes his freedom to his devoted wife. Crushed under the grief of separation and deception imposed by the unpitying foe of the family, her bodily energies gradually gave way until she stood upon the very verge of the grave, when an answer to the prayer of faith came. Touched by the finger of God, the heart so estranged by the fascinating power of secrecy and strange worships returned to its first love. The appropriate motto, "Home, Sweet Home," upon the wall told its story of confidence, contentment and love restored, and as naturally as flowers spring up in early summer, so returned the boon of health to the weary heart and drooping body of the wife.

I wish every lodge-cursed family in all the land could hear this story as related to me by Bro. Good and his wife, for it could not fail by the grace of God to restore many to health and give joy to many homes and hearts that can never be reached by the most skilled practitioner.

I spent several hours with Bro. Todd, city missionary here, who is devising ways and means by which to reach the non-church going population. He has a very estimable and interesting family, and enjoys the confidence and is receiving the co-operation of pastors and many Christian people.

Rev. J. T. Kennold, D.D., pastor of the United Presbyterian church received me kindly and we talked for some time of our reform work. The Doctor is in hearty accord with the law of his church on the secrecy clause, but seemed to me a little wanting in that faith by which "mountains are cast into the sea." Bro. Wright, pastor of the U. B. church, has the question of lectures in his church under consideration.

Fairfield, Iowa, Mar. 6, '82.

This is an enterprising town claiming a population of three thousand, with a college, seven churches and five secret lodges put down in the directory. There is also a band of Free Methodists worshiping in a hired hall. I spent the Sabbath preaching in three different churches. I have met three seceded Masons living in the town who are active and bold in their testimony against the lodge.

Comparatively little has been done here in the work of our reform, but we have some true and influential friends; one, a member and liberal supporter of the Presbyterian church and trustee of Parsons College, applied this afternoon for his church for a lecture against the lodge. Having obtained consent, he published a notice in the paper that I would speak on the effect of Freemasonry in the family. The craft was alarmed and through the dictation of one man succeeded in closing the door. This was considered all the more remarkable since the lodge was lately allowed the use of this same church for a free show, banquet and high carnival!

Another church was then applied for with the same result. The pastor and all the trustees except one gave their consent, when the lodge and its agent filed objections and overruled the decision of his official associates and closed the door in the face of free discussion.

Having demonstrated to their satisfaction that the keys of two leading churches are kept in the Masonic lodge, and having reason to suspect that other churches were equally under the same control, friends desisted from further efforts in that direction and hired the Opera House where, the Lord willing, I shall review the work of the craft in Fairfield this evening. These developments will have their influence and tend to open the eyes of some who need only to know the facts to be heartily with us in support of free speech and equal rights among law abiding citizens.

J. P. Stoddard.

Home Circle.

THE THAW AND ITS LESSON.

"Who can stand before his cold?—Ps. 167: 17.
"He sendeth out his word and melteth them,—Ps. 167: 18.

O what a joy to see stern winter yield
Her ice bound trophies to the king of day;
While nature smiles, amid her flowing tears,
To see her earth-bound beauty melt away!

But O, more sweet the pure, seraphic joy
When Christ comes forth, and, through his Spirit's breath,
Melts off the chain which binds the soul in sin—
Dissolves the winter of eternal death.

'Tis sweet to see earth's desolation gone,
And forms of life, long buried, lift their head;
But sweeter still to see each Christian grace
Again appear in hearts long cold and dead.

To see a soul, long bound by doubt and fear,
Spring forth in faith, and loosened from despair—
This is the sight, O Lord, we pray to see,
The most divine and fairest of the fair.

O Saviour rise, with healing on thy wings!
Chase death's own darkness from the souls we love,
And let us see them, quickened by thy grace,
Rising to thee, death's winter far above!

O, Jesus, come! and breathe thy living breath!
Now for thy Holy Spirit, Lord, we pray;
Bid death's cold, sparkling glories melt like mist,
Before the brightness of thy rising day!

Thus send a THAW to frozen hearts, O Lord,
Iced o'er by selfishness, cold, hardened, sad;
Poor in the midst of wealth. Shine, sun of love;
And bid their winter pass as they make others glad!

—London Freeman.

CHURCH MACHINERY AND RITUALISM.

These have in all ages been the substitute for holiness, when the power of God has been lost.

Some are taking the initial steps of introducing ritualism into the churches that never have any thorough revivals and that want nothing to do with holiness, must resort to hired psalm chanting, and alternate verse readings, and then to printed prayers, and lighted candles in due time. As some proud, fashionable women take up filthy lap-dogs as substitutes for the raising of children, so in all ages the church has taken up the vile lap-dog of ritualism when she has not had vital holiness enough to give birth to true converts. When a church loses heart holiness, it must try ritualism or machinery, lyceums, or concerts, or festivals, or "sacred dramas," or something as a miserable substitute for primitive power. It has ever been that when the visible church does not raise healthy children for God, she raises lap-dogs for the devil. This may sound harsh to some, but eternity will prove it true. Hundreds of churches have not enough holiness to produce revivals, clear, happy conversions, and as a substitute for revivals and the Holy Ghost, they feel compelled to go at something; they must raise dainty pets, and spend all their strength on a trained choir, or nursing a dainty manuscript minister, or working up little giggling, dissipating church socials, or little Sunday school dramas, or a soul-starving literary lyceum, or a star lecturing course, or an old folks concert, or some wax doll arrangement to atone for the church's lack of purity and power.

God will never accept these little church poodles as substitutes for holiness and heaven-born children. The little petty idols being stuck up in Protestantism are just as abominable to God as the big idols stuck up in Romanism.—*Geo. D. Watson in Advocate of Holiness.*

TOO MUCH PRUDENCE AND WHAT COMES OF IT.

Do we not sometimes, as a Christian community, fall short very much of what is called push and enterprise? I am afraid we do. In the world men do not get on unless they can do and dare a little; and it is so in the church. But we must be "prudent." I wish somebody would make a gallows, high as the gallows on which Haman hung, and hang up that word "prudence." Not but what it is a very respectable word—or used to be—but it has got into very bad company of late, and I should like to see it hung up for an example. Nobody dares do anything that is at all bold, because somebody says, "Prudence, prudence." Now I believe in the prudence of the negro; when some one said to him, "You cannot do that, Sam," he said, "But I believe it is my duty to do it." "Well," says the other, "you cannot do it." "Ah," he says, "but I shall do it, because if Jesus Christ were to say to me, 'Sam, jump through a brick wall,' and you said to me that I could not go through it, I should say, It is my business to jump, but it is God's business to make me go through." And, depend upon it, so it is; but for want of giving the jump we do not go through, we stop till there is a hole in the wall. One brother says, "There is a brick loose;" another says, "Fetch some workmen and loosen a few more;" and we are just going to jump when somebody says, "You cannot go through, I am sure, there is not quite room enough." We want room for an omnibus before we will drive the smallest perambulator through. We want to be sure of a hundred before we will venture one. Let us just get rid of this, and treat God as God and Christ as Christ, and then we shall find that he will go forth with us, and we shall be strong in his service.—*Spurgeon.*

Let us not give room to the devil in his white raiment! When he attempts to destroy the character of a brother, he assumes his white robe and not his murdering garment, pretending to vindicate the glory of God and the cause of justice, asserting that the cause of religion must be cleared; while all this time envy rankles in his heart, notwithstanding his fair pretences, as when the Jews delivered Jesus to be crucified. It was his white garment that Satan wore in the court of Caiaphas, when he charged the true God with blasphemy. This garb also his servant Judas wore, when he displayed such zeal and sympathy for the poor, in the case of the ointment at Bethany. Let us ask grace, that we may be able to recognize the devil in his white garment, as well as in his black-red garb. He is not so easily distinguished in his borrowed white as in his own proper suit. Let us cleanse out hypocrisy.—*Christmas Evans.*

THE STRENGTH OF PLAIN STATEMENT.

The first valuable power in a reasonable mind, one would say, was the power to receive things as they befall, and to transfer the picture of them to another mind unaltered. 'Tis a good rule of rhetoric which Schlegel gives—"In good prose, every word is underscored"; which, I suppose, means never italicize.

Spartans, stoics, heroes, saints and gods use a short and positive speech. They are never off their centers. As soon as they swell and paint and find truth not enough for them, softening of the brain has already begun.

It seems as if inflation were a disease incident to too much words, and the remedy lay in recourse to things. I am daily struck with the forcible understatement of people who have no literary habit. The low expression is strong and agreeable. The citizen dwells in delusions. His dress and draperies, house and stables, occupy him. The poor countryman, having no circumstance of carpets, coaches, dinners, wine and dancing in his head to confuse him, is able to look straight at you, without refraction or prismatic glories, and he sees whether you see straight also, or whether your head is addled by this mixture of wines.

The common people diminish: "a cold snap"; "it rains easy"; "good haying weather." When a farmer means to tell you that he is doing well with his farm, he says, "I don't work as hard as I did, and I don't mean to." When he wishes to condemn any treatment of soils or of stock, he says, "It won't do any good." Under the Catskill Mountains the boy in the steam-boat said, "Come up here, Tony; it looks pretty out-of-doors."—*The Century.*

In the life of Philip Henry, it is said "he and his wife constantly prayed together morning and evening." He made a conscience of closet worship, and abounded in it. It was this caution and advice which he frequently gave his children and friends, "Be sure you look to your secret duty; keep that up whatever you do; the soul cannot prosper in the neglect of it." Besides these, he was uniform, steady, and constant in family worship, from the time he was first called to the charge of a family to his dying day. He was accustomed to say, "If the worship of God be not in the house, write upon it the inscription which was put upon the doors of houses in which the plague appeared, 'Lord, have mercy on us, for there is a plague, a curse in it.'"

WHAT THE BIBLE DOES NOT SAY.

The Bible is a book with a single purpose; and that purpose is to reveal the sinfulness of the human family, and a method of salvation from that sinfulness. And of course a book that has only one end in view must necessarily be silent with reference to a thousand other subjects. Two years ago a man was galloping on horseback, as if he had seen a spectre, down the bank of a New England river in the dead of night. His mission was to inform the sleeping dwellers in a number of manufacturing towns farther down the stream that the great dam farther up the river was about to burst its barriers. The horseman as he sped along, trampled myriads of flowers underfoot, but he had nothing to say of botany. He rushed by hundreds of projecting rocks, rich in stories of prehistoric ages, but he had nothing to say on the subject of geology. Over his head the starry hosts were marshalled as they had been since the foundation of the world, but he had nothing to say on the subject of astronomy. He had just one mission—to inform the sleeping toilers of their danger, and how they might escape it, and he had no time to devote to the consideration of any other subject, however important, or however fascinating to other minds. So it is with God's Word. Its single object is to tell us of sin, and its cure. On this subject it is full and explicit and infallible.—*Sel.*

WORDS OF LIFE FOR EVERY DAY.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH."

Thursday, Mar. 16.—And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this, he fell asleep.—Acts 7:60.

Friday, Mar. 17.—But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God.—Acts 20:24.

Saturday, Mar. 18.—Then, fearing lest we should have fallen upon rocks, they cast four anchors out of the stern and wished for the day.—Acts 27:29.

Sabbath, Mar. 19.—Be not afraid, only believe.—Mark 5:36.

Monday, Mar. 20.—And now brethren, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.—Acts 20:32.

Tuesday, Mar. 21.—Saying blessed are they whose iniquities are forgiven and whose sins are covered. Blessed is the man to whom the the Lord will not impute sin.—Rom. 4:7, 8.

Wednesday, Mar. 22.—Oh the depth of the riches, both of the wisdom and the knowledge of God. How unsearchable are his judgments, and his ways past finding out.—Rom. 11:33.

Childrens' Corner.

[For the boys.]

Half Hours in the Pastor's Study. X.

BY JEANIE L. HARDIE.

"*A question of time*" *discussed.*

"I don't care," said George Butler,—George seldom ventured an opinion of his own and in such a case it was never a decided one. "I don't care, I think people ought to go to Masons themselves, instead of to their enemies to find out what their institution is!"

Here Sam, Will and Tom all began saying something at once, when I interrupted them. "Let me answer this," said I. "Let us look at some of their claims and weigh them as justly as we would were they uttered by the other party. Will you mention one such claim George?"

"Well, they say their institution is very old, you know, and Anti-masons laugh at that, and say it isn't so. Now I think they themselves ought to know best."

"But what class of Masons make this assertion? It is, certainly not the well informed among them, for you may read their declarations direct and clear, that Freemasonry is of a comparatively recent date, and they also denounce in strong terms the sayings of that ignorant class who fain would make others believe, with themselves, that Christ and the Saints John of Scripture were Freemasons, as well as most of the ancient worthies away back through the ages to the days of Noah and Adam, and that God himself as the Grand Architect of the Universe was a Freemason too. Now you would not, of course, take the testimony of such men as to what the institution is; but that, rather, of those well versed in Masonic lore; and their testimony with regard to its age and history is what we do accept."

"And what do they say about it?" questioned Will Slater. "I supposed they too, spoke of it as being ancient."

"They do, but its 'ancient form' is not the Speculative Freemasonry of the present day, but the idolatrous secret worship of the ancients on which the system of the present day is founded; or, to say the least, from which it has borrowed most, if not all of its usages.

"The chief deity of these idolators was the sun, which in different countries was known by different names as Osiris, Baal, etc. Besides the general worship was one carried on in secret, attended with numerous and frightful ceremonies. This is the 'ancient' division, so to speak, of the system of the present day.

"The legend connected with this worship (which was used as a symbol of their philosophy)—a tragedy in which every candidate for admission was made to play a prominent part—the legend of Osiris is reproduced in Freemasonry as the legend of Hiram Abiff.

"It would, no doubt, be interesting to you to hear a recital of these two legends and mark the similarity between them, and also to note how Freemasonry, the child of the secret Baal worship of bygone ages, has copied and followed the usages of the 'ancient' system and the resemblance that is apparent between the Freemason of the present day as he is initiated and his 'ancient brethren' on like occasions; but for this we have no time at present and you can read for yourselves at any time a more interesting description than I could give, in the 'Master's Carpet' which is here within the reach of all."

Oysters and Oyster Farming.

The oyster is a strange sort of an animal. Children, and many grown folks too, when one speaks of an animal, think of a cow or a horse, or some large creature, because these are the largest and most familiar to us. All forms of life belong to either plants or animals, but it is not always so easy to tell to which branch or group of living things an object belongs. There are many plants that move from place to place by their own action, and there are animals that are as much attached to the rock or earth upon which they grow as a tree is. If the boys and girls should just here ask me to tell the difference between an animal and a plant, I should be obliged to say, I do not know. I can tell a horse from a maple tree, but these are extreme cases. Most persons can tell the color red, from blue, but the red approaches blue through many shades, and in the same way the blue shades into the red, until one may be sometimes at a loss to know where the red ends and the blue begins.

All this talk is to show you that all animals are not alike in having those things that are common in the most perfect and higher forms of animal life. The oyster is an animal without legs, and therefore cannot walk; it has poor eyes and cannot therefore enjoy the scenery of the world in which it lives. The oyster was never known to stumble and fall down stairs, and experience the pain of a broken bone, and for very good reasons. The early life or childhood of the oyster is now well known. It grows or hatches from an egg that is so small as to be seen with difficulty. No boy would think of carrying oyster eggs to market in a basket, or bring them home from an egg hunt in his hat. After hatching, the young oyster swims about for a time, after which it may be said to "settle down to business," and attaches itself to some hard object where it remains for the rest of its existence. The oyster feeds upon the sea water. I take it for granted that all the young readers knew that the oyster, perhaps most familiar to many as the leading element of a very excellent soup, is a water animal, a "shell fish," as it is sometimes called. The young oyster, at three months—the age when human babies have their picture taken now-a-days—is not larger than a pea; they are not of sufficient size for market until in their fourth or fifth year.—*Uncle Hal in American Agriculturist for January.*

Sabbath School.

LESSON XIII.—March 26.—REVIEW OF THE QUARTER'S LESSONS.

[From Peloubet's Notes.]

SUGGESTIONS.

I. The whole school can have a general exercise in concert by means of the Review Exercises given in many question books and lesson papers, or by using the titles and Golden Texts.

II. It is an excellent thing to have a written review at some other hour than the regular school exercises, and let the scholars write out the answers to three questions on each lesson, either from printed slips or qestions asked from the desk.

III. In a class review it is well to question till each scholar has a clear, definite knowledge of the main outlines of the quarter's studies, embracing nearly two years of Christ's ministry. The leading dates, places, and persons should be made familiar. Then unity can be given to the lesson by means of one subject, around which the main features of the lesson arrange themselves: as,—

SUBJECT.—HELPS TOWARD THE CHRISTIAN LIFE.

1. "Our need of help." Let the scholars tell what lessons teach our sinfulness; what incidents illustrate the nature of sin; what diseases, dangers, temptations, troubles, errors of doctrine, are referred to in the lessons as showing the common needs of men.

2. "Our Saviour." Let them tell the lessons and incidents which set forth the character of Jesus as a Saviour, the forgiver of sins, the friend of sinners, the teacher of truth, the helper in danger and trouble, the deliverer from Satan, the cleanser from evil, the giver of peace, the resurrection and the life.

3. "First acts of religion." Find the incidents which teach or illustrate the duties of repentance, of prayer, of following Jesus, of doing God's will, of trying to save men.

4. "The means of grace." In this quarter's lessons instructions are given, or examples placed before us, of some of the leading means of grace. In what lessons, and by what incidents, are we taught correct ideas about attending church, keeping the Sabbath, ways of receiving and using God's word, fasting, praying, working for others, communion with Christ, letting our light shine?

A Christian is the candle of the Lord, and a candle is lighted that it may be seen. We are, therefore, to "let our light so shine before men that they may see our good works and glorify our Father who is in heaven."

Religious Intelligence.

The Churches against Lodgery

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists).

Church of God (Northern Indiana Eldership.)

Congregational — The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Omish.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Cong., Sandford co, Ala.

New Hope Methodist, Lowndes co, Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E. Lowndes co, Miss.

Hopewell Missionary Baptist, Lowndes co., Miss.

Cedar Grove, Miss. Baptist, Lowndes co., Miss.

Simon's Chapel, M. E., Lowndes co, Miss.

Old Tebo Baptist, near Leesville, Henry co., Mo.

Pleasant Ridge Miss. Baptist, Lowndes co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes county, Miss.

West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek Wis.; Spring, Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Mt. Moriah Baptist Association of Mississippi.

Bidgewater, Baptist Association, Pa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

—There are 482 churches of the denomination known as the Brethren, but frequently called Dunkers.

—Rev. C. B. Ebey of the Free Methodist church in this city has opened a flourishing mission at Pullman, the great manufacturing suburb a few miles south of the city limits.

—As a result of the revival in Galesburg, Ill., on the first Sabbath in March 75 persons joined the First Church of Christ, Rev. Mr. Thain, 49 the Baptist, and over 60 the Methodist Episcopal church.

—Revivals are reported by Rev. H. A. Day in Coldwater, Mich., and by Rev. A. W. Hall in College Springs, Iowa.

—Rev. A. J. Bailey of the Congregational church, Waukegan, Ill., was married in Boston on the 2nd inst. to Miss Tichenor of this city. Bro. Bailey is an older brother of our successful New England agent.

—Prof. C. A. Blanchard began a series of meetings at Streator on Sabbath morning which will continue through the present week.

—It is reported that Rev. J. W. Bain formerly of this city but who has for some three years been in Hamilton, O., has a call to the Alexander Presbyterian church, Philadelphia.

—In connection with a letter from Oberlin on another page, it may be mentioned that the First church of that place was refused for this lecture, since on that evening, March 16, the regular weekly prayer meeting would be held.

—Bro. W. Van Driessen of Baraboo, Wis., wrote on the 7th inst. that he had just returned from Pine Hill and Black River Falls, where God gloriously visited the people with the Spirit. Some twenty were converted or reclaimed and a number will connect themselves with God's people. An effort was being made at the time to organize an Oddfellow lodge in the place, and Bro. V. felt constrained to speak plainly against this great evil. May the Lord bless the work there and elsewhere under the labor of his faithful servant.

—The right to preach the Gospel in Spain, through press and pulpit, although recognized by law, has been so restricted by vexatious regulations that ill-disposed officials have not found it difficult to give Protestant preachers a great deal of trouble. A check has recently been given to this official tyranny, however, by the king himself. Pastor Fliednor, having taken a case af religious oppression into the courts, where he was defeated, appealed to the king. The decision was at once reversed, and the king paid the costs. The unwarranted arrest and imprisonment of pastor Fliedner himself, on a recent occasion, has attracted the attention of the government papers, and there seems to be some prospect that effective laws for the protection of Protestants from malicious persecution will soon be enacted.

—The Rev. Mr. Dayton, pastor of the Borden Valley Methodist church in the town of Avoca, N. Y., may be considered bigoted by some persons, but no one can charge him with hypocrisy. His parishioners gave him a "donation party" a week or two ago, in a class leader's house, and presented him with a purse containing $63. In the course of the evening the clergyman learned that some of the younger members of the company were dancing in an adjoining building. He condemned this form of amusement, and declared that he would quit the premises unless it were stopped at once. He supposed that his wishes had been complied with, but ascertaining afterward that the young people had kept on dancing, he gave back the $63 to the committee on the following Sunday, and directed that it should be distributed among the donors.

—The 50 000 000 of our population have a Protestant minister for every 728 persons, and a Sabbath-school teacher for every 56. One in every five is a member of an evangelical church.

—Christian missionaries in Western India have asked that a law be passed to abolish infant marriages. The government of India has refused to grant the prayer of their petition and asks the missionaries to wait until the Hindus are sufficiently enlightened on this matter.

The Reformed Church at Holland, Mich.

It is well known that the Holland churches belonging to the Reformed (Dutch) church in America do not admit to their communion members of secret societies, and that at different times they have memorialized their General Synod to investigate and condemn Freemasonry as an anti-Christian religious system. But the deliverances of Synod on the subject have been very far from being satisfactory; and, at last, abandoning all hope of ever obtaining any relief from the Synod, many families and individuals have withdrawn from the denomination.

For a long time the congregation of the First Reformed church of Holland, Mich., have been agitating the question of secession from the General Synod, on account of its failure to meet their wishes with respect to Masonry, until, at length, on Monday evening, Feb. 27, a meeting of the male communicants was held, pursuant to a call of the Consistory, when the latter body, comprising six elders and six deacons, unanimously proposed secession from the Reformed church in America. After a very little discussion a vote was taken, which resulted in 87 for to 18 against secession.

The meeting was then about to adjourn, when the minority of the voters, together with others who had refrained from voting at all, as wishing thereby to protest against the validity of the whole proceeding, made a movement to organize on the spot, as the only remaining members of the First Reformed church of Holland, on the ground that the rest had outlawed themselves by seceding. This was resisted by the majority, and wild confusion ensued for nearly two hours, the minority succeeding toward the close of the storm in electing a president and secretary. They then made a demand for the keys, which was refused, and all parties dispersed to their homes.

The question involved has no bearing on the merits or demerits of secret societies, for both majority and minority are unanimous in excluding members of such associations from communion in the church, for the reason that not only by the constitution of the Reformed church in America, but by the higher authority of the Scriptures, the supervision of the spiritual interests of the church is intrusted to the eldership; and that it is simply impossible to fulfill a plain duty assigned by both God and man if church members are allowed to assume secret obligations and practice religious ceremonies, engage in religious worship and listen to religious teaching of which the church is kept in ignorance.

Nor is there any question about the right of secession. Anybody is at liberty to withdraw from any church in an orderly manner, and even if he choses an irregular way of doing so, he cannot be stopped. But the question involved is, Has a majority, however large, a right to deprive a minority of any part of their moral or material relation to the church in which they have severally held an undivided interest? Thus far all the decisions in the civil courts have been in the negative. It remains to be seen what verdict will be rendered by the judiciary of the State of Michigan. Com.

ANOTHER ACCOUNT.

Ever since Bro. Ronayne and myself have worked the degrees of Freemasonry in the First Reformed church of this place, the agitation against Freemasonry (against *all* secretism) has been kept up by the God-fearing people, which spread throughout all this country among the Holland churches, and is now being agitated in the Netherlands in their religious papers. The classes Holland, Grand River and Wisconsin have repeatedly sent in memorials and remonstrances against secretism in the church to the General Synod, and all in vain. It became very plain to many that to obey the Lord more than men was their first duty. Consequently the Fourth Reformed church with their pastor, Rev. Hulst, of Grand Rapids, separated their connection last year. Over sixty members left the Zealand church. A large number with their pastor, Rev. Duiker, left and formed a new church organization at Grand Haven. The East Saugatuck church with their pastor Rev. J. C. Groeneveld, followed shortly after. About two weeks ago the Graafschap church with their pastor Rev. A. Zwemer, seceded unanimously.

Last Monday evening the First Reformed church decided by a vote of 85 yea, 18 nay and 3 blank, to sever their connection from the Reformed church of America. The meeting was very regular and orderly, the president of the meeting maintaining the strictest order and showing perfect impartiality to the minority. After the vote had been announced and a resolution passed to pay out to the minority in ratio to their number, the value of the church property, as the majority with a united consistory, who are ex-officio the trustees, claim the right according to law and justice to hold it, and one of the elders had returned thanks to the Lord for his gracious deliverance from the shackels of darkness, the minority led on by ministers of the Gospel, insisted upon holding a meeting in the church, which caused considerable excitement and noise. At twelve o'clock at night the people had left the church, and the consistory closed its doors.

On Wednesday following the classis of Holland was called to meet in the First church, but the consistory had notified its president the day previously, that they, in consequence of the action taken by the congregation on Monday evening, would not allow it. On Wednesday afternoon the classis, consisting of ministers and elders, with the Mayor and Marshal at its head, demanded entrance but were firmly and promptly refused. The classis then retired to the Third Reformed church where they finally resolved to cite the consistory of the First church to appear before them on March 13th next, but of course that summons will be disregarded. On the other side Masons and Oddfellows were thickly spread through the crowd, which plainly revealed the side which old Satan favors. May the Lord continue to fight for his people, as he has done it *all* thus far. The courts will now have to decide this matter and as an ex-representative of the Michigan Legislature informed your correspondent this morning the law plainly gives the property to the majority. Let all good Christian people remember us in their prayers, and give the Lord the glory for the deliverance of his people.

Yours in Christ,
J. O. Doesburg.

—The earliest mission work in Japan was begun in 1859; though it has only been within the last ten years that the work has been at all extended. There are now married male missionaries, 78; unmarried male missionaries, 10; unmarried female missionaries, 48; total, 136; stations, 35; out-stations, 84; organized churches, 76; self-supporting churches, 14; partially self-supporting churches, 58; adult converts, 3,408; boys' schools and mixed schools, 35; scholars in these, 1 513; girls' schools, 16; scholars, 573; theological schools (three are union), 6; theological students, 97; Sunday schools, 90; Sunday school scholars, 3,724; ordained native pastors, 37; unordained native preachers and catechists, 116; contributions of native Christians, 8 534 yen (a yen is the paper dollar); Bible societies, 3; sold, Bibles, New Testaments and

portions, copies, 115 000; including pages, 18 000 000. For these the Japanese have paid 16 000 yen! Is not this a wonderful work? Does not this last item betoken a religious revolution? Can a heathen people care for sixteen thousand dollars' worth of Scriptures and care enough to buy that much without being on the eve of casting off the old faith in Buddhism or Shintoism for the new faith of Christianity? A workingman's wages out here are from twenty-five to fifty cents a day, so that sixteen thousand yen is equivalent to a much larger sum in the United States.—*Christian Union.*

—The evangelist J. D. Potter whose labors in northern Ohio have been signally blessed, is now in Lexington, Mich.

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THE TEMPERANCE REFORM.

During the visit to Wheaton a few weeks since of Rev. A. Ethridge of Marseilles, Ill., he was engaged by the Women's Christian Temperance Union to address their public meeting on the success of the prohibitory effort in his town. A violent storm prevented the meeting, but Bro. Ethridge has kindly written out in brief the particulars of the temperance work in Marseilles, which will be read with interest in every town where the victory is not yet complete.

PROHIBITION IN MARSEILLES, ILL

This town is located on the C., R. I. and P. railroad, 73 1-3 miles southwest of Chicago. It is also located on the Illinois and Michigan canal. Its population by the last census was 1,800—probably 2 000 now. The government is vested in five trustees, chosen annually. In May, 1874, a board of trustees was elected, a majority of whom were opposed to licensing saloons, hence no licenses were issued that year. This was largely the result of the "crusade," which struck this town with full force.

The next year—the next—and the next, came reaction, and the town went for license. But from 1878-1881, four successive years, the annual vote has been "no license," which meant prohibition, with constantly increasing majorities.

The first two years, 1878 and '79, we had "drinking clubs," and occasionally a saloon open in defiance of both law and public sentiment. Prosecutions were resorted to, with the usual results; men otherwise truthful perjured themselves on the witness stand to shield liquor sellers. Fights, brawls, homicides, bankruptcies, and desolated homes abounded. These bitter fruits of the three years of license, from 1875 to '77, continued, greatly diminished, through the first two years of "no license"—1878-'79. Since then we have had a quiet, sober, industrious, thrifty town; churches and schools, business and family life have flourished.

True it is, and sad as true, that some old sots and a few young men have resorted to Ottawa, a city eight miles west of us with sixty saloons, and returned intoxicated and disorderly at times; but it is established beyond all debate by our experience that *prohibition persevered in does prohibit.*

The most practical question in this connection is: How has this state of things been secured? What are the factors of power in this reform?

1. Negatively—we have no "first families" in town who use liquor socially and make drinking respectable by their example. Our "first families" are thus graded because they love God and their fellow-men.

2. None of our leading men advocate high license as more effective than prohibition in promoting temperance. All that class, large and respectable once, is converted, except a bat or two that cannot see in the light.

3. Our merchants have learned not to fear the destruction of their trade by closing the saloons. They have ceased insulting the farmers by asserting that they will go to towns where they can get beer and whisky and forsake temperance towns.

4. Among the most potent of the positive factors is *prayer.* Men, women and children have united and persevered in prayer to God for the suppression of home-destroying, soul-destroying saloons. This supernatural aid from God's Spirit has been the main force in the whole movement.

5. We have had public lectures by the pastors of all the churches in town and by able men from abroad. Prominent among the latter are George Woodford, and Prof. C. A. Blanchard of Wheaton College.

6. Open organizations, of which there are three—the Red Ribbon Club, the Woman's Christian Temperance Union, and the Cold Water Army (juvenile).

7. The social influence of woman. Our ladies have for the last two years served a free dinner to all temperance voters on election day. This has had a very marked influence, as it furnishes clear proof that men can be cheerful and sociable without whisky or beer, or even cider or tobacco. It also gives laboring men more time to vote and work at the polls.

8. Means are used to bring every no-license voter to the polls. This is no easy task, there are so many who think that a single vote is of little or no value.

In conclusion let me say, brethren, pray for us. The enemy is strong all around us, and as the time of another election draws near we feel our danger.

THE MORGAN MONUMENT.

RECEIPTS FOR WEEK ENDING MAR 11.

Mrs H. D. Chapman, 12c.
H. Curtis, Mrs. H. Curtis, H. Wykhuysen, J E Gates, Mrs. J. Merrill, $1 each.
C. King, $2 25.
Mrs. D. R. Kier, C. Dunham, 25c. each.
Total, $7.87. Grand Total, $1,543 31.

News of the Week.

—Conkling's refusal to accept the place upon the Supreme Bench it was offered to Senator Edmunds of Vermont. He also declined on account of the health of his family, but the members of the Court with others are urgent that he should accept and he may reconsider.

—It was reported Monday that Senator Edmunds refused to recall his declination and that the President will nominate Judge Blatchford of New York.

—The Senate last week passed the anti-Chinese bill forbidding immigration from that country for twenty years; also the bill providing for a commission to investigate the alcoholic liquor traffic. The commission has eighteen months in which to report.

—The House made an effort to get at the Senate bill against polygamy and has nearly reached it. The House refused, by a decisive vote, to appoint a committee to participate in the celebration in memory of the explorer La Salle at New Orleans April 9 The Senate had already taken the same action.

—The Chicago gamblers show fight in the courts but quietly continue their business in out-of-the-way places unmolested by the police.

—A petition has been presented to the Chicago Board of Education praying that body to provide rooms for the instruction on Sundays of Bohemian children who are compelled to work during the week.

—An emigrant excursion train of fifty cars from Canada to Manitoba reached this city last week.

—A suit under the Dramshop act to recover damages from a saloon keeper who had sold liquor to a common drunkard has been decided in a Chicago court. The woman who sued the saloon keeper was awarded $300 damages.

—The striking railroad laborers in Omaha last week took possession of the ground where work was being carried on by laborers brought from adjoining cities. The police were driven from the place, and the rioters remained in possession. Three special policemen were so badly beaten that they had to be taken to the hospital. The authorities are powerless, and it is believed that the aid of United States troops will be called for.

—The secret Knights of Labor are organizing a great strike in the coal mines of Cumberland county, Maryland and in Pennsylvania.

—The Western Union Telegraph Company last year reported a gross revenue of $16 868 396 Their expenses were $9 489 269, and their net profits $7 379 127.

—A number of Western farmers will make an attempt to use the Scotch potatoes now being imported into this city for seed for the coming season.

—In the Iowa House the prohibition amendment was taken up, and in ten minutes passed by a vote of 64 to 29. It now goes to the people.

—Sergt. John A. Mason, who unsuccessfully sought to shoot the assassin Guiteau in the Washington jail last September, has been found guilty by court-martial of the charges preferred against him, and the severest penalty allowed by the law has been imposed. He is sentenced to dishonorable discharge from the army, is to lose all pay or allowances due or to become due to him, and is to serve eight years at hard labor as a convict in the Albany Penitentiary.

—The National Committee of the Greenback party in session at St. Louis has resolved that all State and National banks of issue should be instantly abolished, and that a National Convention should be called.

—McLean, the assailant of Queen Victoria, has been committed for trial on the charge of high treason.

—A Constantinople dispatch says it is feared in official circles that war between Russia and Austria is inevitable.

Health Notes.

SUGGESTIONS ABOUT THE CARE OF INFANTS, CHILDREN, HEALTH AND FOOD GENERALLY.

By Mrs. H. E. Hayden.

Concluded.

If a child has the croup, one thickness of cotton cloth wet in the coldest of water once in two minutes should be put around the neck and two thicknesses of dry cotton over it. When the outside cloth is wet it must be replaced by a dry one Then, if it can be obtained, give a bit of ice or snow as large as a pea once a minute until the disease is checked a little. Besides give some croup medicine if at hand. A pinch of alum and pulverized white sugar once in ten minutes is excellent, I have often cured the croup with water and ice alone in an hour.

If an infant or older child has diarrhea, the bowels and back should be bathed in cool water several times a day; or put a wet bandage around the body and a dry one over it on going to bed. A severe case of bloody flux can be cured in two days by bathing the body in cool water once an hour. No medicine need be given.

For earache a teaspoonful of water just a little warm should be poured into the ear and left in a minute. It will feel cold to the ear and will cure instantly, unless a gathering (or boil) in the head is far advanced, in which case it will relieve.

I have wished a thousand times that every mother knew the value of a wet cloth. If a person is attacked with severe pain in any part of the system a cloth wet in cold water and laid on with two thicknesses of dry over it, will generally cure in less than five minutes.

The length of a child's life depends much upon its food. Among healthful kinds of food, oatmeal, boiled wheat, beans, fruit, new milk, fresh eggs, fresh beef and mutton, occupy a very prominent place. Whole wheat boiled is more delicious than cracked wheat or graham bread. It should be boiled slowly seven hours and salted a little. It is excellent with new milk. Pork is unhealthful. It inflames the blood. Even oiling the hair with lard will cause it to fall off. One reason why the Scotch are so strong and vigorous is, they eat so much oatmeal. All children should eat some oatmeal and boiled wheat or graham bread, and by no means be allowed to live on fine flour. Many of our American women make very poor, sour, unhealthy bread; but they don't realize it. When a bread-sponge is light so that it is in small bubbles it should be moulded into loaves and put on tins. It should stand in some place a little warm only forty-five minutes to rise, then it should be put into an oven not quite hot enough to bake. No matter if the loaves don't look light much. They will rise rapidly while the oven is finishing heating and it will be the best, sweetest and most healthful bread that can possibly be made out of fine flour. No dyspeptic can find any fault with it. A bread-sponge should never be moulded down and left to rise a second or third time before baking. If it is, the gluten, sugar and starch in the flour, will decay and rot so that the bread hasn't much more nourishment in it than a puff-ball. It is no wonder that so many of our children are lean and sickly when they live on sour, rotten bread. And it is not strange that children's teeth should begin to decay before they are six years old, when their parents have eaten poor, sour bread for thirty years perhaps. Bread, being the staff of life, should be of the best quality. Bread that is moulded down even once is not fit to eat, and many mothers need to reform in this respect for the sake of their children.

EARLY SPRING CHICKS.—Where a person has the conveniences, there is no way in which as much profit can be made from poultry as breeding extra early spring chicks, those which are ready to market with early asparagus, and weigh from two to four pounds per pair or more. There is always a large demand for these young "broilers," and at prices which are not merely entirely satisfactory to the breeder, but astonishing to those who are new to the business. As they are marketed when about three months old, they have cost but little for food, and pay double and treble the profit they would if kept until fall and then sold in the market at a dollar apiece, which price is much above the average. Aside from this, the loss from accidents and sickness, which is no inconsiderable item, between the ages of three months and eight or nine months, is avoided.—*American Agriculturist.*

THE FRUIT GARDEN.—We trust that many fruit gardens will be started this spring. Select a warm piece of ground conveniently near the house for gathering the fruits and protection from trespassers. The soil should be rich, deep and mellow; in short, a fruit garden should have the best soil that can be found. A list of the best sorts of grapes, raspberries, blackberries, strawberries, currants and gooseberries has been given in the Notes for last month, so that the selections might be made early, and the desired plants ordered in time to receive the best attention from the nurserymen. The planting is to be done so soon as the ground is settled.—*Am Agriculturist*

REFORM NOTE-PAPER AND ENVELOPES.

As a needed means of spreading the truth regarding secrecy, a collection of the utterances of Scripture and various noted statesmen and ministers has been prepared and printed in tasteful form at the top of note-paper and on both sides of envelopes (the matter on the paper being entirely different from that on the envelopes.) A blank line for date is also printed in. The envelopes can be furnished either white or colored; both envelopes and paper being of the ordinary size and of good quality.

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—Some interesting letters from an M. E. Masonic minister, in defence of the lodge, have fallen into the hands of the N. E. Secretary, and will receive some attention through the *Cynosure* as soon as there is space for extracts and comments. It is a matter of wonder to some that so many Methodist Episcopal ministers can find congenial companionship in the lodge, and it will be interesting to those who can not tell the reason why to hear it from one of their own number.

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GRAIN—Wheat—No. 2		1 33
No. 3		1 06½
Rejected		77
Corn—No. 2		63
Rejected		61½
Oats—No. 2	46	47½
Rye—No. 2		84
Bran per ton	18 00	19 50
Flour—Winter	6 00	6 75
Spring	3 75	6 00
Hay—Timothy	12 00	13 50
Prairie	6 00	11 00
Lard per cwt		10 30
Mess pork per brl		16 40
Butter, medium to best	20	40
Cheese	6	13½
Beans	2 00	4 00
Eggs		18
Potatoes, per bu	1 00	1 10
Seeds—Timothy	2 80	2 47
Clover	4 30	5 00
Flax	1 20	1 35
Broom corn	5	10
Hides—Green to dry flint	6¾	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	30	42
Unwashed	16	27
LIVE STOCK—Cattle extra	6 00	6 85
Good	5 60	5 85
Medium	5 35	5 50
Common	2 75	5 00
Hogs	6 00	7 00
Sheep	4 00	6 00

New York Market.

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Wheat—Spring	1 21	1 29
Winter	1 14	1 33
Corn	66	73½
Oats	50	55
Lard		10 65
Mess pork		18 50
Butter	15	41
Cheese	8	13
Eggs		19
Wool	12	48

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Topics of the Time.

Henry Ward Beecher said in a sermon not long ago, "If David had had a better conception of God and believed as I do, he would never have whined through some of the Psalms he wrote." Possibly if David had been so good and great a man as Mr. Beecher he would have fought the prophet Nathan, and all his other accusers in the matter of Uriah, in the courts, and got up a great *ex parte* council of priests to give him a good character.

Since their vagaries and ravings are unappreciated, the communists of this city have gone a step further in their insane folly and established a church, calling themselves the "Self-Savior's." They met in an Oddfellow hall last Sabbath and adopted their creed, which provides for the reconstruction of society in accordance with their peculiar ideas. The leader explains that his church will be a refuge for all other religions in which all will be treated impartially after the manner of Freemasonry. We do not know how much secretism is indulged in by these communists. Aside from that peculiarity this new movement seems to be a half section of a Mason or Oddfellow lodge suitable for men who have neither nerves or money enough for a regular initiation.

It was less than ten years ago when Miss Frances E. Willard and one of the *Cynosure* editors were engaged in this office is drawing up the constitution of the Woman's Christian Temperance Union of Chicago, if we mistake not, the first organization of the kind. Last Friday some two hundred women were gathered in Fairbanks' Hall for the annual meeting of this Union and the review of the year was truly gratifying to every one who prays for the downfall of the drink traffic. John B. Gough, the veteran temperance lecturer, was present in the afternoon and spoke with his wonted fire and eloquence. A day or two before Senator Logan had made his speech in Congress on his whisky and public school bill. Why, said Mr. Gough, do they select the worst business in the land and tax it for the education of our children? Why do they pass over our reputable industries? Why not tax our dry-goods merchants, our wholesale grocers, and use money that is not the price of blood, of crime, of woman's groans and broken hearts for our schools? Why not, Mr. Logan, unless you want to make a murderous traffic reputable?

Strike! strike! strike! comes from every quarter. In Omaha men are bayonetted before they cease their violent attacks upon sober-minded workmen; in Chicago the strikers bluff the police and blow out blast furnaces; in Maryland and Pennsylvania the miner who dares to work after the order to close from the secret union, does so at the peril of his life; and in New York men of every trade are preparing for a strike and a fight. It is estimated that a hundred thousand men have joined the labor unions during the past few weeks. Among the colliers the "Knights of Labor" seems to be the central body, whose demands must be obeyed without question. Many employers are at this season willing to lighten their business, and a strike prevents the necessity of working at a loss, or of compelling the workmen to share the unprofitable season with lower wages or less hours work. This many of the men will agree to, until the lodge power with its secret consultations, its despotic leaders, and its inexorable decrees drives them into idleness and their families into starvation and ruin.

—Prof. C. A. Blanchard has been spending his ten days vacation in preaching and laboring for the endowment of Wheaton College in the central part of Illinois. He returned on Monday reporting the fund now at $28,000. He may be addressed at Wheaton respecting this endowment, or any other matter relating to the institution.

—George A. Leavitt & Co., the book auctioneers of New York, have issued a catalogue of the library of Caleb Lyon, late governor of Idaho Territory, which is to be sold March 22. A number of works on Masonry are in the list, among them "Knight Templarism Illustrated" and the "Broken Seal." Of the latter our readers will smile to read that an explanatory note says that the book is "scarce and suppressed by the craft." No doubt they want it suppressed badly enough. The note also says that the appendix contains "some very ridiculous specimens of Anti-masonic doggerel!" The Hiramites of sixty years ago are unappreciated.

—The president of the Union Rolling Mills of this city can sympathize with the delegates to the Boston National Convention of 1880. There were 1100 men employed in the mills and some three weeks ago 200 of them struck. They were members of a lodge union, and dragged off 200 more with them. Non-union men took their places and then intimidation and threats began. The mills employed a strong private police force to guard their works and applied to the city to protect their men from violence. A squad of police, part of them friends and relatives of the strikers, marched on either side of the men just as the Boston police attended us from Music Hall to the Crawford House, but the crowd were hardly prevented from actual violence. The men bore their jeers and threats for a few days and at last gave up work and the furnaces of the mills were blown out, nor have the loud protests of the proprietors made any improvement in the conduct of the police, who, they claim, should so protect their men from the intimidation of the mob as to make it safe for them on the streets. The mill company think they have had enough of the Chicago police.

THE SLAVE POWER AND THE LODGE.

BY GENL J. W. PHELPS.

The Slave-power claimed divine right and constitutional provision for its sanctions. With these pretentions it was enabled to impose upon the democracy, the ignorant, the unsuspecting, the interested, until a calamity became the consequence.

The Masonic lodge is now claiming divine right, and has seized upon party organization for its purposes. It is thus imposing upon the masses—upon the ignorant, the unsuspecting and the interested, and, if not checked, a worse calamity awaits us. The lodge, while exercising political power through deceit and imposition, is demoralizing the people, corrupting their religion, and destroying the virtues which are necessary for republican government.

The result of General Grant's services is the substitution of an army of pensioners for four millions of slaves. The lodge has taught the dangerous, unrepublican lesson of buying votes by fraudulent pensions. The sums now paid for unnecessary pensions would sustain the regular army. The career of Washington was a lesson to us, while that of General Grant is a caution. He began well as a republican general should begin, with unconditional surrender on his colors. But on coming out of the conflict he brushed aside the courts of the land, hushed the voice of legal justice, and inscribed upon his banner —If you punish one, you must punish all! Or, in plain words—Buy off rebels with offices and pensions.

Might not the General and his horde of fraudulent pensioners be now told that—If you put one general upon the retired list, you must put them all there.

Did General Grant become a tool of the Masonic lodge during the war of rebellion, or did he remain true to the Republic? That is the question for American citizens to answer.

Is our peace a mere secret compact between the Kuklux of the South and the English lodge of the North, by which while the one is to keep negroes and poor whites in political subjection, the other is to control the Irish, the Germans, and the laboring classes? This arrangement is not in accord with republican government; and in order

to save the Republic it must be speedily broken up. It leads directly to imperialism. Never support a clergy that sustains the corrupt aims and pretensions of the Masonic lodge.

Masonic Pastors and their Work.—II.

REMINISCENCES.

One day on returning from the village my father brought home with him the Methodist minister and his wife and child. He had heard they were without fuel, funds, or food. As compensation for the kindness received the minister offered to hold extra meetings in our district, so the notices were duly posted and word sent around accordingly. There were two services at the school-house, when came the weekly appointment at the Methodist church. Father offered to carry the pastor each way and did so taking a daughter with him. She had recently become a Christian, and being one of the best singers in that region, both Methodists and Baptists tried to lure her away from her father's church to secure her help in the choir. But father forbade her joining any church but the one she had been accustomed to attend, the Congregational, and so the weeks sped on without her joining any.

She was a slight, delicate creature for her fifteen years of age, and one who had been very carefully trained by a wise, judicious mother in all points of delicacy and propriety. The service at the church was ended after a wonderful sermon and many excellent prayers; the wagon was brought to the door and the three started homeward. As soon as the lights began to be fewer on the road the minister passed his arm around the slender waist and held the frightened child so closely that she almost panted for breath. In vain she tried to free herself. She dared not speak for the hot tears of anger that dropped from her cheeks. "To think this man should beg sinners to come to Christ with such power, and preach such a wonderful sermon, and be *so mean!*" she said, after her return home. The pastor offered his arms to jump her from the wagon, but she leaped out the other side and ran for the house; the gate was hard to unlatch and in the darkness he kissed the child, then threatened her if she told any one of his attentions.

"I always tell my mother everything," she replied.

"If you tell her this my wife will find it out and be angry and cry, and I shall get into a pretty muss. You are a charming young girl, very charming, or I shouldn't have taken such a fancy to you. What did you get me in love with you for? Here, kiss me once and we'll make up and be friends, and I'll behave myself."

But she would not give the kiss, nor could she open the held gate, but she *could* wait for father, who had just hung up the harness. But father went off to the other barn. Many coaxing words passed from the pastor's lips to no purpose; when, getting angry beyond control, he promised with an oath to ruin her good name by finding out some flaw in her school life. She dared him to do so the following day. Hearing steps the gate opened and all passed into the house.

Mother was immediately called into the kitchen, the whole story repeated to her at once, and so the dastardly character of the man began to be revealed. Among the threats at the gate were some that in these days have grown familiar:

"I am a Mason, young lady. Do you know what that means?"

"No," she did not.

"Well, they cut out people's tongues sometimes; and sometimes they cut their throats," he said, to prevent her telling mother.

But all to no purpose—"Mother made me promise to tell her everything and I shall."

I remember how Mrs. Hardy looked up in a half frightened way as they entered the parlor. She was rocking her three months old babe to sleep. Poor thing! misused, neglected, sad. Mother had drawn from her the whole story; how she had tried to write to her parents and tell them of her dreadful life, and how her letters were never mailed. And so my mother had brought her writing materials and she had told her father what she pleased, leaving the letter in mother's care unsealed, to which she added many things the daughter dared not tell, urging the father to come at once for his daughter as her life was threatened.

The next day father carried them home, going to another office on his return from the one they frequented to post the letter. The father came immediately, packed up his daughter's things and took her home. And it was well he did so, for this wicked man who boasted so loudly of Masonic help to cover his iniquity had even then a wife and children somewhere else. Hardy's name is well remembered by many New England people, and his subsequent ecclesiastical trial, his prison life and death.

The tender-hearted child, the day after the meeting, thought she would be kind to poor Mrs. Hardy and arrange her room for her. Under the bolster she found a printed sermon, the one he had just delivered. She carried it to her father, who bade her put it back, and leave the bed as she had found it. It was then well understood why every one had been forbidden to enter the parlor for almost the entire day and the door kept locked—the pastor was copying his evening discourse.

A student of Yale preached to a country congregation Dr. Horace Bushnell's sermon on "Unconscious Influence." The "Sermons for the New Life" had many readers in the town. One sister, shocked at the audacity of the man, asked me at the church door how I liked the sermon. I replied that Dr. Bushnell was a favorite. The young man was near enough to hear us; his afternoon sermon was a complete failure, he could not use another borrowed one, and had to depend upon his own brain. I met him soon after in a fashionable boarding house in New Haven, and was introduced by my friend, the hostess. The poor man trembled as he spoke, and of his own free will acknowledged the rebuke as just and right. The secret societies of Yale and other colleges are filling the ranks of professional men with hypocrites. It were better that these colleges even were level with the dust than that the best talent of our land should be perverted and drawn into the Baalism of to-day.

A Masonic pastor recently informed one of his friends that he could get a good sermon frequently for the asking, of a brother Mason. Sometimes he paid five dollars for one, he considered *that* cheaper than writing one himself. I spent a night once in a Masonic pastor's study. His library was there and so I looked at the books. Taking down a volume of sermons I discovered the pastor was copying one of them. I was not supposed to understand short hand and so was not considered a dangerous person to "open any book I pleased." The notes were on peculiar paper. I looked for them the next Sabbath, but they evidently were not ready; but on the next out came the tinted sheet and the beautiful thoughts of a great man. Within three years I have heard a sermon that was once printed in the *Independent*. I remember it for the sermon was preserved in a scrap book and I was fond of reading it. The preacher was a Good Templar.

Whoever gives his life to secrets it would seem is fitted for any deception he may choose to practice, and has placed himself in a position in which the evil one delights to find a victim. There is but one course in life to pursue if we would be true and loyal subjects of the Great King. If we have not begun right let us break away from all the shackles of sin and stand complete in Christ. Our obligations to God are above all others, and require our first and purest love. No one need fear at this late day to renounce Masonic oaths, since the whole secret is before the world. Now is the time to unite as one heart in offering praise and adoration to him "who is King of kings and Lord of lords."

—A growing evil to which parents and teachers are far too indifferent is the evil of tobacco-using among the young. Many a parent lives in serene ignorance of the fact that his boy, who, perhaps, is scarcely yet in his teens, is already an habitual smoker. If no one acquired the tobacco habit previous to his twenty-first year, there would be far fewer tobacco victims than now. The influence of tobacco upon the nervous system, to the injury of mental keenness and vigor, and the blunting of the moral sense of the young is more terrible than is commonly understood.—*Morning Star.*

A Jealous God.

BY JOHN TANNER, JR.

"I the Lord thy God am a jealous God visiting the iniquity of the fathers upon the children unto the third and fourth generations of them that hate me." Ex. 20: 5.

God had brought the children of Israel out of Egyptian bondage; he purposed to make them a grand and mighty nation, his own peculiar people. In Egypt they had seen and doubtless practised idolatry; and now they were on their way to Canaan, also a land of idolatry. The false gods of the Canaanites were as numerous as those of the Egyptians, so God in his law prohibited their indulgence in this abominable sin, and adds the fearful warning above.

If these words applied only to the Jews, we could say no more on this subject. But God is unchangeable, if once he was jealous, he is jealous to-day. If there is any language in the revelation of God which should arouse the fears of the ungodly and lead them to penitence and humiliation, it is found in these words that constitute my subject: "A jealous God."

Think you, O man, when you go into the secret chambers and worship men and emblems, and ignore or reject "the only begotten Son of God," that he is not jealous? And thou superstitious woman, confessing to a priest, counting beads, and praying to the virgin Mary, God is jealous of your worship. Neither does the cold-hearted or backsliding professor of religion escape God's jealous eye in his disregard of Christ's commandment. God is jealous of all who do not honor and glorify his "well beloved Son." But read these words of God, and you find they have a farther application. The sins of the parent are transferred to the child. You fathers, who are proud of your position, or worship your gold, who conduct your business in dishonesty and fraud, who partake moderately of wine and give it also to your children, who for the love of money deal out to your fellow-men the cursed cup of crazing poison; and you mothers who love fashionable society and dress, more than God, who take more care to train your child for the world than for heaven, whose home is untidy, who punish in passionate anger, who neglect the wants of your child,—O beware, you are by your influence laying up an inheritance of pride, deceit, drunkenness, ungodliness, disease,

hatred, heartlessness, sin, and death for your children. You are not only inviting the judgment of a jealous God upon yourself, but upon the lives and souls of those committed to your care, and of whom you are making yourself unworthy. "The Lord thy God is a consuming fire, even a jealous God." Deut. 4: 24.

But, our text goes further yet. It affirms that the consequence of sins may be transmitted to the third and fourth generation. What a great responsibility is thus involved upon parents, and on all who exert an influence over others. The seed of wrong doing, wrong living, idleness and folly, which we sow today and nourish by our example, must be reaped when fruited, by generations to come.

The last words of the text read, "of them that hate me." Do you say, "I don't hate God?" If so, may I ask, do you love him? We read, "He that hath my commandments and keepeth them, he it is that loveth me." John 14: 21. "He that is not for me is against me," and "He that hateth me hateth my father also." This, dear reader, is the true test. If you have the love of God in you, it is well. If not, remember you will soon be summoned to appear at the court of heaven and the judgment bar of a jealous God, and the verdict will be guilty, and the sentence everlasting shame and contempt.

May you no longer spurn the infinite love and mercy of God, for "God is jealous, and the Lord revengeth; the Lord revengeth and is furious; the Lord will take vengeance on his adversaries, and he reserveth wrath for his enemies." Nahum. 1: 2.

Minneapolis.

Union Versus Division.

BY R. W. LYMAN.

Freemasonry is not in the fullest sense of the terms either atheistic or deistic. For it has its god, its supreme ruler; it has also in its standard works, its revealed religion. Its prayers to its god, and its prostrations in the lodge in most humiliating and abject manners, establish the truth of these averments. Its religion, in the magnificence of its breadth, tolerates Mohamedanism, Budahism, paganism and all worshipers of idols, albeit the Masonic god must be worshiped as supreme over all others. Even Christanity, its deadliest foe, is generously tolerated as a power inferior to and subjugated to its supreme architect of the universe.

Now our God, the Christian's God, makes no concessions to this Masonic rival. He claims as his exclusive prerogative the supremacy. He rules in love, dispensing mercy and administering justice, such justice as the principles of love demand. The Masonic god knows no love and no mercy; so that the two are in direct antagonism. The one represents purity and holiness, the other impurity and diabolism.

I appeal to the militant church. For the highest good of all mankind, an earnest call is hereby made to the worshipers of the true and living God, the God of the Bible and Father of our Lord Jesus Christ, to drop all denominational distinctions, and exclusiveness towards each other, as now practically carried out by a large majority of those constituting the church. Deep blushing should tinge the cheek of all who, in order to the support of some given dogma, not made vital by the Infinite God, organize upon such dogma division in the army of Christ. Through the figure of the vine, as presented by Christ, and also through the figure of the human body as presented by the inspired Paul, we are taught, unmistakeably, the oneness of the children of light. In Paul's epistle to the Corinthians, and to "all that in every place call upon the the name of Jesus Christ our Lord," he says to them, "ye are the body of Christ, and members in particular." He also tells them who made them members. "Now hath God set the members every one of them in the body, as it hath pleased him."

Dear brethren of the sects, do you not see that your human organizations are antagonizing the divine plan? Are you not satisfied that it is impossible in the nature of things, as established by the Creator, to succeed in overthrowing Masonry and other iniquitous deeds of darkness, so long as your army stands divided against itself?

I pray you brethren, strike all other flags, and rally as one man under that of our Immanuel, both in form and in spirit. This done and the world will speedily surrender to our Captain, being conquered by declared and manifested justice and love.

Arcade, N. Y.

Music in Worship.

BY J. C SCHOENBERGER.

For some time and with increasing conviction the writer has had a desire to survey the field of sacred music; especially with regard to the adaptability of certain musical instruments for use in devotional services, or in fact for use at any time where it is desirable to have inculcated proper states of mind. The action of the United Presbyterians and some other worthy denominations, in reluctantly admitting musical instruments, it will be found, is based on laws too substantial and permanent to be annulled or overcome by sneers, in which the charge of asceticism, of moroseness or of superstition, is the chief weapon.

The difficulty in this controversy, so prolonged and yet so unsatisfactory, seems to consist chiefly in not discriminating as to the effect of various sounds, not only on man but on all living beings. Recognizing the fact that the physical organism is not only susceptible of but is liable to be swayed and influenced by musical sounds, it becomes a matter not only of prudence but of necessity that on those occasions when it is desired to secure certain ends, external influences be prohibited from neutralizing or counteracting the results aimed at. For example, is it desired to produce reflection, should the senses be thrilled with gay, sensational sounds or music? That music, and music alone, is capable of exerting wonderful influences either for good or evil, no one can venture to deny. "Military music," says one writer, "plays an important part in the history of battles. A quick, brilliant measure, composed of short notes, stirs the blood and incites to action." Another refers to the "spirit-stirring" drum. In a work on "sound and its phenomena," the writer says of the violin, "It is the prince of the concert room, animated and enlivening, it excites the spirit and leads the dance." Who, we may add, ever heard of a ball at the head of which was not the violin or sensational orchestra? Impossible! No one. The music once started the person would be abnormal whose sensibilities were not aroused in response. Akin to this, who has not noticed assemblies retiring even from church service, unconsciously tripping from the sanctuary with a demeanor corresponding to the dismissing waltz? Sad it is that an age so enlightened as this seems to be, should, largely on the claim of expanded views, thus be guilty of jumbling together things sacred and profane. This state of things need not be, although it may be greatly to the interest of instrument dealers and mercenaries to tempt the frailties of man at every vulnerable point. A writer quoting authorities as far back as Plato, says of him that "he supposes that we can distinguish the sounds which incite sordid or mean feelings, as well as those which call into action the opposite virtuous feelings."

That the general public will ever be able to determine exactly the sensational or devotional character of instruments, as to where the one leaves off and the other begins, is not the question; that this distinction exists all must admit, and with proper research, notwithstanding the adroit skill of manufacturers to produce combinations whereby confusion may be secured among the critics, sufficient of good would result to be of much benefit. What people admire is by no means a test of what is expedient; license to the natural man, is always agreeable.

Unless there is a check to the extravagant tendencies of the times, in reference to instruments and worldly church choirs, a serious reaction is bound to come. The verdict of Wesley that organs should be only moderate in size, that they should be used only as an aid in leading, and not as a substitute, is as true now as in his day. As to what kind of an instrument is at all adapted and may be used for assisting in singing or worship, the organ seems to approach nearest the human voice. On this instrument a writer on sound has the following: "The largest and most harmonious of all musical instruments is the organ, and the only one capable of awakening deep religious feeling." The various reasons why this instrument should itself be undergoing a change (improved to that of a vibrating, sensational concern) and that it should be supplanted by the piano would furnish a rare and valuable field for inquiry.

The following is a description of how a piano was insinuated into a Sunday school, one of the largest in this city, and it is perhaps a representative plan by which thousands are introduced. The agent was allowed to place it in the room just opposite the organ, not of course to be used separately, but just to try it in concert with the organ. This done, he and some of the liberal leaders chuckled, holding their heads together, "This way, you know, we can overcome their prejudices." To get this instrument in, required neither brains nor morals, to get it out would have required the dissecting skill of a philosopher, together with a degree of religious conviction which enables people to struggle for what is expedient and necessary, instead of sailing with the current and consulting the propensities only.

It may be said, however, of sensational instruments, that the harp used by David and some other instruments mentioned in the Scriptures were of this class. This is no doubt true, and we can rest assured that the devil and all concerned will use this argument when all else have failed. The question, however, for us is, If the Psalmist were here with us to-day, would he select (for then, perhaps, it was not a matter of choice) a sensational instrument for religious or devotional services? We think he would find, with ourselves, that the base use made of this, the piano and all other sensational instruments, and that so universally in connection with saloons and low concerts, seem to indicate their fitness for revelry to such extent as to make us question their utility in an age so corrupt and corrupting as ours.

Much, very much capital has been made of the expression that "there is no need of giving to the devil all the good music." The question again comes up as to what is really good, and in what light such things be weighed; so much is this being used that we fear it has become one of the devil's aphorisms.

The point never to be lost sight of both in worship and in the formation of character is not, determine what is popular, what agrees with one's wishes, but what is the will of the Lord; what will best serve, not to make men mirthful, but to bring them to reflection, especially when assembled in the sanctuary.

Chicago.

New England Dep't.

Prof. E. D. Bailey, Secretary of New England Board, 19 Maple St., Worcester, Mass. All our reform tracts and books for sale.

—Elder J. L. Barlow is delivering a course of Anti-masonic lectures in Mission Hall, Willimantic. The first of the course was his address on the Morgan abduction, delivered first at Batavia, N. Y.; the second was on "The History and Claims of Freemasonry." These lectures are interesting and instructive and cannot fail to produce good results.

—The *Bible Banner* publishes this week the first of a series of articles by Elder Barlow on Freemasonry. The editors of this paper are in sympathy with the reform, while Rev. Hezekiah Davis, President of the Banner Publishing Co., is an active worker in the reform in Connecticut. His position enables him to exert a helpful influence and his presence is appreciated by those about him.

—A disreputable little sheet published at Southbridge devotes considerable space to an effort to be funny over the Southbridge lecture. Under the title, "Freemasonry Exposed according to the crank ideas of Prof. E. D. Bailey," it presents a wood cut, representing a candidate led in by a halter and received on the compasses, with a figure of the sun in the background marked "Deity." There is reason to believe that their laughter is only exterior.

—Geo. Smith, the new canvasser for Connecticut, is to commence work Monday, the 13th, at Putnam and proceed during the week to Woodstock, Pomfret and other towns. A request has already been repeatedly made for lectures in Woodstock and it is expected Bro. Smith will be able to arrange a course of lectures to be given by Elder Barlow, State lecturer.

—All the friends of our cause in Windham county have a special call on their generosity. The extensive preparations made for a vigorous and protracted canvass in that county will necessitate considerable expense, and it is hoped there will be a prompt and liberal response. Two men have given $100 each (one of them somewhat more) and such generosity should be met by hearty responses from others.

—By the way, the Windham county campaign should be repeated in every county in Connecticut and Massachusetts. This is no time to speak discouraging words. The battle is hard enough without harping upon its dangers. God will take care of the results. No man can tell the end. As Dr. Roy says, "God only knows what the end will be." But we can work as earnestly as if the history was already written.

—A letter from Bro. E. M. Curtiss of Bristol, written for himself and Bro. Tuttle, opens the way for work in that town. There are a few brethren there who have a deep interest in the reform and there is no doubt but hopeful results will be seen there soon.

—Mr. Spaulding has gone to Rhode Island and Southern Massachusetts for canvassing purposes. No report has come yet but we hope to hear next week of great success there.

—What God wants of a man is his best, not what he can spare. Not until he gives all to God—time, talents, property, body, soul,—does he get all in return—joy that the world cannot give, faith that is as an anchor, love of Christ that passeth knowledge, peace that passeth all understanding, all things in Christ and no good thing withheld. What is consecration that is less than this?

—It is strange that the churches have for so long allowed the world, through the medium of the "parish system," to have a controlling voice in the management of "God's heritage." It holds, as it were, a hand on its throat and in many cases is doing well its stifling work. One parish society hired a Universalist minister against the wishes of the church, which is Congregational, and now have closed the doors entirely because of some difficulty between them. Another society wishing a "liberal" minister got in twenty new members and called their man without submitting it to the church or respecting their wishes. One member of the committee said, "He fills the church and that fills the bill."

—It is not in the spirit of croaking nor fault-finding that we speak of the degeneracy of the ministry. There are men who preach the Gospel in the fear of God, but the number who degrade their holy calling by unholy teaching is increasing. One need but to go among the churches to see and hear for himself such facts as the following: One minister has quit preaching against sin and gone to preaching history and biography; another denies the inspiration of the Bible and preaches sensational sermons; another believes the Sabbath is not a divine institution and advocates boating, pleasure-riding, etc., on that day. Another minister testifies, "They have ceased to preach future punishment," and a brother says the churches are full of Unitarians, and when we see them chaplains of "convivial lodges", advocating liquor-license, or afraid to speak against any evil that their leading members uphold, we cannot but think of Paul's idea of a minister: "Now then we are ambassadors for Christ as though God did beseech you through us," and see and feel the widening gulf between.

—The *Home Messenger*, published by Bro. John D. Taylor at Willington, Conn., is giving in serial form the Exposition of the Entered Apprentice degree of Freemasonry.

A Suggestion for Our Reform Churches.

Worcester, Mass., Mar. 11th.

Several days of this week were spent in Connecticut, Among the pleasant things was the privilege accorded me of hearing Elder Barlow's Monday evening lecture. As "iron sharpeneth iron" so did his address shapen me. At its close Bro. J. A. Conant, the American party nominee for Vice-president, made some remarks, stating a fact in substantiation of one point of the lecture. The Berean church, to which these two brethren belong, completes its first year in a few weeks. Let us hope and pray that it may continue to prosper till it finds itself the center of many more such. The church has borne a steady testimony against secret societies, rum, tobacco and worldly amusements.

Nothing would aid our reform more at this stage than an "Inter-Denominational Commission." It is too much to expect all denominational barriers to be broken at once, without any previous agitation or study of the situation. It is believed by the majority, that the present system, which divides the body of Christ, is contrary to the New Testament, and of course the difficulty in the way of reforming the system is to know how to be faithful to truth as seen by each and still fellowship those who see the truth differently. I have my own ideas of the situation and the true remedy, but have no notion of presenting them here. But I am perfectly satisfied that it would be promotive of growth in influence, purity and knowledge if the struggling denominations of God's people, whom Satan is now keeping apart, through fear for his empire, could be brought into more intimate relationship and placed in a situation to co-operate in reformatory and evangelistic labor. The very suggestion of such a scheme sends a shudder through the veins of many ecclesiastical leaders, but an earnest servant of Christ will greet warmly any remedy which will advance truth.

There are several entire denominations of Christians, respectable in number, well organized, devoted, and reformatory in their origin and aims; their *purposes* are almost identical—there is a marked resemblance in their history, and evident unity of spirit. There are other churches which are more or less isolated from their respective denominations, which are struggling alone against the popular current, and which are under a constant temptation to yield their testimony rather than struggle against adversity. The number of these churches is already great and would be greater if proper encouragement were given them. If these reform denominations and independent reform churches were counted together they would rival in numerical strength and influence the largest denominations in this country. But the organic changes necessary for an amalgamation are too great to *seem* possible. Nor could these churches be expected, while the present notions prevail, to abandon their denominational connections.

Must they therefore struggle alone, or, worse yet, be rivals to each other? It seems to me that an Inter-Denominational Alliance could be made, either among the denominations *as such*, or the churches composing them—an alliance *for specific purposes*, which should not interfere with local church government, with ecclesiastical connection and duty, nor with the practice and exercise of the forms and ordinances of religion as understood by each. Such an alliance, while it would keep the "unity of the Spirit in the bond of peace," would also bring into active sympathy and co-operation those forces which are contributing to promote an evangelical faith. Such an alliance would strengthen those reform denominations which are struggling in different parts of the country against organized wickedness, while it would also be a receptacle for those churches which are forced to abandon their own denominations to maintain their principles.

An alliance like that described could hold annual conventions in the Eastern, Middle and Western States, to discuss ways and means to oppose Sabbath desecration, intemperance, secret societies, polygamy and other popular evils, while it would find blessed spiritual communion in unitedly studying God's way of saving men; nor would it be necessary to banish from its meeting the friendly and reasonable discussion of themes about which there would necessarily be differences. The power of God's Spirit in promoting unity is beyond computation.

E. D. Bailey.

The New Hampshire Work.

New Market, N. H. Mar. 14, '82.

A few hours of consultation have led to a plan of operations which, if approved and practically endorsed by friends in the State, gives promise of a rich harvest. We have already $67 to commence work with *provided* we can raise $75 more. This sum will not be available unless there is a prompt response from other friends to the amount of $75. A donation of from $5 to $20 each from those friends who have heretofore shown a deep interest in this cause will insure an active campaign in the State. The amount called for is but a mere pittance. Let us not make hard work of raising it, but respond so readily as to encourage our agent. Prof. Kimball stands ready to commence a forward movement if no other one can be found. If he takes up the sword it will be with a sacrifice on his part—but one which he will doubtless cheerfully make for the sake of the cause. On reading this notice please write to me at the Worcester office immediately, or to Prof. Kimball at New Market, stating what sum you will pledge for the work. Brethren, *be liberal, be prompt.*

E. D. Bailey.

From the South.

—Prof. Feemster has returned to his home in Meade county, Kansas, the season's work for our Southern agents being about over. Bro. F. has proved his fitness for the work as a faithful and able helper with Bro. Hinman. May God spare him for more such work as he has been doing the past winter.

—Bro. H. H. Hinman left Knoxville, Tennessee, on Tuesday of last week and came up into Kentucky by way of Chattanooga. He will stop at Berea College and will visit Elder Browne. His health is much impaired by continued labors in wet weather, and he hopes to return home to Wheaton shortly.

—Elder J. F. Browne writes to acknowledge with gratitude the receipt of $25 from J. A. Conant of Willimantic, Conn. A convention of the ministers and churches of Christ in Kentucky is to be held at Camp Nelson beginning next Saturday and continuing through Monday. John D. Smith of Louisville, Ky., preaches the opening sermon. Brethren Hinman, John G. Fee and others are expected.

The Knoxville Convention.

Knoxville, Tenn., Mar. 8, 1882.

Dear Bro. K.—Our Knoxville meeting has come and gone. We had a preliminary meeting at Knoxville College on Monday evening, the 6th. The large college chapel was well filled, and much interest was manifested in our reform. Remarks were made by H. H. Hinman, followed by an able address from J. H. Carson, D.D., of Xenia Theological Seminary, Xenia, Ohio.

Last night the large audience room of the Austin School was filled at an early hour. A majority were colored and among them the most intelligent of the colored people. There were besides some of the earnest Christian workers in the white churches. Pres. J. S. McCulloch, D.D., of Knoxville College, was chosen president, and Francis Allen, Esq., secretary. Prayer was offered by Bro. Jeffers. The president then reviewed the history of the anti-secret reform commencing with the abduction and murder of Morgan, and resulting in the temporary suppression of Masonry. He also dwelt on the Christless character of the institution, and warned Christians to have no fellowship with it. He then introduced Prof. P. S. Feemster, who gave an able address, followed by extended remarks by H. H. Hinman.

The secretary then read communications from the following persons, all of them of interest: Revs. Jas. McNeal, Piney Falls; W. H. Lyle, Dundridge; E. A. Sawtett, Strawberry Plains; S. F. Thompson, Dickson; S. J. Harris, Chattanooga; D. M. Wilson, Athens; J. E. Moore, Tusculum; T. E. Hartley, Friendsville, all of Tennessee, and from Rev. G. M. Elliott, Selma, Ala.

The following resolutions were read and adopted:

Whereas, The Divine Creator has established the Christian church for man's moral culture and the state for the protection of society and the promotion of justice, and

Whereas, Certain human organizations propose the same ends by means that are not in harmony with the Divine plan; therefore

Resolved, 1. That all such societies are a practical reflection on Divine wisdom, and should be regarded as both impracticable and immoral.

2. That secret societies are especially objectionable. Their secrecy is needless, and a convenient cloak for sin. They yoke in unequal brotherhoods believers with unbelievers. They build up a privileged class, contrary to republican and Christian equality. They bind their candidates to unknown and hence forbidden obligations. They deny both to the church and the state all right of inquiry into their ceremonies or covenants. They reverse the Christian law of benevolence which requires us to do good "especially to them who are of the household of faith," and put an "order" in the place of the body of Christ. They promote dissimulation, by requiring their members always to conceal their pretended secrets from their families and friends.

3. That we regard Freemasonry as liable to all the foregoing objections, and to the following: Its oaths and penalties are extra-judicial, indecent and profane. It is practically a false religion. It has its temples, priests and altars, and it tells the candidate that the "common gavel" is "to fit him as a lively stone for the spiritual temple, the house not made with hands, eternal in the heavens;" and yet it excludes Christ from its prayers, its Scripture quotations and all its ritual.

The spirit of the meeting was excellent and there was perfect order. I trust a lasting impression has been made.

Yours for Christ,
H. H. Hinman.

Last Word from Prof. Feemster on Eastern Tennessee.

Cincinnati, O., Mar. 9, 1882.

Dear Bro. K—Cincinnati has an established reputation for clouds and rain and it will not lose that reputation to-day. I left Knoxville in the rain yesterday A. M, and have been in the rain ever since. I was five minutes too late for my train here and must pay the penalty of other men's faults by spending twelve weary hours here in a Cincinnati depot. I don't know that their sins were imputed to me, but I have the suffering all the same.

I was very much encouraged by my reception in East Tennessee. In seventeen days I spoke fourteen times; five times in Washington county at three different places; eight times in Greene county at seven different places; and once at Knoxville. In Washington county I had a very candid hearing, though many of my hearers were Masons. Some were Oddfellows, and I know not how many minor societies were represented. I was very thankful for speaking to them, and I felt that the Lord helped me to speak in great plainness and earnestness.

In Greene county I met not with larger congregations perhaps, but certainly with larger sympathy as well as with more determined opposition.

This reform has been agitated but little in Washington county, and the people came to hear me as a matter of curiosity. When they heard they were rather dazed than otherwise at the strange things brought to their ears and knew not what to say. In Greene it was different. It is true the subject had not been agitated there since I left four years ago, but it was not forgotten and the people were prepared to take sides and welcome or oppose me accordingly.

When I landed in Greenville and inquired how the town was prospering, I was told that Greenville had the "Go-backs," and I found that this witness was true, and just as true of the churches as of the town. When I wished to lecture I was frankly told that the chance was bad, that all the elders in the Presbyterian church were Masons but one, and the other churches were much in the same fix. These churches, lodge-ridden and cable-towed, seem to have lost all spiritual power and are crumbling back to dust with the dry-rot of worldliness.

At Tusculum, where I formerly lived and labored, I found a number of earnest friends of reform, as well as a much more spiritual atmosphere in the churches. Oakland Presbyterian church seems to be growing strong under the pastoral care of Rev. Jeremiah Moore, and Shiloh Cumberland church was enjoying a season of refreshing under the labors of Rev. T. B. McAmis. Each of these pastors subscribed for the *Cynosure*, and I was favored with a very cordial hearing in each of their congregations.

Tusculum Colloge, I am sorry to say, still objects to the discussion of this subject. Not that the faculty belong to any secret societies themselves, or favor them at all. They do not. It is simply the old story of fear. They know well that secretism is a giant, and that nothing so much stirs his vengeance as free inquiry, and his vengeance they do not wish to incur. When will men learn that weakly cowering before a tyrant's frown is a poor way to gather strength or to command respect.

P. S. Feemster.

From the Mississippi Friends.

A few weeks ago the ladies of the College church, Wheaton, sent two barrels of clothing and other articles of value to Bro. Tapley at Columbus. We are kindly permitted to print the the letter of thanks sent in reply by Mrs. Tapley:

Columbus, Miss., Mar. 6, 1882.

Dear Sisters in Christ:—Our hearts have been much cheered and our faith strengthened by your kind remembrance of us. I have had great pleasure in appropriating the articles sent to us and distributing those sent to the colored people. It seemed as if the Lord directed you, they were so exactly suited to our wants. They have already done good service. There came also with

(*Continued on 12th page.*)

Correspondence.

Woman Suffrage.

Walla Walla, Wash. Ter.

I have been in hearty sympathy with the anti-secret society movement in all its branches from its very origin. I had, indeed, publicly committed myself to its fundamental principles before I knew anything of its origin, having preached and printed a sermon upon the subject as early as 1858. And in continueing to labor and pray for that reform during all the intervening years, I have incurred perhaps my full share of the personal sacrifices and sufferings usually consequent upon such a course.

But the disposition evident for some time past, and now at last the formal avowal of a purpose and a prospect of ere long connecting intimately with that reform the very different one of "Woman's Suffrage" has "given me a pause," and indeed a very trying pause. With this move I have as yet no sympathy, perhaps very little patience. On the contrary I abhor it as intensely, if possible, as I do secret societies. If, therefore, the two are to be really or practically consolidated, what consistent course is open to me and others who may share my views? How can we continue to support the one without seeming, at least, to give countenance to the other? If the woman's suffrage project really becomes part and parcel of our reform and constitutes a distinct plank in our platform we cannot well separate the two. Such a prospect has naturally lead me to carefully consider my settled convictions upon this subject. The result has been for substance what follows.

Hardly any thing new can now be said upon any phase of the woman's rights question. For years past, through the papers, upon the platform, and in the pulpit everything relevant to it has been said, repeatedly said, too, clearly and forcibly. The question is fully before the people, waiting for their decision. In presuming, therefore, at this late day, to offer my views upon the subject, I do so, not so much from any hope of materially influencing any one's opinions or conduct, as from an impulse of self-defense, a felt need of some protest on my part in order to maintain my sense of consistency pending the final decision of the question.

There are three distinct fundamental points involved in the general subject of woman's suffrage:

1st. The reason or propriety of the measure in itself, or the fitness of the thing.

2d. The probable or possible effect of the movement upon both men and women, upon the family and society.

3d. The teachings of the Bible as

to the place assigned woman by her Maker,

In carefully reviewing these three arguments upon this subject I realised, more deeply than I ever did before, how little real force to other minds there often is in our strongest arguments, our most weighty considerations. I presume most persons who have lived long, or tried very often to influence the settled opinions, or change the customary conduct of others, have realised the same. Reasons, that to our minds are clear and conclusive, are for some mysterious cause to other minds obscure or unsatisfactory. So it obviously is with all three of these arguments upon this subject of woman's suffrage, and especially with the first two. I may urge in all sincerity and earnestness that the bare thought of my wife or my daughter dabbling in any way in politics, going to any ordinary place of public voting, where I can scarcely force myself to go, is simply abhorrent in itself. It outrages at once all my ideas of woman's true character or fitting sphere. It does violence to my conceptions of that fine female delicacy that is inseperable from a real lady. With me, therefore, the simple clear statement of this argument from the reason or fitness of woman's suffrage, or the fitness of the thing in itself, is conclusively, decisively against it—sufficient of itself to settle the whole question forever.

At the same time I am well aware that with many others this argument has no force whatever. I am also aware that men of the highest type some how pass in a few years from one of these conditions of mind to the other, though I cannot in the least comprehend how; unless, indeed, "It is a fearful gift of the gods that we can get used to things," get used to almost anything it seems.

While, therefore, this argument from the reason of the case itself is so conclusive with me, it may be of little use to urge it upon others, especially those who are already committed to the cause in question. To them it is at best only a matter of taste, about which "there is no disputing;" possibly only a matter of temperament or tradition or early education, which time may change.

The argument from the probable influence and final effect of woman's suffrage is also to me one of overwhelming force, amounting well nigh to an axiom. With my views of human depravity, my knowledge of human history. and my observations of human society, I cannot doubt for a moment that in many ways the inevitable effect of woman's suffrage would be baneful in a high degree and upon a broad scale. That it would degrade women themselves, that it would bring discord into many families, and if possible, add new complications and yet greater corruptions to politics.

That the present generation of American women, including possibly most of our grown up daughters, whose characters have been formed and principles fixed under the influence of society as it has been, could henceforth simply go to the polls a few times in a year and vote without any very obvious harm is doubtless true. But let this continue for a long term of years until several generations of girls have been by turns, first daughters and then mothers of other daughters, who have grown up from childhood under the full influence of this new state of affairs; accustomed to read and talk politics in the family, around the fireside; to mingle freely with the average male polititions; take part in party caucuses, conventions and mass-meetings; become skilled in all the tricks of the trade; learn all the wires; find themselves entangled in the meshes of party strife and responsible for the result of party struggles—that the mass of American women can go through all this without the most disastrous result to all worthy persons, is to me not only incredible, but utterly inconceivable. And yet here again I am forced to own that there are many, perhaps a growing number of men, with stronger powers and larger opportunities of observation than I possess, who do not share in my strong fears as to the probable effects of such an experiment, but, on the contrary, entertain high hopes of most benificent results therefrom.

This argument, therefore, so decisive with myself, and perhaps with others of like temperament or training, is of little practical force to others, since it is to them at least only a matter of individual opinion or personal judgment, which unfortunately cannot be confirmed: no more can it be refuted, save by generations of actual trial.

The argument from the Scriptures, especially with those who really believe in their divine authority is one at first thought quite different from the two already considered; and yet further consideration shows that with the modern lax views as to the nature and extent of their inspiration and the legitimate principles of their interpretation it practically amounts to very little more, and is largely neutralized by essentially the same plea, viz., that, after all, specific interpretation of any portion of the Scriptures, any particular view as to the force and meaning thereof, are largely matters of individual judgment or personal opinion, about which men may rightly differ—do widely differ.

With myself, holding as I still do the old established views upon both of these points, believing that "all Scripture is given by inspiration of God," designed to be and capable of being understood, there is grave guilt in handling the word of God deceitfully, or wresting the Scriptures to our own destruction, or the destruction of others. The Scriptural argument upon the subject of woman's suffrage is as conclusive as any direct and explicit declaration of God upon any other subject. I see not how it could well be clearer or more conclusive.

It is not necessary to here cite at length the various passages of the Bible found in both Testaments, bearing upon the subject; they are familiar to all. According to my understanding of them, they with a direct and specific purpose, and in language of conspicuous clearness, and of course with unerring divine wisdom and unlimited divine authority, assign woman to a very distinct, widely different and, in common language, a subordinate sphere in her relations to man, a sphere wholly incompatible with any of the prevalent views and avowed purposes of the advocates of woman's suffrage. Assuming the very harmonious interpretations put upon these passages, by the great body of sound commentators for centuries past, their full force is as decisively against woman's suffrage as anything can possibly be, while to admit any modern theory of inspiration or any method of interpretation, such as will materially weaken their divine authority or disturb their fair import, is, by logical sequence, to abandon all grounds upon which any decisive Scriptural argument can be made upon any subject of Christian doctrine or religious duty.

If the authority of any passage of Scripture is to be set aside at our pleasure; if there is no such thing as unmistakable clearness in language; if commentators may shift their interpretations to suit times and circumstances, to conform to changing public sentiment, or to meet some seeming or real, pressing exigency of successive ages, where shall we stop and who is to set our bounds?

If we assume, as the advocates of woman suffrage are forced to do, that in the mere progress of society many of the plain teachings of the Bible necessarily become obsolete or virtually outlawed, who, in the absence of any such limitation in the Bible itself, as to its own perpetuity, is to decide when and in what particular cases such limits have clearly been reached?

In my judgment any such theory of the use of Scripture is fatally false and full of peril. Admit that we have outgrown all need of, or the main force of all the teachings of God's Word as to woman's sphere; that all these were designed simply for dark ages or heathen lands, and how can we fairly meet the similar plea frequently urged by free thinkers, upon what may seem to us much graver subjects—that we have outgrown the need of and are therefore beyond the binding force of the doctrine of a personal devil or a world of woe? These may have been needed in the past ages of heathen darkness and savage desperation to overawe men in their recklessness, and deter them from suicide by the dread of something after death: but now that savage men are becoming tame, the heathen Christianized and the blessings of life becoming so great and so desirable that all men cling to life, we may drop these doctrines out of our theories, or ignore them in our practice. Any considerable approach to any such method of teaching God's Word clearly destroys all its real divine authority.

I must, therefore, hold that God is the only rightful interpreter of his own Word. He alone can limit the scope of his own laws, and hence whatever sphere he has at any time assigned to woman must remain her sphere until God himself, by some clear, express new enactment changes it.

For myself, therefore, I must still pray long and anxiously for more light before I can, under the pressure of any degree of seeming expediency, sanction woman's suffrage. And I even venture to entreat you, fathers and brethren, living at the front or center of the anti-secret society reform, to ponder long and pray much before you formally link that reform with the entirely distinct and very different one of woman suffrage, to the grief and confusion of some, at least, of its oldest and most ardent friends.

P. B. CHAMBERLAIN.

THE STANDARD KNOWS NOTHING ABOUT IT.

BLOOMINGTON, Ill., Feb. 13, '82.

DEAR CYNOSURE:—We have received a call from the Rev. Mr. Bicknell, agent for the *Standard* (Baptist) of Chicago. He was very anxious that we should continue to enjoy its weekly visits, which we respectfully declined. But being pressed for a reason we said that it refused to take any ground on the subject of organized secrecy. This we thought wrong as our members, young and old, and more especially the former, were drawn into the lodges; that they were thereby robbed largely of their interest and usefulness in Christ's cause; and to this I ascribed largely the apathy which exists in religious interests at the present day.

To this he replied with great warmth that "We know nothing about secret societies and we never can know, hence we are obliged to say nothing."

To this we answered that we had the testimony of good men to the inward character of those institutions; and that we preferred their testimony to that of the Rev. Mr. Bicknell. With this he left us as an incorrigible.

If this should fall under the eye of any of that denomination who wonder why their paper has no testimony on this subject, they may know that the *Standard* knows nothing about it; hence all who

have revealed it are "perjured villians" in their eyes.

Rev. J. G. Stearns, who made a complete revelation of the true inwardness of Masonry was a Baptist minister in good standing, and Elder David Bernard, who was known by reputation to the writer was also a faithful minister of the Baptist church. In fact that dear old denomination has a faithful record against the "works of darkness." Rev. Bicknell has no reason to complain if she fails to rally under a "*Standard*" that has nothing to say on the dark and murderous institution exposed by Bernard, Stearns, Colver and others.

Such "watchmen on the walls of Zion" as this, have a double responsibility for the languishing of religious interest and the great growth of lodge interest. You may praise and glorify the "benevolent orders" and it is all right. But the moment you question the principle of "You tickle me and I'll tickle you" upon which they are founded; or apply to them any of the tests in God's Word, then you "know nothing about them" or are a perjured villain and unworthy of belief.

We suppose Bro. Bicknell speaks officially for his paper, and, until it has time to find out something on the subject, we propose to rally under the *Cynosure* as a standard which knows and is not afraid to declare. Respectfully,

H. D. WHITCOMB

OUR MAIL.

D. R. Mitchell, Commerce, Iowa, in sending for a Library adds:

"By this I hope to do a great deal of good among our young men, as many of them are led into secret societies who would not be if properly informed. There are but few who have been brought up, like myself, to abhor the evils of secrecy."

A friend in Albia, Iowa, writes to know if an account of the Morgan abduction is given in any history of the United States, and if not, why not. Most if not all of the larger histories and some of the smaller school editions as well as several cyclopedias, give accounts of the crisis of 1826, varying in amount of Masonic bias from approximate truthfulness to almost entire falsehood. As an example of the latter, the following taken from Mackey's Encyclopedia of Freemasonry, may be of interest:

"* * He published in 1826 a pretended Exposition of Masonry, which attracted more attention than it deserved. Morgan soon after disappeared, and the Masons were charged by some enemies of the order with having removed him by foul means. What was the real fate of Morgan has never been ascertained. There are various myths of his disappearance, and subsequent residence in other countries. They may or may not be true, but it is certain that there is no evidence of his death that would be admitted in a court of probate. He was a man of questionable character and dissolute habits, and his enmity to Masonry is said to have originated from the refusal of the Masons of Le Roy to admit him to membership in their lodge and chapter."

A more thoroughly Masonic piece of writing it would be difficult to imagine. Our "History of the Abduction and Murder of Capt. William Morgan," alone gives legal evidence enough to convince any candid mind of the murder of Morgan by Masons for revealing Masonry, besides any amount of other evidence that might be adduced.

Caleb Lyon, Utica, O., sends his subscription for ten years ahead, with several other names and adds:

"I want to do something in circulating the Cynosure, but I think we need lecturers or agents that would be able to wake up the Anti-masonic friends."

Robert W. Spear, New Concord, O.:

"The first of my reading on Masonic orders was a pamphlet which contained their oaths, passwords and signs for thirty-two or thirty-three degrees. It was said that a man named Lloyd Talbert, who went out in the war of 1812 and did not come back, owned the pamphlet. When Capt. Wm. Morgan divulged the three first degrees they were word for word with the pamphlet for three degrees. In our neighborhood there was a marriage —between members of two respectable families. The wife found out that her husband was a Mason, and while he was absent at Zanesville on a St. John's day parade she committed suicide. The pamphlet was last in the family of the wife. It is supposed that she gave it to her husband, as it was inquired for after Rev. Finney's book came out, but cannot be found."

Mr. J. F. Baird, Blue Springs, Mo.:

"My Library is doing good work in this community."

Mr. Hugh Nash, Monmouth, Ill.:

"I have been loaning my paper among the neighbors, and I think it is doing much good. By the next presidential election in the place of one vote in a township for reform it will be by scores."

O. W. Burch, Westfield, N. Y.:

"There are many societies in town, which take young men of promise from the churches, and thus Zion mourns and the cause of our dear Redeemer suffers. I am over eighty years old, but hope to take your paper as long as I am able to read. May the Lord bless you in your work, and all the brave men who are laboring to expose this great evil."

John Hamilton, Johnson's Bayou, La.:

"Notwithstanding the trouble I meet with I expect to oppose Masonry and all other secret orders as long as I live, and more than this, unless I did I would not think I was doing my duty. Even with the trouble and the loss of all things earthly I will never be able to repay the debt of love I owe to the Saviour of sinners. Moreover, I think Masonry is among the greatest evils that the church has to contend with in our day. * * I met great opposition during the war on account of my Union principles, and trouble did not end with the war. But it is enough to know that the crown is given after the cross is borne."

From Bro. Hinman at Warrior, Alabama:

"The people here are poor, but are likely to be better off and to take a warm interest in our reform. There are quite a number of seceded Masons. The Primitive Baptists are all Anti-masonic. * * I have lectured four times and preached twice in this region."

W. H. Minton, Bowling Green, O.:

"We need a course of Anti-masonic lectures here, and then I think there might be quite a large list of subscribers for the Cynosure secured. We have a good many who are opposed to secretism, but they seem afraid to say or do anything against the lodge, or even to subscribe for the Cynosure, and some say 'the more we oppose it the more it will grow;' but I don't think so. Yet Masonry, Oddfellowship, Grand Army of the Grange have such a strong foothold here that it does look a little discouraging, though we know the right will ultimately prevail."

Bro. Isaac Price, Schuylkill, Pa.:

"That hell born, hypocritical organization crept into our work of temperance and swallowed up nearly all our efficient workers. They said 'Go on, and work in open meetings,' and for a time we did so. But we found that as fast as we made converts to temperance they swallowed them up, and under the shadow of the Sons of Temperance there sprang up eight or ten secret societies—Masonry the head one—and now to oppose them would close the shop of the storekeeper, make unpopular any mechanic and starve any minister who would dare to oppose them. * * One by one the few who proved faithful to our cause have been called home. The first was Bro. Garret, then Bro. Banks, then Bro. Jones, then Bro. Russell, and last Bro. Batt, an excellent man, died with cancer. And now I stand alone, in my eightieth year,—and yet not alone, for God is with me, and many hearts I think there be who are like one of old who 'came by night.' And I am patiently waiting to see some open manifestation which will call these all out to the work. * * My hope is that now there could be some impression made by beginning in the parlor; but who is to begin it? I know a few ladies whose feelings would be with us, but whose action would be hindered by lovely children, nieces, nephews, etc., whose standing would be injured if mother or aunt were to join in such a work. But if it is to be done here I feel it must be begun by the good women."

Wm. Orpin, Litchfield, Montgomery Co., Ill.:

"There are quite a number of people in this region who are Anti-masons, only it wants some good, live person to stir them up.

Mr. John Compher, Smyrna, O., makes a life-pledge of five dollars per year for reform work, and wishes to be enrolled as a life-subscriber to the Cynosure, adding as follows:

"I do greatly desire to help on this good cause, and feel sad because I cannot do something more for the Lord's work in helping to pull down the strongholds of secret organizations and building up a free church in which the name of Jesus should be ever acknowledged and by all glorified."

WORDS OF LIFE FOR EVERY DAY.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH."

Thursday, March 23 —Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake: for when I am weak, then am I strong. 2 Cor. 12: 10.

Friday, March 24.—And let us not be weary in well doing: for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. Gal. 6: 9, 10.

Saturday, March 25.—Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted. Gal. 6: 1.

Sabbath, March 26.—Put on the whole armor of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Eph. 6: 10, 11.

Monday, March 27.—And whatever ye do, do it heartily, as to the Lord, and not unto men, knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. Col. 3: 24.

Tuesday, March 28.—Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. Eph. 4: 29.

Wednesday, March 29.—Walk in wisdom toward them that are without, redeeming the time. Let your speech be alway with grace, seasoned with salt, that ye may know how ye ought to answer every man. Col. 4: 5, 6.

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BY ELDER M. S. NEWCOMER, and ELDER G. W. WILSON.

This discussion was first published in a series of articles in the CHURCH ADVOCATE and afterward in pamphlet form. The Evangelical Repository reviewing it says; "This pamphlet consists of a series of articles originally published in the CHURCH ADVOCATE, Lancaster, Pa.

Elder M. S. Newcomer, opposes Secret Societies and especially Freemasonry, and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book as he is a Royal Arch Mason."

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The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 23, 1882.

The Sabbath Recorder.

We regret that this able paper, in its opposition to the National Reform Association misstates the principle of that Association, and seems to champion the strange worships of this earth. A writer in that paper, endorsed by the editor, says, "Proclaim this a Christian nation; that God is the source of all its civil power and authority * * and would it not establish the Christian as the religion of the nation, and, of necessity, abridge the free exercise of any other?" The writer proceeds to say that no Jew or Mohammedan could take an oath of fealty to a Christian government, etc.

Now while Congress is forbidden to "*make any law concerning an establishment of religion*," though Christianity were recognized as the religion of the Constitution, no Jew or Turk would be forced on his knees in Christian worship, any more than the recognizing Christianity by parents as the religion of their household, would compel the children to be Christians, coerce conscience, and make hypocrites, as the *Recorder* writer fears would happen if we were declared a Christian nation by our national Constitution.

Well, then, what good would our declaring the United States a Christian nation do? We answer: Such a Constitutional recognition of Christianity, while it would leave conscience free and uncoerced, would *forbid crime in the name of religion.* Is the Baptist *Recorder* of Alfred Center, N. Y., in favor of "the free exercise of" polygamy and religious assassination at Salt Lake? Every one knows that what is called "blood atonement," by which an apostate or, as we should say, seceder from Mormon religion, must cut his own throat or have it cut for him, is an institution of the religion of Mormons. Will the *Recorder* tell us whether it is in favor of the "free exercise" of this "blood atonement" as defined by the Mormon General Wells? If not how can he condemn and punish it but by declaring that religion in our Constitution, means Christian and not heathen religion? the religion of Him who said of one man and one woman, "They twain" (not they twenty) "shall be one flesh."

The *Recorder* can only condemn and punish the crimes of Hindoo child-murder and widow-burning, the bloody human sacrifices which celebrate the birthday of the king of Dahomey, or the equally horrible cut-throat oath of Masonry and Mormonism, or rather Masonry which is Mormonism, by declaring that these, though heathen, are not Christian institutions, as this is in practice all that declaring ours a "Christian and not a heathen nation" would do.

Woman Suffrage.

We call special attention to the letter of Rev. P. B. Chamberlain of Walla Walla, Washington Territory, on this subject. Mr. Chamberlain delivered and published a sermon against secret societies in the leading church of the principal seaport city of Oregon, ten years before the organization of the N. C. A. at Pittsburgh, and his zeal and consistency as a friend of the anti-secret reform entitles him to the warm regards of its friends.

I had thought of writing an *Amen* at the close of every paragraph in the letter which I approved of. It would have included, perhaps, the larger part of his long letter; especially his condemnation of the slurring of the inspired authority of the Bible. The early advocates of woman suffrage, like Mr. Garrison, their leader, had little respect for the Scriptures, "Those old musty parchments," as they called them. The brilliant and learned Lydia Maria Child, wrote three volumes on the "Progress of Religious Ideas." In these volumes "Boudha," Moses, Jesus and Mohammed, with many others are all treated as standing on a level. All were reformers. All made "progress." Sarah Grimke, the sister of Angeline, the wife of Theodore D. Weld, treated Paul with utter contempt as "a crusty old bachelor," on account of his subordination of woman to man. And Henry C. Wright, C. C. Burleigh, William T. Allan, and others, with a large following, accepted Mr. Garrison's views, not only on "woman's rights," but on non-resistance, no voting, no Bible, no Sabbath, and other extravagances and infidelities. The general acquiescence of the orthodox ministry and churches in slavery, and the vindication of human chattelism by many of them from the Bible, and their bitter and rancorous persecution of Abolitionists, had the effect of producing a multitude of infidels and come-outers.

A secession of orthodox Abolitionists took place under lead of men like the Tappans (Arthur and Lewis), Amos A. Phelps and others, with the *Emancipator* for their organ and Joshua Leavitt as editor. Bible Abolitionists all over the country fell into line. The *Philanthropist*, the organ of Western Abolitionists, the *Western Citizen* of Chicago, and other sheets took ground with the orthodox wing. They organized monthly concerts of prayer; and, successively the Liberty party, Free Soil and Republican parties; and left the Garrison or non-voting Abolitionists in a small minority. Slavery was overthrown by praying and voting Abolitionists. A few advocates of woman suffrage, now advanced in years, at first, along with Mr. Garrison, not only opposed the voting of women, but of men!

Thus woman suffrage and the whole subject of "woman's rights" became odious. It was associated with the gross errors above named, with Bloomerism, women wearing man's attire, and stimulated at bottom by the malignant hatred of the world against Christ and the Bible.

Woman suffrage is not to be put on a level with the emancipation of slaves. That was a moral, the other is a political question. A man is born with his right to liberty or locomotion in him; but he is not born a voter. But both causes suffered from their early associations. Satan knows how to prejudice a good cause by setting men and women of defective though strong minds to defend it, and to defend it on false principles. And woman, as the weaker sex, has suffered most from this cause. She has come up to her present social standing and privileges through much tribulation. Some of us can remember when it would have been fatal to a college to open its classes to girls. For a woman to set types in a printing office, sell goods in a store, practice medicine, etc., would have been held distasteful and demoralizing. To associate with rowdy students and run the gauntlet of college vices would once have been thought altogether as disgusting and disastrous as it now seems for a woman to elbow her way to the polls and vote with the rabble. But nunneries have never kept women pure, nor has the co-education of the sexes unsexed them. And haply some one will live to see the polls made less "rowdy" as colleges have been, by the presence of women. Women have been allowed the ballot in Wyoming Territory for twelve years, and no moral or material interests are known to have suffered by it. The temperance cause has largely passed under the management of women with no damage to delicacy or decency. Every enlargement of woman's sphere, every step she has taken in advance, has thus far been justified by events and she has taken no step backward. And now a large number of women of respectability in Boston, headed by Mrs. Julia Ward Howe, are appealing to the Massachusetts Legislature for municipal suffrage. They say that in Boston and environs, women have paid $1,448,479 taxes, and yet have no voice in the administration they thus support. English women have had municipal suffrage for thirteen years, and in Scotland they have voted this year for the first time. And in my own town of Wheaton, Ill., when our women went into our courthouse to attend liquor trials, the room was as civil as a meeting in a parlor, where rowdyism and ruffianism had before proceeded to blows.

But we do not propose now to argue the question in reply to Mr. Chamberlain, but merely to advert to some facts to show that there is argument to be had. Nor do we propose for reasons heretofore given to press a woman suffrage plank into the American platform, against the protest of any considerable number of the friends of the anti-secret reform: though, for one, I have made up my mind never to vote against women's voting when the progress of events tender the issue.

Samuel D. Greene Dead.

God has called home at length this veteran in Christian reform. Brief word was received last week that he passed away quietly at four o'clock in the afternoon of Tuesday, March 14th. The funeral service was held at his home in Chelsea at 1 P. M. Thursday and he was buried at Leicester, Mass., a few miles west of Worcester, where he was born February 7, 1788, ninety-four years ago. His death was in peace and his trust firm in the Saviour of men in whose name he had for so many years combatted the great lodge rival of the Christian church. Although of feeble health for many years, yet so vigorous did he seem after his recovery from a very serious illness last year, that he had strong hope of being able to attend the National Convention which it is designed to hold in Batavia, New York, next September at the unveiling of the Morgan monument. This disappointment is left only for those who would have rejoiced to see the man whom God had spared to so great age to give his wonderful testimony to the dreadful deed which that monument will mark. In the "Broken Seal" Father Greene left a brief record of his life, and since the publication of that book the readers of the *Cynosure* have been more or less familiar with his circumstances and his quiet life in Chelsea. To the last his convictions of right and duty were strong, and his effort to purge out the unholy lodge leaven from the Chelsea Congregational church of which he was a member aroused such anger among the Freemason worshipers of Hiram Abiff, that only the restraint of public respect for his great age prevented them from making an effort to cast him out of that communion. But at length his work here is done and to other and younger hands is the cause he loved committed.

His gentle and faithful wife, also of extreme age, is much broken down with sorrow for her loss, though calm through the grace of God which tempers her mourning with the prospect of but brief absence from her loved partner, and the presence of that Saviour in the light of whose countenance they have so long walked this vale of earth together.

—Secretary Stoddard went to Fairfield, Iowa, again last week expecting to return in a few days.

—On account of the deep mud in Indiana which rendered the highways next to impassable in a dark night, Bro. Mathews concluded his work in Grant county earlier by some days than he expected. He

returned to Spring Arbor, Michigan, and made several appointments in the vicinity. He expects to return to Illinois this week.

—A California worker writes that Bro. Richards, his State lecturer, is doing a good work and seems well adapted for that field. He is in lecturing "mild and respectful, while he is bold and truthful." May his labor be crowned with great success.

—Rev. N. G. Clark, secretary of the American Board of Foreign Missions writes to correct our Iowa informant respecting his connection with college societies. He says that the "Alpha Delta Phi" society had no existence in the University of Vermont while he was a student there, nor was he "ever a member of any secret society while in college."

—The many friends of S. E. Starry will mourn with him and his beloved wife the loss of their only child, a daughter named Inez. She passed away March 5th at noon. Her last words were, "Happy day, happy day!" If she had lived twenty-two days longer she would have been seven years old. Mrs. Starry writes: "Our grief is inexpressible, yet we mourn not as those who have no hope," and the parents show a spirit of Christian resignation saying while their hearts are crushed and bleeding, "Not as I will but as thou wilt." "He doeth all things well."

—Elder A. L. Post of Montrose, Pa., recommends to all our Baptist readers the *Watch Tower* of New York city. This paper published Elder Barlow's articles last fall and seemed to be very fair in spirit, willing the lodge should be investigated although there were Freemasons among its managers. The issue of March 9 has a continuation of Elder Barlow's articles from which we printed a while since. The editor says, "We have been blamed by a few, and commended by far more for admitting these articles"—a very significant statement.

—The Wisconsin State grange lost 684 members from nonpayment of dues last year, and gained 393 new members. The loss was more than one-sixth of the membership, which is 3,960. The net loss was 73. The grange organ does not pay, the receipts for subscriptions being only one-half the cost of the paper. It began with an edition of 20,000 for several issues and at last found its level with 1600.

Cynosure Extension Fund.

Statement for the week ending Mar. 18, 1882.

New pledges received: None.

Number of new subscriptions on which this fund has paid 50c. each: 394.

Number of subscribers aided by this fund: 264.

—Get subscriptions for the *Cynosure.*

Political.

American Platform

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. The charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect with out improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

American Nominations for 1884.

FOR PRESIDENT,
JONATHAN BLANCHARD,
of Illinois.
FOR VICE-PRESIDENT,
JOHN A. CONANT,
of Connecticut.

—Attention is called to the advertisement of a new political reform paper on another page, projected by the publisher of the *Cynosure* to make more efficient our effort to achieve a triumph over the lodge at the polls. The name, it may be said in explanation, is designed to represent our principles, which are American, in this State. When other States or districts call for a sheet to represent their voters we shall have the *New England American*, etc. This arrangement, we believe, will be just the thing for our working Anti-masons. Let them respond heartily and quickly.

—At Pella, Iowa, a few days ago a Republican mayor was elected for the first time in the history of the town. The ex-mayor sought re-election but his Freemasonry brought him defeat.

—Thomas C. Haines of Portland, Oregon, in accepting a position on the National Central Committee promises to do whatever he can to further the reform in politics.

—Bro. E. Mathews, lecturing in Grant county, Indiana, wrote lately: "*Rally for the American party. It takes well here.*" He presents its principles on every proper occasion, and addressed the people on the temperance plank at one meeting.

Reform News.

Another California Mob.

Hollister, Cal., Mar. 3, 1882.

Dear Editor:—Our series of lectures have ended. Bro. Richards reached here Saturday night and preached on Sabbath morning a good Gospel sermon on the difference between real Christian religion and the superficial. In the evening he lectured on the religion of Freemasonry and followed on Monday and Tuesday evenings speaking on Freemasonry and Wednesday evening on Oddfellowship. As he closed he received the last argument of bad causes, eggs and stones. There was no occasion of offense. His lectures were mild, respectful and intelligent, using but very little proof except from their own standard works. Good order prevailed till Tuesday evening, when towards the close there was some disturbance. Wednesday evening good order prevailed to the close, but on our way home we were pelted with eggs and stones. As stones were the cheapest they were used more freely, one hitting my wife on the breast a heavy blow. Bro. Richards' clothes were badly defiled with eggs, though they were all good and fresh ones.

Expecting trouble on Wednesday evening I got the marshal to attend, who was himself an Oddfellow. He staid a few minutes and then left and did not return, choosing to be where there was no danger of disturbance.

On the whole we consider the effort a success. The arguments of our opponents publishing to their disgrace their utter inability to reply, and the low standard of the moral status of their orders.

L. B. Lathrop.

To the Friends of Reform in Wisconsin.

Statistics show that in many sister States the lodge is quailing before the Titan blows dealt by advocates of our cause. Let us do our best to wheel Wisconsin into line. We have a State lecturer who is pushing on in the battle. Bro. Lowe is a seceder. He has been made to feel the iron heel of benevolent (?) Masonry, for no other reason than that he would be true to his convictions, true to that God who says, "Have no fellowship with the unfruitful works of darkness but rather reprove them." He is now going from place to place, often on foot with his life in his hand, trying to enlighten the people in reference to that system which is spreading death in the churches, corrupting the press, throttling justice, and laying its red hands on the legislation of the State.

For the sake of the principles Bro. Lowe represents, if nothing else, he deserves the hearty co-operation, the generous support and earnest prayers of the lovers of open daylight Gospel and government throughout the State.

Correspondence that will aid the cause is invited.

W. W. Warner, *Cor. Sec.*
Oakfield, Fond du Lac Co., Wis.

Local Issues in the "Pocket" of Indiana.

Oakland City, Ind, Mar. 14, '82.

Editor Cynosure:—It has been a year or more since I have seen any report in the foremost reform paper, the *Cynosure*, from Gibson county. I am glad to be able to inform the Indiana workers, and my good friend, Dr. S. L. Cook, especially, that we have not lost ground. If the Doctor ever gets down here again on a Hiram-killing mission we promise him a more commodious room than before. We would certainly have him occupy the nice, clean, new United Brethren church which adorns the southern part of our little city.

We reformers will give John Richardson, Sr., our votes for trustee of our township. To conciliate matters, the Republicans are running a United Presbyterian sort of anti for the same office. We expect, however, to elect Uncle Richardson, as he is generally called.

A bountiful wheat harvest will mean a big *Cynosure* subscription list. The Anti-masonic library is being read by all classes. The "Broken Seal" has opened the eyes of several, who before could not understand why it was that doctors, lawyers, judges and ministers gave their voice in favor of the murder of Captain Wm. Morgan. The lodge net was over them, and they had not yet learned that it was no crime to tell the truth as Morgan told it. To our mind the "Broken Seal" is the best book in the set.

Yours for Blanchard and Conant,
W. L. Leister.

Notices.

Minnesota.

A convention of the Minnesota Christian Association will be held in Minneapolis, April 3, 4 and 5. Rev. J. P. Stoddard will deliver the opening lecture, Monday evening, April 3. It is expected also, to secure the services of Prof. C. A. Blanchard. Notice respecting entertainment, reduced fare on railroads, etc., next week. Friends from Wisconsin and Iowa, "Come over into Macedonia and help us." Other papers please copy.

E. G. Paine, Pres.
W. C. Mullenix, Cor. Sec.

Michigan.

The next meeting of the Michigan State Christian Association, opposed to secret societies, will be held at Holly, Oakland county, Mich., on Tuesday, Wednesday and Thursday, April 11, 12 and 13, 1882, beginning Tuesday evening at 7 o'clock. Let all begin at once to make arrangements to attend and promote the interest of the meeting in every way possible. Further notice will be published in the near future. Let any who have items of interest or suggestions to communicate write me at once.

W. H. Ross, Cor. Sec.
Allegan, Mich.

Home Circle.

"He Careth."

What can it mean? Is it aught to Him
That the nights are long and the days are dim?
Can he be touched by the griefs I bear
Which sadden the heart and whiten the hair?
About his throne are eternal calms,
And strong, glad music of happy psalms,
And bliss, unruffled by any strife,—
How can he care for my little life?

And yet I want him to care for me
While I live in this world where the sorrows be!
When the lights die down from the path I take,
When strength is feeble, and friends forsake,
When love and music that once did bless
Have left me to silence and loneliness,
And my life-song changes to sobbing prayers,—
Then my heart cries out for a God who cares.

When shadows hang over the whole day long,
And my spirit is bowed with shame and wrong,
When I am not good, and the deeper shade
Of conscious sin makes my heart afraid,
And the busy world has too much to do
To stay in its courses to help me through,
And I long for a Saviour—can it be
That the God of the universe cares for me?

Oh, wonderful story of deathless love!
Each child is dear to that Heart above;
He fights for me when I cannot fight,
He comforts me in the gloom of night,
He lifts the burden, for he is strong,
He stills the sigh and awakes the song;
The sorrow that bowed me down he bears,
And loves and pardons because he cares!

Let all who are sad take heart again,
We are not alone in our hours of pain;
Our Father stoops from his throne above
To sooth and quiet us with his love;
He leaves us not when the storm is high,
And we have safety, for he is nigh.
Can it be trouble which he doth share?
Oh, rest in peace, for the Lord will care!

—Christian World.

The Scotchman's Prayer.

The old pilgrim was poor and ill clad, and partly deaf, but he trusted in the Lord whom he served, and rejoiced in his kind providence. On his way to meeting he fell in with another Christian brother, a younger man, bound on the same errand, and they traveled on together.

When they had nearly reached the place of meeting, it was proposed that they should turn aside behind the hedge and have a little praying before they entered the meeting. They did so, and the old man, who had learned in everything to let his requests be made known unto God, presented his case in language like the following:

"Lord, ye ken weel enough that I'm deaf, and I want a seat on the first bench, if ye can let me have it, so that I can hear thy Word. And ye see that my toes are sticking through my shoes, and I don't think it is much to your credit to have your children's toes sticking through their shoes, and therefore I want ye to get me a pair of new ones. And ye ken I have nae siller, and I want to stay there during the meeting, and therefore I want you to get me a place to stay."

When the old man had finished his quaint petition, and they had started on, his younger brother gently suggested to him that he thought his prayer was rather free in his forms of expression, and hardly as reverential as seemed proper to him in approaching the Supreme Being. But the old man did not accept the imputation of irreverence.

"He's my Father," said he, "and I'm weel acquainted with him, and he's weel acquainted with me, and I take great liberties with him." So they went on to the meeting together. The old man stood for awhile in the rear of the congregation, making an ear-trumpet of his hand to catch words until some one near the pulpit noticed him, and beckoning him forward gave him a good seat upon the front bench. During the prayer the old man knelt down, and after he rose, a lady, who had noticed his shoes, said to him, "Are those the best shoes you have?"

"Yes," said he, "but I expect my Father will get me a new pair very soon."

"Come with me after meeting," said the lady, "and I will get you a new pair."

The service closed, and he went with her to her house.

"Shall you stay during the meeting?" said the good woman as they went along.

"I would, but I am a stranger in the place, and have nae siller."

"Well," said she, "you will be perfectly welcome to make your home at our house during the meeting."

The old man thanked the Lord that he had given him all the three things he had asked for. The believer can come boldly to the throne of grace to find all needed help in every trying hour.—*N. Y. Evangelist.*

The Bible in Madagascar.

The blood of the martyrs slain in Madagascar, has proved there as elsewhere, to be the seed of the church; and the copies of God's Word read in secret places, and at the peril of life itself, have borne fruit to the glory of God. The Rev. J. Sibree, Jr., who for more than sixteen years has labored in Madagascar under the patronage of the London Missionary Society bears this testimony:

"The Bible is purifying society; it is raising the tone of morality and social life; it is shaming out immorality, polygamy, and divorce; it is sanctifying family life, and making marriage more and more a sacred thing; it is putting down cruel customs and laws, and it is ameliorating war. Some six years ago the central Government felt it to be necessary to send an army to put down an insurrection; but, before the army went away, the Prime Minister called the officers together, and said, "Now, you are going to fight with the Queen's enemies, but, remember, they are the Queen's people, too. You know how we carried on war in former times; but, remember, you are Christians now, and the cruelties of heathen times are not to be done again." Well, that army went away, and one division of it was able to pacify the country without taking a single life. The native chief was invited to the tent of the commander, and here he was shown a New Testament; the commander said, "This is the Book from which we Christians learn what is right, and, according to this Book, we never put to death or punish the upright, as we often did while still heathen; but the guilty must be punished, for this is the Word of God and the law of the Queen."

The following day there was another interview, terms of peace were agreed upon, a beautiful copy of the New Testament was given to the native chief, and the commander said to him, "If ever we make war upon you without just cause, or kill or punish the guiltless, show us this Book, then, indeed we shall be self-condemned."

And so, when that army was about to return, a most favorable impression was left upon those heathen and they said, "We see that this religion you Hovas have is not a weakening of your strength so that you cannot fight, but it is a showing of mercy." That was a valuable testimony to the reality of the change which the study of the Word of God had worked upon many of these Hova people. The heathen saw that it was more than mere words, talk, or preaching, and that the Gospel had produced a very real and unmistakable change in their conduct and their lives. That military expedition really became a missionary expedition to some of the most unenlightened tribes, and opened up the way for the advance of the Gospel.—*Armory.*

What Rum Will Do.

Some years ago in one of the counties of New York, a worthy man was tempted to drink until drunk. In the delirium of drunkenness, he went home and murdered his wife in a most barbarous manner. He was carried to jail while drunk, and kept there through the night. Awaking in the morning and looking around upon the walls, and seeing the bars upon the windows, he exclaimed:

"Is this a jail?"

"Yes, you are in jail," answered some one.

"What am I here for?" was the earnest inquiry.

"For murder," was the answer.

"Does my wife know it?"

"Your wife know it?" answered some one. "Why it was your wife that you have murdered."

On this announcement he dropped suddenly, as if he had been struck dead. Let it be remembered that the constable who carried him to jail sold him the liquor which caused his drunkenness; the justice who issued the warrant was one of those who signed his license; the sheriff who hung him also sold liquor, and kept a ten-pin alley—*Sel.*

A Real Gift of Tongues.—Miss Reade, a lady missionary, who was so largely blest among the heathen Mussulman women of Punrooty, in Southern India, had long been teaching in the Tamil language; but feeling it important that the Mussulman women, who were daily assembled at the Mission House, should be spoken to in Hindustani—the tongue to which they were most accustomed—she asked the Lord for the gift; and her own expression is, that "the power came to her as a gift from God." One month she was unable to do more than put two or three sentences together; while the next month she was able to preach and pray without waiting for a word. Those who heard her could only say with herself, "It was a gift from above. —*Times of Refreshing.*

Boys, Go Home.

Ah, boys! you who have gone out from the homesteads into the rush and bustle of life, do you ever think of the patient mothers who are stretching out to you arms that are powerless to draw you back to the old home nest? arms that were strong to carry you once, pressed to hearts that love you now as then.

No matter, though your hair is silver-streaked, and Dot in the cradle calls you grandpa, you are "the boys" so long as mother lives. You are the children of the old home. Nothing can crowd you out of your mother's heart. You may have failed in the battle of life, and your manhood may have been crushed out against the wall of circumstances; you may have been prosperous, gained wealth and fame; but mother's love has followed you always. Many a "boy" has not been home for five or ten or twenty years. And all this time, mother has been waiting. Ah, who does not know the agony expressed by that word? She may be even now saying, "I dreamed of my John last night. May be he will come to-day. He may drop in for dinner;" and the poor, trembling hands prepare some favorite dish for him. Dinner comes and goes but John comes not with it. Thus, day after day, month after month, year after year, passes, till at last, "hope deferred maketh the heart sick," aye, sick unto death; the feeble arms are stretched out no longer.

The dim eyes are closed, the gray hairs smoothed for the last time, and the tired hands are folded to everlasting rest, and the mother waits no more on earth for one who comes not. God grant that she may not in vain, wait for his coming in the heavenly home. Once more I say unto you boys, go home, if only for a day. Let mother know you have not forgotten her. Her days may be numbered. Next winter may cover her grave with snow.—*Watch Tower.*

—Dare to change your mind, confess your error, and alter your conduct, when you are convinced you are wrong; it is manly, it is Scriptural.

Childrens' Corner.

[For the boys.]

Half Hours in the Pastor's Study. XI.

BY JEANIE L. HARDIE.

At which we talk about Bible men being under the square and compass.

"She was talking the last time," said Sam Slater, "about Freemasonry being patterned after the secret worship of Baal." Thus the conversation in the little study, opened at the twelfth meeting of my class; and, just as I was about to take my seat, he went on.

"But how about old Solomon and that king of Tyre and all those fellows who figure in Freemasonry? Seems to me there's a kink somewhere in the chain of evidence."

"And then," put in Wilson Butler, "there's the Bible and the Ten Commandments and"—

"Oh that's nothing," spoke out Tom Jones. "In making up their story they'd have to get some names for their hero and other characters of course. It wouldn't do to use Baal or Osiris or, or—I can't think of any of the others. It wouldn't sound very well for Masons to call themselves 'Baalites' or their religion, 'The secret worship of Baal in its modern form, or as father would say, 'A revival of the ancient mysteries.' They had to get names for their characters, and if they took Bible ones wouldn't it seem a great deal truer like?"

"The 'certain idle tales,'" said I, "found in a Jewish Targum, out of which the fathers of Freemasonry manufactured the legend of Hiram Abiff might have used these characters for aught I know. Indeed the idle tale might have been nearly identical with this legend. We know that the Jews became contaminated with the idolatry of the nations about them through all their history, (indeed we may read instances of condign punishment having been visited by God on certain ones for practicing this secret worship or some part of it) and in this idle fiction, men of the Bible were represented as playing a part. However this may be, we know Freemasonry has so used their names, and we can see how much the value of this institution is enhanced in the eyes of the uninformed by such use of these names. Hiram, the hero of the legend, the central figure in the mysteries of Freemasonry, is spoken of in the Scriptures as 'the son of a worker in brass, of the tribe of Naphtali' that Solomon sent after him to do some work and that he finished the work. Now all the silly legend might be believed by one, ignorant of Bible history concerning him, because most credulous minds prefer to believe anything that has the shadow of the mysterious thrown about it. Do you understand my meaning, boys?"

"I think I do, maybe," said Tom Jones. "You mean that such people, when they read the Bible accounts of these men will say to themselves, 'O pshaw! the writers of the Bible didn't know but very little about the history of these fellows. They ought to have known what the ancient institution of Freemasonry knows about them—the whole account in detail!'"

All the boys laughed, and Harvey Horne said, "Is it a story, ma'am, about that man Hiram? Won't you tell it to us. if it is?"

"I think I cannot to-day," I replied, "partly because, as you see, the short time we devote to our little meeting has expired, and because too, you can read it at your leisure, and probably understand it as readily as if I read it. Have you all heard it?" asked I, turning to the other boys.

"Yes ma'am," came from all except the Butler boys; and providing each of them and Harvey with a book containing an account of this truly silly story, I dismissed the class promising to continue the subject at our next meeting.

Stories about Animals.

A Wise Bird.—A boy twelve years old, in New Hampshire, had a little robin with a broken wing fall into his hand. He took it home and cared for it in a vacant attic till it was able to fly, when he took it out in a covered basket a mile away and set it free in the woods. The next year the same bird, with a little lop in its wing, came and pecked at the window of the little boy's home. A shelf was placed outside in the middle of a window. Here she and her mate soon built their nest and filled it with four blue eggs. When the boy or his mother looked through the windowpane the robin did not stir, but when a stranger approached she flew away.—*Ex.*

A Cat's Mind.—A certain household with which we had the best opportunity in the world to be familiar was served by a very noisy milkman, who came rushing up the back steps to the veranda every morning, banged down his tin pail and shouted "*Milk!*" The pet cat of the establishment always received a saucer full of milk on his arrival and soon connected breakfast with the noisy milkman. When the familiar step beat on the walk and the rattle and the shout were heard the cat would spring to the door with tail in air and eyes sparkling. A mischievous boy, noticing this, conceived the brilliant idea of fooling the cat. He slipped out quietly one afternoon ran noisily along the walk and up the steps and shouted "*Milk!*" The cat was at the door in an instant, all agog with expectation, and savagely comprehended the meaning of things when the door opened and no milkman appeared. There was something so funny about making a fool of the cat that the experiment was tried from time to time with great success; but suddenly it failed. When the boy rushed up the steps and shouted "*Milk!*" the cat lay beside the stove and purred sedately. She had learned to detect the imposture. The experiment did not stop here. The boy was resolved not to be beaten by the cat, and, after failing in several attempts to rouse her by the old method he slyly took out with him a tin can, came rushing up the veranda, banged down the can with a great rattle and yelled, "*Milk!*" The cat sprang for the door as if she had been touched with an electric battery.—*Buffalo Courier.*

Sabbath School.

LESSON I.—April 1.—THE MISSION OF THE TWELVE.

SCRIPTURE.—Mark 6:1-13.

Golden Text.—He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.—Mat. 10:40

(1) And he went out from thence, and came into his own country; and his disciples follow him. (2) And when the Sabbath day was come he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands. (3) Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? and are not his sisters here with us? And they were offended at him. (4) But Jesus said unto them, A prophet is not without honor, but in his own country, and among his own kin, and in his own house. (5) And he could do there no mighty work, save that he laid his hands upon a few sick folk, and healed them. (6) And he marvelled because of their unbelief.

And he went round about the villages teaching.

(7) And he called unto him the twelve, and began to send them forth by two and two; and gave them power over unclean spirits; (8) And commanded that they should take nothing for their journey, save a staff only; no scrip, no bread, no money in their purse: (9) But be shod with sandals; and not put on two coats. (10) And he said unto them in what place soever ye enter into a house, there abide till ye depart from that place. (11) And whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet, for a testimony against them. Verily, I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. (12) And they went out, and preached that men should repent. (13) And they cast out many devils, and anointed with oil many that were sick, and healed them.

[From Peloubet's Notes.]

The last regular lesson of the first quarter was the raising to life of the daughter of Jairus, at Capernaum (Mark 5:21-43). Immediately after this, on his return home (Capernaum) from the house of Jairus, Christ heals two blind men and a dumb possessed, giving the Pharisees new occasion to say that he cast out devils through Satan. Matthew alone (9:27-34) mentions these incidents. Jesus then, accompanied by his disciples, goes into Lower Galilee, again visiting Nazareth, where he is the second time rejected.

"Such mighty works." They do not venture to deny his wisdom or his miracles, but, by wondering at them, really bear witness to them. This admission left them inexcusable, both intellectually and morally, for not receiving Jesus as the true Messiah.—Alexander.

For thirty years the Son of God resided in this town, and went to and fro in its streets. For thirty years he walked with God before the eyes of its inhabitants, living a blameless, perfect life. But it was all lost upon them. They were not ready to believe the Gospel when the Lord came among them, and taught in their synagogue. They would not believe that one whose face they knew so well, and who had lived so long eating and drinking and dressing like one of themselves, had any right to claim their attention.—Ryle.

"They were offended." The grand fundamental article of all their creed was that the Messiah should be a temporal prince. They expected such a one as should disenslave them from the Roman yoke. With such fancies and expectations, how would they receive a person bearing himself for the Messiah, yet in the poor habit of a mechanic, and preaching to them nothing but humility, self-denial, and contempt of those temporal glories which they had made the very design of their religion?—Robert South.

"A prophet is not without honor." This was a common proverb, that Christ applied to his case; showing that he was rejected on these natural principles, not because they had not evidence in his works, but because they had prejudice against his lowly origin among men.—Jacobus.

"And he could do there no mighty work." His power was not changed. His miracles were not feats of magic, but required two conditions to call them forth, —an opportunity, and a sufficient moral purpose. "Unbelief" prevented both. The unbelieving would not come for healing: to heal such would be contrary to his purpose in the miracles, the demonstration of his spiritual power. Hence he "could not." When men do not believe, they do not give him the opportunity to save them, and to save the unbelieving is contrary to his purpose and impossible.—Schaff.

"The sending out of the twelve." Vs. 7-31. After long wanderings and continuous trials, the twelve were now, in their Master's opinion, in a measure prepared to work by themselves in spreading the new kingdom.—Geikie.

Two reasons appear to have led to this commission of the twelve: first, the growing eagerness of the people to hear the news of the kingdom could not be satisfied by one preacher; second, the growing opposition of the Pharisees made apparent the necessity of not only appointing, but training, men to preach Christ's Gospel. St. Matthew gives a touching reason for the mission of the twelve. It was because he pitied the multitude, who were like harassed and panting sheep without a shepherd, and like a harvest left unreaped for want of laborers (Mat. 9:36-38).—Cambridge Bible.

"Over unclean spirits." Demons. Mark gives special prominence to such dispossessions as the most extraordinary miracles of healing, and as such representing all the rest which were equally included in this apostolic commission (Mat. 10:1. Luke 9:1, 2), and as symbolic of all their mission in the world.—Alexander.

"Scrip." The scrip of the Galilean peasants was of leather, "the skins of kids stripped off whole, and tanned by a very simple process," used especially to carry their food on a journey, and slung over their shoulders.—Thomson's Land and the Book, p. 355.

The entire "outfit" shows that they were plain men, to whom there was no extraordinary self-denial in the matter or the mode of their mission. They were going to their brethren (Mat. 10:5), and the

best way was to throw themselves on their hospitality. They were accustomed to live in about this way.—Land and Book.

In subsequent directions for their later ministry, Christ gave the apostles commands directly opposite to certain precepts here (compare Mat. 10:5 with Acts 1:8), and his own practice did not ordinarily conform to the precepts here given, forbidding provision. These directions involve this much: viz., that (a) the ministry are to seek, as well as to save, the lost, and therefore are to go after them; (b) they are to give freely, and not make a merchandise of the Gospel: (c) they are to avoid all ostentation in attire and luxury in food; (d) they are to depend on the voluntary contributions of the people for their sustenance, as did the Old Testament priesthood to a large extent, and the Old Testament prophets altogether (Num. 18:20, 21. Deut. 10:8, 9; 18:1, 2); (e) their dependence is that of a laborer who earns his bread, not that of a beggar who receives it as a gratuity.—Abbott.

"Whoever shall not receive you..... shake off the dust." It was a custom of the Pharisees, when they entered Judea from a heathen country, to shake off the dust of the land as a testimony that they had no part or lot with heathenism. The apostles, if rejected, were to turn from the city or house that rejected them, and hold no further intercourse with it. Is the Christian minister, then, to refuse all intercourse with and all second attempts to win those who reject Christ in the first presentation? No! because these are not rules for the permanent ministry, but for a specific and necessarily rapid mission. —Abbott.

Literary.

The March number of *The Christian*, published at 47 Cornhill, Boston, by Bro. H. L. Hastings, contains a striking picture which is a whole temperance lecture in itself. It illustrates the well known poem beginning "I will paint you a sign, rumseller," and represents the artist painting in vivid colors upon a sign board the steps of a drinking man from the door of the saloon, when he was first enticed therein, until he comes to a wretched death and the coffin with but a single mourner—the miserable but faithful wife. The rumseller stands by enraged at the too exact portrayal of his crime.

Among the books called out by the anti-Mormon discussion "The Women of Mormonism, or the Story of Polygamy as told by the Victims Themselves," is one of the most wonderful and thrilling. It is edited by Mrs. Jennie A. Froiseth, editor of the *Anti-Polygamy Standard* of Salt Lake City, with an introduction by Miss Frances E. Willard, with numerous portraits of those who have been prominent in their efforts against this great evil, with other illustrations, among them are portraits of Gov. Murray, Prof. J. M. Coyner, Ann Eliza Young, Mrs. Paddock, and Miss Tichenor lately married to Rev. A. J. Bailey of Waukegan. The plan of Mrs. Froiseth's work lacks somewhat conciseness and force, but the fearful stories of the victims of this crime against humanity would move any heart not already turned to stone by vice and lust. The book is handsomely printed and is published by C. G. G. Paine of Detroit, Mich.

Continued from 5th page.

them a heartfelt blessing in the assurance that there are those who though far away mingle their prayers and efforts with ours.

I had quite an enjoyable day in the neighborhood of Pleasant Ridge Sabbath school in Alabama. The parents were well pleased with the articles sent and expressed their hearty thanks. I was very agreeably impressed with the quiet politeness and orderly behavior of the children. They showed their joy more by smiles and beaming eyes than by words. Their behavior was an honor to themselves and to their parents. I found also those in other places who were glad to share in your kindness. One said, "We like every piece." Another, with a face beaming with joyful smiles, exclaimed, "The Lord is good! He sent you round here to help the poor!" I explained to her to whom also her thanks were due. One said, "Thank you! thank you! thank you!" and another remarked with a look of happiness, "They say that if we look to the Lord he will help us." I send to you their grateful thanks united with ours. Some of the colored people are living in tolerable comfort, but some are seeing just now a very hard time; some often have only bread for a time, and sometimes only peas, and I heard of one family that lived for a while only on pumpkins cooked in clear water! Some know what it is to go hungry and some of the white people also have had a hard struggle for bread. Another failure in crops would bring a real famine. "Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed," holds forth a promise that will doubtless hold good to all who obey the command, but the abounding injustice, profanity and Sabbath-breaking makes me sometimes fear that our nation will be visited in a fearful manner by famine, pestilence, or sword.

M. A. Tapley.

This letter of Mrs. Tapley will be read with more appreciation if we say that we learn that Bro. Tapley has ground his last lot of corn. He has felt constrained to divide with the impoverished colored people who have little or no means to repay. The Lord will provide for Bro. Tapley, but there are some of his children who should have an agency in the matter.

The Morgan Monument.

RECEIPTS FOR WEEK ENDING MAR 18.

P. Bacon, C. Reynolds, E. K. Woodworth, C. S Cowles, A. D. Carter, G. Pittis, J. Lukens, S. Wilson, $1 each.

N. A. Corning, 61c.

T. Doland, Mrs. E. Thomas, A. D. Low, R. Bentley, 10c. each.

M. R. Britten, $7.

Dr. O. G. Walker, S. Hedges, R. S. Thompson, a friend, 25c. each.

H. M. Tower, G. Lewis, T. Vaughn, 50c. each.

S. W. Wilson, 45c.

Total, $18.96. Grand Total, $1,562.27.

Religious Intelligence.

The Churches against Lodgery

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists).

Church of God (Northern Indiana Eldership.)

Congregational —The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Omish.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Cong., Sandford co, Ala.

New Hope Methodist, Lowndes co, Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E. Lowndes co, Miss.

Hopewell Missionary Baptist, Lowndes co., Miss.

Cedar Grove, Miss. Baptist, Lowndes co., Miss.

Simon's Chapel, M. E., Lowndes co, Miss.

Old Tebo Baptist, near Leesville, Henry co., Mo.

Pleasant Ridge Miss. Baptist, Lowndes co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes county, Miss.

West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek Wis.; Spring, Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Mt. Moriah Baptist Association of Mississippi.

Bidgewater, Baptist Association, Pa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

—Elder Andrew Good of the Brethren in Christ (Mennonite) has closed a protracted meeting in New Carlisle, O., during which there were 21 conversions.

—Rev. C. C. Foote of Detroit is now preaching in a suburb of that city and his labors are being greatly blessed with conversions.

—Dr. Lewis Davis of Dayton officiated at the dedication of a new church in Indianapolis, Ind., on the 5th inst.

—Rev. Mr. Shay, pastor of the Congregational church of Streator, is both a Mason and Oddfellow. His church was established to perpetuate the lodge and, thoughr efusdeadmission to the Fox River Union was assisted by the Home Missionary Society of the State in so doing. Do the Congregationalists of Illinois know whether their contributions help sustain such iniquity?

—Rev. William Dillon has spent most of the winter in revival work in the Anglaize United Brethren conference, Ohio. He has now returned home to Dayton.

—The *Sentinel* of Bowling Green, Ohio, speaks of the close of special meetings at the United Brethren church at Portage, under the labors of Rev. J. V. Potts. The result is thus given: "There were 29 accessions to the church and a number of others will join. Besides the regular services, Mr. Potts has started a Christian Temperance Society, similar to the Murphy plan and 35 persons have signed the pledge. The discipline of the U. B. church forbids its members to belong to secret organizations and the object of this society seems to be to encourage the members of the church to work in the temperance cause. There are some persons who are attempting to ridicule, misrepresent and persecute this move, but they will only strengthen it and weaken their own cause."

—The *Wesleyan* protests against an allowance from Congress of $150,000 to pay the M. E. church, South for property claimed to have been destroyed during the war, since that church was a hot-bed of treason and rebellion at the time. Bro. Wardner is right, and he also speaks from experience as a chaplain in the army.

—Rev. John P. Brooks, editor of the *Banner of Holiness* of Bloomington, Ill., was some time ago placed under charges by his Methodist Episcopal conference of insubordination and slander of the conference and church. His trial lately came off and he was acquitted. The ground of these charges was the editing of an excellent religious paper and preaching occasionally in favor of a holy life in Christ, when he was not ordered by the M. E. chief priests and scribes.

—It is said that of the 3,239 Lutheran ministers 550 are in Pennsylvania, 365 in Illinois and 340 in Ohio. There are also about 500 in Wisconsin and Minnesota.

—E. S. Chapman, late pastor of the First United Brethren church of Dayton, O., has gone to Laramie, Wyoming Territory. His influence in bringing the United Brethren denomination into its present inharmonious and deplorable condition has not been small, and from his chance traveling companions in the far West we learned of his hatred of the *Cynosure* and the principles it represents. It would be supposed that now the Brethren church is in trouble he would stay by, but instead he has gone to a Presbyterian church! Rev. S. A. Mowers, late of Baltimore, takes his

place in Dayton. This brother has a more honorable record, and if the late beloved Bishop Edwards was correct in his estimate of him, his presence in Dayton will be productive of good. May God grant it.

THE MICHIGAN HOLINESS ASSOCIATION was formed in Lansing last December by a large number of Christian brethren and sisters of various denominations among whom we recognize the familiar names of H. F. Taft, E. W. Bruce, C. L. Preston, Isaiah Martin, A. H. Springstein, Miss L. A. Mains, Mrs. L. C. Andrews and others. Rev. S. B. Shaw of Lansing was elected president. While discussing the matter of organization there was a unanimous disapprobation of "any religious experience that claimed to be in the enjoyment of holiness while yet retaining allegiance to secret societies." The convention also endorsed the action of the Jacksonville convention in December, 1880, disproving the lodge, tobacco, costly apparel, church fairs, etc. Some wonderful experiences were given by members present of deliverance from the yoke of sin. Bro. Shaw said, "I would rather understand the secret of the Lord than to understand secret societies formed by ungodly men." Bro. Wm. R. Torrey told of his conversion and backsliding into intemperance, gambling and the lodge, until he was a member of seven secret orders and "a lover of all sensual and Satanic sports and pleasures." The word of God came to him at last in a saloon and he turned back to a long suffering Saviour.

CHURCH ACTION IN CALIFORNIA.

Some of the California brethren realize the wily and insiduous nature of the lodge foe and in the following action determine to do their part in preventing his entrance and domination in the house of God.

We, the members of the quarterly conference of Clear Lake Mission of California annual conference, of the United Brethren in Christ, still feel the great evil of secret oath-bound societies.

AND, WHEREAS, hard labor for years past in the conflict has given us the victory; and

WHEREAS, victory came only by agitation and publicly declaring the truth as it is in Christ Jesus, together with fervent prayer to God, and firm reliance on the arm that sustains the right. Our church laws were strictly kept and enforced, the horrid corruption and deception of the old "Image" publicly declared, till its iron grip was broken, and many souls were saved through the instrumentality of a pure Gospel; and

WHEREAS, it appears that a kind of peace policy is being adopted at Upper Lake and elsewhere and the church is declining; therefore,

Resolved, 1. That we keep our church rules before the people; speak boldly of our position as a church on secret societies; that we will take our cause to God in prayer every day, trusting in God for victory.

2. That the preacher in charge be requested to deliver or cause to be delivered a sermon or lecture on secret societies at Upper Lake in the near future. If he decline, that the presiding elder be requested to do so.

3. That we receive no pastor or preacher on Clear Lake mission, who will not boldly defend our church laws in public and private; and publicly renounce and denounce all oath-bound secret societies.

4. That the above preamble and resolutions be sent to the Telescope and Cynosure offices for publication.

News of the Week.

—Judge Blatchford of New York has been nominated and confirmed as Judge of the Supreme Court.

—The Senate added to the Postal appropriation bill the old franking privilege at the instance of Edmunds of Vermont. The amendment to subsidize the ship builders lobby with $2,500,000 a year was killed off by a decision of chairman David Davis.

—A great speech was made against the anti-Chinese bill in the House on Thursday by Judge Taylor, the successor of General Garfield.

—The Edmunds anti-polygamy bill passed the House last Tuesday by a vote of 199 to 42, the latter were all of the Democratic party.

—Mr. J. Russell Young, who went round the world with Gen. Grant and wrote a book about his trip, has been nominated and confirmed as Minister to China.

—During the past ten years the cost to the United States of protecting the frontier from Indians, employing on an average 73 per cent of the regular army, has footed up over $223,000,000.

—The Secretary of War estimates that about 85,000 persons have been rendered destitute by the overflow of the Mississippi and its tributaries. Of these 30,000 are accredited to the State of Mississippi, 20,000 to Arkansas, and 25,000 to Louisiana. It is believed that the necessity for relief will continue from thirty to sixty days.

—Some 75,000 names have been signed in this city to petitions for the pardon of Sergeant Mason, now confined in Albany penitentiary for shooting at Guiteau.

—Thirty-six leading members of the Board of Trade of this city have petitioned for a new rule aimed at the system of "cornering," and provides that the officers of the Board shall enforce the rules against that practice.

—The State and U. S. forces were called out to quell the Omaha strikers, and one of the latter was bayonetted. Two of the ring-leaders in the riots have been indicted for assault with intent to commit murder, and over twenty indictments for riot have been found.

—The Ohio liquor dealers are opposing the Pond bill, at present before the legislature, which provides for an annual tax of $300 upon all liquor dealers in cities of the first class, which will include Cleveland and Cincinnati. A strong lobby will be sent to Columbus to defeat the bill.

—Owing to the mild and favorable weather which has prevailed throughout this winter, the Denver Extension of the Chicago, Burlington & Quincy railroad will be completed during June next, and that by July 1 freight and passenger trains will run through from Chicago and Kansas City to Denver.

—The Central Pacific road was snow-blocked last week. On Friday a snow-plow with eight engines just cleared the road between Truckee and Blue Canon. Two sections of a west-bound emigrant and two plows stuck between Alta and Blue Canon.

—Mary Ann Hermann, an inmate of the asylum for the insane at Charlestown, Ind., died last Wednesday after refusing to take food for sixty-three days and twelve hours. She drank water freely. Her death was painless.

—A half-dozen boys at St. Joseph, Mo., had carved out a huge cave in the bank, which they used as head-quarters for spending their idle time. Last Thursday five of the party went out to their cave to read, and that is the last seen of them alive. A sixth boy went out to the rendezvous and found it had caved in. The five boys were dead.

—Mrs. Sarah E. Howe of Boston, has been sentenced to three years' imprisonment in the House of Correction for her swindling operations in connection with the Ladies' Deposit Bank.

—Special dispatches from South Bethlehem, Pa., state that over 100 cases of virulent small-pox developed there last week, and the excitement is terrible.

—The whole atmosphere of Europe is now filled with rumors of coming trouble. The German government, through consuls and military representatives is closely watching the movements of the Slavophile agents. The Provinces of Bosnia and Herzegovina are in a state of violent agitation. Russian emissaries are known to be among the people of those Provinces in considerable numbers. They seem to be well supplied with money. In Vienna the war feeling is strong. In Berlin public opinion is greatly divided on the subject, and the influence of the anti-Bismarck party is strongly against war.

—Jewish authorities say the decision of the St. Petersburg Commission on the Jewish question, in favor of compelling the Jews to quit the rural districts, etc., though ostensibly aimed at the prevention of prosecution, will have the immediate effect of depriving a million people of homes and render life unbearable.

—Prince Buaki, father of the King of Ashantee, denies the story that 200 young girls had been massacred for the purpose of using their blood to mix mortar with which to repair one of the state buildings.

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All about the Farm.

Keokuk, Iowa, claims distinction as the biggest egg market in the world; 10 500 000 eggs were shipped from their during last season.

A new use for sorghum seed has been discovered Glucose can be made from it as well as from corn, and it is estimated that 1,250 pounds can be made from the seed grown on one acre. It is thought that the discovery will, by the added profits arising from the sale of glucose, make the culture of sorghum for sugar a profitable business.

One teacup full of sulphur mixed with salt and fed to twelve head of the most lousy cattle, once a week, will soon clear them of lice, and the same amount fed once in two or three months will keep them clear. The same will keep one hundred sheep clear of ticks. I have followed the above plan for more than thirty years and find it perfectly reliable. W. M. Beden.

Mixing Potatoes.—We met with a farmer last week, whom we know to be very successful in his agricultural operations, but who has some notions of his own about farming. Among other things, he said that he always gets a better crop of potatoes when he mixes together several kinds. He says that if you take the several kinds and plant them separately on the same piece, and then plant another similar, with them mixed, and the latter will be a larger crop than the former. Can any of our potato raisers tell us about it. We thought it, at first, only a whim, but as he always has good crops, we did not like to let him off without an investigation. What think you brother farmer?—*Maine Farmer.*

A Farmer's Hot bed.—"L. A. G." asks us: "Will a hot-bed pay a farmer with a small garden?" If he has had experience in the management of one, and will give the needed time to the care of it, and can find a sale for the plants he does not wish to use himself, he can no doubt make it a source of moderate profit. But if the care of a hot-bed will take time that can be better employed otherwise, it is not worth while for him to make one for the sole purpose of supplying his own garden with plants. It is better to buy the few needed plants, or better still, raise them in window-boxes. We have often referred to these, but their utility does not seem to be generally appreciated. They allow one to provide all the plants of early cabbages, cauliflowers, tomatoes, or whatever would be sown in a hot-bed, which are needed in an ordinary garden, at no expense in money and very little time or care in labor. Boxes are readily procured at any country store; as the window boxes need be only three inches deep, an ordinary box may usually be sawed in two, using the top for the bottom of the upper half. These are to be nearly filled with light, rich soil, in which the seeds are to be sown, and kept in a sunny kitchen window. When the plants show the rough leaves, i. e., the leaves that follow the seed leaves, they are to be transplanted to other boxes and given more room. Some manage by the use of old tomato and oyster cans to raise a supply of plants. It is easy, if some one in the family will give the needed attention, to thus have an abundance of plants for the family garden.—*Am. Agriculturist.*

Renewing an Old Orchard.—In the winter of 1862, writes an Iowa correspondent of the New York *Tribune*, I rented a farm near Lockport, N Y., that had been leased for twenty-five years continuously, with an old orchard on it of from two to three acres. The real plight it was in would take pages to describe. It looked as though fruit would be scarce "off" or "on" years. A number of trees were so near dead the owner said I never could save them. I began to trim trees every day I could bear the cold in winter, and worked every hour of spare time trimming until July. I scraped the limbs and trunks of the trees with the help of a hired man and two small boys, every time a rain would come, so that the old bark and filth could readily be removed. In the course of the season I ploughed the ground five times in that orchard before the fruit began to fall, and dragged it as thoroughly in proportion. I manured nearly all of it once, with from two to three extra doses at different times around the sickly trees, till they waked into life. The result was: That fall, the "bearing" year, I sold 208 barrels for 63 cents per barrel for the fruit. The next year I picked and sold over 360 barrels of apples from the same orchard, and received $1.94 for the fruit per barrel. Over one third of the cash receipts for 1863 from that 100 acre farm were from that "poor old orchard." Keep the dirt whirling; feed your trees high, and give them plenty of "soft soap," and you will be almost secure from knotty, wormy apples, and your trees can no more help bearing every year, if the elements permit, than a high-fed colt can help playing. My word for it. Try it.

A friend asks for a receipt for removing the rank taste from common mustard when it is prepared as French mustard Who can tell her?

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GRAIN—Wheat—No. 2		1 33½
No. 3		1 09
Rejected		85
Corn—No. 2		63½
Rejected		61
Oats—No. 2	43	44
Rye—No. 2		81½
Bran per ton	18 00	19 50
Flour—Winter	6 00	6 75
Spring	3 75	6 00
Hay—Timothy	13 00	13 50
Prairie	6 00	11 00
Lard per cwt		10 57
Mess pork per brl		16 75
Butter, medium to best	20	41
Cheese	6	13½
Beans	2 00	4 00
Eggs		15
Potatoes, per bu	1 00	1 10
Seeds—Timothy	2 30	2 47
Clover	4 30	5 00
Flax	1 30	1 35
Broom corn	5	10
Hides—Green to dry flint	6¾	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	30	43
Unwashed	16	27
LIVE STOCK—Cattle extra	6 35	6 80
Good	5 75	6 00
Medium	5 30	5 65
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Flour	$3 90	8 50
Wheat—Spring	1 08	1 38
Winter	1 15	1 39½
Corn	71	77
Oats	50	56
Lard		10 95
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Butter	15	41
Cheese	8	13
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Topics of the Time.

Contemperaneous with the movement among the Chicago ministers against the Sunday theater business, a Sunday law convention was held in Columbus, Ohio, last week, presided over by Hon. Richard Smith, editor of the Cincinnati *Gazette*, who was also influential in calling the meeting. The particular object of this important meeting was to urge the adoption, by the Ohio legislature, of an amendment to the present Sunday law of the State, by which it is hoped the Sabbath may be preserved as a day of rest from labor and ordinary business, and especially that the saloons may be closed on that day. The movement is one which all right-minded citizens can endorse.

The death of the poet Longfellow is a loss to American literature which will not soon be made good. Less original than Bryant, with whom he long shared in the affections of the nation, he had more diversity of genius and was probably better known abroad, his Hiawatha having been one of the most popular of American poems in England. At home he is hardly so near the popular heart as Whittier whose Quaker principles brought invaluable contributions to the literature of Christian reform. Longfellow's translations from the poetry of modern Europe were themselves a great work, had he done nothing more, and they have given to his countrymen an acquaintance with the best writers across the water which has had its influence in making us realize the strong bond of humanity which oceans cannot obliterate.

Some of President Arthur's political friends are beginning to regret that he is so much of a society man. They are marking with dissatisfaction his excessive fondness for the table and his attention to society matters and elaborate dinners. The habits of Garfield's household conformed to the usual country custom, but under the present *regime* breakfast is served at 11 or 12 o'clock, luncheon at 2:30 in the afternoon and dinner at 7, when sometimes several hours are spent at the table. On Wednesday evening of last week an elaborate dinner was given to General Grant and wife, who had for some days been guests at the White House. Six wine glasses and a goblet were ranged about each plate, and eighteen courses were served during the three hours before eleven o'clock. Such proceedings look as though Mr. Arthur does not want a re-nomination and is enjoying himself while he can. "Let us eat and drink for to-morrow we die."

The President, in this manner of life, finds an appreciative following in Washington society. Government clerks, to keep up with the fast-living fashion are becoming inveterate speculators in lottery tickets. This business has grown to such proportions in the District within a very short time that it bids fair to wreck a large proportion of the clerks and citizens. The evil has become so great in some of the departments that Senator Vance lately brought forward a bill restricting the sale of tickets, which will probably soon be a law. The papers publish also the routine of afternoon and evening dances which attract the female followers of fashion. Through the entire week the round of gayety continues during the season, and an ordinary young woman requires as much grooming as a thoroughbred in the racing season to keep up with the demands of folly. Such scenes have probably not been unfrequent in Washington society, but the nation has reasonably approved the discountenance they have had from the White House for several years, and will not be pleased at the change.

The Congressional investigation of the Peruvian fraud and the adventurer at the head of it was continued last week. Shipherd confessed to his attempt to buy up Senator Blair and Gen. "Steve" Hurlbut with stock of the company and said he had a long talk with Blaine and that Gen. Grant and others were to a greater or less degree engaged in his scheme. The committee will examine all these parties. It is believed by many that Hurlbut is most spotted by the transaction, though his latest letters to the State department are sufficiently severe on the fellow Shipherd. Attention has been called in the Chicago *Times* to the fact that the Associated Press dispatches are very considerate of Hurlbut, falsifying the testimony in his favor. Shipherd had learned something of the character of the drunken Freemason, who was so prominent in protecting the murderer of Ellen Slade and prosecuting Judge Whitney of Belvidere for attempting to bring the wretch Keith to justice. He judged "emphatically," and correctly, that Hurlbut was "purchasable," and so testified; but the lodge-bridled press doctored the report and made him say exactly the opposite!

George Q. Cannon's vocation as Congressman is ended, and he may now return to his former employment as editor and publisher of the *Juvenile Instructor* of Salt Lake, which was probably the most popular Sunday school journal in Mormondom. The committee on his case has agreed to declare his election void, but the next vote will be under changed conditions. The President has not yet nominated the commission for the temporary government of Utah, but will soon do so. On all sides there is anxiety that he should select able and honest men. The success already gained is great, but it is not time yet for the public to relax its effort for the removal of the Mormon curse.

Though it passed both houses of Congress by large majorities the President hesitates putting his name to the anti-Chinese bill. It was opposed by a strong lobby, two powerful railway companies, a number of Eastern manufacturers and the great "Six Companies" slave-trading organization of San Francisco. The railways and shoemakers want the Chinamen's cheap labor, the other wants their money. Most Congressmen who on principle are opposed to restriction of emigration were willing to try the experiment of shutting out the Chinese for a few years, but the act as passed is too violent, and is probably also a treaty violation. Were the Chinese allowed to come independent like other foreigners, a great objection would be removed. But they are virtually slaves, for a term of years at least, to the "Six Companies" and to their cut-throat secret societies, which watch them like hyenas and do not hesitate to inflict the penalty of their lodge oaths. Were these constraints removed the Chinaman would be independent and want as high wages as his Irish competitor and rival, whose hostility would soon cease, and we should have no more trouble from the Chinese question.

The interesting statement from the New York *Tribune* on the next page reveals to us another lot of secret orders and rites connected with a small and comparatively unknown Indian tribe from Arizona. After reading of the ant-heap ceremony one is constrained to compare it with the equally senseless performances of Freemasons when instituting a lodge, laying a corner-stone or burying a dead body. In what respect do these latter performances show superiority to these aborigines in intelligence or religion? The Zunis were taken to Boston and saw the longed-for ocean on Thursday last. At first they seemed a little dazed, says the report, but as soon as they realized that they were at length in the presence of the "ocean of sunrise" they all fell simultaneously to praying in a sing-song undertone, and threw to the winds handfuls of "prayer-flour" they had brought with them. Having completed their devotions the chiefs commenced to expatiate upon what they saw around them, particularly the extent of Boston and the different tribes of men filling the world many of which were fools. Their conductor probably never told them of the Freemason lodges or the last opinion would never have been given.

A Dark Mystery.

BY REV. M A GAULT.

THE LODGE BONDAGE.

We have often heard it asked why our anti-secret reform does not spread faster in the East, and especially in the cities. We asked a prominent church member in St. Louis recently, why they had never attempted any expositions of Masonry in that city. He replied that the lodges were so popular and strong that mob violence would certainly be the result. A member of our church here, who was once connected with a lodge in Philadelphia, says that if we were to expose the orders in that city, as we do here, our lives would not be safe for a single day. The reception given to our lecturers in Boston two years ago, indicates that city to be in similar bondage. And even the orthodox Presbyterian city of Pittsburgh seems to be no exception, as the following facts that came under our own observation will clearly show.

About the year 1868 a young man, who was a member of one of the churches in that city, was found guilty of forging a note on his employer to the amount of $1,700, and was sent to the penitentiary for a term of four years. The young man was a Mason, and so was his em ployer. The lodge with which they were connected made every effort to induce the young man's father in-law to go his bail, offering to bear a share of it themselves, and many and bitter were the curses they heaped upon his relative, who was an Anti-mason, because he refused to interfere with the law but suffered his son-in-law to serve out his term in prison. If they had succeeded in rolling the burden upon the father, then the law of Masonry would have required the young man to have been released; but as it was a Mason against a Mason, the penalty must be met.

After the young man's term had expired, and while in the penitentiary, he experienced genuine repentance, and confessed his sin and renounced Masonry. He was publicly rebuked before the congregation, and received back into the church of which he had been a member. The Sabbath following he partook of the Lord's Supper and attended service on Monday evening. That night he was seen to leave the church alone, but the avenger was on his track, and his wife and friends waited for his coming in vain.

He had been last seen on his way home near the corner of Ninth and Liberty streets, and near the entrance to his former lodge. For a whole week his family remained in suspense, having no clue to his whereabouts. Some were suspicious that he had returned to his old haunts. But early one morning a prominent physician in the city, and a member of the same congregation with the young man, heard his doorbell ring, and on going to the door found lying on the steps the body of the young man, bruised and helpless, with a shoulder dislocated and otherwise terribly injured. A close carriage was rapidly driving around the corner, but nothing could induce the young man to reveal the fearful mystery of his injury. The physician took him home to his family, but it was a long time before he was able to mingle again in society, and to this day he feels as though his life depends on keeping secret what happened to him that week, but his friends have no doubt but that he was suffering the Masonic penalty for the violation of his obligation to the lodge. He has continued ever since a faithful member of his church, which is in sworn opposition to secretism.

We are well acquainted with the parties, but dare not mention their names, or lift higher the vail which shrouds this dark mystery. How earnestly should we labor and pray that the day may come speedily when our cities will be empancipated from such bondage to the lodge.

Blanchard, Iowa.

Infidelity Sanctioned by Great Names.

BY ELDER NATHAN CALLENDER.

When leading statesmen of our country endeavor to sweeten the poisoned cup to the taste of confiding believers in Jesus and the resurrection, by parading the infidel tendencies (imaginary or real) of great and loved ones, wisdom dictates us to examine before we drink.

If, in fact, General Garfield was inclined to the so-called "advanced thought" of Darwin, Huxley & Co., as Mr. Blaine insinuates, in his memorial speech, then we are compelled, as Christians, to take him at a heavy discount, *religiously*, while we lament that "the gold is become dim and the most fine gold changed."

There is much on Garfield's religious views which sounds quite Masonic. Whether the evolution school of infidels are Masons like Voltaire, they are surely broad enough in their religion to embrace all sorts of folks from *monerons* to advanced Masons. Surely Masonry *is ancient* in the light of Darwinian evolution. Starting from the very lowest of all animal organisms, the *moneron*, and by "natural selection" or, "survival of the fittest," moving by slow degrees up through ten thousand ages, to reach, at length, the monkey, or in evolution the A. G. M; perhaps then, with accelerated upwardness to, perhaps, the Ethiopian and onward marching to the free-thinking politician, like Ingersoll, who, by dint of "advanced thought," discourses on the "Mistakes of Moses," and, as "Lacon" says, "becomes such a stalwart freethinkers as to get free from thinking." Then discarding not only the Lamb of God but the personal God and Father of our Lord Jesus Christ, while yet they prate of the G. A. O. T. U., who, aside from the Father of Christ, is less than the moneron—is nothing.

All infidelity from Darwinism to Masonic deism culminates in branding the Son of God as the leader of a mere sect, and the opponent of broad and lofty views of God and the universe. Satan was never more intent on poisoning every fountain, great and small, at which our nation drinks. On the air we breathe goes the odor of great names mixed with deadly poisons. The rising generation are taught that no man can expand into the grandest manhood and not be a modern sceptic. It seems to me that in the first verse of the fourteenth Psalm we have an example of the most advanced thought of an ancient scientist who came as near as thoughts could express, to the published conclusions of modern scientists, to wit, "There is no God." No personal God necessarily means *no* God to every personal intelligence in God's universe. With him, (Garfield,) says Blaine, "the inquiry was not so much what a man believes, but does he believe it?" With the Son of God the question was exactly what does a man believe? This every Christian knows, and possibly some statesmen. If Mr. Blaine knew it, he intended to cast contempt on Jesus, for his sovereign demands of an exact and full faith, or he did not know that Jesus said that "he that believeth not the Son shall not see life," "he that believeth not shall be damned." Has a Christian statesman and minister a right to be more tolerant, more charitable than Christ? Would Christ have taken as his special friends those who ridiculed his claims to Divine Sonship? True, he "ate with publicans and sinners," and reproved them as he went, while his bosom friends were such as Peter, James and John the beloved.

In short, Mr. Blaine's address seems a covert, but a well concealed attack on the great Author of the Scriptures, and the plan of salvation, together with the advocates of the Christian religion, from the Evangelists to the ministry of today—and to my mind an unwelcome insinuation on the Christian standing of our revered dead President.

If, after all, it be true, as Mr. Blaine declares, that Mr. Garfield "followed on with quickening step in the paths of exploration and speculation, so fearlessly trodden by Darwin, by Huxley, by Tyndal and other living scientists of the radical and advanced type," then *we* must "stop and think before we further go." If "the world of religious belief is full of solecisms and contradictions," Mr. Blaine has added his share to them in his strangely inconsistent, not to say contradictory remarks on the "religious indications" in Garfield's character. If Gen. Garfield merely investigated the teachings of Darwin, Huxley & Co., then he did what thousands of the most devoted and confiding Christians have done. On the other hand, if Mr. Garfield in any degree embraced those views, as is intimated by Mr. Blaine, we think then we must stop where this defection begins and most earnestly protest against parading great men, however dear to us, to give prestige to the cause of infidelity.

There is to my mind a strange inconsistency (solecism) in Mr. Blaine's representing Mr. Garfield as being "emancipated from mere sectarian belief," and then saying the very sect spoken of "held for him the ark of the covenant and was to him the gate of heaven." Is the solution of this seeming difficulty and others of a similar type, found in the speech, to be had in the remark already quoted, "With him the inquiry was not so much what a man believes, but does he believe it?"

We do not believe that Mr. Blaine gave the public a true version of Mr. Garfield's "religious indications" or character. If his religious character was tainted by Darwinism and Masonic dogmas we will accept the fact when we must.

Life among the Zunis.

A brief but singular, and for this longitude, entirely unprecedented kind of religious ceremonial was enacted this afternoon [March 5, 1882] in the woods half a mile north of Washington. Mr. Cushing's company of Zuni chiefs are intensely religious in their way, as are all their tribe. Yesterday they reminded their conductor and adopted brother that it was the full of the moon and it behooved them to make the sacrifices appropriate to the event. Mr. Cushing, whose social engagements are numerous and pressing, persuaded them to wait until to-day. At three o'clock this afternoon the six redskins, bedecked with their most elaborate trinkets and gewgaws, were crowded into a carriage by themselves, while six Americans, intent upon witnessing their intended rite—Mr. Cushing and a *Tribune* correspondent being of the number—crowded into another carriage and led the way to the hills which bound the city on the north.

Having reached a distance from the city sufficient to insure privacy the carriages were emptied, and Mr. Cushing taking the lead, the five whites following in a group with three of the Indians bringing up the rear in single file, conducted the party through the pouring rain down a muddy lane for a distance of about one hundred rods. A little brooklet skirting a piece of woods was selected as the scene of the ceremony, and the Indians dispersed themselves over a small section of the neighboring hillside, searching the ground intently for an ant-hill. Their success did not seem to be great, but they finally selected a spot under the leafless branches of a large chestnut tree, where ants had presumably at some time made

their home, and began scraping away the leaves and rubbish. The ant, as Mr. Cushing afterward explained, is the selected emblem of strength, and for some occult reason this particular rite must be performed over their homes. The ground being cleared, one lusty Indian seized a long stick and dug a hole a few inches deep. Each Zuni, including Mr. Cushing, who by reason of his membership of their secret Order of the Bow, is under obligations to take part in all the ceremonials and sacrifices of the tribe, then produced from little bags of skin decked with silver a little pinch of sacred meal, and sprinkled the bottom of the hole. The next step was the production by each devotee of a little bundle of "plume-sticks," each bundle being enveloped in corn-husks. The plume-stick is a mere twig, a little larger in circumference than a lead pencil, having bound to one end a duck's feather. Duck's feathers are difficult to obtain at the home of the Zuni and are therefore held to be of considerable value, and in this value consists the virtue of the sacrifice. All things being ready, the worshipers, standing at their places beside the hole, began mumbling their prayers, each apparently upon his own account, there being no semblance of unison. The prayers at this stage of the proceedings were addressed directly to the plume-sticks, which were placed one by one in the bottom of the hole, the feathers standing upright. The prayers were continued until all the sticks were deposited.

It was a striking scene, but one with very few elements of comfort —three real pagans wrapped in their blankets and one counterfeit pagan in the garb of civilization solemnly shivering in the rain as they breathed their prayers to the sacrificed ducks' feathers, and five skeptical onlookers trying in vain to shelter themselves from the swift rain under two very small umbrellas. The plume-sticks being all disposed of, a final prayer was addressed to the spirit unto which they were dedicated. The sticks were then reverently covered up and a second hole was dug, in which the corn-husks were solemnly burned. When the ceremony was concluded the Zunis ran up the hill to their carriage, into which they were crowded, and the chilled spectators followed them back to the city.

Mr. Cushing is a most enthusiastic investigator, and seems to be excellently well equipped in all ways for the life he has chosen. His success in establishing himself within the space of less than three years upon terms of such intimacy that the most hidden mysteries of this timid and interesting people are, or are about to be, opened to him is phenomenal, and is due no less to his perseverance and pluck than to the tact, patience, and self-control under trying circumstances with which he has conducted himself. He was not cordially received by the Zunis at the beginning, and the first few months of his stay among them were filled with discouraging experiences. The name given him at the outset was intended to be expressive of little respect, and he was subjected to innumerable petty annoyances and hardships. He afterward learned that the experiences of these months were intended to try him, in order that the Indians might know the stuff he was made of. Gradually he learned their language, and, one by one, gained friends among them. He took part in their expeditions to a distance for one purpose or another, and especially commended himself to them by pluckily assisting to defend their reservation from the neighboring tribes, who had a disagreeable habit of pasturing their horses in the corn and wheat fields of the Zunis. * * *

From joking with Mr. Cushing about becoming a member of their religious orders, the chiefs, after receiving many proofs of his loyalty to the tribe, began to consider the idea seriously. To become a member of the Order of the Bow, to which Mr. Cushing aspired, as being, with one exception, the highest and most influential of their secret orders, it was necessary that he should take a scalp and thus prove himself a man. Upon his return from an expedition to a neighboring tribe, whither he was accompanied by some scouts, he exhibited a scalp to the Zunis, and was thereupon inducted with mysterious and trying ceremonies, lasting several days, into the order. This opened the doors of all the subordinate orders, and he found himself at once in a position to learn the interesting and curious traditions and historic mysteries of this ancient people, which it was, in part, the function of the secret order to preserve. Mr. Cushing was soon elected a member of the council and became a tribal dignitary, with many servants to do his bidding.

At present Mr. Cushing holds a dual position, that of assistant head chief, or lieutenant-governor, and of war chief. As lieutenant-governor it is his duty to sit beside the head chief in all trials at law, to listen to the arguments upon either side, and when they are concluded to summarize them. The head chief follows with a briefer summary and the sentence. As war chief, Mr. Cushing is absolute in all that pertains to offensive and defensive operations, and is also the tribal executioner, it being his duty, in case of capital punishment, to strike the first blow to the victim. Mr. Cushing aspires to become a member of the last and highest secret order of the tribe—the Ka Ka. This order is under the control of four priests, who have in their keeping the sacred water from the Ocean of the Sunrise or Atlantic Ocean. It is contained in cane tubes, and, as nearly as can now be ascertained was brought to them more than a century ago. It is nearly gone, only about an inch of it remaining in one of the canes. It is used in a ceremonial which takes place once in four years, and is exceedingly precious. In order to become a member of the Ka Ka it was necessary that Mr. Cushing should further manifest his intention to live forever a Zuni, by taking a Zuni wife. This was too much, and the offer was declined. Mr. Cushing then proposed to conduct their priests to the Ocean of the Sunrise for a new supply of sacred water in return for the induction into the Ka Ka, and, this being considered a great service, the offer was accepted. One of the high priests of the order is with the party and the ceremony which is to make Mr. Cushing a member will take place when they reach Boston. Among the literary treasures which will be at his command when once he gets within the sacred circle is an Iliad, rhythmical and metrical, requiring twenty-six hours for a single repetition, which embodies the mythology and history of the tribe from its supposed genesis. It is one of the chief functions of the four priests to remember and hand down to posterity this great sacred poem. Mr. Cushing is a thorough master of the Zuni language, and has already collected a vast store of information in the form of traditions, poems, and folk-lore, which he has translated and recorded. He proposes to return to the Zunis and to spend three or four years more among them.—*N. Y. Tribune.*

"*Ancient and Modern Freemasonry.*"

From the Christian Remembrancer, July, 1847, a Quarterly Review: London.

Among the multitude of convivial advertisements which reveal the associative tendencies of an appetite, some will be found to proceed from a body which garnishes itself with the title of the "Free and Accepted Masons." By this epithet they distinguish themselves from the common herd of masons, those plain, drudging, hard-working men, who do not *play* at their trade with silver trowels and kid gloves. Indeed, masons and Freemasons are very different things; there is no more connection between the two than between mortar and turtle soup. Of masons this building age knows and sees enough; of Freemasons it knows and sees but little. It is neither the wiser nor the better for their existence; they are not to be seen performing any useful work; neither are they like moles, which, though they themselves are out of sight, throw up from their hidden chambers visible tokens of their toils. The strongest microscope would fail to discover the minutest grain or particle of good which the Freemasons confer upon mankind. The body, with all its invisible action, is as utterly useless to the world at large as a clock would be to its owner, which went wheeling and ticking on after the amputation of its hands. Were the fraternity to dissolve itself to-morrow, and, to appease the common sense of this practical and working age, to make a hecatomb of their aprons, the world would be unconscious of the dissolution, except for the unsavory smoke of the leathern sacrifice. Tavern keepers alone would look blank and woe begone; and none but lugubrious waiters, with idle napkins flapping over their arms, would shed tears over the defunct fraternity.

The energies of our countrymen are too often devoted to dinners, to make any succession of feasts, however excellent, shed fame on the festive brotherhood. It is possible that many associations need to have their axletrees oiled with an annual feast, to carry them through the wear and tear of a year's life. A dinner in this country appears to exercise a galvanic influence on the constitution of societies; but with whatever warmth of expectation it may be looked to through the vista of the working months, it is, after all, the reward, the refreshment, and not the work of societies. Every society, except the Freemasons', has something to do; but this, entertaining the notion of freedom, which has been so strongly impressed upon the popular mind in all ages, and which makes it consist in having nothing to do, shows that its members are "free" in this sense of the word, whether they are "accepted" or not.

Sometimes, it must be confessed, they so far plunge into the trade with which they seem to be connected, as to undertake the arduous task of laying a stone, on some public occasion. At such times the members attend in their symbolical aprons, and, after certain ceremonies, partly childish and partly profane, march off in a tawdry procession. While, with amusing audacity they lay claim to the erection of all the cathedrals, the last great structure they have helped to rear, if we except "the laying of stones," was their tavern in Great Queen Street, a true English "terminus" of their constructive career; and all the hand they had in this undertaking was that which was connected with their pocket. It would be well for them if they had been charged with no weightier sin than that of encumbering the world with a useless and fruitless body. To be a harmless non-entity, to exist without an object, to do nothing and to have nothing to do, to be catalogued as "lumber," or to be active only in convivialities, are among the slightest accusations which have fallen upon their heads. Even these they have met with halting vindications; their pens spluttering through some vague verbosities, and many yards of words being used to swaddle a lean and emaciated defence. Though the best causes are sometimes persecuted and maligned, it is a bad cause which is not sometimes in

honor. According to their own writers there have been "objections which have been unceasingly urged against us," and we hear of "the torrent which is opposed so us." From the same records we learn the nature of some of these accusations. For instance, the infidel Society of the Illuminati in Germany, is said to have coalesced with the Freemasons abroad, and Baron de Knigge, who, in 1782, first suggested the idea of illuminating the society of Freemasons, is confessed to have "succeeded in that object from Hanover to Copenhagen on one hand. and to Naples on the other," * and yet the Freemasons profess to have an object. It is certainly vague, so vague as to involve no trouble, so ingeniously vague that even an increase of dinners might be regarded as one means of attaining it.

MASONIC CHARITY.

"Universal benevolence," is their aim; they would have lodges from pole to pole. "The true Mason," says one of their greatest writers, "is a citizen of the world; his philanthropy extends to all the human race. The distant Chinese, the wild Arab, and the American savage will embrace a brother Briton."†

Over and over again we hear of "Universal Benevolence;" it meets us at every turn. Now we know nothing easier than the profession of benevolence, especially of universal benevolence; the wider it is the easier it is; for as one does not meet wild Arabs every day on Hampstead heath, nor Chinese in Piccadilly, those who dwell in such regions may easily offer to "embrace" them without much risk; and after all, if such benevolence leads to nothing more tangible than "embracing," there would be no great difficulty, though a little unpleasantness, in clasping an "American savage" in one's arms. Universal benevolence must end in profession; it cannot be carried out; we cannot ask all the world to dinner; where our sympathy extends "to all the human race," we know not as a matter of practice, where to begin. The moment we fix our mind upon some particular people, or upon some particular course of action, the universal has sunk into the particular. So wide a circle as the world, so vast a waist is difficult, practically, though very easy theoretically, to span; our feelings may circumnavigate the world but when we come to practical charity we find ourselves tethered to some particular post, and moving in a narrow round. The sympathy of your universal philanthropist is gloriously obscure, indefinite, impracticable and cheap; it may be indulged after dinner in a nice easy-chair on a winter's night by a blazing fire, the curtains drawn, consisting of a few rather comfortable sighs for "the poor folks out of doors;" they cannot house all the world, nor mount all the Arabs, nor give oil to all the Esquimaux, nor feather all the Indians. Such gigantic feelings end commonly in Liliputian actions. It is so with the Freemasons. A dinner or two ends the matter where all the world may come—if they can.

Thus, after we have tried to grasp this idea of "Universal Benevolence," to place before our minds all the world in aprons, or to conceive some countless "deputatiens" from all nations marching to some monster hall, on some monster festival, in coats or skins, hats or turbans, Hottentots and Turks arm in arm, the natives of Paddington and Japan, of Pimlico and Peru,—when we come down after these conceptions to a few matter-of-fact details as to the means of carrying out so magnificent a design, we find very little machinery provided for the purpose beyond flags and orations, compasses and waiters, dish-covers and white wands. It all ends in "being social," as it is called. This Universal Benevolence is no more than one of the babbles of sentiment, a mere hollow phrase, an unmeaning motto, painted on banners, and mouthed by after-dinner orators.

It is true that the Freemasons plume themselves on their charities; but their charity is of that peculiar kind which begins at home, and there ends. The body helps itself; the members pay and the members receive. And when we consider the habits which such a body is almost sure to form among the middling classes, of whom it is chiefly composed, the support of a school and an almshouse is but a small atonement for the mischief which it most probably works. We are convinced much private ruin and derangement of affairs will be always found to follow the course of a society which, whatever its high-sounding pretensions may be, is neither more nor less than a convivial club. Such bodies are especial snares to the tradesmen of large towns Mr. Preston confesses that "many have enrolled their names for the mere purpose of conviviality * * * or to please as jolly companions. Hence the true knowledge of the art decreases with the increase of its members * * * while the dissipations of luxury and intemperance bury in oblivion principles which might have dignified the most exalted character." ‡ To be sure, the same writer tries to fringe and flounce these "convivialities" with some show of good. "It cannot be said," he observes, "that Masons indulge in convivial mirth while the poor and needy pine for relief;" that is, a few pence are generally dispersed to expiate the self-indulgence. Modern charity is given to merry-making. It wears sometimes a Bacchanalian, sometimes a Terpsichorean form; some dance, some dine, for charity; the Freemasons choose the latter form of benevolence, giving, we infer from Mr. Preston's words, the scraps and sweepings to "the poor and needy who pine for relief."

[*To be continued.*]

*Preston's Illustrations of Freemasonry, p. 295.

†Ibid, pp. 5, 6.

‡Illustrations of Freemasonry, p. 15.

Reform News.

From California.

LECTURES—INCIDENTS—MOB, ETC.

WOODLAND, Cal., Mar., 15, 1882.

EDITOR CYNOSURE:—I have just returned from a visit to Hollister, the place where, but for the interposition of Bro. L. B. Lathrop, Bro. Hill would have lost his life a few years ago. In accordance with a previous arrangement I reached Hollister on Saturday evening, Feb. 25th, and found a pleasant home and warm friends at the house of Bro. Lathrop, who with his excellent wife did all in their power to make my stay pleasant, and at parting gave me a very tangible evidence of appreciation and good will. I preached on Sunday morning in Union Hall to a small audience, the day being stormy. In the evening gave an exposure of the Christless religion of Freemasonry and continued the exposure of the ceremonies, obligations and practical workings of the order on Monday and Tuesday evenings, closing up with a lecture on Oddfellowship on Wednesday evening. The audiences increased from first to last and the lectures were listened to with marked attention with just a ripple of rowdyism on Tuesday evening.

On this evening as we left the hall we were greeted by a hooting rabble gathered near the door with such exclamations as: "Bring a rail! Pat him out! Egg him! Feather him! Shoot him!" etc. No violence was offered, however, and we left them in their glory, and went to our rest trusting in God, calm as a summer morning.

On Wednesday the town was in quite a ferment and threats were made by members of the craft of running me out of town, and it was confidently asserted that I would not *dare* to go to the hall to fill my appointment on the next evening. But the evening came and with it the best audience that had greeted us. The subject announced for this evening was Oddfellowship, but before entering upon its discussion about ten minutes were occupied in an appeal in behalf of the freedom of speech. I claimed it as a God-given and constitutional right which I was there to assert, and appealed to their sense of justice to vindicate me in its exercise. If violence had been intended it was held in check, either by the appeal or by an unseen hand, and the lecture was listened to with the closest attention to the last; and, thanking them for their attention, the course of lectures was announced as closed and the audience dismissed.

Up to this time the argument had all been on one side, but their time had now come and the fraternity were about to show us that they had arguments in store. As we left the hall we were greeted with a volley of them, delivered with considerable force and yet failing to make any permanent impression. A liberal supply of pure water vigorously applied soon removed all traces of their effects. Sister Lathrop received her full share of the arguments, but stood her ground nobly, refusing the offer of a friend who was passing, to take her in his carriage from the field of conflict.

From Hollister I returned by way of Petaluma. Lectured here two evenings; sold several expositions; gave away a goodly number of tracts; had a cozy home with Bro. A. N. Peters, whose wife is a sister of Bro. Thomas Lowe and shares largely his zeal in the good cause. You may expect soon to hear from her with some subscribers for the *Cynosure*. Here also I had a pleasant visit with Bro. Wm. Mock and his excellent wife, who are ardent friends of the cause, readers of the *Cynosure*, and who aided materially in defraying the expenses connected with the lectures. May the Lord reward them.

I expect to continue my work as I am able and doors open, and though opposition is strong yet God is stronger, and in him I trust.

D. A. RICHARDS.

The Outlook at Burlington, Iowa.

READING ROOM, Y. M. C. A.,
BURLINGTON, Ia., Mar. 20, '82.

Leaving the house of my friend, Wm. Elliott, at Fairfield on Friday evening, I thought to go direct to Chicago, but the Master ordered otherwise. Entering the depot I met Bros. Mendenhall and Vorhies, and consented to stop over and attend a quarterly meeting here on Saturday and Sabbath. Bros. Vorhies and Hall occupy rooms in the same house, and although sister Hall, the pastor's wife, is quite sick, I met with a cordial welcome and was much refreshed and encouraged with the conversation and by the prayers of the pilgrims who came bringing with them sympathy and help to this household of the faithful.

My first call on Saturday was on Rev. P. Swan, who succeeds Rev. Pollock as pastor of the United Presbyterian church, and who is loyal to the covenant of his church. He stands square on all the distinctive principles of the body with which he is identified and purchased an Anti-masonic library that he might prepare to meet and repel any attack by the lodge upon his beloved Zion. Rev. L. N. Lafferty of Kirkwood, Ill., assisting at communion, preached a carefully prepared, able and thoroughly evangelical discourse in the afternoon on the duty of self-examination and qualifications for coming to the communion. In personal conference with this brother I learned that the "masked batteries" at Kirkwood had opened fire on him, and promised to accept an invitation to help

(*Continued on 12th page.*)

New England Dep't.

PROF. E. D. BAILEY, Secretary of New England Board, 19 Maple St., Worcester, Mass. All our reform tracts and books for sale.

—Mr. Spaulding has arranged a series of lectures at New Bedford, the first to be given Monday evening, March 20th. He is still canvassing in that part of the State and will remain there until after the lectures. Bro. Geo. Smith was prevented from commencing his work early in the week. A card from him says: "The Lord willing I will go to Putnam Friday afternoon and work till April 1st."

—This week letters of inquiry have been been sent to nearly all the subscribers of the *Cynosure* and other friends of the reform in Massachusetts who had not been written to before. We are anxious to know the state of the work in every town and to get acquainted with the workers. Send on your letters. If you haven't any money to give don't wait for that, sympathy and co-operation are just as needful. Some interesting letters have already been received in reply to those sent out this week containing not only substantial tokens in the way of donations, but encouraging information as to how the fight goes on along the line.

—One brother in sending a donation for the work says that he publicly renounced Masonry nine years ago and engaged Secretary Stoddard to lecture upon the subject in his town and a year ago Elder Browne gave three lectures there. During these years by private conversation with adhering Masons he has induced several to give up the lodge; but adds, "None of them are willing to make any demonstration in public." Everywhere we see the intimidating power that the lodge exercises even over those who hate and abhor it. It cares little for their hate if it can but shut their mouths.

—A lady in Western Massachusetts in answer to our letter of inquiry sends us a generous donation and a letter that breathes the same sad tale of churches desecrated and robbed of their spirituality by Masonic pastors. One church having a strong anti-secret sentiment is yet silenced by the influence of one or two Masons. She says: "I think when the tide turns the most of the church will be Anti-masons." May the blessed tide soon turn! Another church by Masonic assistance has dwindled from a membership of 128 to a single Sabbath service with an attendance of from 12 to 25. "It seems as if judgments in very deed were following them." In reply to her question as to whether an adhering Mason could be a Christian, the Masonic pastor of this failing church answered, "Yes."

—From constant observation and from the letters that come to us we are forced to the conviction that it is not merely a question of opposing secret societies, but of the life or death of piety in the churches, and those who see the danger and know the remedy must not stop at sacrifices. We need a new baptism of that Spirit that made Paul willing to "suffer the loss of all things" for Christ, and others to "take joyfully the spoiling of their goods." It is given to us as well as to them to suffer for his sake, and let us rather rejoice that we are counted worthy.

—At the town meeting in New Market, N. H., held in the town hall where Elder Browne lectured and was mobbed, the disgraceful scenes of that affair were forcibly called to mind. On the platform, as chairman of the meeting, sat the old man who played the part of "town clerk of Ephesus;" in the audience was the doctor who pretended to befriend Bro. Browne and got away $50 worth of books, and the other doctor who set on the mob by shouting, "He's abused us, put him down." These men were the leaders on election day and it seemed as if retribution had suddenly overtaken them for there was a disgraceful quarrel towards the close of the election which resulted in a hand-to-hand conflict and ended in pitching one of the Masonic politicians over the railing and off the platform to the floor below. The Irish and French, who were not Masons, were resisting the frantic efforts of the Masonic ring to get control of the "check list."

—"How much does he give to the reform?" "About $5 a year." "How much does he give to his church, which excludes the discussion of the reform?" "About $20 per year." This is a sample of *facts*. Good men have not yet taken in the scope of the reform, nor comprehended its needs. If the $20 above mentioned were *withheld* from that Masonic church it would be an "eye-opener;" if it were contributed to the Anti-masonic reform it would hasten its triumph.

MARCHING ON.

WORCESTER, Mass., Mar. 18, 1882.

Every week shows a gain in our work. If we ever become impatient for greater progress our impatience is checked with a feeling of gratitude for the numberless tokens of favor which our heavenly Father gives us. The Lord does not require of one what he has not, but according to what he hath he shall give, and so it is with all our work. As He gives us ability and opportunity we are to improve upon our privileges.

This week I have been to Maine and New Hampshire hoping to "mobilize" the army of reformers in those States. Going directly to New Market I was disappointed to find Bro. Bryant away from home, but Prof. Kimball and family were at home in the best sense of that expression and gave me such a welcome as beguiled me into a prolonged stay. Those of the reformers who have had occasion to visit Prof. Kimball at his present home know how comfortable he feels, after a struggle with adverse circumstances, settled where he is not dependent on Masonic charity for daily bread. I have many times in the past years wished it had been my lot to earn the money to support the public servants of the Lord, for it has seemed to me that it would be more blessed to give than to receive, when the receiver must eke out so precarious an existence. But then, one ought not to *wish* when that wish implies a murmur. After all, the blessings of the Lord are more and greater than all the hardships of life.

"The Masons have pushed me hard," said Bro. Kimball.

"Well, they can't push you much further," said his son, and here indeed is comfort.

After a protracted conference it was agreed that Prof. Kimball should enter the lecture field if funds can be raised to aid in the expenses. The men who give $5 or $10 make no sacrifice to be compared with those who keep handing out their $10 bills, and, besides that, enter the active service to become the targets of abuse. Those who only furnish the money may well be thankful that they are forced to no greater sacrifice. The little that is being contributed in New England is securing an immense amount of work. Only think of the fact that three men are devoting their entire time to the interests of the reform, that two more are devoting their efforts *gratis* to make places on which they may stand, intending to enter the service as soon as arrangements can be made, and that at least one more is rendering efficient service during a part of the week. The aggregate of the salaries of these six men, if paid as such services for worldly schemes would be remunerated, would be not less than $5,000 or $6,000 per annum. Toward the support of these men less than $500 is yet pledged. Of course this amount must be speedily increased or the work must be curtailed. It will be increased. The $10 subscriptions keep coming, but the $100 offerings will doubtless come also.

At Buxton Center, Maine, within fourteen miles of Portland, I found Bro. O. F. Russell, a veteran preacher of the Gospel. Bro. R. was absent when I reached his home, but his estimable wife greeted me hospitably and I waited till the return of Bro. Russell. There has been some quiet work done in Maine, but not a great amount of public effort has been put forth. There are some worthy and capable adherents of the reform in that State, and some of them are said to be blessed with a competence. Doubtless the Lord has been putting his money into good hands, preparatory to the opening of the war, and the brethren who were appointed bankers for the Lord will probably honor his drafts when presented.

It was agreed that Bro. Russell should commence a correspondence at once with known friends of the cause to agree upon a time and place for holding the first State convention. It was Bro. Russell's judgment that Gorham, across the river from Pittston, would be the chosen place and May the month. I sincerely hope the friends of reform in Maine will respond promptly and heartily to the efforts to be made in that State.

I hear the steady tramp of a mighty army. It is the host of God's people going up to battle. I hear the groans of the wounded, the bleeding, the mangled, and I know the conflict has been severe. I see the angels come forth with golden crowns and I know the victory has been great. I continue to look till I see the camp-fires burning and comrades gather about to recount their deeds of valor and their wonderful deliverances. The chastening which for the moment seems grievous is now yielding the peaceable fruits of righteousness. Such is the vision of our struggles and such the picture of our triumphs.

E. D. BAILEY.

—One Mason was overheard speaking to another, after hearing the public renunciation of a Christian brother recently, saying: "Isn't it about time for you and me to leave the lodge?" Men are much influenced by the actions of others and those who have not publicly renounced should realize that their influence is against the truth, while all who renounce are breaking down error.

—It is reported that the quarter of a million dollars raised by the efforts of the publisher of the New York *Times* some months ago for the benefit of General Grant was invested in Wabash railroad stock. This stock has depreciated nearly 50 per cent. in the last eight or ten months.

THE MORGAN MONUMENT.

RECEIPTS FOR WEEK ENDING MAR. 25.

C. H. Gillett, M. W. Bicknell, B. S. Garver, D. B. Heckert, J. S. Hickman, G. W. Clark, $1 each.

Rev. John Todd, $2.

Friends, $1.45.

J. P. Heckert, 25c.

Total, $9.70. Grand Total, $1,571.97.

—W. R. Morley pledges fifty dollars more for the Morgan monument, provided the statue is placed on the top of it. A. Stalker is willing to be one of a hundred to guarantee his proportion of the extra cost. Another pledges $1 on every $1000 raised.

—The contractor for the monument has sent Secretary Stoddard a fine color drawing of the structure three by six feet, which adorns the walls of the N. C. A. office, and is admired and commended by all visitors.

Correspondence

Out of the Church.

The cruel spirit of ostracism belonging to the lodge power rule of the U. B. church is one of the curiosities of fanaticism. Let us take, for example, the treatment of the loyal brethren of Chambersburg, Pa. Those brethren have wrestled with the conference, the bishop, the presiding elder, and with even two General Conferences, with a desire and hope of being able to obtain the recognition of their right to stay in the U. B. church on legal principles. But though they have done so much and waited so patiently to remain in the church in harmony with the Discipline, they are treated by all of the general officers of the church, as if they had done all that to get out of the church instead of doing it to stay in honorably. Now if the object is to build up the denomination, increase its numbers and wealth, and preserve its principles, why all this effort to throw a number of wealthy, pious and devoted persons overboard? Why could as much not be done to hold them to the church in case they were as anxious to depart as they are determined to remain, in spite of lodge proscription? Why, we ask, do even delegates who espoused their cause at two General Conferences, now join in the cry of the lodge power to drum these good brethren out of the denomination?

. The loyal church of Chambersburg, with a fine house of worship, with a large and very influential membership, are most strangely declared out of the denomination by the present managers, and the cry is passed all along the line, echoed in college, theological seminary, in printing house, and re-echoed from the pulpits all over the church. The key to the whole mystery is, that the brethren of King Street church are truly loyal to the Discipline, and not servile to "constituted authorities" who are disloyal and proscriptive to loyal brethren.

I can only repeat that the present state of proscription in lodge circles in the U. B. church is one of the curiosities of fanaticism. When the history of fanaticism comes to be written, this buisness (if not too contemptible for the historian to notice) should be recorded as one of the curiosities.

To show still more fully the present state of cold alienation of feeling in the U. B. church, as produced by the lodge spirit, many professed anti-secrecy men of the church seem to have a superstitious dread of the "Chambersburg case", as if there were a horror connected with it. It is forgotten that "we deny our Lord when be refuse to give countenance, encouragement and support to those who for God's sake and for the faithful discharge of their duty, are exposed to persecutions and slander." Thus brotherly love instead of continuing is supplanted by the frigid and anti-Christian spirit of the lodge which the U. B church has imbibed by apologizing for it. W. O Tobey.

Lodgery in Kansas.

Olathe, Kan., Mar. 10, 1882.

Editor Cynosure:—The progress of the anti-secret work in this section is encouraging, and the benefits of the recent convention are just being realized; the power of the lodge which was wonderful here is practically broken, and the line is being drawn in the churches and anti-lodge members are seeking a more congenial atmosphere in which to worship God. The whole system of lodgery was laid open to the back-bone and the moral rottenness of the institution was clearly seen under the clear revelations of Bro. Mathews, Prof. Blanchard, and Bro. Starry, those divinely commissioned exponents of truth. Such a convention ought to be held in every town of importance in the State, and the Baal worshipers would go to the wall.

The writer was first led to see the evil character of Freemasonry in the following manner: I was living in Independence, Kansas, in 1874, the grasshopper year. I was a member of the Methodist Episcopal church and quite an active worker in the Sabbath school. It happened that our superintendent, W. H. Robinson, was a local preacher, Worshipful Master of the lodge, and a prominent clothing merchant in the city. It was arranged that all the schools of the city unite in a celebration on the 4th of July. Every preparation was made to have a grand time with the children, when Bro. Robinson came to me on the morning of the 4th and notified me that he could not attend, "Because," said he, "one of our brethren died last night, and we must bury him to-day." He said it was Mr. M., one of the hardware merchants, the cause of whose sudden death, he said, was *dissipation;* he killed himself with champagne and French brandy! But he was a Master Mason, and must be buried with Masonic honors.

I determined to see how it was done. Accordingly the U. B. minister (Bro. Evans) and myself went to the funeral, which was held at the Baptist church. Over one hundred Masons appeared with their little aprons on and occupied the front seats. All the ministers were there, although they had accepted an invitation to be present at the celebration. There was Oduni of the Baptist church, Holman of the M. E. church, Stoddard of the Presbyterian church, Tunnel of the Congregational church, and Beatty of the Episcopal church—all Masonic preachers. The sermon was a monstrous outrage on the truth of the Bible, for the deceased was extolled in the highest terms for his Masonic virtues, and translated from the lodge below to the lodge above on that account! What a farce! When the master of the lodge told me himself that dissipation was the cause of his death. I came to the conclusion that Bible salvation was a myth, or else all those ministers were dishonest. And then to complete the insult to the Christian religion, a man by the name of "Tainter," the oldest member of the lodge (a wholesale liquor dealer and an infidel at that, who never went to the house of God, only when there was a Masonic funeral) carried the Bible in company with these ecclesiastics and divines.

I am satisfied that the time has come to take position and by the grace of God the friends of reform in this section will keep it before the people, that Freemasonry is a monstrous fraud and a foul blot on our Christian civilization.

Yours for holiness and reform.

J. W. McIntosh

Our Mail.

T. K. Bufkin, Lynnville, Ia.:

"We are assured every day that we cannot sail on flowery beds of ease to heaven from a world so contaminated with idolatry and selfishness. We must do our part for him who has done so much for us. Our library is sought for and greedily read, even by those we did not expect would read it."

Wm. S. Parks, La Grange, Ind.:

"I am anti-secrecy and expect to remain so: was born under what we call a free government, and think we commit sins enough without selling ourselves to do the bidding of a set of wicked men."

A friend at Little Sioux, Iowa, sends for books and adds:

"A 'Blue Lodge' was established here about two years ago, and to my astonishment has made about 60 members—and certainly twenty-five are professing Christians. And the same is true of Oddfellowship; and as their numbers, like Satan, are always on the lookout, I should like to hedge up their way a little."

Bro. Homer Hull, Quasqueton, Iowa:

"I have been turning my attention eagerly to this reform movement as a holiness evangelist and colporteur. I sell books, distribute tracts and talk for Christ and the right and oppose all wrongs— secret societies among the rest."

Bro. Enos Mitchell, Pittston, Maine, evidently is in earnest:

"Last April I engaged Elder Browne, to come here to Gardner and give a lecture on Masonry; and he told them so much truth that it cut them so to the heart that they thought him worthy of death. They picked some fuss with him before we left the hall, and sent a posse after him that followed him most across the bridge, and got hold of him once. I put my hand on him and the Hiramite left. After Elder Browne went away they came to me with any amount of praise for what I had done, saying that I had helped the lodge nearly $100, for seven or eight were going to join right off, whom they would not have got but for me. I told them that they ought to give a trifle to help me bear my expenses, if I had helped them so much. There were two lodges in Gardiner then, but one disbanded last fall and went into the other. Then they came to me with a tremendous accusation, and charged me with tearing one of the lodges in Gardiner all to pieces. My exclamation was, 'Glory to God, I am going for the other one!' "

J. M. Scott, Alexandria, Ohio:

"I received a letter asking me to assist in the discussion of the Masonic question on Tuesday evening last. Though ten miles from home and the weather unfavorable, I was on hand. Our Masonic disputant stayed at home, hence did not lose his jewel. The other came, and finding me on hand confessed, Mason as he was, that he had not studied it sufficiently to meet me in discussion So I was invited to give my views of Masonry, and responded to the best of my ability by giving, not my own views, but the laws and teachings of Masonry as laid down by Masonic authorities, and I hope good was done, as some said Masonry was never seen in that light in the community before."

J. O. Doesburg, Holland, Mich.:

"May the Lord continue to open the eyes of the multitudes, and lead them to see and understand that there is but one way to heaven! Not our will, but thine be done, O Lord! Let every true Christian remember that Christ said, 'A house divided against itself must fall.' And what else is a church that fellowships secretists who teach, preach and practice another way to heaven than through Christ alone and only him."

S. B. Davison, Baker, Mo.:

"That Anti-masonic Library * * came safely to hand, and I am happy to acknowledge its reception. But I must tell you it is now the property of 'The Baker Anti-masonic Reading Club," formed by clubbing for the library. It is astonishing how eagerly the members of our club read over those books. While there are many here who have been battling for sometime in the interests of the church and state, there are others, as myself, who have only lately awakened to the importance of earnest opposition to the enemy of truth. free speech and political and religious purity found in the spirit of lodgery. * * And the Cynosure coming each week with fresh news from the field, proves a right welcome visitor. May the Redeemer bless you in your efforts."

John Compher, Smyrna, Ohio:

"You may put my name down for five dollars a year as long as I live. * * Money to help on our reform work."

Mary R. Borton:

"I can see Satan's strongest hold is in the secret orders. All around us they are destroying all the vitality in the churches."

There is a good story told in England, which, with the present tendency to dispense with desks and pulpits, is worth repeating. The Rev. Thomas Binney, long the foremost Congregatinnal preacher in London, greatly disliked the pulpit gowns in which many of the Congregational clergy array themselves. Preaching once in a chapel where the gown was used he was importuned to wear it, but very positively refused. On entering the chapel he found, instead of the enclosed pulpit which is common in England, a platform with only a rail in front of the preacher. He thereupon returned to the vestry and asked for the gown which the officials gladly brought out. Seizing it he rushed back to the platform, spread it along the rail and exclaimed, "The Lord taketh no pleasure in the legs of a man"—and he might have added that congregations take as little.

Sabbath School.

LESSON II.—April 9.—DEATH OF JOHN THE BAPTIST.

SCRIPTURE.—Mark 6:14-29.

(14) And king Herod heard of him; (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. (15) Others said, That it is Elias. And others said, That is a prophet, or as one of the prophets. (16) But when Herod heard thereof, he said, It is John, whom I beheaded: he is risen from the dead. (17) For Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her. (18) For John had said unto Herod, It is not lawful for thee to have thy brother's wife. (19) Therefore Herodias had a quarrel against him, and would have killed him; but she could not: (20) For Herod feared John, knowing that he was a just man and a holy, and observed him; and when he heard him, he did many things, and heard him gladly. (21) And when a convenient day was come, that Herod on his birthday made a supper to his lords, high captains, and chief estates of Galilee; (22) And when the daughter of the said Herodias came in and danced, and pleased Herod and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. (23) And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto half of my kingdom. (24) And she went forth, and said unto her mother, What shall I ask? And she said The head of John the Baptist. (25) And she came in straightway with haste unto the king, and asked, saying, I will that thou give me by and by in a charger the head of John the Baptist. (26) And the king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her. (27) And immediately the king sent an executioner, and commanded his head to be brought: and he went and beheaded him in the prison. (28) And brought his head in a charger, and gave it to the damsel; and the damsel gave it to her mother. (29) And when his disciples heard of it, they came and took up his corpse, and laid it in a tomb.

GOLDEN TEXT.

The wicked plotteth against the just, and gnasheth upon him with his teeth.—Psa. 37:12.

DAILY READINGS.

Mark 6:14-29.—Death of John the Baptist.

Jer. 21:1-14.—Faithfulness in warning.

2 Sam. 12:1-12.—Faithfulness in rebuking.

1 Kings 19:1-10.—A wicked woman's threatenings.

1 Kings 21:5-13.—A wicked woman's cruelty.

Acts 7:54-60.—The first Christian martyr.

Heb. 11:32-40.—The martyrs of the Old Testament.

[From S. S. Times Quarterly.]

NOTES.

(14.) King Herod: Herod Antipas, son of Herod the Great, and now tetrach or ruler, of Galilee and Perea. The title "king" is given to him in the broad Greek sense of "ruler." Heard of him: Or, Heard of it; namely, of the stirring work of the Twelve recorded in last lesson. He said, That John the Baptist was risen: Ah! the ghost of Herod's sin had risen. All Herod's power and splendor could not still that. (15.) Elias: Elijah; his return was prophesied as to take place before the coming of Christ (Mal. 4:4). (16) Whom I beheaded: The I is emphatic. Herod's awakened conscience throws the whole responsibility of John's murder upon Herod himself. (17) In prison: In the castle of Machaerus on the east of Jordan or of the Dead Sea. Herodias: Herod's neice, as well as his sister-in-law. Philip: Not Philip the tetrach, but the Philip who was disinherited by Herod the Great, and who lived as a private citizen. He had married her: Although her husband was still living. To marry her, he put away his own wife, who was a daughter of Aretas, king of Arabia. (19) Had a quarrel against him: Old English for, Set herself against him. Would have killed: Wished to kill. (20) Herod feared John: There is nothing which a bad man fears so much as the truth. He who will remind the wicked of unpleasing truth must expect to be both feared and hated. Observed him: Better, Kept him safe. He did many things: The more probable reading is, He was much perplexed. John's testimony had awakened his conscience, and the struggle of good and evil was going on confusedly within him. He heard him gladly: Thus showing some disposition to turn from his evil course. (21) A supper: A feast. High captains; Chiliarchs; a military title originally applied to captians of a thousand. Chief estates: First, or chief men. (22) The daughter of the said Herodias: Rather, The bad mother often makes a bad daughter. Pleased Herod: The Devil know how to bait the hook for Herod, and Herod swallowed it as soon as it was offered. (25) She came in straightway with haste: They run fast who run on the Devil's errand. By and by: Old English for, Immediately. (26) The king was exceeding sorry: But not sorry enough to keep him from going on in the sin he had started on. This being sorry that you must sin without turning from sin is not a godly sorrow. For his oath's sake: The best way to keep a wrong oath is to break it. For their sakes which sat with him: Many a man and many a boy would own up to his wrong, and do right, if he were not ashamed to have others see his weakness.

QUESTIONS ON HOME READINGS.

What bold warning did Jeremiah give to the messengers of King Zedekiah? What four words of Nathan struck conviction of sin to the heart of David? By what deed in God's service, did Elijah incur the hatred of Jezebel? To what cruel death did Jezebel bring an innocent neighbor? What token of Jesus' care was given to the first Christian in the hour of his death? What enabled the Old Testament martyrs to remain true in the midst of persecution?

PROMPTINGS TO FURTHER STUDY.

What would fail to be accomplished, even though one rose from the dead? What danger did Elias (or Elijah) encounter at the hands of a wicked woman? What did she do to all the Lord's prophets? Who swears to his own hurt, and changes not? What is the best thing for him to do who has become surety for a person whom he does not thoroughly know? What way do those follow who love the wages of unrighteousness? Who promise liberty, but are yet servants of corruption? Who is the avenger of innocent blood? Give one passage to show it.

The Gain of Sunday Rest.

Of course, I do not mean that a man will not produce more in a week by working seven days than by working six days. But I very much doubt whether, at the end of the year, he will generally have produced more by working seven days a week than by working six days a week. The natural difference between Campania and Spitzenbergen is trifling when compared with the difference between a country inhabited by men full of bodily and mental vigor, and a country inhabited by men sunk in bodily and mental decrepitude. Therefore it is that we are not poorer, but richer, because, through many ages rested from our labor one day in seven. That day is not lost. While industry is suspended, while the plough lies in the furrow, while the exchange is silent, while no smoke ascends from the factory, a process is going on quite as important to the wealth of the nation as the work which is performed on more busy days. Man, the machine of machines,—the machine compared with which all the contrivances of the Watts and Arkwrights are worthless,—is repairing and winding up, so that he returns to his labors on the Monday with clearer intellect, with livelier spirits, with renewed corporial vigor.—*Macaulay.*

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The Christian Cynosure.

CHICAGO, THURSDAY, MAR. 30, 1882.

Hon. Samuel D. Greene.

Know ye not that there is a prince and a great man fallen this day in Israel?—2 Sam 3:38.

Hon. Samuel D. Greene died at his home in Chelsea, Mass., Mar. 14, 1882. I was introduced to the acquaintance of Mr. Greene some years ago by a letter from Dr. Edward Beecher, then of Galesburg, Ill. The letter stated that Mr. Greene was a member of Park street church, Boston, when Dr. Beecher was its pastor. I found Mr. Greene in Chelsea, several miles out of Boston boarding at the Chelsea hotel, from which he soon after moved into the house in Winimisset street where he died.

I sat up till two o'clock the night after I first met him listening to his wonderful story. He was mayor or president of the town council of Batavia, N. Y., in July, 1826, and was a member of the Batavia lodge with Wm. Morgan, when it first became known that Morgan was writing, and that Miller would publish the ritual of Blue Lodge Masonry. The press of the country was then as now, generally controlled by the lodge. As soon as it was known that Mr. Greene had saved Miller, and that he condemned the murder of Morgan, he was assailed by the press from one end of the country to the other. Masons invented a story that a traveler stopped at his hotel having a box of rattle snakes which he was taking to some place. The box, they said was broken and the serpents crawled under and about the house. Of course the traveling public shunned the hotel; and, by this and other like means, the business was destroyed. Some of his domestic animals were poisoned, and he was represented to be of a character "as black and infamous as moral depravity could make it." He prosecuted for libel, but the jury cleared the libellers. And even after his death the officiating minister over his dead body, while complimenting his extraordinary "endowments of body and of mind," represented that his life had been a failure. It appeared on the trial for libel that Mr. Greene had never been accused of wrong until after he seceded from the lodge. He was in good standing in the Presbyterian church at Batavia, and before I introduced myself to him at Chelsea, I went to his pastor, Rev. Mr. Plumb, now pastor of a prominent church in Boston or environs, and asked him what sort of a man Samuel D. Greene was. He answered me, "The best members of my church love to hear the old gentleman pray." And twenty-four members of orthodox churches in Chelsea, afterward met in Mr. Greene's house when I was present, and appointed a committee to prepare for lectures against the lodge. One of the best and most influential clergymen in Boston, long the secretary of a benevolent society aided Mr. Greene in compiling his book the "Broken Seal" which should be placed in every library and read by every family in the United States.

As a memoir of this great man will, doubtless, soon appear, less editorial writing is needed. But I will, perhaps, try to make his life useful to our readers by writing a few numbers giving my reminiscences concerning him. Perhaps I may write more next week.

An Explanation.

Prof. Tobey of the *United Brethren in Christ*, thinks that injustice is done to his paper by some implications in a late editorial on the *Richmond Star*. No such implication as he objects to was intended. Prof. Tobey has stood squarely and manfully by the *Cynosure* and the anti-secret reform. The *Telescope* has allowed its correspondents to censure and accuse us of hostility to the U. B. church; and ex-Bishop Wright has dissented from the ground taken by Dr. Davis, Prof. Tobey and others as is manifested by his starting a separate paper. The first number of the *Star* disappointed us on the favorable side. It speaks in terms of commendation of Prof. Tobey's paper; and declares that the "anti-law leaders" were guilty of the unworthy and unmanly conduct of pretending to favor the anti-secrecy law, while they knew that the law was not executed, and *they themselves did not intend it should be*; but shielded and befriended those who were taking Freemasons into Brethren churches; seizing on the boards, and offices of the church, and administering them in the interest of the lodge.

This declaration of the *Star* is precisely what the *Cynosure* has insisted on, and for saying which we have been accused of hostility to the Brethren church. The *Star* now shows that the men who ruled the Lisbon Conference last May deceived the body of the Brethren, by agreeing among themselves, at a caucus in Chicago perhaps, while on their way to the Conference, to let the words of the law stand, seize and control the Boards, and administer them for the lodge, crowding the sincere reformers into "back seats." This, the *Star* says they did. It avers that the Mission Board, at its first session after Conference, sent out four missionaries who were *pro-lodge* men! That is to say, who would have no law against receiving Masons into Brethren churches! If this statement is correct then Glossbrenner, Weaver and their friends are more wicked and worse than we have ever declared them to be. The *Telescope* owes us an apology for its unjust censure; the *Star* owes us a bold and manly justification; and *The United Brethren in Chris* should explain this whole matter to its readers. This is what we meant by the request which Prof. Tobey misapprehends.

Our motive is not the selfish desire to wring a reluctant confession from the *Telescope*, but to hold up the fact that Freemasons have a secure and quiet lodgement in a multitude of the Brethren churches, and that the bishops, the guardians of discipline, take no measures to rescue their church from the snake which is strangling it. And the only thing which gives us anxiety about the *Star* is its promise to support "The constituted authorities," that is, these derelict bishops and boards which are sending out pro-masonic missionaries. We trust, however, that what Bishop Wright means, is, that he will recommend no violent disruption, but labor and hope for a reaction against the lodge in the next General Conference, when the people shall see that they have been deceived by the "*anti-law leaders*."

We concede his sincerity, but do not share his hopes. The only cure for this lodge cancer is the knife; and that the present *authorities* will never apply. The only possible hope is, to elect new ones; and that can only be done by showing the people that those now in office are violating their sacred trust. Let Dr. Davis draw up a proposition for a COMMISSION against the lodge, such as Congress is now creating against the liquor evil, only giving it power to apply and enforce the existing law against secret societies. Let that proposition for a commission be submitted to vote in every quarterly and annual conference as they shall meet, and, above all, let there be frequent fasting and prayer for the deliverance of this portion of God's Zion, and deliverance will come.

ELDER BROWNE, who represents our cause in Kentucky, writes asking the causes and circumstances of the erasing of the name of the editor of the *Cynosure* from the list of vice-presidents of the American Missionary Association. We answer: There has never been any difficulty or unkindness between Secretary Strieby and myself; or between me and any other officer. Several years ago, I pressed a resolution on the committee of the A. M. A. against Mr. Strieby's opposition and remonstrance. The resolution advised members of the Freedmen's churches, not to join secret lodges. This was at the meeting on the Association in Mount Vernon, Ohio. It will be found in the minutes of that year. It passed, if I recollect aright, unanimously. No word of explanation for dropping my name has been given me by the Association.

CANVASSERS will find our next paper a valuable one to work with and to begin subscriptions from. Look out for it.

Dancing and False Oaths.

The character and influence of these evils have a very remarkable illustration in the Sabbath-school lesson printed elsewhere in this number. The professional Almehs, or dancing girls of the East, are by no means such accessories for a feast as we should wish to see introduced in our time. Their counterpart is more or less clearly seen in the infamous dance houses of Water street, New York, or of State street, Chicago. Cicero in speaking of the ordinary dance of Rome in his day says, "Scarcely any sober man dances, unless indeed he be mad." We are told that ladies of high rank in the East, like Herodias and her daughter are not accustomed to dance beyond the limit of the harem. The Oriental dance of Herod's day was even more than with the voluptuaries of Greece and Rome, of a libertine character; and unless it passed the borders of decency failed to be appreciated. Anything less would pall upon such appetites as Herod's and Agrippa's. Dr. E. D. Clarke says in his Travels that "if the history of this exercise be traced to its origin, it will be found to have nearly the same character the world over."

The licentious dance and the rash and wicked oath were fit accompaniments to the dreadful murder which they ushered in. Doubtless such a nature as Herod's felt more the false regard for public opinion, for the taunting glances of those at his table, than for his reckless promise. This vicious condition of mind ordinarily leads on to guilt rather than restrains. But as to the oath itself the common sense of mankind is uniformily against the keeping of a wicked oath or one taken under great restraint. The King Harold of England who fell before William the Norman would not be held by the promises forced from him by the latter. Shakespeare cannot be disputed when he says that the "greater sin" is in keeping the sinful oath; and Seneca, the heathen philosopher teaches that when one has begun wrong, repentance is more honorable than pertinacity. The positive command of the Scriptures and their uniform testimony against rash oaths find a commendation in every honest creed. It is left for the infamous lodge philosophy to attempt the overthrow of a moral obligation commanded of God and confessed by whatever is worthy in human wisdom. In this the lodge, the Mormon infamy and the Jesuit system are one. It can never be made right to do wrong. While God reigns if a man sins once in taking a wrong oath he sins again and more heinously if he keeps it.

This principle should be sedulously cultivated in the minds of Sabbath-school children. It will through life defend them against the seductions of lodgery.

ALL things new next week. Watch for the *Cynosure*.

—Secretary Stoddard started Monday evening for Minneapolis, to work for a week in preparation for the Minnesota State Convention. Prof. C. A. Blanchard will attend this meeting.

—Bro. Tanner writes for the encouragement of friends in Minnesota that entertainment will be free, and also that the railways give return tickets at one-fifth fare. A large attendance and a grand meeting are expected.

—Dr. Norris and the good friends of Birmingham, Iowa, feel a peculiar satisfaction in the result of their school elections lately. The issue was directly made on the lodge question, and the Hiramites and their misguided friends were gloriously out-voted. Three cheers for Birmingham.

—We notice in one of our Pennsylvania exchanges an uncouth but graphic picture, showing how the liquor traffic, like a great beast, devours and destroys the homes and produce of our land, and on the same page is an advertisement of a mixed liquor got up by a drink factory in this city, which failed about a year ago because of a horse-racing park which they managed. "Tolu, Rock and Rye" is but an innocent name for an infamous whisky compound, like the devil in the garb of an angel of light, and the multitude of medicinal "bitters," it is better let alone.

—Every subscriber of the *Cynosure* will be glad to learn that the American Express Company has introduced a system for remitting small sums at the low rate of five cents for from one to five dollars. Over a year ago we urged that the postal order department should make this reduction instead of keeping the rate for an order or for a registered letter at ten cents. The latter method is never entirely safe; twice lately there has been a loss from registered letters sent to this office, amounting to a considerable sum. But by the new system every subscriber may procure for five cents at any of the 4,000 offices of the American Express Company an order which is negotiable for its face at any bank, and is practically just as safe as the postal order.

Cynosure Extension Fund.

Statement for the week ending Mar. 18, 1882.

New pledges received: None.

Cash received: M. W. B., $1; friends, $2.

Number of new subscriptions on which this fund has paid 50c each: 400.

Number of subscribers aided by this fund: 278.

—A fire near Northampton, Eng., destroyed twenty-five houses and rendered one hundred persons homeless. Another at Imol, Hungary, destroyed 350 houses and caused the loss of nine lives.

From the South.

The Society of Friends and Freemasonry.

Knoxville, Tenn., Mar. 13, '82.

None of the religious organizations in our land is, in its distinctive principles, so much opposed to Masonry as the Society of Friends.

1. It abjures titles, forbidding its members to call any man master. Every Masonic lodge has its Worshipful Master, who must be addressed as such.

2. Friends discountenance the use of regalia. Masonry makes great account of its pompous displays and requires the wearing of the lamb-skin apron.

3. Friends forbid the taking of a civil oath. Masonry is built on oaths, which are extra judicial, indecent and profane. If an exception is made in the case of a Friend it is only an exception and does not alter the character of the system.

4. Friends do not believe in the death penalty. Masonry has in its form of oaths a death penalty of most terrible character, which has doubtless been sometimes executed in direct violation of the laws of the land. The case of Wm. Morgan is an instance.

5. Friends believe that they should do good unto all men, especially unto those who are of the household of faith, and hence they support their own poor. Masonry reverses this law, and puts an "order" in the place of the body of Christ.

6. Friends believe in republican equality. Masonry constitutes a privileged class.

7. Friends hold that Jesus Christ is the great Mediator and that all prayer is to be made in his name and is accepted through his merits. Masonic prayers omit all mention of Christ, all invocation of the Divine Spirit, all confession of sin.

8. Friends hold that Christians should be a peculiar people and should not be unequally yoked with unbelievers, but "So broad is the religion of Masonry, that the Christian, the Jew and the Mohammedan may and do harmoniously combine with the Buddhist, the Parsee and the Confucian." (*Webb's Monitor, p. 285.*)

It is not strange then that the large majority of the Society of Friends have been decidedly opposed to this institution, and that almost everywhere they testify against it. The strange thing (and it is passing strange) is, that there should be some in this excellent body of Christians who have become identified with Freemasonry.

There are also others who have withdrawn from the lodge who defend it as in harmony with the Gospel. Nay, they resort to the most unscrupulous tactics to prevent investigation and are cunning to "make the worse appear the better reason." Such persons, though they may not claim to be Freemasons, are such as truly as ever, and through their duplicity many excellent people are deceived and are led to suppose that the opposition to the system is simply factious and unreasonable. There are a number of this class in East Tennessee and their influence is I believe most disastrous to the cause of Christian purity.

A minister of the Friends who is president of an institution of learning, has recently withdrawn from the Masonic lodge of which he was a member and many suppose that he is no longer a Mason; but he defends the institution, opposes all investigation and bitterly denounces those who oppose it.

I was recently invited to visit Friendsville. I did so with great difficulty, walking through deep mud in heavy rain, but every house was closed against me except the private house of the Friend who invited me; and this was through the influence of those calling themselves Friends, who had withdrawn from the lodge but *left their hearts in it.* It ought always to be remembered that it is the covenant that makes the Mason, and that until that covenant is renounced, there is, and can be no separation from the institution or any escape from the responsibility of belonging to the order.

We had a pleasant meeting at T. Hartley's, an earnest friend of our reform, and attended worship at Friends' meeting on Lord's day, where I met many earnest Christians and friends of our reform who assured me that my exclusion from their house of worship had not been with the consent of the majority of the members.

With an earnest prayer that the Divine blessing may rest upon this body of Christians, and that the disorderly brethren referred to may be converted from the error of their ways, I remain their friend,

H. H. Hinman.

The American Missionary Association and Secret Societies.

The history of the American Missionary Association is that of earnest loyalty toChrist, wrestling with gigantic evil. Commencing when the whole nation, both church and state seemed given over to the dominion of the slave power, it feared not to brave a corrupt public sentiment by pleading for the rights of the oppressed, refusing to have fellowship with oppressors, and rejecting even their gifts from its treasury. With the unquestioned fact before them that many evangelical Christians used intoxicating drinks and tobacco, they adopted the rule that none of those commissioned as missionaries should use or traffic in either of these articles. Notwithstanding the fact that the world's great heroes were made such by war, they said, we will not countenance war in any form, and our missionaries to the heathen should neither use nor traffic in implements of war; but go trusting solely in the Divine protection.

Nor has the A. M. A., at any time shunned the reproach of Christ respecting race prejudice, but has been the constant friend of the Indian, the Chinese and the Negro. Following in the wake of the Federal armies, it planted schools and colleges, and commenced the great work of education and Christian enlightenment, to those who had long sat in darkness. Now her schools, colleges and universities are an honor to the nation, and are aided and rejoiced in, even by those who steadfastly resisted their establishment.

Nor has the position of its leading friends on any question of reform been at all doubtful. The Hon. William Jackson, its first president, was elected to Congress as an Anti-mason. Arthur and Lewis Tappan, Secretaries Whipple and Jocelyn, were pronounced defenders of our principles. Not until the war had wrought such demoralization in society as to make possible the growth of Freemasonry, was there any hesitancy or doubt as to the policy of the A. M. A. Even to-day the great majority of its workers, including the oldest, ablest and most earnest, are in sympathy with the work of the National Christian Association. It is only a Masonic constituency that restrains them from a decided testimony on this question.

Such a missionary society, with such a history, cannot afford to be thus restrained. Years ago they dared to do right, and the blessing of God rested upon them. In the hope that they have not lost their trust in Christ, one of the oldest and most faithful of their missionaries has published, and is circulating the following memorial, which, I trust, will be widely circulated by those who are alike the friends of the A. M. A., and the N, C. A.

H. H. Hinman.

PETITION.

To the American Missionary Association:—Believing as we do, that secret societies, as they exist in this country, are contrary to the letter and spirit of the Gospel, often subversive of justice in civil courts and dangerous to republican institutions, we, the undersigned, do earnestly entreat the American Missionary Association to declare and publish to the world their purpose henceforth to commission no person adhering to such institutions, and to instruct their missionaries to bear testimony against such societies.

—The *Interior* tries to ustify its allusion to "*baptizo*" as "rash" among Baptist papers by quoting a stanza from Rouse's version of the Psalms:

> Do Thou with hyssop sprinkle me'
> I shal. be cleansed so,
> Yea wash thou me, and then I shall
> Be whiter than the snow.

That serves the purpose on the same principle that the old lady, after unsuccessfully searching the New Testament for authority for infant baptism, was sure that it was in the hymn book.—*Baptist Weekly.*

Home Circle.

Light on the Path.

O, mourner, make thy piteous moan,
"What shall I do? How can I go
Down through the desolate days alone?"
Wait! for the righteous light is sown;
Wait, and the dawn shall grow.

One by one come the desolate days;
It is only to-day that toucheth thee;
Look straight before thee! some guiding rays
Shine now on my path. Go on with praise,
In the light that thou canst see.

—Sel.

The Deacon's Tithe.

They had a new minister at Seabrook, old Parson Thornleigh, who had kept the flock for forty years, had gone to his long home; and in his stead had come an honest, plain-spoken young divine, with an earnest fearless eloquence of his own. And now the worn door-stone of the little gray church on the hill was once more trodden by feet which had long been strangers to it. The minister boarded, having no family, at Deacon Larrabee's.

"He's the least bit uncertain on some points," said the deacon, leaning on his hoe-handle and talking across the fence to his neighbor Gray, who leaned on his hoe-handle to listen—"a bit uncertain. But I like him—I do, no mistake; and I believe the Lord's going to bless us through him!"

"Amen!" was neighbor Gray's hearty response.

They hoed a dozen hills of corn in silence, their hoes keeping time to the merry song of a bird in the orchard. Then Mr. Gray paused to wipe the perspiration from his face.

"This hot weather's liable to make sickness," said he. "I suppose you've heard that one of the widow Sperry's boys is down with a fever?"

"Sho! now you don't say so!" exclaimed the deacon commiseratingly. "Make it hard for her, won't it?"

"Yes, particularly when she's so lately lost her cow. I've been saying that we'd all ought to take hold and make it up to her. If I'd more than one cow on my place I wouldn't stand to talk long, now I tell you; but I lost my two best ones last spring. If I hadn't——"

It might have been unintentional, that sudden facing about as Mr. Gray threw his glance toward the hill pasture where his neighbor's herd of cows was quietly feeding. At all events, the deacon could scarcely help noticing the action. And he understood its purport. An uneasy flush mounted to his face as he struck vigorously into the next hill.

"She ought to have kept her cow out of the road. *My* cattle never get into the mill-pond and drown. If they should, I wouldn't expect anybody to make 'em up for me. She'd no more call, had the widow, to let her cow run, than I'd have to turn my whole drove out."

"It's a pretty hard case, nevertheless," said Mr. Gray.

And then the fragmentary conversation, tossed piece-meal back and forth across the fence as the neighbors went steadily on with their work, drifted into indifferent channels.

There had been an interested listener to the colloquy narrated above. On the shady side of the wall which separated Deacon Larrabee's orchard and cornfield sat, book in hand, the Rev. Mr. Weston. He arose, as the chat which floated to his hearing began to be of crops and haying, and walked slowly away along the orchard path with a thoughtful smile upon his face.

That night, when the deacon took the shining milk-pails from the dresser and proceeded to the farm-yard, the young clergyman followed him. He stood leaning against the bars, watching the yellow stars come out in the sky, and looking abroad over the deacon's possessions, shadowy now, but substantial enough by daylight.

"You are a prosperous man, deacon."

A smile of supreme satisfaction overspread the deacon's countenance as he stood for a moment patting the sleek neck of a favorite cow.

"Well, yes," said he; "but I've made myself. A pig and a pitchfork, sir, was all I had to begin with."

"How does your neighbor Gray get along?"

"Gray? well, truth to tell, he'll never be forehanded if he lives to the age of Methuselah. He's a hard working man enough, but why 'tis I can't tell you, there's never a poor creature comes into our town that doesn't head direct for John Gray's. Must be instinct teaches 'em; for he gives to 'em all, deserving or not. I believe he'd take the coat off his back if 'twas needed. He's a good neighbor—a good neighbor; but he'll never get anything, to speak of, ahead."

"'But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal,'" quoted the minister.

"Yes, yes; but, if I mind me right, the good Book says something too about providing first for one's own household—eh?"

Mr. Weston smiled. "I believe there is a passage to that effect," said he.

"And," went on the deacon, a little triumphantly, "if neighbor Gray would give a certain portion——"

"A tithe?" interpolated the minister.

"And not go beyond that," continued Deacon Larrabee, "he'd be better off in one respect, and no worse off in the other, to my thinking. I don't believe in—in indiscriminate giving."

"Nor do I," was the quiet rejoinder. Then there was silence while Deacon Larrabee filled another pail with snowy foam.

"How many cows have you, deacon?"

"Ten," answered the deacon, with a pardonable pride showing itself in voice and feature; "and its the finest herd in our county. They're grade Jerseys."

"Yes," returned Mr. Weston, a little absently. Then, after a slight pause. "Deacon Larrabee, I overheard the conversation between you and your neighbor Gray this morning, relating to Mrs. Sperry and her misfortunes. Poor lady, she *does* need substantial sympathy. Cannot you afford to lend a tithe of your cows to the Lord?"

"Which means that I give one of them to the widow," uttered the deacon, with a wry face. "No, sir; I'm afraid I can't. She wanted to buy one the other day, but I told her I'd none to spare. It was all owing to carelessness that she lost her cow, and I don't believe in upholding improvidence. Get to going on that way we'd all be on the town farm before we knew it."

Mr. Weston wore a thoughtful countenance, yet a gleam of something like amusement lighted up his eyes.

"Will you sell *me* one of your cows?" he asked.

"I—I have no need of the money now," replied the deacon hesitatingly.

The minister continued: "I heard you say this morning that you would be glad to give a good man extra wages to help you through your haying, but that you were afraid it would be difficult to procure the needful assistance at any price. Will you take me, and let me pay for the cow in that way?"

A twinkle, both genial and quizzical dawned in the deacon's gray eyes. For a moment he studied the young minister attentively. He was not at all what his neighbors would have denominated free-handed, yet he had a just appreciation of the quality of beneficence in other people. Neither was he a hard man at heart. It was only that the prosperity which had attended his every undertaking caused him to look upon the lack of it in a neighbor's affairs as an entirely unnecessary evil—one which prudence and forethought might overcome. Now he shook the petitioner's hand heartily.

"It's a bargain," said he. "When will you take the cow off my hands?"

"To-night, if you will lend me your assistance," was the ready response.

"Better take one of those I haven't milked," said the deacon, with a smile, "and save me that trouble."

Accordingly, a little time later, the minister, accompanied by the deacon, led his recent acquisition down the farm-house lane, and away along the thoroughfare of the sleepy little hamlet to the tiny cottage where dwelt Mrs. Sperry and her brood. There they fastened the animal to a convenient post, rapped softly, and departed, with the peaceful consciousness which attends upon a worthy deed resting upon one of them, at least, as a mantle.

Next morning when the deacon, hoe on shoulder, was leaving his door-yard for his corn-field, he encountered Mrs. Sperry. Her eyes were red, as with long watching or weeping, and her thin lips trembled with the emotion which she vainly endeavored to conceal.

She put out both hands to him. "Deacon Larrabee," said she, "I have come to thank you, and to ask your forgiveness. Oh, I have had such hard thoughts of you!—how cruelly hard only God knows—and my own heart. Why, I almost came to pray that some dreadful misfortune might overtake you!—and all because you would not sell me the cow you meant to give me."

"I—really—I—" began the deacon. The situation was a most embarrassing one, and rendered doubly so by the knowledge that beside the open window of the room appropriated to his library the minister was sitting, no doubt enjoying the conversation in the fullest measure. "Really, Mrs. Sperry—I—"

"Now, don't try to deny it," laughed the widow, a little nervously. "I know the cow, Deacon Larrabee; and—" she laughed again—"I am bowed down with contrition, to think of my unjust feelings toward you. But I shall always pray that you may prosper, hereafter, deacon; for I am sure you will have a good account of your stewardship for the Master."

The deacon mopped his scarlet face in sore perplexity. How could he confess that the gift was none of his? Yet there really seemed no other way of escape from the one-horned dilemma in which he found himself, unless—

Well, the widow's generous thanks were very pleasant to hear; and after a momentary deliberation the old deacon's good sense and genuine manliness came to the fore. He only wished that the happy thought had been his, the charity his own spontaneous deed.

"I am glad if the gift pleases you, Mrs. Sperry," said he shaking her proffered hand; and now, please say no more about it. Go into the house and see the woman. I'll warrant she has a glass of jelly for the sick boy."

To Mr. Weston later on he said with a laugh, and a jocular twinkle in his eye, "I've hired my man, and shall not need you; so we'll shake hands and call it square. I think that's what I meant to do all the while, though I wasn't really sensible of it. But I'll tell you one thing, Brother Weston, I don't believe the next tithe will come so hard."—*S. S. Times.*

The man who takes a friend with him to the prayer-meeting is doing

that which will make the meeting more interesting for himself. He who gets a new subscriber for his religious newspaper is adding to its ability to make it more useful in his own household. There is very little that we do in the way of helping our neighbors that does not come back in blessings on ourselves, teaching us thus the double excellence of all true benevolence. It is the man who does nothing for his neighbor who enjoys the least, and who is most ready to criticise and complain.—*United Presbyterian.*

Childrens' Corner.

A Hymn Six Hundred Years Old.

Guard, my child, thy tongue,
That it speak no wrong.
Let no evil word pass o'er it;
Set the watch of truth before it,
That it speak no wrong;
Guard, my child, thy tongue.

Guard, my child, thine eyes;
Prying is not wise;
Let them look on what is right;
From all evil turn their sight;
Prying is not wise;
Guard, my child, thine eyes.

Guard, my child, thine ear!
Wicked words will sear;
Let no evil words come in,
That may cause thy soul to sin.
Wicked words will sear,
Guard, my child, thine ear.

[For the boys.]

Half Hours in the Pastor's Study. XII.

BY JEANIE L. HARDIE.

About Stories that are falsehoods.

The next meeting the Butler boys were absent. The books loaned them were returned by Sam Slater, who remarked drily, "Their absence is due to the fact that W. Butler, Sr., has put a stop to his sons frequenting a place where sentiments are promulgated which are not in accordance with the principles of the secret orders."

The boys laughed at Sam's speech and I said, by way of interrogation, knowing that Mr. Slater was a Mason, "Your father is willing that you should come?"

"Oh yes, ma'am. He ain't a good Mason, I guess. He never objects to our coming, and listens as patiently as grandma would to the whole lingo Will goes over after we get home!"

"I am glad he is willing," said I, and now let us go on with the subject for to-day. At our last meeting we spoke of the use of Bible characters by Freemasonry. Now what they say concerning Bible characters is not only in itself improbable, but in direct opposition to the Bible account. Hiram, the hero in the tragedy is represented as being murdered by three ruffians while being employed in the work on Solomon's temple, whereas the Scriptures distinctly inform us that he *finished* the work. Again, that he was buried under the holy of holies and a monument which of course must have stood in that sacred place erected over his grave; whereas the Bible particularly describes everything connected with this sacred place. Again, Masonry teaches that in King Solomon's time the Ark of the Covenant was buried in a vault by Solomon, Hiram King of Tyre, and Hiram the widow's son. Now all who read the holy Scriptures know that the Ark of the Covenant stood in the Holy Place during and after King Solomon's time. Very many other examples of the same character might be given. I refer to a chapter in 'Finney on Masonry,' under the caption, 'Masonry imposes on the Ignorant,' for these which I have cited and others. Here is an example from Prof. Morgan's report which may be read on the 146th page of the book I referred to: 'It is alleged that, in consequence of the murder of Hiram Abiff a particular keystone failed of its designation, but that Solomon caused search to be made for it when it was found by means of certain initial letters which Hiram had employed as a mark. These letters were the initials of the English words, 'Hiram, Tyrian, widow's son, sent to King Solomon.' These initial letters are now employed as the *mark* of the Mark Master's degree. Masons sometimes wear a seal or trinket with these letters on it. I have seen them exhibited in a picture of a seal or badge in a widely circulated Masonic manual. Here we have Hiram, who never could have known one word of English—the English language not existing till hundreds of years after his time—employing the initials of eight English words as his mark, and in honor of his employing them, Mark Masons display them as their mark and thus display the ignorance or imposture of their craft.'"

"Now, boys, there is one thing that I wish you to bear in mind, lest injustice be done this subject. Highest Masonic authority does not claim these and similar accounts to be *true.* Everything connected with the degree work in Masonry is symbolic; but whatever may be said of manufacturing such tales and using them for symbols, this fact is obvious,—by the great mass they are understood as true and to all intents and purposes are real falsehoods. At our next meeting we will speak of 'God and the Bible' in Freemasonry."

Keep the Soul on Top.

Little Bertie Blynn had just finished his dinner. He was in the cosy library, keeping still for a few minutes after eating, according to his mother's rule. She got it from the family doctor, and a good rule it is. Bertie was sitting in his own rocking chair before the pleasant grate fire. He had in his hand two fine apples—a rich red and a green. His father sat at a window reading a newspaper. Presently he heard the child say:

"Thank you, little master." Dropping his paper, he said:

"I thought you were alone, Bertie. Who was here just now?"

"Nobody, papa, only you and I."

"Didn't you say just now, 'Thank you, little master?" The child did not answer at first, but laughed a shy laugh. Soon he said:

"I'm afraid you'll laugh at me, if I tell you, papa.

"Well, you have just laughed; and why mayn't I?"

"But I mean you'll make fun of me."

"No, I won't make fun of you; but perhaps I'll have fun with you. That will help us digest our roast beef."

"I'll tell you about it, papa. I had eaten my red apple, and wanted to eat the green one too. Just then I remembered something I'd learned in school about eating, and I thought that one big apple was enough. My stomach will be glad if I don't give it the green one to grind. It seemed to me for a minute just as if it said to me, 'Thank you, little master;' but I know I said it myself."

"Bertie, what is it that Miss McLaren has been teaching you about eating?

"She told us to be careful not to give our stomachs too much food to grind. If we do, she says, it will make bad blood, and that will run up into our brains, and make them dull and stupid, so that we can't get our lessons well, and perhaps give us headaches, too. If we give our stomachs just enough work to do, they will give us pure, lively blood, that will make us feel bright and cheerful in school. Miss McLaren says that sometimes, when she eats too much of something that she likes very much, it seems almost as if her stomach moaned and complained; but when she denies herself, and dosen't eat too much, it seems as if it was thankful and glad."

"That's as good preaching as the minister's, Bertie. What more did Miss McLaren tell you about this matter?"

"She taught us a verse one day about keeping the soul on top. That wasn't just the word, but it's what it meant."

At this, papa's paper went suddenly right up before his face. When, in a minute, it dropped down, there wasn't any laugh on his face as he said:

"Weren't these the words, 'I keep my body under?"

"O, yes, that was it; and it means just the same. If I keep my body under, of course my soul is on top."

"Of course it is, my boy. Keep your soul on top, and you'll belong to the grandest style of man that walks the earth."

Bertie put on his coat and cap, and went away to school. His father took up the apple he had left behind on the table, and put it in his pocket. On his way home late in the afternoon, he called at Miss McLaren's boarding house. He gave her the apple, and told her what Bertie had said.

She could not eat that apple. She wrapped it in rose-colored tisue paper and laid it in the drawer where she kept her dainty laces and nicest things. She had worked hard in school that day, and was very tired. At night, when her head was resting on her pillow, the moon looked in through the window, and saw tears of joy dropping on it from from a sweet face.—*Well Spring.*

Words of Life for Every Day.

"SANCTIFY THEM THROUGH THY TRUTH: THY WORD IS TRUTH."

Thursday, March 30 —And if any man obey not our word by this epistle, note that man and have no company with him, that he may be ashamed. Yet count him not as an enemy but admonish him as a brother.—2nd Thess. 3:14, 15.

Friday, March 31.—Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. 2 Tim. 4:2.

Saturday, April 1.—For the grace of God that bringeth salvation hath appeared to all men. Teaching us that, denying and worldly lusts, we should live soberly, righteously, and godly, in the present world.—Titus 2:11, 12.

Sabbath, April 2.—He that receiveth you receiveth me; and he that receiveth me receiveth him that sent me.—Matt. 10:40.

Monday, April 3.—Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost.—Titus 3:5.

Tuesday, April 4 —For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intent of the heart.—Heb. 4:12.

Wednesday, April 5.—For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.—Heb. 4: 15, 16.

NOT TO-NIGHT.—A few weeks ago a young lady in Philadelphia, Pa., was invited to attend to the salvation of her soul, but she said, "Not to-night, for I have promised a friend to go to a ball on Wednesday night." She acknowleged that she ought to do it then, but would another night. The other night never came, and she did not go to the ball either; for before the time arrived she fell down at her mother's door, and suddenly died without a hope of heaven. In this case worldly pleasures were preferred to eternal salvation. She probably dreamed as others do: "First, earthly pleasures, then eternal salvation;" but she lost both.—*Sel.*

Continued form 4th page.

him at as early a date as practicable.

Entering the Y. M. C. A. room, hoping to participate in the noon prayer meeting, I was surprised to meet my old friend, Dea. Charles Smith, at whose house I found a cordial welcome and pleasant home on my first arrival at Wheaton in 1859. Time and "inscrutable providences" have wrought some changes with us both since then, but to recall the past and speak of things that were, and of mutual friends and of the loved and gone before was very profitable.

In the evening I preached to an attentive and apparently appreciative audience in the Free Methodist church. After services it was arranged that I should preach on Sabbath and lecture on Monday evening in the same place. Here, as in fact everywhere, I find the Free Methodist church open and its members hearty in their co-operation. It is to this earnest, God-fearing, self-denying people that our cause is indebted for a favorable introduction into many important centers, and friends of our cause will be recreant to duty if they do not on all proper occasions and by all suitable means express their appreciation of such valuable helpers.

Sabbath morning I listened to hear a sermon by Dr. Salter, but was only partly successful. The Doctor is much beloved by his people, to whom he has ministered for thirty years, and although his health is greatly impaired, those long accustomed to listen and learn the way more perfectly through his ministrations are loth to exchange a venerated pastor for a younger and more vigorous man; but accepting the necessity, they have provided an assistant in the person of Mr. Buss, soon to graduate at the Union Park Theological Seminary, Chicago.

Bro. Smith with two ladies visited and held services in the prison and at 4 o'clock we gathered for prayer, conference and testimony in the Y. M. C. A. rooms. Owing to the rain and exceedingly bad condition of the streets but few were in attendance, but the exercises were spirited and profitable to all. In the evening I preached to a good audience at the Free Methodist church. Notices are out for my lecture this evening and we are praying for and expecting a time of refreshing.

Before leaving Burlington on the 20th at 10 P. M. I was much encouraged by the hearty and kind words of the many friends. I was still more deeply impressed with the important part which the Free Methodist church is now bearing in this conflict with the lodge. Monday evening was very unpleasant, but despite all difficulties the room was well filled, with a large percentage of young people, who listened patiently for near two hours to a general discussion of the Secret Empire. The pastor of the Free Methodist church is a seceded Oddfellow who is clear *out* and fearless. Several other members of this church were once snared, but they are now bold in their testimony.

J. P. STODDARD.

MINNESOTA.

A convention of the Minnesota Christian Association will be held in Minneapolis, April 3, 4 and 5. Rev. J. P. Stoddard will deliver the opening lecture, Monday evening, April 3. It is expected also, to secure the services of Prof. C. A. Blanchard. Notice respecting entertainment, reduced fare on railroads, etc., next week. Friends from Wisconsin and Iowa, "Come over into Macedonia and help us." Other papers please copy.

E. G. PAINE, Pres.
W. C. MULLENIX, Cor. Sec.

MICHIGAN.

The next meeting of the Michigan State Christian Association, opposed to secret societies, will be held at Holly, Oakland county, Mich., on Tuesday, Wednesday and Thursday, April 11, 12 and 13, 1882, beginning Tuesday evening at 7 o'clock. Let all begin at once to make arrangements to attend and promote the interest of the meeting in every way possible. Further notice will be published in the near future. Let any who have items of interest or suggestions to communicate write me at once.

W. H. ROSS, Cor. Sec.
Allegan, Mich.

PENNSYLVANIA.

The second quarterly meeting of the N. E. Pennsylvania Christian Association will be held April 25th and 26th, at Preston Center, Wayne Co., Pa., commencing on the evening of the 25th at 7½ o'clock. Able speakers are engaged for the occasion. Let Bro. Barnetson of Jackson Valley, James W. Raynor of Upsonville, S. E. Miller of Clifford, and A. L. Post of Montrose all be expected, if God in his providence does not prevent. Some seceded Oddfellows are pledged to attend, with the revised work in their hands. We have the pleasure to inform the fraternity that we will furnish them Oddfellowship Revised and Illustrated cheaper than they can get this book at home.

NATHAN CALLENDER, Cor. Sec.

Religious Intelligence.

—Bro. J. P. Stoddard preached in the College Chapel, Wheaton, on Sabbath day, the evening sermon being a reform discourse. As a driving rain kept many away from the latter, there was a strong desire that it be repeated.

—Last Sabbath Rev. George F. Pentecost closed his special meetings which have been held in the Academy, Brooklyn. The attendance it is said has been immense, and the good results that are manifest cause renewed faith in the power of the Gospel.

—O. B. Moore of Cortland, N. Y., promises the *American Wesleyan* a sketch of his Masonic experience, especially that part of it relating to his leaving the order. He endorses the discipline of the Wesleyan churches disfellowshiping all secret lodges.

—The Kansas brethren are mourning the death of Bro. P. P. Perry who was a sincere and earnest reformer whose loss to the cause in that State may not be easily filled.

—The Lutheran church of Fayette, N. Y., was lately dedicated, and ministers from several other denominations took part in the services.

—The Rev. Mr. Blair, of the United Presbyterian church, believed to have been the oldest minister in Pennsylvania, died in Indiana, Pa., Tuesday, February 28th, in the ninety-fifth year of his age. He preached in Indiana without interruption forty-four years.

—A revival at Avalon, Mo., resulted in the conversion of some forty persons, thirty-three of whom have united with the United Brethren church.

—The Virginia conference of the United Brethren church is reported as faithful to Christ against the lodge worships.

—Last October the Manhattan Congregational Association of Brooklyn, listened to a paper by Dr. George B. Cheever on the revised Testament, strongly condemning the work. The Association appointed a committee composed of Dr. Wm. M. Taylor, W. H. Ward of the *Independent*, Edwin Johnson, George F. Pentecost and B. W. Martin to consider the Revision and report at next meeting. This was lately held and the report after full discussion was unanimously adopted. It is too long to present here, but the conclusion of the committee is in these words: "As a whole your committee feel that the version bears more marks of Greek scholarship than of English excellence, and they have the conviction that their work could be greatly improved if the revisers would, in some way or other, review it in the light of the criticisms which have been or may yet be, made by the great army of learned readers who have been for months considering their verdict upon its merits."

—The Swedish congregation of pastor Lindahl in Galesburg, Ill., contains between 800 and 900 communicants, and they expect to clear off a debt of $2,500 this year.

—At Andover, a small country town in the western part of Henry county, Ill., there is a Swedish church numbering but fourteen less than 1000 members, and with the children the membership is 1,670.

—Prof. L. N. Stratton gives an entertaining sketch of the Theological Seminary work in Wheaton in the last *Wesleyan*. Dr. J. B. Walker gives a weekly lecture to the theological class and Rev. S. F. Stratton of Downers Grove, Ill., is also engaged for less frequent occasions.

A DEFENSE OF NORTH OHIO U. B. CONFERENCE.

The action of the North Ohio Conference in censuring Bishop Glossbrenner's disloyal management in the United Brethren church has been quite fully told in the *Cynosure*. That action was condemned by the Alleghany Conference, and was printed in the *Telescope*, although the following reply could not be. We print it as a part of the history of the struggle against a dark and deadly system. The accusations of the Alleghany Conference were as follows:

WHEREAS, The church of the United Brethren in Christ is based upon the Scriptural principles of the unity and equality of its members; and

WHEREAS, An effort is being made to destroy these principles by the organization of associations within the church claiming a superiority over their brethren in devotion to law; and

WHEREAS, We already see the bitter fruits of such fallacious pretensions and distinctions evinced by the rebellious opposition of certain members of the North Ohio Conference in circulating certain resolutions, threatening to refuse the services of our venerable and beloved Bishop J. J. Glossbrenner, who is the appointee of the church to preside over said conference; therefore

Resolved, 1. That we consider all such organizations of members within our church as being highly destructive of the unity and equality of our members.

2. That members of such associations disqualify themselves for any official position in the church, especially for the position of trustees of our church property.

3. That the action of the members of North Ohio Conference, whose names are appended to the circular which insulted our bishop and intended to nullify the action of the General Conference—seeking to awaken the spirit of rebellion throughout the church meets with our hearty disapprobation, and deserves the unqualified censure of the entire church.

REPLY OF J. K. ALWOOD.

To all of which we beg leave to reply in gentle words and a Christian spirit as follows:

1. If the loyalty and unity of the whole church on "Scriptural principles" really constitute the burden of our Alleghany brethren as indicated by their words, they may find speedy relief with respect to North Ohio Conference by an unbiased consideration of the following facts: (1) There has never existed in our conference an organization not provided for in the Discipline. When random assertions are correct the correctness is accidental. All random accusations are very hazardous. (2) The censured "circular" to which 42 members "appended their names," has for its *animus* the same burden of soul for the "Scriptural principles of the unity and equality of members" on our Scriptural constitution which seems to incite our Alleghany brethren....

2. There are stubborn facts in the recent history of this church which greatly aroused the fears of North Ohio for the safety of the "Scriptural unity and equality of our members," and incited the course of action for which we are so severely censured by our Alleghany brethren. Let us mention a few of these in very brief terms.

FACTS. 1. In the General Conference of 1869, prominent delegates from Alleghany and Parkersburg boldly planted themselves on the principles of nullification and revolution. 2. In 1873 the same was repeated by prominent delegates from other conferences, especially Miami. 3. The disorderly course

was reiterated at the General Conference of 1877. 4 On the week following the close of this session, a very influential member of the Alleghany Conference, on a salary of one thousand dollars—three times the average salary of U. B. pastors—declared at O. U, "There is not a man in our conference who enforces the law" (of the church). His name will be given when called for. Thus in June of 1877 Alleghany was brim full of nullification, "not a man" excepted. All were nullifiers of the "Scriptural principles" of this U. B. church. What a glorious reformation seems to have occurred in Alleghany since June, 1877. She is now the vigilant guardian of the unity and loyalty of all our members. Rejoice and take courage. But, alas, there is another nullifying pastor, in another conference, who nullifies on a salary of $1,500. This is $500 more than the salary of Michigan's governor. Money is mighty to buy. 5 In the autumn of that same year, 1877, Bishop Glossbrenner published his salutatory to his (East) district where nullification and revolution were rife, and eulogized the pastors on his district without exception, declaring that they had "always supported the principles of the church." 6 Soon after this a large number of leading spirits from several conferences, encouraged by the Bishop's salutatory of encomiums on nullifiers, met in a boiling convention in the U. B. First church in Dayton, Ohio, under the shadow of our publishing house and Biblical Seminary, stamped the *Religious Telescope* under foot and denounced the polity and law of the church in many bitter words. Take an extract from their nullification resolutions as given in the *Daily Journal:* "This convention expresses its profound conviction that said law stands opposed to the Gospel of Christ.... and therefore its enforcement is wrong." Some of these same men have since complained because they are called nullifiers. They are nullifiers of church law or else of the law of their own minds in enforcing a church law which they declare to be wrong. Incendaries sometimes run and cry fire to divert suspicion. Nullifiers cry "rebellion" to divert the suspicion of loyalists while destruction proceeds. If we can only be kept asleep, or sputtering without effect, like a "tempest in a teapot," while the work of revolution proceeds on the sly, like quicksilver in a dyke, nullifiers and revolutionists can afford us their blandest smiles; but Loyalty with bones in him is a mad man in their vocabulary.

7. Meanwhile a vigorous revolutionary nullification sheet is started in opposition to the *Telescope*, and a tract of the same character is flung out all over the church, to undermine the faith of our people in the fundamental principles of our church polity, and make them believe that a reconstruction of the church government is indispensable to peace and prosperity. Some one will say, "Surely the 'senior bishop' lifted up his voice and pen in blistering rebukes against these defiant nullifiers and revolutionists." Never. Not a word of the kind escapes him during the conflict over the polity of the church at Lebanon in 1869; not a word for the law in the conflict at Dayton in 1873, when the immortal "Edwards amendment" saved the church from the craft of designing men; not a word for our "Scriptural principles of unity" at Westfield in 1877; not a word for those who labored for the perpetuity of our "principles" at Lisbon.

8 On the contrary he takes his pen and bows himself with all his might in a labored revolutionary article more than nine feet long—of fine print—in the columns of the *Telescope* of March 2, 1881, all leveled against the very first "principle" of our beloved constitution. Thus he identified himself before the church and the world with those who declared defiantly in open convention that the law of the church "stands opposed to the Gospel of Christ....and therefore its enforcement is wrong." The bishop labored specifically to show that our constitution is contrary to "apostolic precedent." In 1877 he gives us an article of eulogiums on nullifiers and revolutionists and in 1881 he gives us another against the constitution of the church; but not a word against revolution or nullification escapes his lips or pen in General Conference or *Telescope* during the last twenty years, at least, if ever.

9 Lastly, it was proven beyond all lingering of doubt, at the last session of North Ohio Conference, that the bishop had very recently given his official connivance and consent to nullification in other conferences. This makes him an indirect nullifier of the law which others nullified under his connivance; and a direct nullifier of the law which declares explicity that the bishops shall "insist upon it that all the laws of the church are faithfully executed." See Discipline p. 56.

10. These, with many other facts in the same line, forced North Ohio conference to the conclusion that "our venerable and beloved bishop" is publicly laboring in the interest not of unity and loyalty, but of nullification and revolution. The offences were public and needed no proof. There was no effort made to deny them. The only excuse offered was the allegation that other parties were also guilty. As if crime in two men made one of them innocent. The conference felt that it would be perfectly justifiable in unseating the bishop in pursuance of the law which declares, "When a bishop fails to perform his duty, unless through unavoidable circumstances, he cannot be suffered to retain his office." Dis. p. 58. The bishop's violation of law was not "through unavoidable circumstances;" for a bishop can as easily require a pastor who is reporting unlawful names, to correct his report, as he can require correctness in anything else. Yet the conference did not assert its right to reject him; but kindly forebore and gave him the privilege of redeeming himself by giving assurance of loyalty in the future. This he refused to do, and the conference accordingly refused to pass his character; yet, in kindness and charity permitted him to occupy the chair and gave him the amount he asked ($200) for his four days' service.

If the offences had been private, or if the charges had been denied, the case might be different; but as the facts stand, the conference had a better right to reject the bishop than a circuit has to reject a delinquent or disloyal pastor, and much greater reason, in view of a bishop's wider influence. Remember, the annual conference is the highest tribunal in the church below the General Conference; and at the latter no bishop is ever tried, for there is no law by which to try him there, and if there were it would be useless to try him after his work of mischief was fully done, and his term of office expired. It could bring no relief to the church from the effects of his bad administration. Therefore our law wisely opens the way for relief from such abuses by declaring that a wilfully delinquent bishop "cannot be permitted to retain his office."

J. K. ALWOOD.

News of the Week.

—The House passed the Chinese bill, last Thursday. Mr. Kasson's amendment to reduce to ten years the period of suspension of immigration was defeated by 100 to 131. An amendment for a fifteen year limit was lost. The bill then passed by 167 to 65.

—That perennial attempt to reimburse the College of William and Mary, Virginia, for property destroyed during the Rebellion has been defeated.

—The approximate value of farm produce shipped from Chicago in 1881 was $340,675 000—an increase of over $35 000,000 over the shipments in 1880.

—Henry Wadsworth Longfellow, America's most distinguished poet, died Friday afternoon, at his home in Cambridge, Mass., at the ripe age of 75, and the event, though not unexpected, will bring a thrill of sorrow to the hearts of millions.

—Seven murderers paid the penalty of their crimes Friday, at Harrisburg, Pittsburg, Clearfield and Middleburg, Pa., at Angelica, N. Y. and Rock Island, Ill.

—Ripon, Wis., has been visited by a disastrous fire, which destroyed all the buildings on the west side of the public square. The loss is estimated at from $125,000 to $150,000.

—Details of a terrible disaster which occurred on the Northern Pacific railroad were given last week. A work-train having some sixty men on board, broke through a bridge over Sweetbrier creek, seventeen miles west of Bismarck, the accident being caused by the breakage of a wheel. One of the cars took fire and eight men were either killed by the fall or burned to death. Twenty-three others were more or less injured.

—The doors of the Pacific Mills, Lawrence, Mass., were closed again over 5 000 operatives on the 21st. By the strike and lockout there are stopped 135 000 cotton spindles, 25,500 worsted spindles, 4,500 looms and other machinery, throwing full 5,300 employes out of work.

—In the harbor of Philadelphia, Thursday, the boiler of the tug-boat Henry C. Soratt exploded, killing five men. Great damage was done in all directions, pier No. 8 having been burned and the tug Ella sunk.

—A loss of $75 000 was incurred at Leavenworth by a flour-dust explosion in the Novelty mills. Five men were seriously burned.

—The Allan line of steamers have already sold tickets for as many emigrants as they can carry during the entire season; and, from all appearances, it will hardly be possible to provide them all with offices during the present year.

—The Czar of Russia has refused to carry out the recommendation that the Jews be expelled from the rural districts of Russia. General Ignatieff is said to have ordered the Hebrew chemists in St. Petersburg to sell their business.

—The results of the census in 36 departments of France have recently been published, and only four departments remain to be made up. These 83 departments give a total of 35 597,589 inhabitants, which is an increase of only 389 073 on the number shown five years ago.

—A recent discussion in the English Parliament brought out the details of the late treaty between Russia and Persia more closely than we have yet had them. By this treaty Russia obtains a strip of fertile territory 600 miles in length between Russia and Persian Turkestan, which will be occupied by the Czar's forces this month upon the ratification of the treaty. It was also developed that Great Britain has officially called upon Russia to state the extent of the advances she proposes to make in the direction of India.

MARKET REPORTS.

CHICAGO, Mar. 27, 188

GRAIN—Wheat—No. 2		1
No. 3	1 08	1
Rejected	80	
Corn—No. 2		
Rejected		
Oats—No. 2		
Rye—No. 2		
Bran per ton	20 00	21
Flour—Winter	6 00	6
Spring	5 75	6
Hay—Timothy	12 00	13
Prairie	6 00	11
Lard per cwt		10
Mess pork per brl		17
Butter, medium to best	20	
Cheese	6	
Beans	2 00	3
Eggs		
Potatoes, per bu	90	1
Seeds—Timothy		2
Clover		4
Flax		1
Broom corn	5	
Hides—Green to dry flint	6¾	
Lumber—Clear	42 00	55
Common	12 50	17
Shingles	3 20	3
WOOL—Washed	30	
Unwashed	16	
LIVE STOCK—Cattle extra	6 50	7
Good	6 00	6
Medium	5 65	5
Common	5 00	5
Hogs	6 30	7
Sheep	4 50	6

New York Market.

Flour	$3 90	8
Wheat—Spring	1 08	1
Winter	1 18	1
Corn	68	
Oats	53	
Lard		11
Mess pork		17
Butter	15	
Cheese	8	
Eggs		
Wool	12	

Temperance Fact and Argument.

The prohibitionists of Wisconsin are appealing to their legislature to submit a constitutional amendment prohibiting the drink traffic to a popular vote. There would be a strong foreign vote against the measure.

The (Catholic) bishop of Newark, N. J., intends to rigidly enforce the rule of Archbishop Bailey depriving incorrigible drunkards of Christian burial, and not only those, but all who sell liquor indiscriminately to drunkards, and women who after the husband's death continue their business of selling liquor.

The Modoc Indians have entirely and successfully prohibited the sale of liquor in their reservation, and the name of every man, woman and child, of sufficient age to sign, is on the temperance pledge.

It is remarkable that all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary, even to the third generation; increasing, if the cause be continued, till the family becomes extinct.—*Darwin.*

The Czar of Russia has decreed that there shall be no more than one drink-shop in any Russian village, and where two or three villages are near together, the one drink-shop shall suffice for all and that shall be managed by a man born and resident in the village, who shall be appointed by the Common Council and paid by salary.

The New York *Evening Post* prints the following from that State of Maine where prohibition is so often said to be a failure:

"A Bostonian who was in Portland was told says the Boston *Traveler*, that liquor was freely sold at the Preble House. Inquiry through a 'posted' friend revealed the presence of a 'saloon' on the other side of the street from the hotel. A visit to the place showed that only one man was permitted at a time to go into the room where the liquor was sold, and the supply was kept in a single bottle that was carried in the pocket of the man who sold it."

A case has been reported in the medical journals of inebriety in a boy of four years whose mother keeps a small grogshop in a Pennsylvania town. She caught him at last helping himself to whisky behind the bar, and in his excitement he hurriedly swallowed nearly a tumblerful. This soon made him unconscious. The doctor called to attend him said he had often been tipsy, and smoking strong cigars had been a habit with him for more than a year.

Prohibition for the Freedmen.

From an address delivered by Mrs Sarah F. Chapin of Charleston, S. C.

"No North, no South." We have a South, and we have a problem at the South. Temperance at the South is a peculiar thing. The colored people are naturally religious. They were so before the war. Their recreations were religious; their plantation melodies full of hallelujahs, and they would have been so yet if it had not been for the sediment that settled down among us after the war. Now they are demoralized; taught by barroom teachings they speak flippantly of sacred things and they say they want whisky and more of it.

A minister of the Gospel told me that he heard only a few weeks ago, a corner shop rumseller say to a Western distiller, that the barrel of whisky he had bought from him, doctored, had turned out twelve barrels of whisky for the colored people that he had bought it for. Now, what kind of liquor do you suppose that was? And that is the kind of liquor that is being sold to these newly enfranchised people and they are drinking it!

Do you call them free? Ah, they are in far more abject slavery than we ever held them in. You have done only half of your duty. You have got to have prohibition, prohibition. Instead of worshiping their God they worship their party. I tell you it is time for honest people to come out from parties; they have had their way. Slavery is dead, forever dead. It is not among the current issues of the day any longer, and although I cannot truthfully say I think it was exactly fair for us who had nothing to do with bringing it here to have to bear all the expense of getting it away, we would not have those people put into slavery again, not upon any consideration. To Christian owners they were a responsibility greater than children. Who is responsible for them now? They have been alienated from us. Who is responsible? They are the wards of the nation. What is the nation doing for them? Licensing bad men to sell them burning, fiery poison: that is what it is doing, and they cannot brag of enfranchising them until they do it. They ought to take care of them as they do of the Indian and the soldier. Before the war it was an offense punished by law to sell liquor to a slave; then you never saw a slave drunk; now the best of them get drunk, and the religious among them deplore it deeply. It is the duty of the nation to give us prohibition, that is it. We could work together in a prohibition movement.

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TOPICS OF THE TIMES.

Few men engaged in religious work have been subjected to so severe criticisms, and few in any vocation have overcome so uniformly and well the difficulties arising from the diverse character of the communities in which they have labored, as the evangelists Moody and Sankey. For six months they have been laboring with their accustomed success in Scotland, and now they have a call from the English metropolis which they will hardly refuse. A paper signed by three hundred persons, including the Earl of Shaftsbury, Earl Cairns, the Earl of Aberdeen, Samuel Morley, Canons Farrar and Fleming, Rev. Charles Spurgeon and 273 clergymen, has been forwarded the evangelists at Glasgow, asking them to spend a year in London in evangelical work.

One hundred Indian children may be educated, it is estimated, at no greater cost than the average of killing one of their parents. The Senators from Massachusetts, Dawes and Hoar, are determined that, included in the Indian appropriation now before Congress, there shall be liberal allowance for the hundred children. Mr. Dawes advocates a liberal sum for the Poncas and Pueblos, and for the erection of school houses in the Indian Territory and Dakota, each suitable for the education of one hundred and fifty children in the English language and in industrial pursuits, at a cost of $25,000 for each. He also urges the appropriation of $111,000 for the Indian schools at Carlisle, Pa., Forest Grove, Or., and Hampton, Va. Senator Hoar wishes instead of these appropriations that $200 may be voted for the education of each Indian child west of the Mississippi, making a sum of $3,000,000. Senator Teller, who is understood to be the choice for Secretary of the Interior, has no sympathy with these efforts, but the days of Custer management in Indian affairs has, happily, passed forever. The success with Indian scholars at Carlisle and Hampton, in which Secretary Schurz took an honest pride, proves that the Massachusetts Senators are not unreasonable or exorbitant.

—Since writing the above the Senate has adopted Mr. Hoar's amendment after cutting down his figures a little.

The President had not last week signed the anti-Chinese bill, though it was hinted he was willing to do so if the Asiatics had been restricted for but ten instead of twenty years. A long but indecisive debate of the Cabinet was continued into Monday, when it was positively stated that Attorney-General Brewster would read an opinion declaring the bill in conflict with our treaty obligations. The Secretary of State, Frelinghuysen, is also known to be opposed to the measure in its present form. It is of interest in the present discussion to read the severe characterization given the Chinese nation by Commodore Shufeldt, of our navy, who has been six months in China. He holds that England controls China commercially and diplomatically, managing about 86 per cent. of the Chinese trade, and infers that this influence arises from the enforcement of English demands in the opium war. The Chinese do not, he says, understand moral suasion, and no argument unaccompanied by force has any effect upon them. He argues that there can be no affinity between the Chinese and the United States. This severe judgment may be correct, but we remember the affectionate farewell of the Chinese students last fall; the prompt response of the Chinese government to the overtures of our nation for a revision of the Burlingame treaty last year, the favorable conditions of that document, and the paternal regard of the Emperor for his subjects, whom he sees wasting away with the intoxication of opium forced upon them by Christian England. There is much that may be said in favor of the despised Chinaman.

The Irish convention held in Chicago last November was a meeting whose friendliness was more to be dreaded than its enmity. The ward politicians and Catholic priests who controlled it were brave because England was afar off, and too unwise to reflect that rash words are apt to have a kind of boomerang twist in them. John Bright, the philanthropic old Quaker, was quoting from their rabid speeches last week in Parliament sustaining Gladstone in his "cloture" measure.

The "cloture" is nothing but "the previous question" of our own House of Representatives. The Commons of England never had such a method of stopping debate, and the unfair advantage taken by Parnell and his obstructionist party last winter will not be forgotten so long as an Irishman is helped by the great Land Bill. The government determined that there should be a revision of the rules of debate, and the disgraceful blockade of the business of the nation should not again occur. Conservative opposition is strong, but Gladstone is resolved to stand or fall by the measure, of whose practical necessity reasonable men should not be long unconvinced.

The revengeful Nihilist has struck again. On Friday Gen. Streelkeneff, public prosecutor of the Kieff military tribunal, was shot through the head in the streets of Odessa. His assassins fled in a carriage, but were stopped and fought with the ferocity of tigers. They were overpowered, and their judicial condemnation was passed on Saturday at midnight. The murdered man was just from the Nihilist trials, where a number had been condemned to death. The Czar, however, commuted the sentence to indefinite hard labor in the mines, with one exception, a lieutenant of marines, who was shot in the presence of thousands on Friday morning. The truce lately reported between the Czar and his mortal enemies does not stand.

HOW DO YOU LIKE our new spring suit, kind reader? We are confident that it will render the unusually attractive and valuable articles of this *Cynosure* doubly inviting. Now is a good time to begin subscriptions. Hasten them in with the sunshine and bird's songs.

—"Take from Templary (Knight Templar Masonry) the military coat, the sword, and belt, the banner emblazoned with the sign of our redemption and what is there left?" asks the *Inter-Ocean*. A bag of wind, a keg of beer, and several pieces of the third commandment.

—A Mohammedan was lately initiated in a prominent German lodge. It is grimly said of him that he "apparently took a deep interest in he proceedings." No one doubts it.

Clear the Way.

Men of thought! be up and stirring
Night and day!
Sow the seed, withdraw the curtain,
Clear the way!
Men of action, aid and cheer them
As you may!
There's a fount about to stream;
There's a light about to beam;
There's a warmth about to glow;
There's a flower about to blow;
There's a midnight blackness changing
Into gray.
Men of thought and men of action,
Clear the way!

Once the welcome light has broken,
Who shall say
What the unimagined glories
Of the day?
What the evil that shall perish
In its ray?
Aid the dawning, tongue and pen;
Aid it, hopes of honest men;
Aid it, paper, aid it, type;
Aid it, for the hour is ripe,
And our earnest must not slacken
Into play.
Men of thought, and men of action,
Clear the way!

Lo! a cloud's about to vanish
From the day;
Lo! the right's about to conquer—
Clear the way!
And a brazen wrong to crumble
Into clay.
With that right shall many more
Enter smiling at the door;
With the giant wrong shall fall
Many others great and small,
That for ages long have held us
For their prey.
Men of thought, and men of action,
Clear the way! —Charles Mackay.

Henry Highland Garnet.

Sketch of the Life of a Hero and Christian.

BY GEORGE W. CLARK.

Memorial services were held on a recent Sabbath in the Shiloh (colored) church, Detroit, in honor of the Rev. Henry Highland Garnet, late minister plenipotentiary from our government to Liberia, and who died at Monrovia the 13th of February last, soon after entering upon his official duties in that country.

George W. Clark, the old "Liberty Singer," author of "The Liberty Minstrel," "Harp of Freedom," etc., an old friend and fellow laborer with Mr. Garnet, and who had traveled with him throughout the Eastern States, holding conventions in the anti-slavery struggle nearly forty

years ago, was present and pronounced a feeling eulogy on the noble life and devoted, self-sacrificing labors of the deceased, through all those long years of bitter warfare, amid the unreasoning and cruel prejudice, hatred and scorn, which the speaker said, he knew by sad experience tried men's bodies as well as souls, and which were particularly offensive and galling to Mr. Garnet, as he was of a keenly sensitive nature, and of a cultivated and highly refined mind.

Mr. Garnet, he continued, was educated at Whitesboro College, N. Y., under that thorough scholar and mighty man of principles, President Beriah Green, after whom Gerrit Smith named his only son, Green Smith. The Rev. S. R. Ward of New York, and the Rev. C. C. Foote of Detroit were also pupils of President Green.

Mr. Garnet was endowed with rare intellectual as well as high moral and religious qualities. He was a ready, witty and able debater, and a very pleasant and eloquent orator, and he was as brave and fearless in the utterance of great truths as he was untiring in his labors and unswerving in his devotion to the cause of justice and humanity. Though he was insulted on every street, on every steamboat, on every railway, on every stage coach, on every omnibus, in every hotel and in almost every church, with "Niggers not allowed here!" "Niggers can't ride here!" "Niggers can't eat at this table," etc., and often collared by ruffianly underlings and brutally thrust out of places where he had as good a right as any human being, had honestly paid his way and had honorably conducted himself; and when his family was tabooed from society, his children shut out from trades, schools, and even churches, or made to sit in "negro pews," yet he patiently endured the proscription and the obliquy and perseveringly fought on until victory came and freedom crowned the glorious fight!

Samuel Ringold Ward, a cousin and a cotemporary with Mr. Garnet, was educated at the same "school of the prophets." Mr. Ward was a man of magnificent form, of grand proportions, of stately bearing, and a perfect Cicero on the rostrum. Yet he was as black as the "ace of spades," and his face fairly glistened like polished ebony. He was heroic, eloquent and triumphant before an audience, yet he was as tender as a woman and as weak as a child before the cruel and envenomed shafts of caste, prejudice, and its daily, unceasing and malignant manifestations wherever he went entered his soul and rankled there like rusty iron, and would often paralyze his whole being.

We were traveling together one time in New York on our way to an anti-slavery convention, and turned aside under the shade of a tree to rest our jaded horse, when he began to describe to me the cruel ostracism of his people, the persecutions he and his family were compelled to endure in this country—hated and scorned, shut out from good society, from churches, concerts, schools, etc., etc. He could not get his children into an institution of learning, nor a decent place where they could learn a trade or any use ful business by which they could earn a respectable living! And they were bright, smart children, and his wife an intelligent, modest, amiable woman; and they were all the dearer to his fatherly heart because of their cruel ostracism by society.

"O, George," he cried in the anguish of his spirit as he gave vent to his feelings in a flood of tears, "I cannot endure such treatment, and I will not! I will quit the country and let the coveted and long deserved retributions come." He was as good as his word. He did leave, and went first to England, where he was cordially received and highly honored, even by the nobility. who were delighted with his manly bearing and masterly eloquence.

A Scotch gentleman, learning it was Mr. Ward's intention to go to Jamaica, West Indies, and labor for the elevation of his people, made him a present of a plantation there, and thither he went, his family soon after following, where his rights as a man and his abilities as a preacher and an orator were fully recognized and appreciated, and where he preached with great acceptance to large and mixed assemblies of both blacks and whites, and where he was an acknowledged man among men.

Mr. Garnet was the first colored man in this country (after the war had abolished slavery, of course) called to act as chaplain in the American Senate; a token of respect which he well deserved. "Truth," indeed, is sometimes "stranger than fiction." Carried out of slavery when a child in his mother's arms—ostracised and hunted as a "nigger" and a fugitive in his youth and middle life, now in his manhood carried in the arms of the same nation that had ostracised him to the highest pinnacle of recognition; in his maturer years crowned with a national embassy, and at the last dying in the fullness and ripeness of a useful life at the good old age of 66, covered with years and honors, a strenuous advocate of liberty, a successful minister of the gospel, and an accredited plenipotentiary of the United States to a foreign government.

Mr. Garnet had been for many years pastor of Shiloh church in New York City, where he had built up a large and influential congregation, by whom he was much beloved and to whom his death will be a sad and irreparable loss, as it will also be to thousands throughout the country who knew him but to respect and love him. In person he was tall, straight and well developed, manly and dignified in his bearing, yet graceful and exceedingly affable and pleasant in his manners. He was remarkable for his overflowing good nature and his genial, social qualities—always bright, witty, cheery, sparkling and happy.

Henry Highland Garnet was, in short, and in the fullest sense of that term, "a Christian gentleman."

Ancient and Modern Freemasonry.

[From the Christian Remembrancer, July 1847, a Quarterly Review: London.]

The Builders of the Middle Ages.

To unravel the history of the Freemasons of old is no easy task; it is singular what little light recent antiquarian researches have thrown upon a subject not wanting in interest. We have advanced little beyond the theories of the preceding age, and we have been unable to prop up those theories by any increase of facts. Indeed, all the views formed of the body stand, like Chinese women, on small feet, on the foundation of a few facts. We may, however, range the opinions of the principal writers into two classes,—the one maintaining that the fraternity was originally a corporation of architects and masons, employed solely on ecclesiastical works, composed of persons of all ranks and countries, and moving from place to place during the great church-building periods; the other asserting that it was a secret society connected with the Templars, and merely using the terms and implements of the mason's craft as a medium of secret symbolical communication. We are inclined to sooth these opposing writers by the assurance that there may be truth in both opinions. At any rate it is not necessary positively condemn the one by way of giving support to the other.

Now, the first and more popular view of the Freemasons is thus briefly stated in the well known "Glossary of Architecture:" "Their early history is involved in obscurity; but in the tenth century we find them established as a free guild or corporation in Lombardy: towards the close of the same century they obtained a bull from the Pope, confirming and enlarging their privileges, giving them in addition the exclusive right to build churches throughout Christendom, making them wholly independent of the the sovereigns of the different countries in which their works were carried on, and responsible to the Pope alone. Natives of all countries were admitted into their ranks; and whenever any great work was to be executed, there they assembled in sufficient numbers for the purpose; and as soon as that was completed, they removed to some other, perhaps distant work, where their services were again called for. In this manner, the spread of any improvements or discoveries was so rapid as to appear almost simultaneous. In the words of Mr. Hope, in his "History of Architecture'—'The architects of all the sacred edifices of the Latin church, wherever such arose —north, south, east, west—thus derived their science from the same central school; obeyed in their designs the same hierarchy, were directed in their constructions by the same principles of propriety and taste; kept up with each other, in the most distant parts to which they might be sent, the most constant correspondence; and rendered every minute improvement the property of the whole body, and a new conquest of art.'"

The same view is taken by Aubrey in his "Natural History of Wiltshire," a manuscript in the library of the Royal Society, from which Mr. Halliwell gives the following extract (*History of Freemasonry, p.* 46: "Sir William Dugdale told me many years since, that about Henry the Third's time, the Pope gave a bull or patent to a company of Italian Freemasons to travel up and down Europe to build churches. From those are derived the fraternity of adopted Masons. They are known to one another by certain signs and watchwords; it continues to this day. They have several lodges in several counties for their reception, and when one of them falls into decay, the brotherhood is to relieve them, etc. The manner of their adoption is very formal, and with an oath of secrecy."

Sir Christopher Wren, in asserting his belief that they were originally "moveable societies of architects and workmen," describes the govenment of the body: "The whole," he says, "was distributed into classes; every tenth man being called a Warden, while a Master in chief superintended the whole. They dwelt in huts near the building, and conversed by private signs. As money lessened in value, they found it necessary to demand an increase of wages; but Henry the Sixth made it a capital offence to belong to these trade combinations."

He is here alluding to a certain act passed against the body during the minority of Henry, which runs as follows:

"First—Whereas, by the yearly congregations and confederacies made by the Masons in their general chapiters assembled, the good course and effect of the statut of laborers be openly violated and broken, in subversion of the law, and to the great damage of all the commons: our said lord the King, willing in this to provide remedy, by the advice and consent aforesaid, and at the special request of the said commons, hath ordained and established, That such chapiters and congregations shall not be hereafter holden; and if such be made, they that cause such chapiters and congregations to be assembled and holden, if they thereof be convicted, shall be judged felons, and that all the Masons that come to such chapiters and congregations, be punished by imprisonment of their bodies, and make fine and ransom at the will of the King." (Halliwell, History of Freemasonry, pp. 43, 44.)

In Ashmole's M. S., Cardinal Beaufort is said to have spoken of "the seditious assemblies of masons, carpenters, tylers, and plaisterers, who being distasted by the late act of Parliament against the excessive wages of those trades, had given out many seditious speeches and menaces against certain great men, which tendeth much to rebellion." (*Illustrations of Masonry, p.* 146.) The Act itself is of considerable importance, as it expressly asserts the existence of some vast body with a general "Chapiter," although distinct from local guilds or corporations of masons; and we can perfectly understand such a body in its "strike" and affording some little trouble and anxiety to the state, especially when, by the increased knowledge of ordinary masons, its chief utility as a working body had passed away.

Another Act, passed in 1548, corroborates this view of the difference between Freemasons and freemen masons, for it allows the former to practice their craft in any town in England, although not free of that town. Indeed it is asserted, that "in former times no man was made free of the London companyof freeman masons, unless he was initiated in some lodge of 'Free and Accepted Masons.'"

Governor Pownal, in a brief account of the Freemasons, which was read before the Antiquarian Society, in the year 1788, confirms many of the facts and opinions which we have just stated. About the end of the twelfth century, he says: "The Pope created several corporations of Roman or Italian architects and artists, with corporate powers and exclusive privileges; particularly with the power of settling by themselves the prices of their own work and labor, independent of the municipal laws of the country where they worked, according as Hiram had done by the corporation of architects and mechanics which he sent to Solomon. . . . . This

body had a power of taking apprentices, and of admitting or accepting into their corporation approved masons. . . . . It will be found that claiming to hold primarily and exclusively under the Pope, they assumed a right, as Freemasons, of being exempt from the regulation of statutes of laborers. . . . . They refused to conform to the statutes, which regulated the price of other laborers' work, although they were specifically mentioned therein.

The statute passed in the reign of Henry VI. put an end to their assemblies, but the societies of masons met in mere clubs, wherein continuing to observe and practice some of their ceremonies which once had a reference to their institutions, and to the foundation of powers which no longer existed, they sunk into mere mummery. In this very mummery, however, we may trace the tenor of the preamble of their charter, reciting the precedent of Hiram's forming a body of architects and artists, with corporate and exclusive powers, especially with that of regulating the prices of their labor, which Solomon agreed to abide by (1 Kings 5:6), when they were sent to assist him in building the house of the Lord. On this Scripture precedent so recited, the Pope by his charter, diploma, or bull, formed the Freemasons . . . . I can easily suppose that they, by a natural and flattering error, mistook the recital of this precedent for the record of a fact in the history of their society, as existing in the time of Solomon, and being the builders of the Temple, which supposed and assumed fact is now interwoven with their present mummery."—*Archeologia, Vol. IX, p. 110.*

From these statements, there seems ground for believing in the existence of a vast organized fraternity of architects and workmen, which at least aided in the erection of the great ecclesiastical structures of the middle ages, which did not absorb the local guilds and corporations of Masons, but had a separate and independent existence. Indeed, unless we believe in some such body, we know not how to account for the "family likeness," if we may use the term which pervades the ecclesiastical structures of those times.

(*To be continued.*)

Masonic Pastors and their Work.

III.—Pastoral Visits.

"Are you happily married?" asked a Masonic pastor of a bride.

"Oh yes, very."

"Well, I don't know. I think you ought to be in a very different position. You are fitted to grace a mansion instead of a cottage. I'm sorry to see so beautiful a woman in such a place."

"The young wife looked around her neat room, then out of the window, and sighed, "I gave up a rich home for this because I loved Henry best."

"Oh, of course it's all right. I didn't mean to make any trouble. Oh no, he's good enough —but, is he generous?"

The hot tears filled the sensitive eyes, he had struck a chord at a venture and it rang in her memory for years. The husband was a hard worker, he must make a home for his darling, he thought, and used great caution in expenditure lest this strong desire should be baffled. She wore already better clothes than he could afford to buy for himself, and until now she had been gay and cheerful, but great change passed over her, she demanded, now this, then that; until home, and even love were banished from his heart, and all for this and similar visits from the pastor whom the husband supposed all right.

"What beautiful children you have, Mrs. Green," said another pastor." "Who do they resemble?"

"Neddie looks most like my husband's brother," she replied, innocently, "while Madie is like her grandma, we think."

"Oh yes," he replied, with a slight sneer around the corners of his mouth. "Is that brother a Freemason or Oddfellow?"

"I don't know whether he was or not. He died two years before Neddie was born."

The covert smile died out. "What do you think of secret societies, anyway?"

"I know but little about them."

"Well, you get your husband to join one or the other, if you can: it would be a great help to him in his business."

She repeated these words to her husband and together they watched the pastor's movements, and found him a very guilty man.

—"Do you understand the inner principle of Masonry?" asked a Methodist Episcopal minister of an associate's wife.

"What do you call the inner principle?"

"Why, I'll tell you. You see we are differently constituted beings. Masonry explains all this. You know some people never are parents, yourself, for instance: perhaps under some circumstances you might be a mother, possibly you might be by myself. If you can only make your husband join the Freemasons you can learn all all about it."

"Learn all about it!" said the astonished woman. "Learn about adultery! I can learn what that means by the commandments."

"O, keep cool, my sister. I am your friend. We all have our trials; yes, all of us. Life don't go right always with me. I thought, perhaps, you would look into these things and we'd talk it over sometime and exchange just once, and then you'd see for youself if I wasn't right in recommending this to you. You remember this passage," pointing to 1st Cor. 7:5, "What do you think that means?" he asked exultantly.

"I don't understand that verse, but I understand one that was engraved upon a table of stone, 'Thou shalt not commit adultery, and I know you have got to leave off these things or you *never* can preach the Gospel of Christ, NEVER."

"Well, if you won't help me out, I know plenty who will, and right in this place too."

"How do you know this?" she asked indignantly, not believing it possible.

"How? Ah." A sister came to this woman and told the story of her life, a sad story not unmixed with sin. She had been recommended by this pastor to tell her this, hoping it would excite this woman's sympathy and she be led to think as he had done about this "inner principle of Masonry." "I don't mean ever to live with my husband again," the visitor averred.

"Not live with him. Is he unkind?"

"No, but I don't think I ought to be his wife, anyway."

She drew from her the "Why not": "Bro. —— says I am not married right, and he explained it all out to me, and I found out some things I didn't know before."

"Well, has it made you a purer, better woman for knowing? Does life look brighter for all he has said?"

"No. It's made me worse, I think;" and then she told how she had been drawn into a dreadful trap, so deep, so subtle, that she saw no way of escape. The Masons held her up and persecuted her loyal husband, calling him by vile names, and the Masonic work went on. "Oh if I'd seen you and advised with you before I consented to do this thing, I never should have done as I have been lead to do. But it's too late now to repent; I can only cover it."

"He that covereth his sin shall not prosper." But he that confesseth and forsaketh his sin shall find mercy."

D. R. L.

THE church in the world is like a ship on the ocean. The ship is safe enough in the ocean so long as the ocean is not in the ship. The church is safe enough in the world, so long as the world is not in the church.—*Anon.*

You must not yield to customs, but like the anvil, endure all the blows until the hammers break themselves. When misrepresented, use no crooked means to clear yourself. Clouds do not last long. If in the course of duty you are tried by the mistrust of friends, gird up your loins, and say in your heart, I was not driven to virtue by the encouragement of friends, nor will I be repelled from it by their coldness. Finally, be just and fear not. "Corruption wins not more than honesty," truth lives and reigns when falsehood dies and rots.—*Spurgeon.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter 1.—My Grandfather's Advice.

I had just attained my majority. If this sounds like an abrupt as well as egotistical way of beginning a story, to people who do not care to waste their time reading long parables, it will at least have the merit of simplicity and directness, while as respects the second charge the the very fact just stated is sufficient answer. I *was* egotistical. I thought a great deal more of myself than the world did, or was ever likely to.

But as I said, I had just attained my majority. My grandfather, seated tranquilly in his favorite corner, felt it incumbent on him to give me some advice. It was very good and excellent advice, of the same general sort that is always given to young people; and I need not repeat it here, except to say that counsel very like it may be found in certain old fashioned moral essays called the Proverbs of King Solomon.

"Now, Leander," said my grandfather, laying down his pipe for a final and solemn winding up, "you will be a useful and honored man if you strictly obey these rules. It is like the law of gravity, or any other great principle in nature. You cannot disregard them without suffering the consequences, and making your friends suffer with you. But I am going to speak of something else. You are the right age now to become a Freemason, and I am of opinion that it would be an excellent thing. No one can be a good Mason without a belief in God and the Bible, and strict attendance to his moral duties; so that it developes and trains a sense of moral obligation in its membors from the outset. Then there are, of course, other advantages, though I don't want you to get the habit of always looking at the worldly side of everything. We are immortal souls and should remember that this is not our final abiding place. Still, it is proper to use all right means for advancement in life, and becoming a Mason will be a great help to you, Leander, now that you are just about to start in business for yourself. All the members of the fraternity will be bound to consider your success as their own; and should you ever travel, or be taken sick away from friends, you have only to give the necessary sign and any true Mason will minister to your wants like a brother. Now I have a story to tell at this point that happened—let us see—over twenty years ago, and I don't know but as much as twenty-five. I guess it was, for you wasn't born then, Leander. Well, well, 'Life's an empty show,' as the hymn book says.

My grandfather sighed and took a pinch of snuff.

I had heard the story before but was not averse to hearing it again. I am afraid the idea of any moral or religious benefit to be gained by taking the step he so strongly advised did not impress me very deeply. But on the other hand the idea of joining a fraternity, all the members of which would be bound to help me on in life, I *did* find especially agreeable, for reasons that need not now be stated.

"At the close of the last century," began my grandfather, "French cruisers, as you know, were greatly troubling our commerce. I was captain of the 'Martha Ann,' and the deck of a stauncher, trimmer vessel I never trod. I shipped with a good crew, tried and able seamen; so, getting all things together, I was calculating by the help of Providence to have a pretty prosperous voyage. The idea of being captured hardly entered my head till we *were* captured, ship, cargo, crew and all by a French frigate that swooped down on the 'Martha Ann' like a hawk on a chicken. We were carried to the nearest French seaport and thrown into prison, a vile, close hole where we nearly smothered. The place must have been some old fortress, I think; for there were slits in the wall like port holes, only so high from the ground that we had to make a ladder of each other's shoulders when we wanted to look out. We could catch a glimpse of the water and the ships; and though the sight

used to make us so homesick that half of us cried like babies, we all wanted to take one turn in looking. I tell you, Leander, I felt a thousand times worse for my poor men than I ever did for myself."

I did not doubt this statement in the least. My dear grandfather had the kindest heart that ever beat in mortal bosom. His very silver snuff-box reflected the benevolence of his face like a radiator.

"One day," he continued, "a military officer visited the prison. I believe he was some sort of General Inspector or something of the sort; and it flashed through my mind that very possibly he was a Mason. Without stopping to think I gave the sign of distress, to which he promptly responded. And now do you wonder that I rate highly the advantages of joining such an institution—a universal brotherhood wide as the world? For remember, he was as ignorant of English as I was of French. Only his vow as a Mason could have led him to take the smallest interest in my fate. Yet from that hour my condition was entirely changed. New and roomy quarters were given me, a new suit of clothes, good food and considerable freedom—everything in short but the privilege of writing home to my family and friends. But the condition of my poor men weighed on my heart. I tried hard and used every means in my power to exert my influence as a Mason in their behalf, but it was of no use. They had to remain six months in that wretched prison, destitute of every comfort; till finally the difficulties were settled between our government and the French, when we were all set free."

"But I can't see why this officer, whoever he was, was not bound by his Masonic oath to heed your appeal in behalf of the poor sailors," I said, rather inconsequently, as my grandfather proceeded to show.

"*They* were not Masons. We must draw a dividing line somewhere. Because a general rule sometimes bears very hard on a particular case it doesn't follow that the rule is not good. To allow outsiders to share its benefits would only end in the destruction of the order. Nothing could be plainer. But then Leander, if you don't care to join just yet I won't urge it. There's plenty of time."

My grandfather evidently thought he had said enough, but his sudden lapse into a tone and manner, seemingly half indifferent, by some curious law of contraries produced more effect on me than his former earnest strain.

"I don't want to put off doing anything that would really be an advantage to me," I said.

My grandfather looked gratified.

"I'm glad to hear you say so, Leander. Procrastination is a bad thing. It has ruined the prospects of many a young man before now. If a thing is right and proper to do, nothing is gained, but sometimes a good deal is lost by delay."

My grandfather shook the ashes from his pipe and said no more; while I, suddenly remembering some neglected farm duties, to which the moral reflections he had just uttered were certainly very *apropos*, took my hat from its peg and hurried out.

It was the spring of 1825. It was also the spring time of the Nineteenth century, ushered in for the Old World in fierce storm and conflict, for us of the New in comparative peace and quiet; though the year 1812 had left scars on our prosperity not wholly effaced, while there was even then in the atmosphere of the times, at least for those who had ears to hear, "a sound as of a going in the tops of the mulberry trees."—a stir of contending moral forces, of great questions to be answered, and great issues to be met—*how* answered and how met, ye brave souls who have stood so nobly for God and right, even in the very darkest hour of wrong's seeming triumph, tell us!

In our small wilderness community, with few books and fewer newspapers, we knew little and cared less for the differing issues of the day; but there are always some souls who seem to be electrically responsive to the times they are born into, and such a one was my second cousin and nearest neighbor, Mark Stedman. To a slightly built frame was coupled one of those ardent, longing, religious souls that are ever striving after unattained—the world says unattainable—ideals.

He had taught our district school two winters, but in the summer he worked on his father's farm. Astronomy and theology were his favorite studies. They fed his love of the sublime and the mysterious, while they ministered to the deepest cravings of a nature at once reverent and speculative; ready to follow truth to the world's ends, but afflicted with a certain moral nearsightedness that made him just as ready to follow Error when she aped Truth, though in never so clumsy a fashion.

It was, as I have said, a period of suppressed stir and ferment in the intellectual and religious life of the country,—a breaking away from the old forms of thought, a cutting loose from the anchor of the old creeds; and the subtle influence of the times could not fail to reach a soul so sympathetic and intense as Mark Stedman's, though with an effect a good deal like new wine in old bottles.

How we ever became close friends may puzzle the reader. I can give no better explanation than the facts previously stated, that we were cousins and near neighbors, with this important addition, I was affianced to his sister Rachel.

Of course the sagacious reader will at once perceive why my grandfather's advice was so peculiarly palatable. It was my ambition—a very pardonable one certainly—to give Rachel a comfortable home at the outset; and almost any stepping stone to success I felt warranted in mounting, unless it involved doing what was really mean or dishonorable. And *that*, one thought of Rachel, and the noble scorn that would flash from her black eyes if she knew it, had the power to stop me from on the instant.

This being the case I was blessed with something like a double conscience. Her approval or disapproval, like a final verdict from the Supreme Bench, carried with it no possible chance of appeal. Yet with all her stern sense of right she was a most gentle creature, pitiful to a worm, careful of everybody's feelings, and ready to show kindness to the most degraded human being.

I had no thought of entering the lodge without first talking over the subject with her. I felt that her practical good sense would be quick to see the advantage of such a step; and being by this time fully persuaded that it was entirely and solely for her sake that I contemplated taking it, I was naturally not unwilling that she should be cognizant of this fact.

But on paying my customary visit at the Stedman's I found only Mark at home, seated on the back stoop with a book and a piece of paper before him on which he was drawing some complicated diagram by the failing sunset light. Rachel was spending the afternoon with a neighbor and had not yet returned.

It was so warm and pleasant I declined his invitation to go in, but took a seat beside him on the stoop; and after a little preliminary talk, rather absently sustained by Mark, whose soul was in his beloved calculations, I began upon the subject just now uppermost in my thoughts.

"Mark, I'm thinking of joining the Freemasons. My grandfather strongly advises it; and when all is considered I am not sure but it would really be as he says, the very best thing I could do."

Mark chewed a spear of grass in silence. But his abstracted manner was entirely gone, and I could see that my communication had for some reason roused an unusual degree of interest, though he waited full three minutes before replying.

—Says the wise *Inter-Ocean:* "Drunkenness, obscenity and profanity are the three ruffians that constantly assail the Hiramite of the present day." True! too true! and they generally succeed in "flooring" every man who submits to the ruffians and setting-mauls of the lodge.

—A lodge organ calls Victor Hugo "one of the most distinguished living Masons." But Hugo is an infidel.

AMERICAN POLITICS.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Nominations for 1884.

For President,

JONATHAN BLANCHARD,

of Illinois.

For Vice-President.

JOHN A. CONANT.

of Connecticut.

Early Nominations.

Writing to the *American Freeman*, John Dorcas of Iowa argues thus forcibly in favor of the action at Galesburg:

"There are some reasons why the nominations should have been made early; First, because there are a great many who do not know there is such a party as the American Reform party, and by opening thus early such will be more likely to find it out, by doing which our strength may be increased. Second, it will give more time for many who have been operating with us for some time (except in political action,) to make up their minds as to whether they should vote the American ticket, and thus secure honest men for office, or continue to vote for men, many of whom are, or would be if put in office under two oaths, both of which could not in many instances be kept, and it is easy to see that it if the Masonic oath be kept the public interest must suffer. The Mason that so feels—and he is thus taught to feel and so to act that his Masonic oath or obligation stands first, and is never to be considered second in importance whether king or potentate—is not fit to fill any office. This being the case, how can any man that professes to be an anti-secretist be consistent and by his vote place that man in any position of public trust. Until anti-secretists act out their principles; show their faith by their works, the work of opposition to the lodge will be comparatively slow. Some are doing this in regard to ministers, in withholding support: but still voting for secretists to fill important offices of State. My brethren these things ought not so to be. 'Tis true that some officers of the law, though Masons, would do as Judge Whitney did; but how are we to know this beforehand, unless by public renunciation; so till men who have been, and are Masons still, renounce the thing don't give them your suffrage for office. Surely there are enough men to carry on the affairs of government without secretists; if not we are badly sold."

—The movement for a political sheet to represent the American platform and candidates in Illinois meets with much encouragement and the same work will doubtless be undertaken for other States soon. Read the advertisement on the 14th page.

A. J. Weaver, East Sandy, Pa.:

"I saw the Platform in the Free Methodist some time ago, and after reading it carefully I turned to my wife and said, 'I could go to the ballot-box and vote that ticket if it was to be the last act I did in this world, and I vote no other.' Thus will my prayer and vote agree, and my conscience is clear. Glory to God, I love the straight work."

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple St., Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—The Boston correspondent of the Hartford *Post* devotes half a column to the death of Samuel D. Greene and old-time Anti-masonry. He says, "The distinction of being the oldest anti-Freemason is rarely accorded, such being probably reserved for the demise of Thurlow Weed" and proceeds to say, "The oldest Anti-mason, I think, has just given up his hostility to the order, with his life, in Chelsea, at the age of 94." One clause in that statement can hardly be correct. We believe Mr. Greene has carried his hostility to secrecy to the court of Him who declared, "In secret have I said nothing," and who has founded His throne upon eternal and unyielding opposition to sin. The writer gives a sketch of Mr. G's life as connected with the Anti-masonic movement, though coloring it to show that his efforts were futile and could not stay the growth of the order. He gives him the credit of having had a "conscious rectitude of intention" that, "though erroneous, might be honest." Posterity will settle that last statement.

—When the county court house in Providence was built the builders could find no door-knobs with a suitable design. They examined all there were and then announced that they would get up an original design. This original design was a *five-pointed star*. The Masons evidently intend that when they have reduced America to the condition of Palestine they shall not have to hire Rob. Morris to carve their emblems—they will be found on all public buildings in token of the immense popularity of the order!

—Bro. Moses Morse of Reading, Mass., offers to board a canvasser, take him from town to town and contribute toward a lecture. He adds: "There is a good Anti-masonic sentiment here if it can be aroused by some extra effort. Some of the old 'Anti's' are discouraged on account of the great number of secret societies, but it seems to me there is 'a going in the tops of the mulberry trees.' I think if we should have some rousing lectures it would stir up the better feeling in favor of the reform."

—Letters from Bro. Geo. Smith, our new but successful agent in Connecticut, are full of incidents of thrilling interest. The Lord is wonderfully blessing his labors. Here are a few brief extracts: "The 'Boy's Tract' is the pioneer. I have given all I had away. I do up tracts in lots of different kinds, bind them together, and then where I cannot sell books I leave a package of tracts; also give to farmers who are in from the towns around. Bro. Williams is not very strong but I get a little while each day with him. I am making acquaintances and friends in, as well as out of the orders, and selling books to secret society men. In the Baptist prayer-meeting Thursday evening I asked the leader the privilege of presenting the work in which I was engaged to the meeting. I was given the time, which I did not lengthen to weary any who might not be interested. After the meeting closed I stood at the door and gave out the tract by Finney. Only one lady refused to take it. I leave tracts at the P. O. every day when I go for the mail. In my remarks in prayer-meeting I advised the church to take no member on profession or by letter who was a Mason. Bro. Bailey, it is just wonderful how the way opens for the work and I say with John Adams: 'My judgment approves this measure and my whole heart is in it.

—Mr. Spaulding returned Saturday with a lightened trunk (the books being sold) and a list of subscribers. Experience confirms the value of this canvassing work. Give us the money to support these canvassers and we will flood New England with our literature and revolutionize public sentiment.

—A Masonic publishing firm in New York is sending around its advertisements of Masonic books and makes this unintentional admission: "For the want of an authentic work on this subject, it is well known that members are using the *open exposes* and their use is corrupting the ritual and subversive of Freemasonry." We may be encouraged to keep on if such is the case. The Masons will squirm but truth will triumph.

—The closing words of an eloquent "Address to the People," at the Dedham Convention, found in the New Bedford *Courier* of fifty-three years ago, are equally applicable to the present situation: "Do we indeed live in a land of liberty, without indemnity against crime or certainty of punishment? without security against the oaths of Masonic jurors and Masonic judges?—without a guaranty for the freedom of the press, or freedom of opinion—of purity in legislation or impartiality in the administration of justice? without the safety of life, liberty or reputation?—without the protection of rights or public morals—the preservation of the altars of religion, or the observance of the ordinances of God? Do we live in a land whose liberties were purchased by the blood of our fathers and bequeathed to us with their blessing? We conjure you by the spirit of their memories; we invoke you in the name of their Creator to purge this land of the pollutions and to purify the air of the pestilence of secret, dark and midnight conclaves, fastened like a vampyre to the bosom of your country, and sucking the life-blood of the Constitution!"

New Bedford Backslides from Dr. Quint and his Lodgery.

WORCESTER, Mass., March 27, 1882.

Mr. A. F. Spaulding went two weeks ago to Rhode Island and southern Massachusetts, and, through diligent exertion and the hearty co-operation of friends, secured four churches in New Bedford and Fairhaven (cities on opposite sides of the river) in which appointments were made for lectures. No agent of the N. C. A. had visited these places, but Stephen Waite and his brother, Capt. C. B. Waite, have been unceasing in their efforts to arouse the public to the character of Freemasonry, while three or four of the pastors entertain views decidedly opposed to the lodge and have agitated the subject somewhat in their pulpits.

I went there to fill these appointments Monday (the 20th) and found that the friends had met with an unexpected disappointment. The church promised for that evening had been wrested from them through the influence of two Masonic members, and contrary to the sincere and earnest wish and promise of the pastor, who showed his sincerity by offering to help pay for a hall and by attending the lecture himself. The halls were all engaged for other purposes, and as a final resort a partially abandoned church was secured and a man stationed at the place first chosen to send the congregation over. One paper reported the next day that there were 75 present the other said 100, but, at all events, those who were present manifested much interest in the subject. There were three or four pastors of churches present and although the disappointment in the place of meeting reduced the attendance yet the results were entirely favorable.

The second evening there was a much larger attendance at another church in the city and the interest deepened. Among those present were some members of a church which had declined to open its doors, but these members (one especially) became so interested that they secured the use of their own church for an extra lecture, which proved to be the most successful of all.

Wednesday evening we crossed the river to Fairhaven, followed by some New Bedford friends, and found a well-filled church to hear the third lecture. Thursday the church, in which a Congregational pastor formerly preached, who publicly attacked Alonzo H. Quint concerning his Masonry, [Rev. T. C. Jerome] was opened and a fair audience assembled to hear a discussion of the religious character of Freemasonry. Fairhaven friends crossed the river to hear this lecture.

At this meeting there was read from a New Bedford paper published in 1829 a strong renunciation of thirty-seven Masons, and a card from a former pastor of the city renouncing Freemasonry forever; and also the renunciation in 1834 of about twenty old citizens of the city, three of whom are still living. These local historical facts caused a sensation, but the sensation quickly gave place to a more profound feeling of horror and disgust when the fact (recently discovered) was stated that their beautiful public school building was covered over with Masonic emblems, such as the compasses, the beehive, the five-pointed star, the key-stone, the trowel, and last and most horrible, *the point within a circle*—that horribly indecent symbol that ought to be suppressed by Anthony Comstock. The taxpayers of New Bedford have been taxed to pay for the carving of these emblems to glorify this pagan institution that is destroying everything American.

The daily papers gave the best report of these lectures that I have seen in any place, devoting over a column to a perfectly candid synopsis of one lecture and nearly as much space to another.

When Dr. Quint was attacked about his Masonry by a brother minister in New Bedford, he closed a bitter and excited harangue with the remark that if the church ever attacked Freemasonry "it would be like a bull fighting a steam engine!" I am told that this celebrated D.D. who was once popular in New Bedford, is now held in disgust by many people and one gentleman remarked to me that "he was the laziest tobacco-chewing Christian he ever saw!"

The campaign in New Bedford may be set down as very successful. Other places have furnished larger audiences but few places have furnished a better class of hearers or have given better evidence of appreciating the evils of Freemasonry. Mr. Waite writes, "The Masons act as though some one had stung them." He also sends a paper containing a communication signed "Pythagorean", attacking the lectures with vulgar epithets and seeking to mislead the public.

Rev. E. S. Moulton, Rev. Allen Damon and Rev. A. M. Higgins followed the discussion carefully and may be counted hereafter, as heretofore, firm friends of the cause. If an association should be formed in New Bedford to support monthly lectures it would find a better support than in most places in New England.

On my way home I had pleasant visits with Bro. A. M. Paull and Rev. M. S. McCord, both of whom are too well known to reformers throughout the country to need words of introduction from me. A campaign in Rhode Island is in contemplation and we may reasonably hope that it will be a successful one.

Bro. A. M. Paull and wife are much afflicted by the death of their only child, a boy 13 years of age. He was much interested in the reform and attended the Boston and Worcester meetings with his father. At Providence he desired to go on the platform when the degrees were being worked, notwithstanding the fact that a mob was anticipated. He was a conscientious boy and gave regularly a tenth of his money to the Lord. Those who have met him will learn of his death with deep regret. E. D. BAILEY.

—A New Bedford correspondent writes with delight of Prof. Bailey's late visit to that city. Such interest in discussing lodgery has not been known for forty years. The New England letter on another page tells more particularly of these meetings and no one can refrain from thanksgiving at the result.

—Speaking of Dr. Quint, whose name the mention of New Bedford immediately brings to mind, we have just learned from excellent authority that he has finally given up the ministry and is now practicing law. There ought to be sense and backbone enough in the Congregational denomination to rid it of this incubus of tobacco filth and Freemasonry, and to cast out at the same time that fellowship with the abominable things of the lodge which is fatal to true godliness.

—Last Thursday a Masonic temple at Adrian, Michigan, built fifteen years ago at a cost of $80,000, and the finest building in the city, was sold at auction, and was knocked down to the highest bidder for $20,650.

—The French Chamber has passed the Ministerial bill revoking the order prohibiting the importation of American pork.

CORRESPONDENCE.

Preachers in the Lodge.

BLANCHARD, Iowa, March 21, 1882.

EDITOR CYNOSURE:—I am more and more disgusted with Masonic preachers, and have resolved never to contribute another cent toward their support, for he that even bids them God speed, is partaker of their evil deeds. When we remember that the true spirit of Masonry aims at the destruction of all religion, how can those sworn cut-throat preachers, be entrusted with restoring a lost world to God. If they know the real character of Masonry, then how can they be anything else than arrant knaves, such as our Lord designates as ravening wolves in sheep's clothing, whom we are not to hear or follow. And as for the pretended sanctification of such mongrel, double-dealing hypocrites, what is it but blasphemy compounded? Such ministers make Christ a liar when he said, "Ye cannot serve God and Mammon."

I am now drawing near the evening time of life, and during the greater period of my life, I have sought communion in the M. E. church. Our former pastor here, Rev. J. M. Conrad, was an Anti-mason and took the *Cynosure*, but, poor man! he could not speak out against Masonry, and retain his position in the church. He said when he attended conference, "the majority of his brethren wore the badge," or rather the image of the beast, and he was therefore afraid to openly oppose it. He promised to preach a sermon in our church against Masonry, before he left, but did not do it. When I told him my determination to leave the M. E. church, he advised me to remain on the principle, that if "I wanted to fight Masonry I must stay where it is and not go where it is not. If I wanted to drive the Masonic hog out of the yard, I must go into the yard where the hog was." Although this reasoning looks plausible, yet the question in my mind is, if I go into the yard, which will most likely happen? that I will drive the hog out, or the hog will drive me out? I fear the latter would be the result.

I fear the M. E. pastor here now, Rev. W. P. Bishop, is a Mason, or (what is almost as bad) afraid to say anything about it, and I am determined not to give any support whatever to such a minister or such a church.

It is high time every true follower of Christ should draw the lines. If the church were only shaken loose from this monster iniquity, Masonry would soon be doomed. Like slavery it is supported by so many in the church, and therefore men are deceived in regard to its true enormity. Let the lines be drawn, and every follower of Christ come out from every corrupt church, and take his stand on the Lord's side.

JAMES BULLOCK.

The Rotten-hearted Fraternity.

WEST UNITY, O.

I have seen nothing for a long time that I can more heartily endorse than your extract from the *Voice of Masonry*, in the *Cynosure* of March 16th on Masonic rotten-heartedness. I think the tree on West Madison street is the best illustration of Masonry that I ever heard. Externally it was very fair, while within it was one mass of rottenness. Its heart and all of its fiber, except a thin shell, were utterly decayed and worthless.

Now they have a great many ministers in their lodges, and as I have always had a warm side for that class of people, I will take it for granted that they are the "thin shell," and what then? Why they are covering up a mass of rottenness. Just what I have been mistrusting for some time. If they find that kind of work recommended in their commissions, I have my doubts of the latter being genuine. Again, it was the "thin shell" that held this decayed, worthless mass of rottenness together. Just how much of that kind of work it would require to bring the millennium, I will leave for our Masonic D.Ds. to decide. But perhaps some one will say "You don't know anything about whether the *Voice of Masonry* intended the shell of the tree to represent the preachers or not. I admit it. I only put that construction on it to save the ministry; but recollect that within it was one mass of rottenness, so put them just where you see fit. In the tree, the shell was not responsible for what it covered but in the lodge the case is quite different.

But to the charges. "Thousands of members of the fraternity daily demonstrate their hypocrisy." It is the obligation that makes the Mason and the way Masonry is being investigated all over our land, I cannot see how a Mason can keep an oath to forever conceal, and never reveal without being something of a hypocrite.

Again, "they break contracts with impunity, cheat, wrong and defraud their brethren and others by words and acts, and dishonor themselves and injure all with whom they associate by continually living un-Masonically." But if the breaking of contracts, cheating, wronging and defrauding is practiced only on outsiders, if the perpetrator is in any danger, is not every Mason sworn to give him due and timely notice if in his power, that he may ward off all approaching danger? Are not many of them sworn to aid and assist a companion Royal Arch Mason when engaged in any difficulty, and to espouse his cause so far as to extricate him from the same if in his power, whether he be right or wrong? The *Voice of Masonry* would fain make us believe that wrong was un-Masonic, and yet if one Mason does wrong is not the whole fraternity sworn to conceal that wrong if called upon to do so; and I should think, that, after swearing a man to be a hypocrite if necessary to shield a brother, the less said about hypocrisy the better.

"Thousands daily demonstrate their hypocrisy," and yet among all of these thousands is there one to low too be sent to the Grand Lodge above? I think that kind of hypocrisy not only deserves contempt, but actually produces it. Now why whine about a few such men as Morgan, Bernard, Greene, Finney, Baird, Ronayne, Rathbun, Good, Starry and others, if you have thousands in your lodges who are doing you more harm than these men possibly can? I would suggest the propriety of their sending a few thousand of the lowest of their members on an exploring expedition to the bottom of Niagara in search of Morgan.

J. G. MATTOON.

Damages from the State.

NATIONAL HOME, Wis.

Some thirty-two years ago I was miraculously prevented from being inveigled into a Sons of Temperance lodge by being shown the great wickedness lying at the bottom of all lodgery, in the same way Paul speaks of in 2 Cor. 12:4. From that time I used my opportunities, though only in a private way, to turn as many away from lodgeries as possible; and the Lord only knows the number of ministers and others I have plucked as brands out of the fires of Freemasonry. I have the evidence of two M. E. ministers and some laymen, who have seen the error of their way through my labors; but I have not escaped persecution for doing so. In 1863 I rented some land of a Master Mason in Iowa, and at the time he had a young M. E. minister boarding with him, whom he succeeded in decoying into his lodgery. When the young man informed me of it, I set about showing him the evils of secretism from the Scriptures, and the result was he left the lodge, but was soon informed that he must find another boarding place. I went into the army soon after, and on my return bought me a place in another county; but the Mason mentioned above sold out, and settled beside me; and while pretending to be my friend secretly undermined my financial and domestic prosperity; till, about seven years ago, he was aided by other Masonic liars and swindlers, who swindled me out of all my property, leaving me homeless. Meantime his wife had told my wife that her husband had said in her presence that he would ruin me for persuading that young man away from the lodge if it cost him a trip to States prison. And this is not an exceptional case, but is the same serpent spirit that dwells in all lodgeries.

But thanks be to God, who giveth the victory through our Lord and Saviour, the cause of reform is gaining ground. I see the influential *Bible Banner* is going to open its columns to a series of anti-secret lectures by Bro. Barlow. And thus one by one they are falling into line. And I would like to ask, through the *Cynosure*, if there are not yet other untried means which can be used to open the eyes of the people? Would it not be adding a Monitor to the anti-secret arms, for some recently seceded Mason or Oddfellow to bring suit against the State, for chartering such institutions to pillage the uninitiated out of their rights and privileges; and to inveigle their dupes out of their money under false pretenses? Would not such a suit necessitate an investigation that would open the eyes of many? I for one, would contribute a little toward testing it; even though it should amount to going to law with the devil and holding the courts in hell.

S. V. PIERCE.

Our Mail.

T.H. Banks, an old man of seventy-eight years, writes from Northville, Michigan, of his recollections and present efforts for the truth:

"I was living seventeen miles east of Batavia at the time working at my trade as a brick-layer and Mason. After his murder my business was in Batavia and I frequently saw Mrs. Morgan but never knew what became of her or her family. From that time I have been opposed to Masonry. I knew a number of the seceders, Cooley, Haskell, Ganson and others in Leroy. I came to Michigan in 1833 and have been a thorn in the side of the sheep-skin gentry. I got Rev. John Levington to give two lectures in our church, and Elder Barlow gave one, Ronayne gave one and worked the degrees. I am in a hot-bed of the gentry. I was a subscriber to the Cynosure before the first sheet was printed and either my wife or self has taken it ever since. There are three churches and one opera house in the place but all are shut against the Anti-masons."

U. D. Rose, Uniontown, Kan.:

"The cause is moving forward slowly and it is hard to persuade people to subscribe. We have lost by death a warm friend, P. P. Perry, who died January 4th."

We are always sorry to learn of the departure of friends of the Lord's cause—yet the feeling is doubtless a mistaken one, for the Christian's entrance into his blessed hereafter will increase and not diminish his power for usefulness.

Wm. M. Boyd, Canal Lewisville, O., an aged brother, writes:

"I am entirely surrounded with infidels, profane swearers, Sabbath breakers, gamblers and drunkards, and quite a number of them are Masons. It is said that Masonry requires morality in its members—which is a notorious lie, for they take in the most profane characters in our community and any man can get in who has the money unless he is a rival in business. * * We had a Masonic celebration on the 24th of June last in Coshocton. They had three preachers and two lawyers on the stand. One of the preachers said that any man who would substitute Masonry for religion did not know what Masonry was. A lawyer, J. D. Neckels, a notorious profane swearer, in his speech said he had belonged to the Masons thirty-four years, and never rued the day he joined; and also that Masonry was a religion without a particle of sectarianism about it. One of the ministers said that outsiders knew nothing about it, and could not unless they would join the lodge. I had a chat with a Mason in my house. He talked pretty freely about the lodge, and said to me that not one Mason in a hundred was posted equal to myself."

The mere sight of those professed ministers of Christ sitting together and acknowledging fraternal bonds with that profane lawyer should have been enough to condemn Masonry with any thoughtful Christian. "BE NOT UNEQUALLY YOKED."

Bro. J. Vetch, West Bend, Wis., writes that he does not see the justice of Rev. D. McFall's strictures, in a late article, on the Methodist church as being connected with secretism more than other denominations, and says that in his region the Presbyterians and Baptists are badly involved in the lodge evil while the German Methodists are free from it. While "comparisons are odious," it may be said that the name "Methodist" covers a good many families in the general denomination, and that while the M. E. churches are generally in favor of secretism the Free Methodist and Wesleyan Methodist branches are among the strongest opponents of the lodge. Of course Mr. McFall had no reference to these latter bodies.

W. O. Dinius, Cedarville, Ind.:

"I believe and feel that God is on our side. How CAN we fail? Success is sure to prevail with the right."

Bro. C. Raynolds, Hillsdale, Mich.:

"There is no other enterprise of Christian labor whose purpose and spirit seems to be so fully in sympathy with that of the Saviour as that of the N. C. A. and those united with them in the anti-secrecy reform. * * I espoused the cause at its origin, and through the Cynosure have become quite well acquainted with scores of dear brothers and sisters whom I have never seen in person."

D. J. Wilson, West Branch, Iowa, writes:

"A young man who has made his home with me has just returned from a back to visit his old home in Ohio. He says that the people there have not half the light we

have here in Iowa—they didn't know as there was such a paper as the Cynosure, or that anybody had revealed Masonry."

The Cynosure's weekly visits were ordered by the above letter, and will doubtless be efficient in scattering some light in that section of Ohio.

SABBATH SCHOOL.

LESSON III.—April 16.—THE FIVE THOUSAND FED.

SCRIPTURE.—Mark 6: 30-44.

(30) And the apostles gathered themselves together unto Jesus, and told him all things, both what they had done and what they had taught. (31) And he said unto them, Come ye yourselves apart into a desert place, and rest awhile; for there were many coming and going, and they had no leisure, so much as to eat. (32) And they departed into a desert place by ship, privately. (33) And the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them and came together unto him. (34) And Jesus when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd, and he began to teach them many things. (35) And when the day was now far spent, his disciples came unto him and said, This is a desert place and the time is far past. (36) Send them away, that they may go into the country round about, and into the villages and buy themselves bread, for they have nothing to eat. (37) He answered and said unto them, Give ye them to eat; and they say unto him, Shall we go and buy two hundred pennyworth of bread and give them to eat? (38) He saith unto them, How many loaves have ye? Go and see. And when they knew they say, Five and two fishes. (39) And he commanded them to make all sit down by companies upon the green grass. (40) And they sat down in ranks, by hundreds, and by fifties. (41) And when he had taken the five loaves and the two fishes, he looked up to heaven and blessed, and brake the loaves, and the two fishes divided he among them all. (42) And they did all eat and were filled. (43) And they took up twelve baskets full of the fragments, and of the fishes. (44) And they that did eat were about five thousand men.

GOLDEN TEXT.—"I will abundantly bless her provision; I will satisfy her poor with bread."—Ps. 132:15.

DAILY READINGS.

The Returns of Life.....Mat. 15:14-46.
The Strength of Rest.....1 Kings 19 1-18.
The Shepherd's Ministry.....John 10:1-18.
Jehovah's Blessings.....Ps. 104:10-24.
Condemnation of Doubt.....2 Kings 7 1-29.
A Sermon on Bread.....John 6:26-58.
The Five Thousand Fed.....Mark 6 30-44.

NOTES.

V. 30. Where better can we report our work done than in the presence of Jesus. Do we fear or have shame to let him know what work we are doing? Then surely there can be no clear conscienco until we give up that course of wrong doing. See Gen. 3:8; Rev. 6:16. They reported their good deeds as well as their preaching of the Gospel. Christ wants both. James 2; 1 Pe. 4:5.

V. 31. See chap. 3:20; Amos 8:11,12. The Passover was now near at hand (John 6:4) and the pilgrim companies would be on their way to Jerusalem. Christ knows that we are yet in the flesh compassed with infirmities. He does not require of us more than we can do. A faith perfected in him gives rest to body as well as spirit. Both work and rest are duties.

V. 33. Josephus says there were six cities of considerable size on the thirteen miles of coast line along the northern and northeastern shores of the Sea of Galilee.

V. 34. The evil times, the restless uneasiness of all, the high religious excitement, the darkness of their spiritual condition and the equal misery of their natural prospects, combined to touch his soul with pity—*Geike.* They were destitute of teachers. They had no spiritual guides but the scribes and Pharisees. They had no spiritual food but man-made traditions. —*Ryle.* Ez. 34:6; Mat. 26:31; 1 Pe. 5:4.

V. 36, 37. How often, even now, are the followers of Jesus ready to send away those who need the bread of life because of their own lack of faith! How often do they let them depart unfed! "Give ye them to eat," says the Master. Ps. 78: 19–29. Two hundred pennyworth would be about $30 worth, or equivalent to nearly $200 in our time.

V. 41. It was held by the Jews that "he who partakes of anything without giving thanks acts as if he were stealing it from God." Jesus never forgot or neglected it. Mat. 26; 26; 1 Thess. 5:18.

V. 42. Ps. 107:9; 2 Kings 4:42–44. So may we all be filled with the grace of God. John 1:16; Eph. 3:16. Christ is the bread of life satisfying the hunger of the soul for love, forgiveness, immortality, usefulness, progress, knowledge.

V. 43. He that gives the Gospel to others has the more himself on account of the giving.

Books and Magazines.

One of the most brilliant and thoroughly valuable historical works which have appeared in many years is Green's "Larger History of the English people." Fairly ranking with Macauley's great work in the absorbing interest of its narrative, it excels that in its adaptation to popular needs, in that it covers the entire period of English history, from the earliest to modern times, instead of a brief portion. It richly deserves a place in the homes of the masses, and we are glad to note that it is now placed within their reach, being reduced in price from $10 to as low as 50 cents for one edition just being issued by the Useful Knowledge Publishing Co., 162 William Street, New York. They are publishing it in several styles, and numerous other standard works will rapidly follow the publication of this, of which catalogues will be sent free on request. This house sells only to buyers direct; no discounts from their wonderfully low prices being possible to booksellers and agents. The first volume of this history is just received and it certainly surpasses the marvellously cheap books of the old Am. Book Exchange, being attractive in appearance and of good type, paper and binding. It is a useful and attractive feature of this history that it gives the reader a fair knowledge of the character, manners and customs of the people of England in centuries past and is not satisfied with records of wars and treaties and political intrigues and revolutions in which the nobility alone appear as actors.

The *Missionary Review* for March and April has articles on New Zealand, "How shall we Interest Girls in Mission Work?" "Evangelizing the World in 20 Years," and "Murder of Missionaries in New Guinea." The story of New Zealand missions is one of absorbing interest. In 1814 Mr. Marsden, an Episcopal clergyman of Australia, began mission work among the cannibal natives. The first sermon was preached Dec. 25th, but it was almost ten years before there was one convert; in 1831, twenty had been baptized; and now in a population of 413,000 the heathen number only 4,379, a wonderful proof of the power of the Gospel. The review of foreign missions in 1880–81 should be read by every contributor to this cause. The cost of the administration is analyzed in a searching manner and the per cent is shown to be much higher than is generally reported. Thus the American Board costs nearly 13 per cent; of the American Missionary Association over 17 per cent; of the Baptist Missionary Union over 18 per cent. In happy contrast to the high salaries paid some of the missionary secretaries we read in the "Field Notes" that Rev. Silas Curtis has just resigned having served the Free Baptist church for 38 years as missionary secretary or treasurer, most of the time without salary. The *Review* is published at Princeton, N. J., at $1.50 per year.

In the *North American Review* for April, Gov. Eli H. Murray, of Utah, treats of the existing crisis in the political fortunes of that Territory. According to the present method of local government there, the minority of the population, the Gentiles, though they possess the greater part of the wealth of the Territory, exclusive of farm property, and though they constitute by far the most enlightened and enterprising portion of the community, are practically without a voice in legislation. The author proposes a drastic yet entirely practicable remedy for these and all other evils prevalent in Utah. Edward Self, writes on many important questions connected with European immigration to this country. Dr. Henry A. Martin defends the practice of vaccination. Other articles are "The Civil Service Reform Controversy"; "Bourbonism in Virginia"; "A National Militia". Finally there is a paper of extraordinary interest on the exploration of the ruined cities of Central America. The author, Mr. Charnay, has discovered certain monuments which conclusively prove the comparative recentness of those vast remains of a lost civilization.

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"	23. "Masonic Oaths and Penalties," by Rev. A. M. Milligan	
"	24. "Should Freemasons be Admitted to Christian Fellowship	
"	25. "The Object of the American (Anti-masonic) Party"	
"	26. "Freemasonry a Religion," shown by its own authors	
"	27. "Duty and Ability to know the Character of Masonry,"	
"	28. "Affidavit that Masonry is Revealed," by J. O. Doesburg	
"	29 "D. L. Moody on Secret Societies"	

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 6, 1882.

THE CYNOSURE modestly asks its readers to give particular attention to the improvements visible in this present number. The new, clear-faced type, the increased width of the columns; the advertisements condensed and rearranged, and, above all, three regular lady contributors of excellent genius and established reputation; with the promised contents of the two volumns in French sent us from Paris, by Prof. Claudio Jannet. These all must suggest the familiar words of the Psalmist, "Who satisfieth thy mouth with good things, so that thy youth is renewed like the eagles."

THE PUBLISHER of the *Cynosure* has devised a plan to start a number, eight or ten perhaps, of political papers in the interest of the American party,—campaign papers, with a prospect of permanence if the plan succeeds. What is needed is a local editor of each of these papers with a zeal and resolution to attempt great things and succeed in the attempt. These papers must begin small as the *Cynosure* did, and win success against wind and tide as Needles and Butler have in Missouri. The plan itself is a magnificent one. "The liberal deviseth liberal things, and by liberal things he shall stand." Some greet the plan with an enthusiasm full of bright augury and hope. There is but one pole star in the natural heavens, but when the welkin is aglow with other stars

> "The night itself is but the daylight sick;
> It seems a little paler."—SHAKSPEARE.

And the Cimmerian darkness which the lodge has spread over the whole land requires for its dispersion that the country should be studded with stars.

A Good Convention Called.

The National Prohibition Reform party and the Home Protection party are to meet in convention at Chicago on the 23d of August, and the New York *Witness* hopes other temperance associations will meet at the same time and place, and so fuse all the temperance organizations into one and secure a grand temperance triumph by union.

There is but one insurmountable obstruction to this consummation which is so "devoutly to be wished." That is, the secret temperance "lodges" and "orders." Suppose one-half of the great convention should be secretists. Their guns would be all double barreled. They would share equally with other temperance people in the great convocation, and then retire to their secret conclaves or lodges, which would be so many standing caucuses to push inferior men and gassy women into prominent positions.

We notice that the *National Liberator* (temperance organ) gives pictures of its heroes on its first page, and almost every one of their names is followed by a string of capital letters which stand for magniloquent titles, generally beginning with "grand" and ascending from that up through the various grades of the sublime. These titles, and the gewgaws which they wear in processions are an insult and a menace to the temperance cause. No sensible democratic people can meet and deliberate with those who wear them on equal terms. The language of Daniel Webster concerning such lodges was, "They are sources of jealousy and just alarm." The principle and the purpose of every secret lodge or order is to take secret advantages of their fellow men. This is the principle of pirates and conspirators the world over. And the lodge system has a natural affinity with liquor sellers, who live on the labor of their neighbors, taking their money without rendering an equivalent. Its oaths or promises of concealment utterly demoralize and break the moral force of a good cause. They are badges of anti-Christ, for Christ abjured them. Brewers and distillers have no dread of a secret temperance lodge. It turns the temperance cause into an angel with a devil's mask. The temperance apostle, Dr. Jewett, in his "*Forty Years Fight*," has left his testimony against the secret orders, and we are glad that Mrs. Willard has had the good sense to publish Dr. Jewett's testimony in a recent *Signal*.

We again repeat our invitation to the sound and sensible part of the temperance people, to join the free, frank and open AMERICAN PARTY. Success never will, never OUGHT to crown their coalition with the secret orders. The order of the Know Nothings offered their crafty and unequal alliance to the anti-slavery men, many of whom were allured to it by its vaunted strides toward success. They divided the Freesoilers and postponed the fall of the slave power for years. The good Dr. Bailey took ground against the Know Nothings, and they sunk his *National Era* subscription list so as almost to ruin Dr. Bailey himself. Secrecy never selects an unpopular but always a popular reform. After the era of mobs and self-denial had passed, these "orders," "leagues," and (rightly named) "divisions," proffered their aid to the temperance and anti-slavery reforms, and offered to show them a short road to final triumph. The secret order with a Christless worship in it, "is so popular!" "We can raise money!" "We can pack men together and wield the masses." And these secret orders *are*, at first, as popular as Aaron's calf worship. They make the same proposition to a struggling cause with a strong following, which the devil made to Christ when he saw the multitude inclined to him: "We will give you the kindom of the world and its glory." But whoever trades with the devil loses in the end both purchase and price.

The Colleges.

We are in receipt of a pamphlet of above a hundred pages, on the war with "The Dragon and his Angels" in the three hundred and sixty colleges in the United States. The pamphlet, or book, rather, is a report of President E. E. White, LL. D., and his associates in Purdue University, to the Governor of Indiana, published by the State printer.

The book itself resembles a broadside from a huge war ship upon a fleet of pirate gunboats. It gives the answers of forty-five American colleges, situated in twenty States, to inquiries directed to them and published in the work on "*College Secret Societies*," 1874. It gives, also, the answers of nine college Presidents to the distinguished and beloved Hitchcock, late President of Amherst College; all, as with one voice, and in almost the same terms, condemning the college secret "orders." And their condemnation turns on principles which bear equally against the whole Stygian brood or brotherhood.

In giving "*college action*" against the secret orders, the report begins with that of Harvard, the mother of American colleges. This University was moved upon by John Quincy Adams, Chief Justice Story and Edward Everett; its Phi Beta Kappa gave up its secrecy, and in 1857 the University enacted a regulation abolishing all secret societies in the institution.

The College of New Jersey (Dr. McCosh) did likewise in the same year; and their example has been followed by Oberlin College; the U. S. Military Academy, West Point; the U. S. Naval Academy; Illinois Industrial University, and some thirty other colleges and universities. These all condemn the secret college orders on the same general ground, to-wit: That they injure scholarship, morals and religion. In the words of Secretary Evarts at a Yale commencement, "*They are a curse to any college.*" Mr. Evarts' speech was published in the *Hartford Courant*, which said: "It would be well for colleges to act on the suggestion of *Mr. Evarts and suppress the secret organizations.*" This speech was made at a Yale alumni meeting, June 27, 1873.

And it is a striking fact that no college officer, so far as this report and our knowledge extends, has ever ventured to appear in defense of the secret orders. And if, as Evarts says, "*they are a curse to any college*," what are they to any church? any family? any legislature, court-house, county or state?

Purdue University, fo which we are indebted for this overwhelming report, is a State institution, and all the facts and reasonings given in this article, and a vast amount beside, are published by the State printer for the use of the Governor and members of the Legislature, and all politicians and citizens throughout the State. The report cites the decision of our Supreme Court (Vol. 40) in Illinois, sustaining the course of Wheaton College and the testimony of its faculty against the secret "orders" or clans. The testimony of the Catholic University of Paris, France, through its distinguished Professor of Political Economy, is to be given to our readers at large. And as colleges are burning mountains in the realm of thought, the light they are beginning to shed, reflected from our intellectual heavens, must eventually illumine all the lodge-darkened places on our globe.

—Bro. Hinman reached home on Thursday last in comparative health and strength, his visit among Kentucky friends repairing much of the waste of the winter's work. He can, during the summer, speak as opportunity opens. His experience in the South has greatly enriched his store of argument for the reform.

—The readers of Bro. Stoddard's Minneapolis letter will better appreciate his feelings of joy and thanksgiving if they can picture the discourgement that faced him at the first. Streets a muddy pool, no welcoming hand but Bro. Tanner's, no friend to receive him to his house (Bro. Tanner has none), no hall or church open, and to human view only the good hope of the brother who met him to build upon for a State Convention. But the skies were cleared as if by a "nor'wester," and we expect to hear that one of the best of the State conventions has met this week.

—Bro. Matthews answered an urgent call some two weeks since to come to Lockport, New York, so that he has had no time to report the interesting work in Indiana. He wrote on Thursday that the convention held last week was in every way a success. The meetings were crowded day and night. He spoke eight times "with freedom." All who know Bro. M. know what that means. Just before he left Chicago he received an invitation from Milliken, Canada, to come and speak, a crowd being assured if his name was announced. Bro. M. was once before at the place and many wish to hear him again, while some threaten him. One old lady was willing to egg him. Another respectable church member would like to shoot him. He will probably call at Milliken and talk to these misguided friends. He hopes to attend the Michigan convention at Holly, April 11th to 13th.

—The *Christian Instructor* which has ably cooperated with us in Christian reform work for several years in this city, is now removing to Philadelphia, where it was originally published. Rev. A. T. McDill remains with the paper and Dr. D. W. Collins of Pittsburgh has purchased the interest of Bro. McCoy. We, no less than the United Presbyterian church here, shall feel this loss. Both the editors have aided the National Association by serving on its Board of Directors, and the *Instructor* has been true to its name in keeping before the United Presbyterian churches the necessity of absolute separation from the lodge. The paper having for years been published at Philadelphia, most of its constituents were in the East and the removal is made in order to be nearer to them. We trust it will take back to steady-going Pennsylvania something of the activity and enthusiasm of the West, and so make a way for enlargement in the work of the church and of every Christian effort to save mankind.

—A brother asks for Prof. Paul S. Feemster's address. It is Pearlette, Meade county, Kansas. We have not heard from Bro. Feemster since he left Cincinnati on his way homeward. The friends who read his letters from the South with so deep interest will be glad of a few words from time to time.

—The College church, Wheaton, voted to send to Elder J. F. Browne, Cabin Creek, Kentucky, their last collection for the anti-lodge reform, amounting to some $16.00. Bro. Browne is about to make an extended effort in the State in hope of uniting the friends in a State organization.

REFORM NEWS.

By the Way.

MINNEAPOLIS, Mar. 30.

Leaving Chicago at 9 P. M. of the 27th, I came via the C., M. and St. Paul road to LaCrosse Junction in a state of happy oblivion. At 9 A. M. we passed over the Mississippi and were soon fairly launched into the diversified and picturesque region beyond the "Father of Waters". Our route lay along the western bank and under the rough hills that keep the mighty current at bay as it rushes on to a broader sweep and larger liberty in the far south. This is one of the most uninviting seasons for the display of natural scenery, but there is much even in this time of transition from winter to spring that stirs the soul. Looking to the west we could see only stunted plants and scraggy trees, clinging to knobby hills and angular bluffs sweeping by, but to the east, the "place of light" the eye takes in a broader range. Nearest was the river with numerous patches of low, timbered lands, skirted with deposits of ice and snow that had come down from the upper regions. Next the hazel brown and then the blue hills of Wisconsin stretching up and on until they seemed to blend with the overshadowing sky. Soon after leaving Wabasha we caught the first glimpse of Lake Pepin and for some miles as we passed along its bank there was not a speck or spot discernible upon its unrippled surface. But suddenly the scene changed and we reached a point where the face of the water was covered from shore to shore with a pavement of crystal and an occasional footman passed from side to side as if treading the eternal rocks.

Our train was "on time" at this city, and, stepping from the car at 3:30 P. M. I saw the smiling face of Bro. Tanner, who was doing all that could be expected from a man of his stature to part the crowd and get within easy range. A moment later we had exchanged greetings and stood outside the depot on the margin of what reminded me of the "mash" I used to see in great tubs in distilleries at Peoria years gone by, when I used to draw corn forty miles and sell it for ten cents per bushel to make the "critter." The streets looked to me more formidable than the river, but being assured by my guide and the example of others I "plunged in," and found that there was really no danger, as the "slosh" was only from two to ten inches deep on the crossings. Landing safely in the store of Bro. Woodruff, an enterprising Bostonian tea merchant, I begun to inquire after the real business of my mission. Reports were disheartening, and after listening to Bro. Tanner's recital I felt about as much like "backsliding," or sliding back to Chicago by the next train as I ever did like abandoning anything I undertook in earnest. Resolving to at least "cast the net," I paid $10.50 for a week's board at the "National," said to be the only strictly temperance hotel in this city of 60,000 inhabitants; and, after reading the 10th of 2d Corinthians I committed myself and the cause for which He has called me to labor, unto Him who has so many times "made darkness light" at the most forlorn and dismal hour.

In the morning I went with Bro. Tanner to confer with the man who owned the hall we wished, and when I stated the objects for which we desired it he said, "I am a Mason. I took three degrees some eight or ten years ago and have been to the lodge but twice since I was initiated. I believe in free speech. This question has two sides and you can have the hall to present yours for half my usual price," and so on. Of course I closed with him at once and took his receipt, so that I could not "back out" no matter what lions I might encounter.

We next called on Pastor J. Ternstedt, who, after bidding us God speed, directed us to the house of Pastor Gjetsien, who greeted us warmly and entered at once enthusiastically into the work; said he could send us a thousand hearers from his congregation and would do all possible to forward the objects of the convention. He had but recently come from a temperance gathering in which the pastors met to devise ways and means for electing a prohibition mayor, one of their number being the candidate. He told them that the Swedish pastors had two great evils to contend with among their people, INTEMPERANCE and SECRET SOCIETIES; and he considered the lodge the worst of the two. He was willing to help them in securing prohibition, but they must help them in putting down the lodge, etc. There was no response.

After this inspiring interview we made a few calls and came back to headquarters, feeling there were some who had "not bowed the knee to Baal" and who would stand on the "picket line" no matter how hot the fire. Two brethren, members of the M. E. church, called and spent the evening and tendered their services and after an hour's conference inquired if there could not be a Free Methodist preacher got to come and preach a full salvation and gather the old fashioned Methodists into a church where the world, the flesh, the devil and the lodge would not be admitted to the communion table. The old church feels the power and fears the influence of these wide awake Free brethren on their best members, and the Lord is using them to stir up Bethesda and impart healing to its waters.

To-day, the 30th, a visit to the Scandinavian Theological Seminary assured us of the hearty sympathy of the President, professors and students of the institution, Rev. E. S. Williams, pastor of Pilgrim Congregational church promised to give a notice from his pulpit on Sabbath, and to advise his young men not to join any secret society without first conscientiously considering both sides of the question. Rev. W. W. Satterlee, of the 7th street M. E. church, invited me to occupy his pulpit morning and evening on Sabbath, which I expect to do. On the west side we called at the house of Luther Gordon, Friend's minister, and although he was away at midweek meeting, we were kindly received by his wife and mother and assured of sympathy in our work. I had previously met this Christian family and enjoyed the liberal hospitality of their home while laboring in Hardin county, Iowa, over four years ago.

This evening I have ordered 3,000 bills for the city, intend putting notices in the three dailies on Saturday, and as I write this in upper room, I feel almost like one who had suddenly awakened out of a painful dream to the refreshing sweetness of a calm and cloudless dawning of a summer's day. My feeling to night is that I will never again distrust the Master or doubt his constant guiding presence, even though I cannot see the way through the shadows before. Others of our friends may have passed similar experiences, and these kindred trials and victories should knit us more firmly in love and draw us nearer to Him whose "eternal Spirit" moves on in their courses the circling ages of time, and the shifting empires of earth while he abides unchangeable and serene as when inspiring the songs of the morning stars, or listening to the glad shouts of the sons of God over the finished work of creation. J. P. STODDARD.

New Hampshire Work.

NEW MARKET, N. H., March 29, 1882.

I am just home from a week's work in the reform cause and I write the Lord's dealings with me to encourage other laborers. During the week I attended five religious meetings, preached twice, talked and prayed with a good many families, gave away all the reform tracts I took with me, received one order for the Morgan book, obtained sixty orders for the *Christian Witness*, the *Christian Cynosure*, and other publications, and lectured once to a full congregation on Freemasonry.

Perhaps it may be well to explain, for the advantage of other laborers, just how this was done. I must write with Virgil, "*femina rerum dux.*" A devoted Christian lady was the Lord's agent to open the door for all this good which is only faintly epitomized by the statistics above given. This lady secured the Christian church in Belmont and invited me to preach and lecture on the Sabbath, March 26. The Freewill Baptists refused their house and advised the other church to do likewise, but the advice was not accepted.

The notice was well extended and the church was well filled during the day, and there was a crowd at the lecture in the evening. The attention was excellent, the people leaning forward in their pews to catch every word. I spoke an hour and a half; the order was perfect, and at the close the lodge men scud silently from the house, the boys quietly repeated the mystic word *Mah-hah-bone*, while the friends tarried to rejoice over the good day and the Lord's blessing upon the meetings.

Now just a word upon the financial aspect of the case. The fare by rail and steam from New Market to Belmont and return is $5.30. Time two days. Instead of taking the cars I trusted to the Lord's providence and my stout thick boots. Gross receipts for publications and donations to the cause, $20.75. Cost of transportation, board and publications, $14.75; leaving your humble servant $6 to use in the cause as the Lord may direct. I write this in detail as a suggestion to those who are idle in the vineyard and waiting for employment. I would also say I found the journey very pleasant, made many valuable acquaintances, and received an invitation to preach next Lord's day, and started plans for several more lectures in new fields. The colporteur field is always open in this reform and any man or woman with good health and humble piety can thus find constant, pleasant, and most important work, "not in vain in the Lord."

Your brother and fellow-servant,

S. C. KIMBALL.

To Anti-masons of Michigan.

Your convention is called to meet soon; are you making ready to attend? If not, begin at once to plan for the meeting. We are hoping for a good meeting, but we need the help of every one who loves our cause. Bro. Wicker, our treasurer, is working hard to make the meeting a success; he has long stood by the cause in Holly, let us show our appreciation of his faithfulness by rallying around him at this meeting.

Bro. Stoddard has promised to be with us, and an effort is being made to secure some one else to work the degrees. It is of great importance that all who are interested in the reform should be present to counsel together, and for the promotion of our work.

The political phase of this question is coming forward, and we need to look over the ground and see what can be done in this direction. The new political paper proposed to be issued from Chicago, it seems to me can be made of untold value in introducing our reform. Every Anti-mason ought to send for at least five copies for his own use, and get as many subscribers as he can. Michigan ought to send in five thousand subscriptions in the next ninety days.

Let all who cannot possibly attend the convention send what money they can spare for this cause to the treasurer, L. I. Wicker, Holly, and due credit will be given. Those who have been in the habit of paying Masonic ministers can do more good with their money by putting it into the treasury of the Lord to be used for the overthrow of these pagan worships. The Lord's money should never be offered in sacrifice to Baal. In the olden times the Baal worshipers paid their own priests, but in these days they are smart enough to let the church do the paying while the lodge god gets all the glory. It seems to me that the time has come for those who love Christ to stop paying their money to Anti-christ.

W. H. Ross.

—Bro. Lowman, President of the Indiana State Association, sent, but too late for mention last week, a bill announcing a convention for Elkhart county and Northern Indiana, to be held in Goshen on the 29th and 30th ult. The purpose of the meeting was to organize the work in Northern Indiana more efficiently, and extend and strengthen the political movement against the lodge. The bill does not announce any speakers, but doubtless the brethren had made ample provision in this respect.

—It is logical to say that the greater the sin the greater the effort needed in prayer that it may be forgiven. The lodge is corrupted, but the Grand Lodge of Pennsylvania hopes to save itself by the salt of fourteen chaplains, one of whom is an Episcopalian bishop.

HOME CIRCLE.

The Light and the Life.

As feel the flowers the sun in heaven,
  But sun and sunlight never see,
So feel I thee, O God, my God,
  Thy dateless noontide hid from me.

As touch the buds the blessed rains,
  But rain and rainbow never see,
So touch I thee, in bliss or pain,
  Thy far vast rainbow veiled from me.

Orion, moon and sun and bow
  Amaze a sky unseen by me;
God's wheeling heaven is there, I know,
  Although it's arch I cannot see.

In low estate, I, as a flower,
  Have nerves to feel, not eyes to see,
The subtlest in the conscience is
  Thyself and that which toucheth thee.

Forever it may be that I
  More yet shall feel and shall not see;
Above my soul thy wholeness roll,
  Not visibly, but tangibly.

But flaming heart to rain and ray
  Turn I, in meekest loyalty;
I breathe and live and move in thee,
  And drink the ray I cannot see.

—Joseph Cook.

He Left it All.

The following incident recently occurred in New York city at a meeting of gentlemen, who have under their management the most extensive system of railways on the continent. It is related by one who was present, and who vouches for the truth of the narrative. The directors were assembled from many parts of the country, and together represented millions upon millions of dollars. Perhaps any one glancing at the company, with a knowledge of their immense pecuniary power and resources, would have fancied that they were all happy, and that they occupied a most enviable position in the world.

Before proceeding to business, while awaiting the arrival of some director who was absent, one said to another in a loud tone that instantly commanded attention, "Have you heard that —— is dead?" "Why, no; you surprise me. I saw him on the streets last week, apparently in the enjoyment of perfect health: when did he die?" "He died day before yesterday." A moment of silence ensued, and one of the gentlemen said to the first speaker, "He was very rich, was he not?" "Oh, yes, very." "How much did he leave?" "He left it all," was the answer, uttered with a deep, solemn voice, as if on purpose, and another, not altogether agreeable, silence fell upon the company of millionaires.

Yes, he left it all, and so must the richest man on the earth leave it all very soon, "for we brought nothing into this world, and it is certain we can carry nothing out." Tim. vi. 7. Death is the great leveller in more respects than one.

It is amazing that men of sense who have money do not reflect upon this, and it is unaccountable that rich men, professing to be Christians, so often fail to see the purpose for which wealth has been put into their hands. They frequently cling to it with a grasp that grows tighter, and when they are at last compelled to leave it all, they have accomplished far less good in the world than if they had never possessed a farthing. Nay, money expended in selfish gratification, or hoarded for the sake of accumulating a larger sum, is a positive injury to the cause of Christ, and becomes a burning curse to the unfaithful steward. What says the unerring word of God? "Go to, now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days." Jas. v. 1–3.

Hence while in one sense the rich man leaves it all at death, in another sense he does not leave it, or rather it does not leave him, but it follows him into the eternal world, and is a witness for or against him at the bar of God.

God often warns men about the proper use of riches, "for he seeth that wise men die, likewise the fool and the brutish person, and leave their wealth to others. . . . . Be not afraid when one is made rich, when the glory of his house is increased; for when he dieth, he shall carry nothing away; his glory shall not descend after him." Ps. xlix. "If riches increase, set not your heart upon them," Ps. lxii. 10. "Riches profit not in the day of wrath," Prov. xi. 4. "There is that maketh himself rich, yet hath nothing," Prov. xiii. 7. "There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt," Ecc. v. 13. "God said unto him, Thou fool! this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God?" Luke xii. 21. "How hardly shall they that have riches enter into the kingdom of God." Luke xviii. 24.—*The Truth.*

Praying and Saying Prayers.

Fifteen minutes a day devoted to real self-examination and prayer will prevent an honest man from going very far astray. The regulation prayer, whether secret, family or public, without self-examination, has little restraining power. From such prayers a man can go forth to commit sin. After such prayers his heart will sink under trial as though he had not prayed at all. Wonder is sometimes expressed, and oftener felt, when men supposed to be regular in prayer fall into sin. Inquiry and observation, not seldom confirmed by their confessions, often show that their prayers have been mere parrot talk. It is not essential to say certain things in a certain way at a certain time, but it is essential to feel that without special help from God we shall surely sin this day, and to ask that help in words born of need, desire and faith. Days of special temptation should be days of special prayer. Some think that no good comes of prayer unless a blessing is consciously received at the time, and say, "I prayed, but it did no good; I felt the same as before." This is an imperfect test. Do not pause when the prayer is ended to see how you feel, but go at once to the business of the hour, expecting to be helped therein and kept from sin. As we do not feel the strength our daily bread supplies but as it is used, so when the day is done you will find that your prayer has been answered.—*Christian Advocate.*

What We Owe to Poor Children.

The world owes some of its richest treasures to those who were deemed unfortunate in youth, and who looked to others at that unsheltered period for pity, protection and help. America was discovered by Columbus. He was a hard-working boy, and often knew the need of sufficient food. We owe our freedom of religion, which has made our institutions what they are, to Luther. The reformer once was a hungry boy, singing ballads on the street to procure bread and the means of an education. Our advance in science started with Franklin; yet the inventor ate his penny roll in the streets of Philadelphia, when a lad, and knew what it was to feel all alone in the world. We owe the beginning of our cotton mills to Sir Richard Arkwright. He was the youngest of a family of thirteen children, and his father was a barber. The blot of slavery was removed from our land by the pen-stroke of Abraham Lincoln. He ate the bread of hardship in childhood, and went as poorly clad as the humblest child in the streets of any country village to-day. The President of the United States was once a poor, hard-working, friendless boy.

The great missionary explorer of the century is Dr. Livingston. He learned Latin from a book on his loom while at work, and he once said proudly, on completing his education, "I never had a dollar that I did not earn." Professor Heine, one of the greatest scholars that Germany or the world ever produced, was a penniless child. "Want," said he, "was the companion of my childhood. I well remember our mother's distress, when without food for her children, I have seen her on a Saturday evening, weeping and wringing her hands as she returned home, having been unable to sell the goods that my father had made." A kind family helped him in his distress at school, and in so doing honored themselves and their country in a way they did not dream.

Some forty years ago there lived in one of the country towns of New York, a slender little factory girl. She speaks of early recollections of "noise and filth, bleeding hands, sore feet, and a very sad heart." She says, "I used often to rise at two o'clock in the morning, and do the washing for the family." She found friends. That girl was afterwards known to the world, first as Fanny Forester, the authoress, and afterward as Emily Chubbuck Judson, the wife of the eminent Adoniram Judson.

He who protects, assists, and educates friendless children, makes the best contribution to the future that human resources can find. He builds himself a monument, not in marble, but in influence. Lips will call him blessed when moss is filling the letters of his cenotaph. He lives for ends that do not terminate in himself. —*Childhood's Appeal.*

CABLE WORK.—The following is taken from the *Times of India*: "During the repairs of the telegraph cable near Bombay, the steamers Chiltern and Great Northern were about half a mile apart, the former having hold of a shore end cable, and so was in telegraphic communication with Bombay, the latter having hold of a sea end, and so was in telegraphic communication with Aden. The Chiltern desired the Great Northern to splice on to the cable end held by the latter, and pay out three-quarters of a mile of cable, and this was communicated by wire from the test room of the Chiltern, passing through all the coils of cable in her hold and on to Bombay, whence it was sent on to Aden, and back from Aden to the Great Northern. Thus, as a speedy means of sending a message half a mile, it was forwarded by a route between three and four thousand miles long. The following morning, when the vessels were within a quarter of a mile of each other, communications passed between them constantly in the same way."

Words of Life for Every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, April 6. Let your conversation be without covetousness; and be content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, the Lord is my helper, and I will not fear what man shall do unto me. Heb. 13:5, 6.

Friday, April 7. Is any among you afflicted? let him pray. Is any merry? let him sing psalms. Jas. 5:13.

Saturday, April 8. Is any sick among you? let him call for the elders of the church; and let them pray for him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up, and if he have committed sins they shall be forgiven him. Jas. 5:14, 15.

Sabbath, April 9. The wicked plotteth against the just, and gnasheth upon him with his teeth, Ps. 37:12.

Monday, April 10. Confess your faults one to another, that ye may be healed. The effectual fervent prayer of the righteous man availeth much. Jas. 5:16.

Tuesday, April 11. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. For this is the message that ye heard from the beginning, that we should love one another. 1 Jno. 3: 10, 11.

Wednesday, April 12. Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children let us not love in word, neither in tongue; but in deed and in truth. 1 John 3:16, 17, 18.

WE ought as much to pray for a blessing upon our daily *rod* as upon our daily *bread*.—*John Owen.*

CHILDREN'S CORNER.

Churn Slowly.

A little maid in the morning sun
Stood merrily singing and churning—
"Oh, how I wish this butter was done,
Then off to the fields I'd be turning!"
So she hurried the dasher up and down
Till the farmer called, with a half-made frown,
"Churn slowly!

"Don't ply the dasher so fast, my dear,
It's not so good for the butter,
And will make your arms ache, too, I fear,
And put you all in a flutter—
For this is a rule, wherever we turn,
Don't be in haste whenever you churn—
Churn slowly!

"If you'd see your butter come nice and sweet,
Don't churn with a nervous jerking,
But ply the dasher slowly and neat—
You'll hardly know that you're working;
And when the butter has come you'll say,
'Yes, this is surely the very best way'—
Churn slowly!"

Now, little folks, do you think that you
A lesson can find in butter?
Don't be in haste, whatever you do,
Or get yourself in a flutter;
And while you stand at life's great churn,
Let the farmer's words to you return—
—Selected. "Churn slowly!"

Half Hours in the Pastor's Study.

XIII.

BY JENNIE L. HARDIE.

A chapter on religion.

I watched with some degree of interest to se if the Butler boys would assemble with the rest of the class at this meeting. I had called upon Mrs. Butler during the week and had, as a personal favor, requested the presence of the boys during the rest of the meetings which I said would not be many.

Of this visit it is unnecessary to say more than that I came away with a sense of discouragement, such as only he knows "who goeth forth and weepeth bearing precious seed," and forgets the promise of coming "again with rejoicing bringing his sheaves with him."

She did not give the desired permission but said very stiffly that the matter should be referred to Mr. Butler; but any meeting whose avowed object was to tear to pieces and try to prove wicked such a great and good institution as that of Freemasonry and its kindred organizations, would, however, not be likely to gain his favor so far as to permit his boys to attend.

But they came. I heard Wilson say, in reply to a pertinent question from Sam Slater, "Yes, to-day anyway. The governor was stowed away in the 'daily' and said he didn't care where we went to, if we'd stop bothering him."

So with a light heart at seeing all my class in their places I began the subject of the meeting by saying that Freemasonry handled the Word of God deceitfully in thus appropriating Bible characters and events and throwing about them a web of fiction which may be, and often is, by the ignorant or careless mistaken for fact. But it goes farther than this. The book itself is not taken by them as the revealed will of the Triune One, God the Father, God the Son, and God the Holy Spirit. Oh, no. Whenever the name of the blessed Saviour occurs in any passage which is selected for use by them it is *carefully omitted.* Freemasonry recognizes no Jesus the Saviour of mankind, and they give as a reason that Free masonry existed before the Saviour's time. Neither is his name mentioned in their prayers, but the Holy Word says, "No man cometh unto the Father but by me."

The Book of books is, with them a "book of the law," a symbol too, nothing more, of the will of the Grand Architect of the Universe, who is manifestly not the God of the Bible and of the Christian, but a creature of their imagination.

The "book of the law" is not always the Bible. In countries where Mohammedanism is the prevailing religion the Koran would be substituted, or the Shasta, or Zend Avesta, or Book of Mormon, or any other, may be, placed where the Bible is. But remember, the square and compass are accounted above the "book of the law" as is indicated by their being placed upon it, and being everywhere used. These are symbols of the law of nature which is manifestly superior, with them to the other law. The law of Christ, the religion of the Christian, they ignore. I will not attempt to draw a comparison between the morality of Masonry and that morality taught by Christ, but suffice it to say that in their code of morals I fail to find anything that embodys the principle, "Thou shalt love thy neighbor as thyself."

Dutiful Sons.

Roger Sherman was one of the old-fashioned great men which Connecticut was in the habit of producing. He was brought up to fear God and honor his parents, then considered essential traits of a good education.

After Mr. Sherman had become a great man, his widowed mother came to live with him. One morning, at family prayers, a little son of Mr. Sherman's refusing to stop misbehaving, was boxed on the ear by the father. The old lady was childish in her love for her grandchildren, and their punishment always roused her. Rising from her seat, she hobbled over to where her son was reading the Bible, and giving him a slap on the ear, said;

"If you box your child, I'll box mine."

Mr. Sherman went on reading the Scriptures as if nothing had occurred. But to his own children his quiet manner was a most impressive lesson in obedience to the fourth commandment.

A correspondent writes us that during the visit of Gen. S——, at the White House, an incident happened which exhibits General Garfield as an obedient son.

It was the practice of the President to run his eye over the morning papers while eating his breakfast. On the morning after General S—'s arrival, while at breakfast, the President, treating his guest as an old, familiar friend, began reading the newspapers. The customary act annoyed his venerable mother, whose notions of courtesy are of the old-fashioned sort. "James! James!" she exclaimed, "put away the papers; General S——is with us."

"Yes, mother," smilingly replied the dutiful son."

"Yes, James," continued the old lady, "General S —— does not come every day, and the papers do."

The papers were not read that morning at the breakfast table.—*Youth's Companion.*

A Curious Combat.

A traveler in South Africa witnessed not long since a singular combat. He was musing one morning, with his eyes on the ground, when he noticed a caterpillar crawling along at a rapid pace. Pursuing him was a host of small ants. Being quicker in their movements, the ants would catch up with the caterpillar, and one would mount his back and bite him. Pausing, the caterpillar would turn his head and bite and kill his tormentor. After slaughtering a dozen or more of his persecutors, the caterpillar showed signs of fatigue. The ants made a combined attack. Betaking himself to a stalk of grass, the caterpillar climbed up tail first, followed by the ants. As one approached he seized it in his jaws and threw it off the stalk. The ants, seeing that the caterpillar had too strong a position for them to overcome, resorted to strategy. They began sawing through the grass stalk. In a few minutes the stalk fell and hundreds of ants pounced upon the caterpillar. He was killed at once, and the victors marched off in triumph, leaving the foe's body on the field.

Home Politeness.—A boy who is polite to his father and mother is likely to be polite to every one else. A boy lacking politeness to his parents may have the semblance of courtesy in society, but is never truly polite in spirit, and is in danger as he becomes familiar, of betraying his real want of courtesy. We are all in danger of living too much for the outside world, for the impression which we make in society, coveting the good opinions of those who are in a sense, a part of ourselves, and who continue to sustain and be interested in us, notwithstanding these defects of deportment and character. We say to every boy and to every girl, cultivate the habits of courtesy and propriety at home—in the sitting room and parlor, and you will be sure in other places to deport yourself in a becoming and attractive manner. When one has a pleasant smile and a graceful demeanor, it is a satisfaction to know that these are not put on, but that they belong to the character, and are manifest at all times and under all circumstances.—*Sunday School Classmate.*

TEMPERANCE.

Fact and Argument.

—The Police Commissioners of Boston have ordered that hereafter no bakery in that city shall be kept open after 9 o'clock Sunday morning. Probably the bakeries are easier of control than the rum-shops.

—A liquor-dealer in a Massachusetts town received recently a postal card signed "Justice," and reading: "Mr. ——, Rumseller, Westfield. Please attend the funeral of a man whom you have tried to kill for the last ten years."

—Gov. St. John, in an address at Cooper Institute said: "If it is right to sell liquor it is wrong to require a man to pay for the exercise of that; if it is *wrong* to sell liquor, no amount of money paid for a license can make it right."

—A young man was recently found in the Mersey drowned. On a paper found in his pocket was written; "A wasted life. Do not ask anything about me; drink was the cause; let me die; let me rot." Within a week the coroner of Liverpool received over two hundred letters from fathers and mothers all over England, asking for a description of the young man, and saying that the boy they loved had been drawn into the shining halls of sin and drink.

—Some of the pro-whisky correspondents of the press are sometimes a little inconsistent One of them in a recent issue of the *Tribune*, writing from Kansas, speaks of the prohibition mania of Governor St. John, but afterwards admits that he is the most popular man in Kansas, and can have any office in the gift of the Kansas people. Though no one has ever been governor three terms, he says that St. John can have another term if he wishes it, or be elected to the United States Senate as Plumb's successor. He admits that he is able, eloquent, honest, popular, and the idol of the people, all of which shows that prohibition is not losing ground in the State.—*Evangelist.*

Beer and Bright's Disease.—"Gath," in one of his letters to the Cincinnati *Enquirer*, from New York, reports a conversation with Dr. Montross Pallen, who was prominent in the recent great convention of physicians in London: "I asked Dr. Pallen, among other things, if he thought there was any connection between lager beer and Bright's disease. 'The man,' said he, who habitually drinks beer is sure to have Bright's disease. Beer in large quantities is one of the worst things a man can ruin his stomach and organs with. In Germany where the students drink a great deal of the beer young, their kidneys and bladders are always affected.'"

Drawing-Room Cars.—Our object, however, is to call renewed attention to the abuse and mismanagement of drawing-room cars. They have grown to be little better than moving barrooms and gambling saloons, if not worse. The officials seem to be chiefly concerned in purveying to the eating and drinking of the passengers; tables are set up, whenever desired, for parties to play cards; compartments for bands of revelers or for suspicious couples are provided, where they are permitted to lock themselves in, and at their call the obsequious porter is always ready with his ale, champagne and other stimulants. Their noisy laughter is distinctly heard throughout the car, and even the curl of their tobacco with its stifling odor will steal over the wall of the compartment. Our "first-class" cars are rapidly becoming first-class nuisances. These permitted doings in them are an insult to the respectable passengers.—*Intelligencer.*

FROM THE SOUTH.

The Work in Kentucky.

Dear Bro. K.—I left Knoxville, Tennessee, March 15th, and reached Berea, Ky., at 12 M. on the 17th, receiving a most cordial reception from Rev. J. G. Fee and President Fairchild. I spent the Sabbath and spoke twice to large and attentive congregations, and was glad to know that our reform principles have an abiding influence in Berea College and community. The institution itself is flourishing and commands not only the respect, but the admiration of many who were once bitterly opposed to it. It is doubtless true, as a general fact, that men kill the prophets of their own generation, while they build the sepulchers of those who preceded them; but there is an occasional exception. John G. Fee is not without honor in his own land. The men who once mobbed him now praise him.

From Berea I went to Lexington, a lodge-ridden city, but not without its faithful witnesses. From thence I came to Camp Nelson to attend the semi-annual meeting of the Kentucky Association. This Association represents some seven or eight churches, independent in their local government and undenominational in character. They were nearly all represented, Elder J. F. Browne being the acting pastor at Camp Nelson. It was my privilege to address the people on two occasions, previous to the regular meeting and once during its progress. The opening sermon was preached by Rev. J. G. Fee, from Rom. 10:4. The communion service by Elder Hunting of Berea, from John 5: 39. The communion service was by Bros. Fee and Hinman. The attendance was large and there was much solemnity. At 3 P. M. Bros. Browne and Hinman addressed the large audience on the secret orders as related to the church. Many members of these orders were present, and for the first time heard objections made to their institutions.

At 7 P. M. brief addresses on temperance were in order, with opening remarks by Elder Browne; Prof. Dodge, brethren Hinman, Hathaway and Snowden followed in remarks. The Association is still in session on this (Monday) morning.

The church at this place has been blessed with quite a revival and ten persons are expecting to be received by baptism. It is hoped and expected that the school here will be much enlarged. Great credit is due to Miss Kumler for her faithful labor. I go back to Lexington and thence home.

Indianapolis, Ind., Mar. 28.

Bro. Browne went with me to Lexington, and we stayed there last night, I leaving at 4 A. M. to-day. We did not accomplish all that we designed, but think we made a lodgment and prepared the way for future labor. Lexington has a large colored population. They nearly all belong to some secret order. A few are beginning to see the evil and danger; and one minister of much influence, who has been a Freemason, is willing to do all he can to aid us. I trust Bro. Browne will be able to spend two months in the canvass of Kentucky, and that in the early fall we shall have a State meeting.

I am feeling in much better health after rest and refreshment a Berea and Camp Nelson.

Yours in Christ, H. H. Hinman.

Knoxville College.

Knoxville, Tenn., Mar. 9.

Among the institutions for higher education established for the benefit of the freedmen, I have seen none more prosperous, or more excellent than this. Of the 240 students enrolled during the year, most of them were from East Tennessee; and I could not but notice the fine physical developement which has resulted from birth and raising in this healthy climate. One of the incidental benefits growing out of the great and cruel wrong of slavery and the slave trade is that we have over 6,000,000 of people decidedly superior both in physical and mental developement to their African ancestors. This is especially true of those who have been raised in the mountain regions of North Carolina and East Tennessee.

Besides the large and elegant buildings previously occupied, there has been added a new building 44 by 100 feet, and three stores above the basement and several out-buildings are also occupied. They must again enlarge their borders to meet the pressing demand. The course of instruction here is thorough, eminently religious, and embued with the spirit of progress and reform. A blessed revival has been for some time in progress, and a considerable number have given, as we hope, their hearts and lives to God. All of the teachers and most of the students are fully in accord with the principles and work of the N. C. A. I desire especially to express my gratitude to Pres. McCulloch and others for most kind and pleasant hospitality while engaged in our work. H. H. Hinman.

—From Mississippi comes the good news that the labors of brethren Hinman, Feemster and Tapley, in the vicinity of Columbus are bearing fruit. A meeting was held lately for the purpose of organizing a new secret order, but there sprung up a discussion about what had been said about lodgery by these brethren and there was so great a division of opinion that the meeting was broken up and all went home. The leading spirit in this effort of lodgery was a man who has been charged with theft. Perhaps those who owned movable property did not wish to come into close quarters with such a character.

—Bro. Tapley is still scattering tracts about his neighborhood and other results like the above may be expected.

—A letter just received from Bro. J. F. Galloway of Okahumpka, Florida, tells of a severe and possibly serious accident which has befallen his wife. Wild fires have two or three times approached his place and destroyed much fencing. While fighting them a tree partly burned away fell, and in falling struck sister Galloway a severe blow, breaking her breast bone. Friends must remember this brother in their prayers and substantial sympathy.

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING APRIL 1, 1882.

W. Hamlyn, A. R. Shultz, Agnes Nelson, J. S. Perham, $1 each.

D. Nelson, $10.

T. Kingsnorth, $5.

A. G. Hull, 50c.

Total $19.50. Grand total $1,591.47.

Include the Statue.—I have been reticent, perhaps, on this important movement for some time, but by no means indifferent. God willing I mean to be present at the unvailing of the monument. Thank God for the progress made and the harmony of action in your wise committee, and the spirit noble manifested in the contributors. I expect to help some more if God gives me the ability. I think the contractor for the work has made a noble offer, and hope the statue will be included in the job with a *multum in parvo* inscription of the very best that can be devised. "Murdered by Masonry for telling its true character," will cover the case in few words. How benevolent and supremely good the institution that kills the man who tells its virtues abroad! What kind of an institution is that, a knoweldge of whose character is its certain death?

Nathan Callender.

Will be at Batavia.—Rev. A. D. Carter, Deersville, O., sends three legal tender notes of $1 each for a statue of Morgan on the monument, and adds: "At the time of Captain Wm. Morgan's abduction and murder I was living in St. Lawrence Co., N. Y., in the 20th year of my age. I had up to that time had a very unfavorable opinion of Freemasonry, and from that time to the present I have considered secret societies as the most dangerous element in any political or religious association. I have acted and voted squarely against it in state and church since Ritner was candidate for Governor of the State of New York, [Pennsylvania?—Ed.] and I intend to fight it out on the same line until the entire brood of secret societies are blotted out of existence or until I fall in the conflict. I have done what I could thus far in preaching and lecturing against all organized secrecy, and trust that my weak efforts have been owned and blessed of Him who 'in secret said nothing.' If Providence permit I propose to be present at Batavia at the unveiling of the monument, and would like to see the statue of the old martyr enthroned to the terror of the secretists."

RELIGIOUS INTELLIGENCE.

—In the last service held by George C. Miln, the Unitarian who has gone over to infidelity, he pronounced this benediction: "May we be kind to each other, and spend our days in peace and quietness together!" His "prayer" was introduced by the words, "Let us commune together." And thereupon, says one account, with closed eyes and bent form, he proceeded to "commune" by a series of remarks, each beginning "May we," or "O that" addressed to—possibly the cobwebs of the ceiling, responsive to the cobwebs of his own poor brain.

—At a ministers' meeting in Cincinnati when it was under discussion how they should care for the converts in the meetings held by the eccentric Harrison, Rev. Geo. D. Watson of Louisville was present. He writes that he told them, "My remedy was, to get them sanctified, and make religion their luxury and joy." Again: "When I mentioned secret societies, some one cried out 'You are treading on delicate ground now.' I replied, 'I have nothing to do with delicate ground; it is my place to speak the truth.'"

—Bunhill burying-ground, near Finsbury square, in London, has long suffered from neglect, but is now to be planted with shrubs and kept in good order. Among those buried there are John Bunyan, George Fox, the founder of the Quakers, Dr. Thomas Goodwin, who attended Cromwell on his death-bed, Dr. John Owen, who preached the first sermon before Parliament after Charles I. was executed, Susannah Wesley, the mother of John Wesley, and Dr. Isaac Watts.

—It seems probable that the visit of Mr. Moody and Mr. Sankey to Edinburg will be commemorated by the erection of an evangelistic hall for the city. A suitable site, within a a little distance of the house of John Knox, has been secured.

—A decree has been issued exempting Chinese converts to Christianity from all levies for idolatrous worship, processions, or theatrical performances.

—The Maori Christians of New Zealand built six new churches at their own expense last year, and three or four others are in progress.

—There seems to be a general revival spirit among the Baptists of Indiana, at least one hundred Baptist churches reporting manifest religious interest.

—Dr. Dorchester estimates professing Christians of all names and churches at 540,000,000. This leaves 1,015,923,500 still unevangelized—not even nominal Christians.

—Rev. J. K. Nutting, late of Austinburg, Ohio, preached in the College chapel, Wheaton on the Sabbath. He is now on his way to Millbank, Dakota, leaving his family for a few months at the home of his sister, Mrs. S. F. Nutting, the instructor in painting and drawing at the College, until he shall provide a home for them in the Northwest.

—Dr. Jessup reports quite a revival of religion in the Greek church of Beirut, resulting from the translated sermons of Mr. Moody, issued by the Beirut press.

—Prof. C. A. Blanchard spent the Sabbath at Tonica, where he preached and administered the communion.

—Bro. C. F. Hawley, evangelist, is engaged in a revival work at Pittsburgh, Pa., which is producing glorious results in the salvation of souls.

—Rev. T. C. Jerome of Manistee, Mich., is preparing for the press The Pastor's Papyrograph, a Manual of Suggestion and example of Church Work. He asks all who have used cards, schedules, etc., successfully, to mail

to mail him specimens, offering to reciprocate.

—At the funeral of H. D. Preston, supervisor of Elbridge, N. Y., March 25, the Freemasons, of which order he was a member, took it for granted that they were to have their parade at the funeral and gathered evergreens, etc., to carry out their mock rites. But the Baptist pastor, Rev. Thomas Rogers,—honor to his name!—protested that if there was to be a heathen performance, he as Christian minister had no place there, and refused to preach or conduct any part of the services. He was evidently sustained by the friends of the deceased for the Hiramites retired in confusion from the scene.

—The Salvation Army recently had a "demonstration" of "reclaimed drunkards" in City Hall, Glasgow. Addresses were made by the reformed, and the hall rang with cheers, songs of rejoicing, and "hallelujahs." "Major" Edmonds said the Army had 30,000 souls in the United Kingdom who were teetotallers.

—Among recent converts in Edinburgh in connection with Mr. Moody's meetings is a gentleman who has a large and well filled wine cellar. This gentleman proposes to sell the stimulants in the cellar to a medical mission and hand the proceeds to Mr. Moody toward a $50,000 fund which Mr. Moody is raising for the charities and reformatories of Edinburgh.

—The anniversary exercises of Union Biblical Seminary, Dayton, Ohio, begin with Sabbath, April 30th. The graduating exercises will be held on Thursday, May 4th. Bishop Kephart will deliver the baccalaureate sermon on Sabbath, April 30th. Five young men graduate this year.

—Harriet Beecher Stowe's son, Charles, has been ordained and installed pastor of the Saca (Me.) Congregational church, though four of the five deacons and thirty-three members protested that he lacked piety and was theologically loose.

—The fifty-eighth year of the American Sunday School Union closed with February, the showings of work done being encouraging. The number of new schools organized was 1,921, with 8,537 teachers and 69,817 scholars. The older schools visited and aided were 2,288, having 15,306 teachers and 139,940 scholars.

—The election of the Rev. Dr. Newman Smyth of Quincy, Ill., to the vacant chair of Theology at Andover has stirred up a lively controversy among the Congregationalists. Dr. Smyth has not yet accepted his appointment, and the Board of Visitors has not yet ratified the election; but in the meantime there are emphatic protests against the appointment because of his unorthodox views, prominent among which is the idea that our probationary state extends beyond the grave even to the day of judgment. As he wrote in a recent letter: "I think we can commend all our friends to God—living or dead—*until the day of judgment;* always remembering as we pray that his pure will is to be done there as here. In this, according to many commentators, I do not go beyond St. Paul." Dr. Smyth is the author of several able works on theological questions, in which this theory is more or less distinctly enunciated.

A CHICAGO MISSION of peculiar character is the free Sunday breakfast mission. This noble and somewhat novel work is in progress in this city under the charge of John Morrison, a converted ship carpenter. Mr. Morrison has been engaged in unpretentious mission work in this city since his conversion to Christianity, nine years ago. He is a native of Scotland, and, previous to this date, had been, since the age of fourteen, at sea, until he found himself stranded in this city—the result of a "drunken spree," as he puts it. On the evening of Jan. 31, 1873, he strolled into Moody's wooden tent on North Wells and Ontario streets, simply because he had nowhere else to go to, and there became convinced of the stern facts of Christianity. Desirous of imparting to others the facts of which he had abundant evidence, he joined Miss Dryer's Bible Work Mission, and a little more than a year ago established himself in the headquarters he now occupies. The location is on the top floor of the Pacific Block, which Mr. Morrison has converted into a cheap lodging-house for clean, sober and industrious men, as well as for the unfortunate "stranded." In his work Mr. Morrison is assisted by his brother, A. H. Morrison, also an old "tar," who owes his change of life to a severe storm which sprang up during the time he had charge of the bark Lugar, in the Indian Ocean. The family history of the Morrison brothers is a curious one. A brother now successfully working among the wild castes of Hindostan, is one of the results of the prayers of John and Allen. The whole family has enlisted itself under the banners of philanthropy and religion. The free Sunday breakfasts consist of beef and ham sandwiches and hot coffee. After singing several Gospel songs, the meal is partaken of; at the conclusion of which a short religious service, to which all remain, is held, when the "true bread, that came down from heaven," is offered to those whose hunger for the earthly bread has just been satisfied. This most practical way of showing love and good will for the homeless, poor and friendless, will doubtless continue to have the approval of Him whom the "common people heard gladly," and who said: "The poor ye have with you always; and whensoever ye will ye may do them good."

The first meal was was provided for about fifty, but in a few weeks the number increased to 200, and it promises to be a means of great good among a very much neglected class. These free breakfasts will be discontinued through the warm season.

—The fervor of the religious awakening in Orebro, Stockholm, and other places in Sweden is so great that the people will not leave the chapel in the evening. "We must drive them out about 11 P. M. by turning down the gas," writes Pastor Truve to Professor Thwing, of Brooklyn.

—The extensive statistics that have been recently gathered in England show that in a large number of cities more than sixty per cent. of the population do not attend any place of worship, and that little more than one quarter of the people attend the Established church.

—The new United States census gives 92,653 Protestant churches, 71,662 Protestant ministers, and 9,003,030 members of Protestant churches. According to the census the entire population of the United States was 52,152,866. Deduct from this 6,174,202 Roman Catholics and 114,283 Mormons, and we have a remaining population of 43,864,381. This gives one church for every 473 persons, including infants and children, one minister for every 612 of the people, and nearly one professing Protestant for every five of the entire population outside of Roman Catholicism and Mormonism.

NOTICES.

MICHIGAN.—The next annual meeting of the Michigan State Christian Association, opposed to secret societies, will be held at Holly, Oakland county, Mich., on Tuesday, Wednesday and Thursday, April 11, 12 and 13, 1882, beginning Tuesday evening at 7 o'clock. Let all begin at once to make arrangements to attend and promote the interest of the meeting in every way possible.

W. H. Ross, Cor. Sec.

Allegan, Mich.

PENNSYLVANIA.—The second quarterly meeting of the N. E. Pennsylvania Christian Association will be held April 25th and 26th, at Preston Center, Wayne Co., Pa., commencing on the evening of the 25th at 7½ o'clock. Able speakers are engaged for the occasion. Let Bro. Barnetson of Jackson Valley James W. Raynor of Upsonville, S. E. Miller of Clifford,and A. L. Post,Montrose all be expected, if God in his providence doe not prevent. Some seceded Oddfellows are pledged to attend, with the revised work in their hands. We have the pleasure to inform the fraternity that we will furnish them Oddfellowship Revised and Illustrated cheaper than they can get this book at home. NATHAN CALLENDER, Cor. Sec.

WISCONSIN.—In order to more fully organize the State we have concluded to hold a Northern Convention at Plover, Portage county, on the 12th and 13th of April to organize a Northern Association auxiliary to the State Association. We have had but little work done in this part of the State as yet, and in order to enlist the friends of this portion of the State we have appointed the meeting now. We want the help of all the friends in the State. Come one, come all! We need all the help we can get against a strongly organized enemy.

ENOS COLLINS, President of State Association.

—The rumors of war with China multiply, but Japan makes no preparation. The government, pressed for specie, has resorted to the shipment of rice. Several steamers have been chartered in London for that purpose.

NEWS OF THE WEEK.

—It is certain that Secretary Hunt is to leave the Navy Department. He told a friend recently that the President had decided to remove him. He has been offered a choice of three appointments. It is believed that Wm. R. Chandler, a former friend of Mr. Blaine and a keen politician, will have the Secretaryship.

—It is also believed that Secretary Kirkwood will soon be replaced by Senator Teller. The latter is a hearty Indian hater.

—Judge-Advocate General Swaim has decided that the finding of the court-martial in the case of Sergt Mason was invalid, and that therefore the imprisonment of Mason was illegal. Mason will soon be released from Albany penitentiary.

—Prominent society ladies in Washington yesterday organized a Ladies' Aid Society for the purpose of raising funds for the Garfield Memorial Hospital.

—Cadet Whittaker's case has been dismissed on the report of the Judge Advocate General; but he has also been dismissed from West Point because of deficiency in study.

—Gen. Grant lobbied persistently on behalf of Fitz John Porter, sending in to the Senate for those whom he thought he could influence. He did not succeed in his endeavor. It is said to be the first time that an ex-President has descended to the lobby business.

—Gen. Stephen H. Hurlbut died of heart disease in Lima, Peru, on the 28th ult. He was intending to return to Washington in April to testify in the Shipherd investigation.

—Cornelius J. Vanderbilt, who was generally regarded as the black sheep of the Vanderbilt flock, and whose contest of the will of the old Commodore, by which he was virtually disinherited, was disposed of by a compromise, committed suicide at the Glenham Hotel in New York on Sunday, by shooting himself through the head. He has for many years been subject to epileptic fits and is thought to have been temporarily insane.

—The Mississippi River packet Golden City, en route from New Orleans to Cincinnati, was burned at Memphis Thursday morning. She carried a crew of about sixty and forty cabin passengers, including fifteen ladies and nine children. It is believed that at least thirty of the passengers were lost.

—Information has reached this city of the destruction of the Ralston gin, near Lake St. John, Tensas Parish, La., by which 120 refugees lost their lives. This gin was one of the largest in Northern Louisiana, and was packed to overflowing with negroes from adjoining plantations who had taken refuge from the flood.

—The Governor of Maryland has approved the bill establishing the whipping-post as a punishment for wife-beaters.

—Severe washouts have occurred along the line of the Central Pacific Railroad, caused by the melting of mountain snows. All trains were stopped last week and the road was closed to traffic for several days.

—The New York Assembly on March 24th passed, by a vote of 74 to 44, a resolution for an amendment to the State Constitution, which will provide for the abolition of tolls on the canals and for their maintenance at the expense of the State. The same resolution will pass the Senate, and will then be submitted to the people for ratification at a general election.

—Over 300 Canadian excursionists were in Chicago last week, comprising some of the prominent citizens of Montreal. They were shown the stock yards, cable street railway, etc.

—The gamblers have formed an organization to fight their cases in the courts and are confident that they will maintain their standing in Chicago. The Inter Ocean calls for counter-organizations and vows to maintain the fight to the end.

—The Ohio legislature on Friday passed, after a struggle of three years, the famous Pond bill providing against the evils of the drink traffic. The bill provides for the restriction of the liquor traffic in cities of the first class by the imposition of a tax upon all places where liquor is sold of $300 annually. The consequence will be that many of the small saloon keepers, of whom there are 2,000 in Cincinnati, will have to close up. They are very much aggrieved, and are disposed to shoulder the responsibility of it upon the Republican party.

—The Massachusetts House has refused—105 to 116 to annul the provision submitting the Prohibitory bill to the people. The same body by a tie vote—110 to 110—defeated the bill prohibiting the sale and manufacuture of intoxicating liquors.

—Walker Hall, the finest of the Amherst College buildings, burned last Thursday. The Hall and its choice contents were valued at $250,000; insurance on contents $72,000. The Shepard cabinet of minerals was alone valued at $80,000.

—Joseph Riha, a wealthy farmer residing in the town of Carlton, Wis., secreted $500 in currency in his cellar, and the mice got at it and destroyed it, using the costly paper for making their nests. Riha became insane at the loss of his money, and died last Tuesday.

—A curious phenomenon was observed during a thunder shower in Atchison. While the rain pattered steadily a shower of pebbles, ranging in size from a pea to a hickory nut, fell almost over the entire city. They were round as if having been worn by water.

—Trains in northern Minnesota were blocked by snow last week.

—Forty cases of small-pox were reported in Cincinnati last Tuesday and five deaths.

—Six hundred Irish girls were landed at Castle Garden last Tuesday. Not a male passenger came on the ship with them. They were sent here by agents of a society who make a specialty of caring for females, and each one has a place provided for her.

HOME AND FARM.

In "Hopes and Fears for Art" the poet Morris says some things that home-keepers will appreciate:

If you want a golden rule that will fit everybody this is it: "Have nothing in your houses that you do not know to be useful or believe to be beautiful."

And if we apply that rule strictly we shall in the first place show the builders and such like servants of the public what we really want; we shall create a demand for real art, as the phrase goes; and in the second place we shall surely have more money to pay for decent houses.

Perhaps it will not try your patience too much if I lay before you my idea of the fittings necessary to the sitting-room of a healthy person, a room, I mean, which he would not have to cook in much or sleep in generally, or in which he would not have to do any very litter-making manual work.

First a book-case with a great many books in it; next a table that will keep steady when you write or work at it; then several chairs that you can move, and a bench that you can sit or lie upon; next a cupboard with drawers; next, unless either the book-case or the cupboard be very beautiful with painting or carving, you will want pictures or engravings, such as you can afford, only not stop-gaps, but real works of art, on the wall; or else the wall itself must be ornamented with some beautiful and restful pattern; we shall also want a vase or two to put flowers in, which latter you must have sometimes, especially if you live in a town. Then there will be the fireplace, of course, which in our climate is bound to be the chief object in the room.

That is all we shall want, especially if the floor be good; if it be not, as, by the way, it is pretty certain not to be, I admit that a small carpet which can be bundled out of the room in two minutes will be useful, and we must also take care that it is beautiful or it will annoy us terribly.

A CURE FOR WEAK EYES.—Mr. Dana was born in 1816, at Cambridge, Massachusetts, and gave early evidences of the intellectual and literary aptitudes which he received from nature's hand. When he was but a boy of eighteen, he found that his devotion to study at Harvard University had brought on a weakness of the eyes, which, in his own words, "he resolved to cure, if possible, by an entire change of life, and by a long absence from books, together with plenty of hard work, plain food and open air." With this purpose in view, he engaged himself as a common sailor on board the brig Pilgrim of Boston, which was about to make a trip around Cape Horn to the western coast of North America. To this we owe "Two Years Before the Mast"—one of the most graphic and interesting books that ever came from an American pen. It is not generally known that in early life Mr. Gladstone suffered, like Mr. Dana, from a weakness of the eyes, which threatened very serious consequences, and which the English Prime Minister happily cured by confining himself voluntarily for six months within the precincts of a darkened room. In both cases the remedy was successful.—*London Paper.*

WHEN YOU POUND your thumbnail with a mis aimed hammer, don't say hard things, but calmly read this anecdote of Hannibal, a circus elephant, who was well known in this country fifty years ago. His keeper had trained him to drive the stake to which it was customary to chain him. One day the keeper started the stake and handed the sledge to Hannibal to complete the job. Hannibal made a ponderous blow at the stake head, but struck his own foot instead. He threw the hammer so far that it required an hour's search to find it, and never would touch one again.

WATER-PROOF CLOTH.—In Reimann's process for rendering cloth water-proof, the fabric is passed slowly by machinery through a tank divided into three compartments, the first containing a warm solution of alum, the second a warm solution of lead acetate, and the third pure water, which is constantly renewed. The cloth on passing from the latter is brushed and beaten to remove the salt adhering to the surface, and finally hot-pressed and brushed. In this case lead sulphate is deposited on the fibers.

—An Indianian says that hanging seed-corn in a smoke house and leaving it hang there while the meat is being smoked, will keep moles and field mice from eating it after it is planted.

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—235 subscriptions expire in April. We are hoping that they will be renewed promptly.

Cynosure Extension Fund.

Statement for the week ending April 1, 1882.

New pledges received: None.

Cash received: None.

Number of new subscriptions on which this fund has paid 50c each: 400.

Number of subscribers aided by this fund: 311.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING APRIL 1, 1882, from E H Butts, E D Bailey, T K Bufkin, D S Buck, A Brace, G Burrett, R F Bower, W Berry, L Baldwin, J S Baldwin, S F Bailey, E C Blanchard, H Cole, J H Crumrine, D S Coyner, L Doty, S Davidson, J O Doesburg, Mrs A Evans, Geo Eley, S H Edwards, N P Eddy, M Elliott, W H Fischer, J K Glassford, B S Garver, S Heaton, A G Hull, H H Hinman, T Hodge, W Hamlyn, J Hepburn, J R Johnson, S C Kimball, T Kingsnorth, H L Kellogg, J Kittman, T C Kirkwood, R W Knestrick, R W Lyman G N LeFevre, Daniel Manning, S E Miller, W Milligan, W Martin, A G McKeown, D Manning, J N Millspaugh, E C Noe, J S Perham, C P Paget J W Pierson, W H Riley, C D Rockwell, W A Shaw, J Stratton, J Seger, J Stewart, S Smith, Thornton L Stephens, C W Sterry, N Sumner, B Tunnicliffe, M VanFossen, J Verbeck, A Wright, S Ward, R S Woodward, W W Watson, J E Whitnack, H M Woodford.

Books and tracts sent during the week ending April 1, 1882:

By Express.

M D Juver, H M Sweet.

By Mail.

M L Lear, Elizabeth A Taylor, H S Limbocker, G J Schafer, A Goldman, G W D Stewart, Mary A Bradley, A F Ellsworth, W H Ford, E L Green, F Wayne, G H Hanson, H D Dickison, R F Bower, E C Noe, J Stratton, W E Seip, A Roswall, L W Moulton, S C Nixon, J O Frost, A A Lucas, W T Morton, J W Kulstrick, J Grassick, W E Buxton, W G Short, A M Work, J F Gardner, B H Welsh, E C Humiston, W Wright, N B Merrill, G W LeFevre, D Glospie, J H Millspaugh, H H Davis, G P Wanless, J Snodgrass, F H Streed, J A Hill, H J Tillotson, J W Truesdell, C Tevey, L H Cass, J Stewart, J Y Lane, J Wilson, L Nebeker, S Reilly, S H Davidson, W T Richards, J B Fapries, W Haney, J M Shaw, H M George, J H Jartman, Needles & Butler, Miss N Campbell, D H Long, J L Carson, J Higgins, S V R Hendry, W Clark, R H Cutler, J Gernert, J S Jenkins, J Davies, C E Morse, G S Hal, T W Morris, G Henstock, N C Stevens, C King, W H Riley, P A Ogier, M Elliott, Jr, E W Evert, M D Arnet, C M Des Islets, J G Mier, W W Watson, D B Tunnicliff, J H Crumrine J Collins, W H Pulver, J C Washburn, E D Smith, T Kingsnorth, S E Miller, C Marshall, D M Wilson, T B Hunter, D Noyes, G A Kaiser, D W Davenport, N P Dawley, C D Shepard, N Hitchcock, J H Hatch, G H Shirk, J Inayl, C C Furley, J E Howard, H O Van, G M Cushing, W S Russell.

MARKET REPORTS.

CHICAGO, April 3, 1882.

GRAIN—Wheat—No. 2		1 35½
No. 3		1 12
Rejected		82
Corn—No. 2		69¾
Rejected		69
Oats—No. 2		45
Rye—No. 2		86
Bran per ton		20 00
Flour—Winter	6 00	7 00
Spring	3 00	6 50
Hay—Timothy	8 00	12 00
Prairie	6 00	9 00
Lard per cwt		11 05
Mess pork per bbl		17 27
Butter, medium to best	22	43
Cheese	6	14
Beans	2 00	3 50
Eggs		15
Potatoes, per bu	80	1 15
Seeds—Timothy		2 20
Clover		4 50
Flax		1 40
Broom corn	05	15
Hides—Green to dry flint	00¼	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL Washed	30	43
Unwashed	16	27
LIVE STOK—Cattle, extra	6 75	7 65
Good	6 25	6 60
Medium	5 75	6 00
Common	3 00	5 65
Hogs	5 50	7 50
Sheep	4 75	6 30

New York Markets.

Flour	3 90	8 75
Wheat—Spring		1 35½
Winter	1 15	1 45
Corn	76	88
Oats	60	65
Lard		11 35
Mess Pork		17 62
B tter	15	44
Cheese	08	12
Eggs		19
Wool	12	47

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TOPICS OF THE TIME.

The prompt confirmation of Senator Teller as Secretary of the Interior is proof of the confidence of the Senate in his ability and integrity. He was never in public office until sent to the Senate from Colorado in 1876. He is a large real estate and mine owner in Colorado, and partakes largely of the energy and prejudices of the people of that region. We have possibly misconcieved his position on the Indians, and since his department has to do with this question it is of interest to know what are his views. He strongly opposed, with Senator Plumb of Kansas, the amendment of Senator Hoar providing for the education of the tribes, but, as we have since learned, it was not from simple hostility to the Indian, but from a desire to make them independent and self-educating. He wishes to see them earning their own living and will favor any means to get them upon their own farms and into a civilized condition. The education of the Indian children, however, will be one of the surest and quickest means of bringing about this state. It is believed that the new Secretary from his practical experience with the worst of the tribes will exercise more firmness in his practical dealings with them than has characterized the department for some years.

From the recent municipal elections in Iowa it is reported that three-fourths of the towns went for prohibition, the issue being plainly made in every instance. The election made evident a substantial increase of public sentiment in favor of prohibition throughout the State and the tate passage in the legislature by a two-thirds vote of an act submitting a prohibitory amendment to the State constitution to the vote of the people is a matter of great encouragment. The vote will soon be taken, and every school district is being thoroughly canvassed by friends and foes of temperance. The New York *Tribune* says that the recent elections in the towns and cities of Massachusetts show a great triumph of anti-license or prohibition in all parts of the State. It thinks a prohibitory law will be passed by the present legislature.

Last Sabbath was the day which the Knight Templar or "military" Freemasons have set apart for a sacrilegious celebration of resurrection of the Saviour. This year Bishop Fallows of the Reformed Episcopal church seems to have taken the honors of this order from Dr. Thomas, who has generally been engaged in conducting this hybrid service. In a number of the larger towns of Illinois and Wisconsin the same performance was conducted, generally in the Methodist Episcopal churches. To those who understand the nature of the religion sworn to by these Freemasons, and their general character as a body such celebrations are simply horrible. Such worship is a pollution of the Christian sanctuary, like the "broth of abominable things" in the vessels of the Jewish idolators, or the ashes of the burned tenants of the sepulchers of Bethel strewn by Josiah upon the week of Jeroboam's altar.

The Mormon Spring Conference was held last week, and closed last Sunday with a great congregation of thirteen thousand in the Tabernacle, who were addressed by John Taylor amid shouts of hallelujah and frequent cheers. The attendance on the conference was slim and the proceedings uninteresting, an indication that the action of Congress is not without its effect. The Mormons lament the death of Brigham Young, who was wont to infuriate them with his own bullying spirit. The instructions of the conference to polygamists to find separate houses for their plural wives, gives much dissatisfaction, and the bolder spirits regard it as cowardice. Many of the polygamists are greatly disturbed by the indecision of the leaders, some sending away their plural wives, while others will rather suffer disfranchisement than desert them, dreading at the same time legal prosecution. One effect certainly is realized, the Mormon women are acquiring a sudden and considerable importance in the territory, and whatever may be done under the new law they will not relapse into their abject and enslaved condition.

Low water has been the standing explanation of our frequent and often disastrous boiler explosions. But many cases having been recorded where this reason would not satisfy the conditions of the case. Mr. D. F. Lawson of Pittsburgh has been lately experimenting to prove his theory that explosions do not so generally occur from low water, but are caused by a sudden bursting of water into steam when a vacuum is caused in the steam department of a boiler by the sudden opening of a valve. The last experiment was made in the presence of a number of engineers and government officials who were satisfied with the correctness of the theory. A boiler of the strongest kind was completely demolished by pulling the valve when at 235 pounds pressure, the largest piece being but nine by thirty inches in size.

Some journals have a fancy of drawing frequent comparisons between the Roman Catholic and nominally Protestant populations; and it is to be remarked, that such papers are careful to select such objects of comparison as shall serve to the advantage of Popery. For instance, the New York *Sun* says that suicide is regarded in Roman Catholic circles as a natural consequence of the spread of Protestantism. An American bishop bases upon the statistics given in Prof. Morselli's work on the subject a theory to the effect that a Protestant is twice or thrice as suicidally inclined as a Roman Catholic. In Prussia, for instance, the suicides per million among Protestants are 187, while among Roman Catholics they are only 69. In Galicia, on the other hand, the proportion is 16 Protestants to 45 Roman Catholics. Galicia, however, is exceptional, the proportion in Bavaria and Austria closely resembling that which prevails in Prussia. One trouble with such statistics is that the Romanist counts all Protestant in these countries who are not of his sect, as the Mormon counts the Gentile population of Utah; and the non-Catholic population of Europe has, in proportion, little of that regard for a future state "which makes us rather bear the ills we have, than fly to others that we know not of." It is significant that the Romanist statistics never make a table from the record of the gallows. In our own country, where a fair estimate might be made, it is safe to say the per cent of Catholic executions is two to one of any other class. An explanation of this fact would be useful to Catholic, Protestant and unbeliever alike.

Samuel D. Greene.

BY ROBERT BROOMFIELD.

O tried and noble veteran who fought a fight sublime,
And stood for Truth and Duty, firm in an evil time.
The servant passed forever into the Master's joy,
The wicked cannot trouble, nor falsehood's tongue annoy.

Christ's warrior, prompt and fearless, who braved their scorn and hate,
And in the steps of Morgan once dared the martyr's fate,
Heaven's bells ring home a conqueror; - the hard fought field is won,
For us thy life's grand lesson, for thee the Lord s "Well done."

O true and loyal witness, whose lips are still to-day,
Great issues stand before us, God's angels in the way;
They wait to seal his chosen, ere loosing of the sword;
They lift his golden vials of judgment wrath full-stored.

New beacon fires are kindling—they flash along the sky;
The voice of new Elijah s sound forth the battle cry:
"For Baal or Jehovah? how long halt ye between?
The living God or idols? now choose this day like men."

A Gideon host is gathering with whom is no retreat;
Upon the ears of thousands their clarion call rings sweet;
Thy memory like an ensign borne on before shall be,
With praise to God who gave us a MAN to dare like thee.

Respect of Persons.

BY H. H. HINMAN.

"Brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come into your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man in vile raiment, and ye have respect unto him that weareth the gay clothing and say unto him, Sit thou here in a good place; and say unto the poor, Stand thou there, or sit here under my foot-stool; are ye not partial in yourselves and because the judges of evil thoughts? If ye fulfil the royal law according to the Scriptures, thou shalt love thy neighbor as thyself, ye do well. But if ye have respect to persons ye commit sin, and are convinced of the law as transgressors.—Jas. 2: 1–4, 8, 9.

There is no part of our country in which this sin of respect of persons is not found, but in nothing is the whole spirit of Divine law more persistently disregarded than in color line churches.

"Man finds his fellowguilty of a skin,
Not colored like his own, and having power,
To enforce the wrong for such a worthy cause
Dooms

him to exclusion from the house of God and all the benefits of secular and Christian instruction. True, he graciously permits him to enjoy these benefits by himself; he may sometimes even aid him to secure them, but he will not allow him to

share them in common with the rest of his fellow men. He does not indeed say, "Sit here under my footstool;" but simply, "Get out of here! I am holier than thou." "We cannot worship with those of an inferior caste." Hence we see all over the land large, commodious churches with congregations ministered to by able men, but small in number, feeble in spirituality, and wanting in all the elements of aggressive piety; and close at hand are comfortless houses of worship, where some untutored man (save as he is learned in the school of Christ) breaks the bread of life to people of like condition and color. How sadly these rich churches need the fervency of those whom God hath chosen rich in faith to be the heirs of salvation, and how sadly these poor need the comforts of better houses of worship, and the instruction of an educated ministry and cultured brethren! How gross the inconsistency of sending men to rebuke caste in India, while we practice and cultivate it in our churches at home! How utterly apostate must be that ministry and those churches, which, in their conduct have fallen below the average moral sense of the American people! That moral judgment, as declared in our National Constitution, makes no distinction on account of race, color, or previous condition of servitude, and yet in violation of the laws of God and man these churches persist in disgracing humanity and insulting Jehovah in the person of his colored children. Yea, they call this evil good, and good evil. They put light for darkness, and darkness for light.

In the Republican city of Knoxville, where I write, the churches and schools are sharply divided on color lines. Very few white people will go where the colored meet and none of the colored are expected where white people congregate. Much has been gained. Northern people may now come and educate negroes, and their school houses are not burned and they are not driven away. The people even begin to take pride in "our" colored schools and colleges; but the church or the school that repudiates the law of caste is bitterly denounced. Even the Society of Friends, usually so true to Christian principle and especially in opposing the spirit of caste, has been constrained to establish two schools side by side, one for whites and one for the colored. There was doubtless much generosity in building two schools when one only was needed, and so nearly doubling their burden; but whether in excluding students from the Normal School at Maryville, simply because they are colored, they do not "respect persons" and countenance the whole outrageous system of caste is a question worth their attention.

The Effect of Freemasonry upon Public Virtue.

BY GEN'L. J. W. PHELPS.

Two Congressional measures of late years are especially noted for their corrupt tendencies, viz., the back-pay grab, and the restoration of the franking privilege. And what is particularly remarkable is that these measures have received the most effective aid and support from the Senators of the State of Vermont—a State which, from her antecedents, the country naturally looks to as exemplary in matters of public virtue.

The franking privilege was one of the greatest engines of corruption under the slave power, and its repeal by a Republican Congress some years ago, was due to the pretensions of the Republican party as well as to the cause of morals. But never was a reform measure more strenuously opposed by any one than this one was by Senator Morrill of Vermont. He felt that he had need of the franking privilege for making sure of his hold upon "the machine," and he spared no effort to resist its repeal, and subsequently to insure its restoration. He also took his share of the back-pay grab, and made a present of it to the Legislature of Vermont, for the use of the treasury ostensibly. It was accepted. Money that was too dirty for the pockets of a Senator, was received by the Legislature of Vermont, by which body Mr. Morrill was subsequently re-elected to the Senate.

And now Senator Edmunds comes forward and engineers this corrupt franking privilege back into the possession of the Grand Masters of the lodge, who hold their seats in Congress while aiding the Masonic institution to subvert the institutions of the country. One Senator, as a plea for restoring the privilege, said that his letters on political business (that is for securing his own re-election, probably) cost him from three to four dollars per week. Why not, therefore, come in with an honest claim for increase of pay to that extent, and let the corrupt "privilege" go? Are Congressmen the only men who are put to a large postage expense for attending to the affairs of the country? Why should Congressmen be paid more than others, especially with a corrupt privilege?

Such measures as these, viz., the back-pay grab and the franking privilege, could not have been sustained by Vermont Senators, with impunity, formerly, while the State was under the control of the Anti-masonic party. It would have been impossible. It is only under the corrupt rule of the Masonic lodge that Senators from Vermont could venture to advocate and sustain measures so detrimental to public virtue.

The country ought to know these facts. It is not the republican institutions in Vermont, nor the former habits and customs of the people of that State that are represented by these measures, but it is the Masonic lodge, which, during the war of the Rebellion, has slyly and surreptitiously got control of the political machinery of the State. Is there any newspaper in the State so free from the trammels of the lodge that it dares to publish these facts? Hardly one I think.

The tricks and devices of Freemasonry are totally out of accord with statesmanship, and are equally so with the antecedents of Vermont. He who plays them off upon the voters of the country may serve the purpose of office-seeking and plunder, but he can never sustain the interests of Christian society or of republican government. The secret organization which all his services go to support, is, like that of the Jesuits, hostile to the interests of the human race."

Brattleboro, Vt.

Ancient and Modern Freemasonry.

[From the Christian Remembrancer, July 1847, a Quarterly Review: London.]

Fratres Pontificales.

There was clearly, in the middle ages, both a surprising rapidity in communicatin gthe advan ces of architectural science, and some surprising system by which good workmen became almost ubiquitous. Without the brotherhood of Freemasons, we are at a loss to account for the twofold wonder.

It is remarkable, that at this present time, for a very different purpose, we have the same need of a vast moving body to execute the great works which form the principal feature of the age, though the spirit of the age has failed to unite them together in one common brotherhood. We think there is a strong resemblance between the church work of the middle ages and the railroad work of the present day, as regards the *method of execution.* A new want has created a new order of men. The neighborhood through which a railroad passes, fails to supply either engineers or workmen sufficient for the work, though we find constantly local workmen mixed with the moving body. If we were to suppose all the railroad engineers, the Brunels and Rennies, with all their assistants, and the "navvys," combined in one fraternity, with their watchwords and peculiar privileges, we have an accurate picture of the Freemasons of old. We have also traces of a sister society in the middle ages, engaged on what was always considered a sister work, we mean, the work of bridge building.

"It seems not improbable," we read in the Archæolgical Association, "that societies or lodges of bridge builders existed at an early period, and that they were relics of the policy of Roman times; but the history of such societies is involved in great obscurity. The church appears to have taken them up and encouraged them in the twelfth century, and then they were endowed with a certain religious character. . . . The order of bridge builders of Avignon, with the peculiar love of punning which characterized the middle ages, were called "fratres pontificales;" and sometimes "fratres pontes" and "factores pontinum." The fraternity of bridge builders soon extended its influence into other parts of France, and appears to have existed in tolerable action through the thirteenth century. It declined and became forgotten, when the extension of science and mechanical knowledge rendered its efforts no longer necessary. . . . . The members of the fraternity are said by some to have worn as their badge the figure of a mason's hammer on their breast. According to Ducange, their dress was a white vest, with the sign of a bridge and cross of cloth on the breast.

Our information relating to these fraternities of bridge builders is at present very unsatisfactory. It is probable there were similar companies in other countries, such as Italy, Spain, Germany, Sweden, Denmark, etc., as we find many bridges in those countries during the period, under the direction of ecclesiastics; but at present it is impossible to say how far they were connected with each other. (*Glossary of Architecture, p. 197.*) The footmarks of the bridge builders seem as faint as those of the Freemasons, and yet in the account of the former brotherhood we seem to be almost repeating word for word, the history which we had just given of the latter. If, indeed, both fraternities were in their full work during the twelfth century and after wards declined, it is not surprising that their track should be hard accurately to discern. What traces will be left of the "navvies," the constructors of our modern wonders, except the works themselves and some faint allusions to them in cotemporary literature? Both these societies, by gradually enlightening the world, paved the way for their own decline; their power as bodies gradually gave way, as the districts which they taught caught something of their science and their skill; and as the building accounts which have reached us relate principally to those later periods, when they were beginning to sink into a mere nominal existence, so we can thus account for their silence concerning them.

Now, in noticing the resemblance between the Fratres Pontificales, and the Freemasons, we are led at once to observe the ecclesiastical character of both. Ecclesiastics, in both bodies, formed as it were the head. "It must be borne in mind," says the writer in the Glossary, "that the body of Freemasons was strictly ecclesiastical, the Pope being their head; and the leading members were the bishops and higher orders of the clergy, who, being the only educated body, were almost of necessity the sole architects of the period."

As to the secrets of the church building body, they were probably of three kinds. First, the watchwords and symbols which were common to the whole body, and equally possessed by the architects and working men; next, the knowledge of masons' work, which the craftsmen possessed; and, lastly, the science of architecture, the mystery, indeed, which the clergy and those superior minds which they chose to enlighten, were alone able to pierce; or, to divide them into two classes, —there were the watchwords, by which all the members of the body communicated with each other, and there were secrets of knowledge, whether of an operative or scientific kind. Esoteric and exoteric teaching was a part of this school of architecture, and while all had one common bond of union, there were the 'higher' degrees of knowledge, which the few only were able to scale. We must remember that, in those times, every art and science was looked upon as a mystery, every craft had its own symbols and watchwords, its solemn forms of initiations, and its oaths taken thereat. Each particular branch of knowledge was treated as a secret, and the craftsmen were slow to communicate to any out of their own body, even the alphabet and easiest principles of their art. Of course, even now, every trade and profession has its own secrets; but there is not the same wide gulf between the initiated and the uninitiated as of old, [when] there was a love of secrecy for secrecy's sake, and what could be communicated was jealously withheld. Every calling kept to itself, a custom which hindered the advance of real knowledge, as one subject illustrates and helps another.

(*To be continued.*)

Religious Claims of Freemasonry.

SELECTIONS FROM MASONIC AUTHORITIES, WITH NOTES BY REV. J. W. RAYNOR.

Pierson's Traditions, etc., p. 14: "But the order of Freemasonry goes further than did the Ancient Mysteries; it becomes a conservator, as well as a depository of religion, science and art."

Ibid. p. 15: "Thus, without any reference to forms and modes of faith, it furnishes a series of direct evidences which silently operate to establish the great and general principles of religion."

Ahiman Rezon, by Sickels, p. 57: "That our rites embrace all the possible circumstances of man; moral, social and spiritual, and have a meaning 'high as the heavens, broad as the universe and profound as eternity,' and thus constitute a system of religious philosophy."

[NOTE.—Among the great principles of revealed religion is the doctrine of salvation by Christ. Does Masonry embrace this?]

Mackey's Symbolism, p. 11: "Now, I contend that the philosophy of Freemasonry is engaged in the contemplation of the divine and human character."

Mackey's Masonic Jurisprudence, p. 95: "The truth is that Masonry is undoubtedly a religious institution, its religion being of that universal kind in which all men agree, and which, handed down through a long succession of ages from that ancient priesthood who first taught it, embraces the great tenets of the existence of God, the immortality of the soul—tenets which by its peculiar symbolic language it has preserved from its foundation and still continues in the same beautiful way to teach. Beyond this for religious faith we must not and can not go."

Mackey's Lexicon, p. 402, *Art. Religion:* "Freemasonry does not profess to interfere with the religious opinions of its members; it asks only for a declaration of that simple and universal faith in which men of all nations and all sects agree; the belief in a God and in his superintending providence. Beyond this it does not venture, but leaves the minds of its disciples on other and sectarian points perfectly untramelled. This is the only religious qualification required of a candidate, but this is most strictly demanded. The religion, then, of Masonry, is pure theism, on which its different members engraft their own peculiar opinion; but they are not permitted to introduce them into the lodge or to connect their truth or falsehood with the truth of Masonry."

[NOTE.—A Christian may worship as a theist in the lodge, but his belief in the Christian salvation cannot be presented or publicly exercised there.]

Masonry claims, as is seen from these extracts to be a religious, and not merely a benevolent or social organization; but it is further claimed that its chief design, pervading all its teaching, is "the elucidation and enforcement of divine truth;" as in *Manual of Lodge*, p. 26, by Mackey: "* * * Search of truth is the great object of all Masonic labor." P. 29: "Spiritual light, which is but another name for divine truth—the truth of God and the soul—the nature and essence of both, which constitute the chief design of all Masonic teaching."

Ibid. p. 93: "Now, what are the *wages* of a Speculative Mason? Not corn, nor wine, nor oil. All these are but symbols. His wages are *truth*." Again,

Mackey's Symbolism, p. 149. "He (the candidate) craves an intellectual illumination which will bring to his view as an eye-witness the sublime truths of religious philosophy and science, which it is the great design of Freemasonry to teach."

Again, Freemasonry is proved to be a religious institution in that its halls and *temples* are claimed to be consecrated or set apart for sacred and holy purposes.

Mackey's Jurisprudence, p. 288: "Consecration.—The ceremony of consecrating *religious* edifices to the sacred purposes for which they are intended by mystic rites has been transmitted to us from the remotest antiquity. 'History,' says Dudley, 'both ancient and modern, tells us that extraordinary rites, called rites of consecration or dedication, have been performed by people of all ages and nations on the occasion of the first application of altars, or temples, or places to *religious* uses."

After citing the example of Moses, Solomon and the returned exiles, he goes on to say: "Among the pagans, ceremonies of the most magnificent nature were often used in setting apart their gorgeous temples to the purposes of worship. A Masonic lodge is, in imitation of these ancient examples, consecrated with mystic ceremonies to the *sacred purposes* for which it has been constructed. By this act it is set apart for a *holy object*—the cultivation of the great tenets of a Mason's profession—and becomes, or should become, in the mind of the conscientious Mason, invested with a peculiar reverence, as a place where, as he passes over its threshold, he should feel the application of the command given to Moses: "Put off thy shoes from off thy feet, for the place where thou standest is *holy ground*."

[NOTE.—The comparison of lodges to religious edifices and the claim of holy ground prove that Masonry claims to be a religious institution.]

But more of this hereafter. Entered Apprentices, it is said, meet on the Ground Floor, Fellow Crafts in the Middle Chamber and Master Masons in the Holy of Holies of the Temple, *and all in the same room.*

A Peep through the Lodge Spy-glass.

It contributes something to the diversity of our columns to publish occasionally the estimates put upon our work and our workers by the organs of Freemasonry. We have such a view of Anti-masons in general from the *Voice of Masonry* for April. We will not say that the editor measures his opponents by his own standard, but will charitably presume that he looks at us through the little end of his glass, when he writes thus:

"Anti-masonry is the quintessence of selfishness, while Freemasonry is the acme of philanthrophy. There is then no wonder in the fact that the former is the foe of the latter, and would gladly see it destroyed. Satan's selfishness caused his ruin. He could brook no superior, and so stirred up discontent and rebellion in heaven, only to get himself and his dupes cast into perdition. He has followers on this mundane sphere. They are oft disguised and yet can be distinguished infallibly by their constant discontent and self-seeking proclivities. They like not this nor that, and discern no merit in anyone but self. They are ever ready to receive but never to give. They wish to be clad in purple and fine linen, to ride in royal coaches, to fare sumptuously and rule imperiously, with never a thought for the welfare or happiness of their fellows. Benevolence, beneficence, philanthropy, are not in their vocabulary. Fitly they are either Anti-masons or mean enough to be. They could not be Freemasons because they possess none of the requisite qualifications. Love has not refined their natures nor sanctified their souls. Their trust is wholly in themselves, and they recognize neither the Fatherhood of God nor the brotherhood of man. They have no disposition to obey Masonic precepts, to practice Masonic tenets, nor to fulfil Masonic obligations. They would not have their actions squared by virtue, nor their desires and passions circumscribed by the Golden Rule. Their self-love brooks no restraint and crops out in all their doings. They have neither neighbors nor friends because they do nothing to secure them, and in community they are tolerated as unavoidable excrescences. Oh, that they might be cured of their folly!"

—When Mr. Garrison visited England he was invited to Stafford House by the Duchess of Sutherland, mother of the present Duke, and at her request he sat for his picture to Richmond, the celebrated crayon artist, and the picture occupies an honored place in the gallery. When the Duchess asked him to sit, he said that a desire had often been expressed for *his head*, but never in so flattering a form.

—He who thinks he has no need of Christ, has too high thoughts of himself. He who thinks Christ cannot help him, has too low thoughts of Christ.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter II.—A Talk about the Lodge with some of Rachel's Opinions thereupon.

"Well, Leander," he said at last; "what is your principal reason for wishing to join the Masons, anyway?"

"The idea of some practical benefit to me, of course. Their influence will help me on in my business, and be a great advantage now that I am just starting in life."

"I beg your pardon; but such a reason seems to me very low and unworthy. Motives of mere selfish interest ought not to be the chief ones to sway men of principle and conscience when making any important decision; especially when it regards joining an institution whose character and antiquity ranks it only next to the church itself. Even you, Leander, would shrink aghast from the thought of joining the church for any such reason as mere worldly benefit."

I listened in some amaze, for Mark in his earnestness was twirling and twisting the piece of paper on which he had drawn his half-finished diagram, into a shapeless quid between his thumb and finger—a forgetfulness which evinced as nothing else could have done, that our subject of talk was, for the moment at least, of supreme and absorbing interest.

"I know Masonry claims to be very old, and to teach morality and religion, and all that sort of thing," I said at length. "But the fact is, you and I belong to two different sets of beings. I am of the earth, earthy. I'll frankly own up to it. And you are—well, somewhere between heaven and earth most of the time, and I guess a little nearest heaven of the two. After all, I don't understand this fuss about motives. If two roads lead to the same place, what great difference does it make which one I take? Though I don't join with an especial eye to these moral and religious considerations that you seem to think so much of, I suppose I shall get the benefit of them just as much as those who do."

"I am not so sure of that, Leander. Do gold and jewels lie on the surface of the ground for men to pick up at their will? And is truth which is more valuable than topaz or ruby to be gained at less cost? Doesn't it make all the difference in the world whether a man sets out to search for gold, or hunt for blackberries? If you join the lodge for mere worldly advancement, you will probably get what you seek but its higher and grander benefits, as they formed no part of your motive in entering, will not in all likelihood ever be yours."

"For pity's sake, Mark, why don't *you* join?" I asked, banteringly. "Does the Papal doctrine of supererogatory merit prevail in the lodge? I hope so. I am sure it would be very convenient for me and other poor sinners; for a few members like you scattered here and there would cover up all our shortcomings."

"Leander, don't make a joke of serious things. I can't bear to have you. The fact is I have been thinking over the matter for a long time, ever since I had a talk with our minister, Elder Cushing. You know I never could see my way clear to join the church. I hope I am a Christian, but I never had the assurance. I am sorry for my sins, but I was never visited with those deep convictions that others feel. And while these evidences are lacking I simply don't *dare* approach the Lord's table for fear I may eat and drink unworthily, and so bring down on my head the guilt of unpardonable sin. I told him just how I felt, and he said that perhaps on the whole, it would be better to wait till my evidences grew clearer. And then he began to talk about Masonry, how it was the oldest and most venerable of institutions, sanctioned by the good and great of every age. Religion's strongest ally, teaching the most sublime principles of virtue; so that it was really like a kind of vestibule leading into the church itself. He strongly recommended me to join it as a kind of preparatory step. I have put it off for a good while, but I don't mean to any longer. Now you know

my reasons, Leander, for becoming a Mason."

It is said by Christ that "the children of this world are in their generation wiser than the children of light." Even in this ca e I was a good deal wiser than Mark Stedman. But I made no audible comment, except a low whistle under my breath which would bear any interpretation he chose to put upon it.

"Have you told Rachel?" I finally asked.

"No; but I have been meaning to, I hardly know why I haven't."

The fact was I enjoyed more of Mark's confidence than his sister did. His poetical, mystical nature was apt to shrink from the touchstone of her clear common sense. The very closeness of their near relationship, allowing as it did, no vantage ground of distance from which to view each other, was in their case what it very often is,—a bar to mutual understanding.

At that moment Rachel's light step parted the orchard grass. The gold and crimson had faded from the sky, and in its place was the more heavenly glory of the eventide. There was the pale sickle of a young moon overhead, and a few stars had begun to tremble faintly out of the blue. She came forward with her bonnet untied and falling backward, and her brown cheek glowing with youth and health. Ruth might have looked thus, hastening home from the harvest fields of Bethlehem.

"I thought I heard my name spoken," she said, as she came up. "What is the confab about, pray."

"We were talking about joining the Masons. What do you think about it, Rachel?"

Rachel took her bonnet entirely off and twirled it by the string a moment before she replied.

"I don't think anything about it. Why should I? In the first place I know nothing about it, and am never likely to. That is reason enough for keeping my opinions to myself. But I don't mind telling both of you that there are things about Masonry which I neither like nor understand. What is the need of secrecy for instance? I should not have to ask that question about a band of thieves, or even a handful of patriots who had met to plot the overthrow of some tyrant such as we read of in history. But in a time of peace, and a land of freedom what is the use, as I say, of secrecy?"

"I suppose good can in work secret as well as evil," said Mark, "Indeed, I asked Elder Cushing this very question, and he reasoned something like this: that the mysteries of Masonry like the mysteries of religion were too sacred to be openly exposed to the gaze of the common and profane, who would not be benefited thereby, and for whom such things would only make sport. Even the white stone and the new name were secret symbols used in heaven."

"Well," said Rachel, turning upon him rather sharply. "As nature made me a woman I suppose I am one of the common and profane in the eye of Masonry and Elder Cushing. How could he draw any such parallel? Religion opens the door freely to male and female, rich and poor, bond and free. I never did get any good out of our Elder's sermons, and I am afraid I shall get less now. But that brings me round to the next point. Isn't it rather hard that women are excluded? Don't we need its moral and religious teachings as much as men do? Are we never placed in circumstances of trial or danger when the succor and help that you say every Mason is bound to give his distressed brothers would be very grateful?"

"But, Rachel," I said, "Men vote and make the laws. Women are excluded from our Legislative halls, but you don't complain of that. If our laws are made by only one sex they are framed in the interests of both, one as much as the other. And so, though women cannot be Masons, they get all the real benefits of the institution when their husbands and brothers join."

My experience had not then shown me their falseness. I was telling Rachel only what I actually believed.

She was silent a moment; and then with a little laugh in which amusement seemed to blend with a suppressed doubtfulness, she turned to go into the house, only saying as she did so,—

"I won't presume to dictate in a thing I know nothing about. I dare say it is all right. It must be if such a good man as your grandfather thinks it is. He is a better man than Elder Cushing—a great deal."

Rachel did not open her lips again on the subject, and steadily evaded all efforts on my part to resume it.

(*To be continued.*)

Plan of a Christian Association

For the Proclamation and Spread of the Gospel.

It is a painful fact, that though the Gospel has been proclaimed for eighteen hundred years a large portion of the human family are yet in heathenism.

It is a fact not less painful that the divisions among Christians into sects and parties are a source of stumbling to the world, a source of strife and alienation among Christians, and, the defense and support of such is a criminal expenditure of time, labor and money which God has given for the conversion of sinners, the edification of Christians, and the upbuilding of his kingdom.

We therefore suggest the organization of an association which shall be neither sectarian or denominational.

OBJECT.

Let the object of the association be the proclamation of the Gospel, the conversion of souls to Christ, and the planting of churches in all lands.

To this end let men preach the Christ of the Scriptures—"the Son of God," "the Son of man," the one in whom "dwelleth all the fullness of the Godhead bodily;" him who was "manifested in the flesh"—the Saviour of sinners.

Let each laborer exhort men to turn from all sin; commit themselves to Christ in all the fullness of his character; trust him as their personal Saviour from sin; and be baptized in the name of the Father, Son and Holy Spirit.

Let all such penitent believers, in any given locality, come together for worship; constitute the one church of the locality; observe the Lord's Supper; and take the Scriptures of the Old and New Testaments as the rule of faith and practice.

This was the primitive order—the Divine plan, and each laborer found the inspired Word "profitable for teaching, for reproof, for correction, for instruction which is in righteousness: that the man of God may be *complete*, furnished *completely* unto *every* good work." (New version.) In the exposition of this Word let there be the utmost liberty whilst the exposition is given in love, and in harmony with Christian character.

As with individuals, so with churches—co-operation without domination; unity with diversity, if need be; diversity even in doctrine or polity so long as consistent with true Christian life and character.

In the very nature of all *Christian* effort, whether individual or co-operative, the design must be to save men from sin: and when sin becomes entrenched behind law, as slave-holding was; or prevalent in the institutions and customs of society, as caste, drunkenness, secret societies, with blasphemous oath and impious rejection of Christ, as many now are, the testimony of the asssociation against such should be specific; and thus be a light to the world and guide to laborers.

Let the association adopt a constitution, a rule of action, appoint a board of directors, a secretary and a treasurer; and thus be prepared to aid evangelists and feeble churches in support of a pastor; support of a journal; distribution of religious literature, which may be necessary for efficient Christian effort. JOHN G. FEE.

—Father Linus Chittenden of Crystal Lake, Ill., is among the best known of the seceded Masons. He is spending the winter with his son, Dr. R. H. Chittenden, in Lyndon, Kansas. A few days ago Mrs. Chittenden had a heavy fall breaking a wrist and ankle. The accident was a severe and painful one but all will be glad to know that she is slowly recovering from it.

AMERICAN POLITICS.

American Platform.

We hold 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Nominations for 1884.

For President,

JONATHAN BLANCHARD,
of Illinois.

For Vice-President.

JOHN A. CONANT.
of Connecticut.

The New Political Paper.

The first issue of the *Illinois American* is now being mailed to subscribers. It is a handsome four-page sheet and deserves to be circulated by the hundred thousand in Illinois and every other State of the Union. From the editorial greeting we copy the following:

Strong political journals, fortified with capital, experience and reputation yet feel incompetent to grapple with the terrible "Secret Empire" which menaces our liberties, or even with the liquor power whose foul odors defile the moral as well as the physical atmosphere of the towns and cities of our beloved commonwealth, and without confidence in ourselves, in the name of the Lord of hosts, who is defied by these great factors in the ruling political parties of to-day, we advance to meet and encounter the disdain and power of our adversaries.

The true American must be the ripest fruit of the true culture of all time. He must transfuse all this into himself and yet stand free, strong and bold as a man and yet as simple as though he never strayed beyond his native heath. An American, in the highest and best sense, is not necessarily one born on the western continent but rather one imbued with a love of free government, free speech, honesty and justice. One able to discriminate correctly between liberty and infernal license. The issues met by this paper are forced upon us by the corrupt and revolutionary influences which are now abroad in the earth, antagonizing and undermining the pure church, the honest, wise government, and the happy, holy home. Political parties are the molds into which God pours principles in order to make them beneficial to mankind. When they have accomplished this end in his providence the mold is broken, and new issues produce new parties. We ask every true patriot to consider carefully the principles of the American party as set forth in its platform and join its ranks. No other party offers equal opportunities for promoting the welfare of our beloved America.

THE DESIRE for a low priced paper, largely for gratuitous circulation, has often been expressed by friends of this reform and we confidently hope that the *Illinois American*, with the motto, "Righteousness exalteth a nation but sin is a reproach to any people," may, as the advocate and exponent of the grand principles of the American party, fully meet this demand.

Of course it is not supposed that the readers of the *Cynosure* need this paper *for themselves*, but for aggressive work.

Friends in almost any town can club together and raise at least $15.00 per year and have either 150 copies sent regularly to one of their number for gratuitous distribution or 100 copies sent to 100 different persons and thus enlighten and in many instances carry the town for the American party in a short time.

The *American* will try to make it apparent to every candid mind that the platform of the American party is the only one before the people that a true patriot or Christian, much more a Christian patriot can consistently vote for as no other as fully represents Christian principles.

At the same time this platform commends itself as warmly to the many thousands who endorse Christianity though not yet professing saving faith in Jesus Christ.

The Past and Present of the American Party.

The political constituency now called the American party held its first mass convention in Oberlin, Ohio, in May, 1872, at which time it nominated Charles Francis Adams of Massachusetts, for President of the United States and Charles H. Howard of Illinois, Vice President. The nomination for Vice President was subsequently changed, the name of Joseph L. Barlow being substituted.

The platform of the party, which commands the enthusiastic approval of intelligent men of principle generally, was adopted in Chicago, June 28, 1872. Its preamble rings out with such clear, correct expressions of truth as those which reverberate through the grand old Declaration of Independence of 1776.

The name American party, was adopted after prolonged discussion. Among the arguments for it were the following: One gentleman said:

"We are Americans. I was born in Old England, but born again here, and I am glad I am an American. The adoption of this name would be a going back to first principles. All will inquire, What are the principles of the new party? We can answer, We are going back to the glorious maxims of our fathers, on whose justice and truth the whole prosperity of our nation depends."

Another said that he was a foreigner by birth but had come to this country and been adopted as a citizen. He wanted to be an American. We should have the name as well as the thing. Every foreigner must expect to adopt American principles if they wish to become Americans. There is danger that Americans in their ambitious liberality may sacrifice themselves to foreign influences. We should take a name expressive of our principles and maintain both.

Another briefly, though eloquently, said: "We are Americans! What does the name signify? It means free government, free institutions, every precious liberty bequeathed from our fathers."

The work of circulating the platform, the *Christian Cynosure*, (the principal advocate and exponent of its principles) and other publications, has gone steadily forward. Lecturers, canvassers and tract distributors, impelled by a self-forgetful love for the welfare of others, have gone up and down among the people, sowing facts, warnings and exhortations, many of which have fallen into good ground and the party has had a steady, healthful growth since its first enthusiastic convention in Oberlin.

The presidential candidates for 1876 were James B. Walker of Illinois and Donald Kirkpatrick of New York. American party votes were then reported in political papers. The exact number cast will never be known. Three thousand one hundred and ninety-seven were reported as scattering. Seven hundred and one were definitely reported to the *Cynosure* office.

The presidential candidates for 1880 were John W. Phelps of Vermont and Samuel C. Pomeroy of Kansas. The vote as reported for the *Cynosure* was 1,310, nearly double that of the previous election.

Probably during the history of our nation there never occurred a day on which so many Anti-masonic lectures were delivered in so many different parts of the country as on the day of the last presidential election. Every American party voter could reasonably and naturally use his ballot for a text and in numerous instances the opportunity was improved.

During all these years in certain localities the American party has been victorious at local elections. But in this work she has hardly commenced to realize her opportunities.

Joseph L. Barlow in commenting on the last election speaks in the words below with which we close this paper. Let them act as a bugle call inciting men of thought and men of action to prepare for another engagement with the enemies of virtue and peace:

"We have made a beginning. The end is by and by. Before another presidential election the American ticket will be a more familiar sight to election boards; and there will be less said about throwing it away, I'm thinking. The next four years should see an advance 'all along the lines.' Local tickets at the coming elections should spring up everywhere. The conscience and honesty of the land should take a hand in running primaries, and what follows them, and with an authority not to be gainsaid or withstood, invite rings and cliques to take a back seat while people exercise the right, and perform the duty of governing the nation in the interest of the whole people.

"The next election for State Legislatures should result, in certain localities, in placing some of our men of pronounced standing in those bodies and four years ought not to pass till the American party has its representatives in Congress. We have just called the attention of our country, for the third time, to our party. The time for hesitation and dallying should with us be forever in the past. The future is before us, the possession of God and the Right. If we will it, in consecration and faith, it may be ours. 'Once more unto the breach, dear friends!'"

The Necessity of Political Anti-masonry.

A senatorial convention, held in Meadville, Pa., August 28, 1833, addressed through its secretary, James Moorehead, a resolution to the Hon. Richard Rush, who after many years spent in the service of his country as a member of the Cabinet and foreign embassador, was then living in retirement. The following is his reply:

SYDENHAM, (near Philadelphia) Sep. 11, 1833.

DEAR SIR:—Your letter of the 30th of August, transmitting me a copy of the resolution of the convention at Meadville, assembled for that senatorial district on the 28th of the same month, in which favorable mention is made of my name in connection with the cause of Anti-masonry, reached me a few days ago; and I beg to return my respectful thanks to that body for its good opinion; nor am I less sensible to the very cordial manner in which you have had the goodness to impart it to me.

It is with the greatest pleasure I perceive, in common with our Anti-masonic friends every where, that not merely the reasonableness, but absolute necessity of political Anti-masonry is becoming more and more apparent to all who dispassionately examine the grounds of it. The cunning of Masonry seemed for a while to have partially succeeded in raising against political Anti-masonry the cry of illiberality—even of fanaticism. It saw that the institution, with the whole foundation of illegal oaths on which it is built, could never be overset except at the polls; and therefore it went industriously to work to denounce the only formidable assailant it ever yet met with, and towards making converts in this work of denunciation. But it has failed of its purpose. The battle indeed continues to rage; with the fullest assurance however of final victory on the side of that portion of the people who have determined not to bow their necks to the yoke of this institution. Masonry, as its champions all knew, was precisely what one of its chosen delineators described it to be a year or two before the murder of Morgan, viz., an institution comprising "men of rank, wealth, office, and talents, in power and out of power, in almost every place where power is of importance, and among other classes, large numbers of effective men united together and capable of being directed by others, and with means of knowing one another, and co-operating in the dark, in the legislative hall, on the bench, in every gathering of men of business, in every party of pleasure in every enterprise of government, in peace and war, and in one place as well as another."

This is only part of his impressive description and true enough it all was. How preposterous that such a body should complain of a political combination against it, seeing that by the very principle of its existence, it can combine and and does combine against the community at large, whenever it thinks fit to accomplish a political, or other end! The people first effectively discovered its cloven foot in Morgan's case. Being armed with full proof from all the circumstances of that memorable combination, of the power of the lodge to trample upon the laws by force of its illegal oaths, they have resolved to put down such a power by their legal rights of suffrage. Tyranny has always had a *cant* of its own. In particular it is prone to trumpet its own good deeds and complain of encroachment upon its rights. An ancient historian has remarked that if one only looked at the preamble to the proscriptions during the dictatorships and triumvirate in Rome, he would almost imagine that nothing could be more just than those proscriptions. The preambles were sure to contain most specious reasons, most moral arguments. So it has been with Masonry, if we look to the pleas it has set up for itself since it has been put upon its trial at the polls; that is when it has entered the field of engagement at all, which has not been often, as it generally satisfies itself with abuse. Yet the power of its oath to commit murder and baffle justice, to tyrannize over the law, and hold in degrading vassalage the press throughout our country equals any tyranny known to the days of Rome and transcends any ever practiced over our fathers by George the Third.

Happily, hundreds of the freemen of this Republic have already taken up arms against this tyrant of our day, and the indications seem clear, that as further investigation continues to shed light upon the great principle of the contest, the rally in behalf of freedom will grow strong enough to prostrate the tyrant in the dust. Then, not sooner, will some little atonement be made to the great body corporate of the American people for the loss of one of its members, butchered through Masonry. Then not sooner, will our country achieve a second independence; inasmuch as a tyrant that rides over the judicial tribunals and commits, stalking in the dark, aggressions the most insulting and frightful upon society, is even worse than one who openly sits with a crown upon his head for the latter being seen, may be the more easily stripped of the instruments of his tyranny. Masonry has been charitable, and may be now but Prince Potocky used to say, that the *magnanimity* of Catherine and the *moderation* of the King of Prussia, made him detest both magnanimity and moderation. So Masonry would bring charity itself into disrepute, if anything could, since the injunctions to it come from the same polluted source that engenders deeds the most abominable in the minds of weak or ill-disposed men; who interpret in a manner to justify such deeds, the barbarous, the lawless and the shameful oaths in which their Masonic obligations are couched.

I beg to reciprocate assurances of the friendly respect with which I am, dear sir, yours, &c.

RICHARD RUSH.

OUR PLATFORM—The charm and glory of our political movement is our platform. The haggling, huckstering attempts by the old parties to make issues where there are no material differences between them, are so manifestly efforts for existence with the people that they are wet blankets on their own heads. God makes issues. He forced that of slavery on the country, and the American people responded to it. So now he has brought on us the issue Heathenism or Christianism; a Sabbath for the masses or Asiatic perpetual drudgery relieved only by beer gardens and bear gardens as in Germany and Paris; godless schools or Christian; and finally as the sure and certain results, the Asiatic despotism of the lodge or civil liberty for the masses.

CORRESPONDENCE.

Christian Bond or Masonic Bond.

MARYVILLE, Mo.

The Masonic family are proud of the oneness of their institution. They glory in being equal citizens of one common government, having equal rights, equal privileges and equal duties. They are bound to each other by Masonic ties; brethren to each other all the world over. In speaking of the church in her division into so many denominations, they boast of their great harmony as compared to the so-called church of the present day. This state of things I see moves a brother from Arcade, N. Y., "to cry aloud." God help us not to spare those who are working so hard for the overthrow of all these secret powers. But show them plainly the difference between a denominational tie and the "Bond of perfectness." Col. 3 : 14. God's bond or tie is as much above the Masonic tie as the heavens are above the earth. The Masonic tie holds Masons together, only as Masons. As to their religion or character, they have all kinds but the pure.

As to sinners, I suppose they embrace about all classes. As to the nature of the Masonic bond, I know of nothing more selfish, judging from the class they help and the motive which controls the fraternity. It is easy for one to chase a thousand Masons with the bond of "perfectness." Standing on Bible ground we can face this army and dare them to compare *bonds, motives and characters.*

Let all the brethren in this reform be one, "even as the Father and the Son are." The secret combined powers of earth and hell then would run before them as the vast multitude ran before Gideon's three hundred. God help us to get into line and in his own Order be ready to "cry aloud and never spare."

R. SMITH.

Another Response.

PUTNAM, Conn.

In the *Cynosure* of March 23d, under the head of "Union versus Division," Bro. R. W. Lyman "calls upon the church to drop all denominational distinctions and exclusiveness toward each other—to strike all other flags and rally as one man under that of Immanuel both in form and spirit."

One year ago last January I did drop all I thought had any tendency to hinder my union with the true children of God, and raised the following flag, or took this as a platform:

WE TAKE

The Lord to be our God;
The Son of God to be our Saviour;
The Spirit to be our Teacher;
The Bible to be our guide;
And the children of God to be our brethren.

Now if this is not right in form, will Bro. Lyman or any good brother show wherein it should be changed in order for me to come under Immanuel's standard, and when such needed changes are clearly shown we promise they shall be made, for we would not take any position that would have a tendency to divide or prevent the union of the already badly scattered army of our God. We should be a unit in fighting Immanuel's enemies, and perhaps the most deadly foe of the present time is the secret lodge; but the "union in spirit" that Bro. L. asks for is the most important idea in our judgment. To be a unit in form is of great value, but if we would crush the enemies of Christ and especially the foe of Masonry, with all other secret orders, we must have "union of spirit."

May the time hasten when the prayer of our Saviour shall be answered: "That they all may be one, as thou Father art in me and I in thee, that they also may be one in us, that the world may believe that thou hast sent me."

But a few words in regard to those who, professing loyalty to the God of the Bible, at the same time retain their union with the lodge. I am obliged to make two classes of these: First are those who are hypocritical. They know they cannot be true to God and the lodge. We are commanded by the Word to "be separate" from all such; not to keep company with such if called a brother. Separation seems to be duty in regard to them. But there is another class who need our prayers and sympathy. "They know not the depths of Satan," but are "blinded by the God of this world." I have some dear brethren that stand in this condition and I would ask your readers to join with me in supplications for them "that they may recover themselves out of the snare of the devil, who are taken captive by him at his will." "In meekness we will instruct those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth."

HEZEKIAH DAVIS.

The Gagged Press.

LONDONDERRY, O.

EDITOR CYNOSURE:—Recently we read in your columns a letter, showing that the press is largely under the control, or in the fear of Masonry. This recalled vividly a little experience of our own. During the past year our county has been erecting a new court-house. The corner-stone was laid August 4th, 1881, by the Masons. Much opposition was manifested. Letters pro and con were written and published in the papers before the event. The *Times*, the leading Republican paper of the county, published a full report of the proceedings and ceremonies of the occasion, and an outline of the speeches. Dr. Dempsey was the orator of the day. The latter part of his speech was a defense of Masonry. As this was given to the public in the columns of the *Times*, we thought it but fair that the other side should have a hearing. So we wrote the following review of the speeches made, and sent it to the *Times* for publication. But it never saw the light in the columns of that paper. Yet the editors, we understand, are not members of the lodge. We can only attribute it to a fear of Masonry and Masonic influence.

THE OTHER SIDE.

Dr. Dempsey tells us in his speech on August 8th, "There is nothing incongruous in the corner-stone being laid by Masons." The reason given is, "They [Masons] are geometricians." Geometricians indeed! Where do they study geometry? In the lodge? In their own books I find that they are there taught how to make an angle of an oblong square, whatever that may be. My text book of geometry is silent as to such a figure. I suppose, however, that Masonry changes text books in this study, just as it changes the Word of God, to make it suit its purpose.

Again, Dr. D. says, "They are in sympathy with justice and the Christian religion." So far as many individual Masons are concerned, we admit this statement; but in respect to Masonry as an organized institution, we deny it *in toto* and challenge the proof from their established laws and principles. Will Dr. D. or Rev. Hingeley please give us and the citizens of Gurnsey county, the book and page of any standard Masonic authority, where we can find such proof? In reading Mackey we have found abundant proof of the negative of the above statement.

Again, Dr. D. says, "When I approach the Maker in prayer it is in the name of the Lord Jesus Christ." We suppose he means, of course, when he prays in the lodge, and ask, Is this statement true, when some member of the lodge objects to prayer in the name of Christ? Will Dr. D. or any other Mason please show us a prayer in any Masonic authority, which closes in the name of Christ? Did the reverend gentleman who led in prayer preceding the Dr.'s address on Aug. 4th, pray in the name of Christ (Many who were present have told us that his omission to do so was very noticeable.)

Again the doctor says, "If the Crescent shall ever overthrow the Cross, the dead around the Cross will be Masons who died in its defense." If so, it will be in spite of the fact that they are Masons. How many bright Masons (i. e. Masons whose aim and endeavor it is to live up to all the rules and principles of the institution) have ever died in defense of Christianity?

Again Dr. D. makes the two following statements: 1. "Masonry does not antagonize the church of the Lord Jesus Christ;" 2. "Masonry does not antagonize the government." I make the counter statement and propose to prove it in a future article, from its own authorities, that a man cannot be a "bright Mason" and at the same time a good Christian and citizen.

Rev. Hingeley (Methodist) on the same occasion said in the course of a short speech, "We (Masons) have our secrets, and they have never been divulged and never will be." Does the gentleman believe this? If so he must be very ignorant of what has transpired during the last half century. We can give him the names of men, some of whom have never been members of the craft, others who have been members, but who saw the evils thereof and like honest Christian men have come out and exposed its secret works of darkness, who know as much or more about Masonry than the gentleman himself.

Again Rev. H. says, "If our craft was not good it would not have continued through the centuries down to the present time." Suppose this to be true, and what is his logic? Here it is. An old institution must be good. Masonry is an old institution, therefore, Masonry is good. Apply his reasoning, and you can prove anything. Hell would be very good, for it is very old. Not only is the statement illogical, but it is untrue, as to matter of fact. It implies that Freemasonry is very old. Its origin does not antedate the last century; and we defy Rev. H. to give us any proof from authentic and standard historians to the contrary.

J. R. LATIMER.

Our Mail.

A. C. Hall, Wakeman, Ohio:

"I believe that if the church as a whole were right in this matter secret societies would not live long. I have more faith in church reformation than in political action, although I voted for Phelps at the last Presidential election, and, further, I do not intend to vote for Freemasons for anything. The Cynosure is altogether the best paper I read. I very much like its religious tone."

Bro. I. C. Wellcome, Yarmouth, Maine:

"I preach mostly among a people who reject the lodges, and who themselves are deeply engaged in theological and moral reform, and they think that we have work enough on our hands without raising the wind on this subject. But in this they err. The secret and pernicious influences of various lodges prey upon all classes, and are ever captivating unwary souls. I pray the Lord to aid you in this great reform work, until our Lord shall come to judge the world, when every secret thing shall be brought to light."

Calvin Marshall, Union, Iowa, sends a good word of the progress in his locality:

"I am glad to say that our reform in these parts, and especially in the church, is gaining. Five years ago if a man had the imprudence to say a word against secret societies, in the church or out of it, it was about equivalent to opening fire on a hornet's nest, for we very well knew that the whole secret conclave would be on us with their poisonous venom. Very many have been the thrusts at us as being 'fanatics,' 'busybodies,' 'meddlers,' and disturbers of the peace'; but a few of us have kept up a constant fire into the enemy's camp, with a constant increase to our numbers, until we are ready to defy the armies of the aliens. They have had their day, and are willing to play mum now. They have no champion that dare speak openly in the church or on the street. In a word, I want to encourage all to look up and forward to success. Victory is ours, for we have God and right on our side and cannot fail."

Miss F. M. Mitchell, Pittston, Maine:

"I do hope an organizatior will start in Maine. We want system as well as personal work. I never knew what work in the vineyard and true happiness was until since I have been openly fighting the devil of secretism. I am done fighting the adversary within, and now mean to give battle outside."

Obituary.

MR. TIMOTHY BANCROFT died at the residence of his brother, Elder Isaac Bancroft, in Monroe, Green county, Wis., on the 30th day of March, 1882. He was born in West Stockholm, St. Lawrence county, N. Y., in the year 1819; moved with his parents' family to Illinois in 1839 or 40; in 1842 moved to Wisconsin; in 1850 went to California with his brother Isaac; returned in 1853 to Springfield, Ill.; and in 1879 came back to Wisconsin, where he died. He was converted to Christ in the winter of 1843–4 at Platteville and joined the Congregational church and on his return to Springfield joined the second Presbyterian church, of which he was a member till his death. He was naturally of a quick and erascible disposition, but was very patient during all his sickness. At one time he called me to him and with weeping asked me to pray for him. I asked him what he desired; he said that he might have patience to endure.

In the fore part of his sickness he was very desirous to get well, but toward the close he many times asked me to pray for him and always that Jesus would come quickly and take him home.

He was never married but forebore the pleasures of a home of his own that he might care for his mother and a niece, who both died before him. But we trust ere this he has found a home far better than this earth can afford.

ISAAC BANCROFT.

—Bro. J. P. Richards of Belmont, Wis., officiated at the funeral on the 2nd of April at Monroe. He writes that the brother who has passed from earth was opposed to all man and Satan-invented systems of religion, a consistent opposer of the lodge and beloved by all who knew him.

SABBATH SCHOOL.

LESSON IV.—April 23.—CHRIST WALKING ON THE SEA.

(45) And straightway he constrained his disciples to get into the ship and to go to the other side before unto Bethsaida, while he sent away the people. (46) And when he had sent them away, he departed into a mountain to pray. (47) And when even was come, the ship was in the midst of the sea, and he alone on the land. (48) And he saw them toiling in rowing; for the wind was contrary unto them; and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them. (49) But when they saw him walking upon the sea, they supposed it had been a spirit, and cried out. (50) For they all saw him and were troubled, and immediately he talked with them, and saith unto them, Be of good cheer; it is I; be not afraid. (51) And he went up unto them into the ship, and the wind ceased; and they were sore amazed in themselves beyond measure, and wondered. (52) For they considered not the miracle of the loaves; for their heart was hardened. (53) And when they had passed over, they came into the land of Gennesaret, and drew to the shore. (54) And when they were come out of the ship, straightway they knew him. (55) And ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. (56) And whithersoever he entered, into villages, or cities or country, they laid the sick in the streets, and besought him that they might touch, if it were but the border of his garment; and as many as touched him were made whole.

GOLDEN TEXT.—"When thou passeth through the waters, I will be with thee; and through the rivers, they shall not overflow thee."—Isa. 43:2.

DAILY READINGS.

A Prayer of Jesus	John 17:1–26.
Distress at Sea	Acts 27:9–44.
The Secret of Calmness	Ps. 91:1–16.
Unreceptiveness of the Heart	Heb. 3:1–13.
Great Wonders	Micah 4:1–13.
Salvation for Humanity	Rom. 10:1–21.
Christ Walking on the Sea	Mark 6:45–56.

THE LESSON ANALYZED.

(45) In the light of John 6:15, what does "constrained" imply? How does the Spirit now act upon us? Acts 16:14. On which side of the Lake was Bethsaida? "Go before Him, unto the other side, to Bethsaida" (Rev. Ver.); intending to take Him in, at Bethsaida, then cross over. (46) What did our Lord do? In dismissing the people, would He need to use power? What was their state? What effect would their design have on His human nature? Luke 4:6, 7. Why did Jesus need to pray? Luke 22:28; Heb. 4:15, 16. (47) "Late evening"—from sunset onward. Whither did the disciples aim to go? What prevented? What hinders us from meeting Jesus? Who permits obstacles in the way of duty? What for? James 1:2–7. (48) The word "*toiling*" includes bodily and mental distress. From his watch-tower Jesus saw it all. At the right time He comes. Luke 24:28 and John 6:21. Has He the same care now? Acts 7:56; Heb. 7:25; 8:1. (49) Testimony shows a real object seen. In darkness and tempest they thought it an apparition; i. e., an unreal appearance of a real person. They thought it boded evil. Hence their fright, and their cry. Ps. 145:18. (50) All were witnesses. Peace was spoken by the "*I am.*" John 8:58; Ex. 3:14. Effect of His voice on Peter? Matt. 14:28. His voice to us in the world? John 16:33. What to every troubled sinner looking unto Him? Matt. 9:2. (51) Christ's entrance always brings salvation. When He is seen and known—the effect? Matt. 14:33; John 1:49. (52) Why had not the disciples perceived His power before? Did the Lord approve of their hardness? 3:5; 16:14. Do Christians blind their minds? How does it arise? How does the heart grow hard on any subject? What the relation of the mind to this result? (53–44) The passage made, with Christ on board. How did the people know Him? 5:21–34. How are Christians known now? Matt. 7:16, 17. (55) The Lord was passing through. People brought to Him, whence He tarried. Many now flock, where Jesus is preached. See the great evangelistic effort now going on in the world. Mark 16:15, 16, 20. (56) What would draw so many people through this region? John 6:4. Had any one been healed here before? Chap. 5:25–28. What necessary for healing? (last clause). What is looking unto Jesus? Heb. 12:2. How can any heart now touch Christ? John 3:18, 36.—*Notes for Bible Study.*

V. 48. *He saw them toiling in rowing.* Well would it be for us if we could always remember that Jesus sees us when we toil in conflict and duty. They were battling with waves and making little progress, but they were preserved from being completely overwhelmed by the power of him who was praying for them on the mountain. While we combat with the waves of opposition, the same all-pervading Intercessor is praying for us in the mountain of his holiness. Should not the thought of an ascended and interceding Lord be the inspiration of all Christian service? The work in which we are engaged is unspeakably more precious to him than to us; will he allow it to utterly fail?—*Bible Teacher.*

Books and Magazines.

"Green's History of the English People," the latest and in some respects the best of the English histories, is full of entertaining and instructive lessons such as a true student of history loves to draw from the annals of the past. Anselm of Canterbury, the scholastic philosopher, led at first a dissipated and wandering life. He was at last made archbishop of Canterbury by William of Normandy. Green gives us this picture of him as a teacher of men: "No teacher has ever thrown a greater spirit of love into his toil. 'Force your scholars to improve!' he burst out to another teacher who relied on blows and compulsion. 'Did you ever see a craftsman fashion a fair image out of a golden plate by blows alone? Does he not now gently press it and strike it with his tools, now with wise art yet more gently raise and shape it? What do your scholars turn into under this ceaseless beating?' 'They turn only brutal,' was the reply. 'You have bad luck,' was the keen answer, 'in a training that only turns men to beasts.' The worst natures softened before this tenderness and patience. Even the Conqueror, so harsh and terrible to others, became another man, gracious and easy of speech, with Anselm." "In the later days of his archbishopric a hare chased by the hounds took refuge under his horse, and his gentle voice grew loud as he forbade a huntsman to stir in the chase while the creature darted off again to the woods." Several attractive and cheap editions of this work are published by the Useful Knowledge Co., New York.

The most striking article in the *Century Magazine* for April is Mme. Ragozin's "Russian Jews and Gentiles." The writer is a Russian lady now living in New York, and is the author of recently published papers on the Nihilists in the *International Review.* The reader is distinctly warned at the start, by a sub-title, that the paper is written "from a Russian point of view." It is, in brief, a detailed account of the revelations of Jacob Brafmann, several years ago, concerning the alleged systematic oppressions of Gentiles, partly under cover of law, by the Jews of south-western Russia. These oppressions (and not religious intolerance) are said by the writer to be the occasion of the anti-Jewish uprisings during the past year in that region. A graphic account of these riots is prefixed to the account of Brafmann's horrible accusations. The falsity of these, it is only just to say, is indignantly asserted by the Jews. A reply to Mme. Ragozin is to be contributed to the May *Century* by Miss Emma Lazarus, who, in this number, has a significant paper, "Was the Earl of Beaconsfield a Representative Jew?" The illustrated articles are "Tunis and its Bey," "The Age of Praxeteles" with fine illustrations of Greek art, "Opera in New York," and "American Tiles." Carlyle's "Irish Journal" will begin in the May *Century.*

REFORM NOTE-PAPER AND ENVELOPES.

As a needed means of spreading the truth regarding secrecy, a collection of the utterances of Scripture and various noted statesmen and ministers has been prepared and printed in tasteful form at the top of note-paper and on both sides of envelopes (the matter on the paper being entirely different from that on the envelopes.) A blank line for date is also printed in. The envelopes can be furnished either white or colored both envelopes and paper being of the ordinary size and of good quality.

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THE entire list of the publications of Ezra A. Cook, with the addition of "Stearns' Inquiry into Freemasonry," has been arranged in 16 volumes, neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 5,106 pages ($14.00 worth at retail) is sent express or post-paid for $12.00. These books have received the hearty endorsement of the Directors of the National Christian Association.

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9	History of the National Christian Association, and Minutes of the Syracuse and Pittsburgh Conventions	289	
10	Hon. J. Q. Adams Letters and Addresses on Freemasonry	332	1
11	Odd-fellowship Judged by its own Utterances	175	
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16.	Stearns' Inquiry into Freemasonry	338	

The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 13, 1882.

The Disunited United Brethren.

All true Christians are one in Christ. They are disunited in applying and carrying out the principles of his Gospel. This difference arises from diversity of capacity and judgment, and from the cunning artifices of Satan, whose maxim is, Divide and conquer. And these causes have divided the once United Brethren in Christ into three classes of minds.

1st. There are a small number of those who have, perhaps unconsciously, put their denomination in the place of the kingdom of God, and they now seek first their sect and its emoluments. These are those described by the prophet Habakkuk (1 : 16). "They make men as fishers of the sea." "They take up all of them with the angle, and catch them in their net, and gather them in their drag." "Therefore they sacrifice to their drag and burn incense to their net, because by them their portion is fat and their meat plenteous." And they "devour the man that is more righteous than they." These men now control the printing house and the funds of the Brethren church. And the *Telescope* is more and more becoming their organ.

2nd. Next, there is a class of minds who stand for the principles of the church. They will keep the anti-secrecy law standing in the discipline, and they hope that somehow, the multitude of secret society members who have crept into the local churches will work themselves out while they stand sentinels over that broken and dishonored law! They think they hold what used to be playfully called, "The middle extreme." They might just as sensibly do away with all discipline; and instead of casting out incestuous Corinthians, read Paul's epistle to them and "stand for the constitution of the church." Do not these dear brethren know that the secret societies have crept into the churches over that law? Their whole thought is to put or keep the rule just as it was when the lodge members crept through it into the church? How then will that law, unexecuted, save the church, rather deliver it? The thing wanted is *discipline*, not law.

3d. A third class, are those who demand and insist on the execution of the law. In 1818 the General Assembly of the Presbyterian church resolved that slavery was "an atrocious violation of the most precious rights of human nature, utterly incosistent with the law of God." But they kept slave holders in their fellowship, and as Barnes said, "Slavery grew greener under their altars;" and Horace Greeley said, "Their fine words buttered no parsnips." The Friend Quakers ordered, that by a certain day named, every Friend having slaves must record them free, or be cut off. I never heard of but one Quaker losing his standing by keeping his slaves.

It is believed that the great majority of United Brethren are like those true-hearted Friend Quakers, in favor of separating adhering Freemasons and Oddfellows from their lodges or from their church. They see and know that there can be no fellowship between light and darkness, Christ and Belial or Baal; and that Masonic worship is Baal-worship. (See Ezek. 8th chap.)

These last two classes constitute an overwhelming majority of that church. If united they can control the church of their affections; cast out the buyers and sellers who are making their temple of God a den of thieves; and as their fathers and mothers did in the long agony of slavery, stand for God, their country and their flag; and when the Achan is cast out and the church and country cleasned, they can look back over their record as they now do over their struggle with the slave curse.

But to do this, there wants some definite practical end and measure proposed. If the time is spent from this to the next General Conference in discussing principles, which were settled long ago by the fathers and founders of the church, the people will be mystified and their delegates in conference will be equally so, and the Iowa meeting will repeat itself. I hope brethren Wright, Tobey, Davis, Alwood, and others will not take this exhortation amiss. A child, in a clear atmosphere, can see clearer than many giants involved in fog.

George J. Payne.

"THE MEMORY OF THE JUST IS BLESSED."

The esteemed brother, named above, was one of those rare instances of moral excellence who never swerved from the right. He was born in London, England, June 12th, 1806; removed with his parents to Gallia county, Ohio, when but eleven years of age, and grew up among the pine woods, in a primitive state of society, some twenty miles back of Gallipolis on the Ohio river, three hundred miles above Cincinnati. Here he became clerk, and afterwards proprietor of a country variety store, when such stores almost invariably sold intoxicating liquors. Moved only by his own strong moral sense, he cast liquors out of his trade against the remonstrance of many of his customers.

The people around Pine Grove where he lived, were, many of them from the slave States, and of the non-slave-holding class. They came North ignorant and unlettered, hating the slave holders who had oppressed them, hating the negroes whose slavery made their own labor unpopular, and hating Northern people under the general title of Yankees. The Payne family were English, and the slave question had been agitated in England by Wilberforce, Clarkson, and others from twenty years before young Payne was born, and the slave-trade was made piracy by the British Parliament before he was a year old. And, although English slavery itself did not fall till Aug. 1834, seventeen years after the family came to America, the Christian sentiment of Great Britain was deeply imbued with love of liberty and hatred of oppression. The Payne family brought this sentiment with them to Gallia county, where slaves, fleeing across the Ohio river, were often seized and sent back for the price offered by their owners. Young Payne was a Christian merchant and an Abolitionist. Of course, his person and business were exposed to the contempt of the proud and the violence of the desperate. He lived to see slavery fall, and Abolitionists fill the highest offices of the State. His religion was of a hue that never bleached out. And when the lodge-serpents lifted up their crests in the slime left by the retiring tide of the slavery war, Mr. Payne was by moral instinct opposed to the lodge. His long endurance as an Abolitionist had neither wearied nor disheartened him, and against all threats of injury to his business, God blessed him in basket and store

In 1870 he came to Wheaton, Ill, and opened a store. His son John having become a professor in Knoxville University, Tenn., he followed with his family, and thence in 1877, he removed to his residence near Dunbar in Nebraska. About ten days before his death, he was taken with neuralgic rheumatism from which he so far recovered as to attend to business the day before his death. About midnight, he seemed entirely relieved, went to sleep and never woke up. "Mark the perfect man, and behold the upright for the end of that man is peace." He died Feb 28th, 1882. His son, Wm. B. Payne, is professor in Tabor College, Iowa; the older son is, I think, still in Knoxville University; and one married daughter resides in Du Page county, Ill.

—The second article by Elder Barlow, on the incompatibility of Freemasonry and the Christian religion, appears in the last *Bible Banner*. We hope he may continue to write and the *Banner* to publish more of the same kind of candid and logical argument for earnest Christians to ponder.

—The *Christian Statesman* announces that the National Reform Association, of which it is the organ, are making arrangements to place two additional laborers in the field. Since his appointment Mr. Coleman has been quite active, especially in Pennsylvania, in holding meetings which have been well attended and very encouraging in their nature.

—Elder Isaac Bancroft of the Congregational church, Monroe, Wis., mourns the death of a brother who was living with him. Both Bro. Bancroft and his wife have been in poor health for some time past, but are now improving. He and Bro. Richards of Belmont are main pillars of the reform in southwestern Wisconsin, may God grant them both strength, faith and zeal to bring all the Congregational churches of the region on to testifying ground against lodgery.

—Few men living have given to the subject of undenominational church work so careful study as Rev. John G. Fee, and none, perhaps, have combined with it an experience like his, trying and severe, yet such as to clear away the perplexities of tradition and human authority. Whatever, therefore, he may write on that topic, whether we agree with it or no, all must concede that his views can be sustained with argument of peculiar force, and that, in comparison with those of most men, they deserve especial consideration. The brief article from him upon this subject will be read with much interest, especially by the large number of our readers who sympathize with the views expressed in a recent letter of Prof. Bailey upon this subject.

—A Boston friend writes that the officiating clergyman at the funeral of the veteran, Samuel D. Greene, seemed in great fear of making any favorable mention of the past course of the departed. Though a man of great endowments both of mind and body, he said, his life had been a failure; and he further implied that could Mr. Greene look back from his present standpoint upon his past years, he might wish he had taken a different course. Such a statement should not be unrebuked. The efforts that Mr. Greene had been permitted to make against the lodge foe were always those in which as a Christian he seemed to take most delight. "I will go home to heaven singing glory to God for what I have been permitted to do," said he to a warm friend of our cause not many days before his death. It was the purpose of the speaker to make the impression that opposing the lodge was a waste of time. Such a sentiment would do inside the walls of a tyled lodge, but sounds strangely from a Christian pulpit of which there is no deadlier a foe than Freemasonry.

—A friend has sent in one dollar as an expression of his approval of the good work of Bro. Wm. Hazenberg in South Africa in favor of a pure and holy Christian life, and an encouragement for him to go on. It is rather a small sum to send and it is suggested that other friends who are accustomed to contribute to foreign missions without questioning the principles of the missionaries whom they support, may wish to add to this amount, and thus aid a brother whom they know to be faithful in his testimony against all the works of the devil. The interesting letter from Bro. A. D. Zaraphonithes on another page reminds us that he also is a tried brother and faithful in testifying against the lodge iniquity. Shortly before he left this country he was chosen a member of the National Christian Association, which has recommended his work to the notice of friends who are able to assist in the evangelization of foreign lands. Any contribution which may be sent for either of these brethren will be forwarded from this office directly to them and without charge.

—The *Inter Ocean* has been doing for Chicago the good and necessary, yet disagreeable and nauseating, work of exposing the ways and habits of the dens of infamy that have free rein under the present Masonic administration of Chicago. Nothing could excite more disgust than the shamelessness, and corruption, and indecency thus uncovered, and righteous citizens have frequently expressed their thanks for the war made upon these enemies of public virtue. But when the *Cynosure* uncovers the infamous practices of the Masonic lodge, and shows it to be a school of licentiousness and adultery, just as is Mormonism, The *Inter Ocean* howls "too indecent for any use!" We have never made a collection of the frequent instances where infamous villainy was fostered and protected by the lodge. We doubt if, outside Mohammedanism, and Mormonism, any organization is so hostile to public virtue. If the *Inter Ocean* doubts this we believe it can be proved to the satisfaction of candid men.

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple St., Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—A card from Bro. J. Tanner, Jr., announces that he will leave Minnesota for Boston about April 6th. This will be glad news to many who are longing to count him among the earnest workers in New England.

—Stephen Waite and other friends in New Bedford continue to hold up the reform banner there. Several letters from him during the week give incidents which show that the lodge has been much stirred up.

—Elder Barlow had to suspend his course of lectures in Willimantic for the time being on account of illness. He is reported to be somewhat better now.

—Rev. H. T. Cheever was present at the last meeting of the of Worcester Association and aided by wise counsel.

—A Christian gentlemen who could not see any force in the arguments against the lodge was finally asked the question: "Suppose you had gone into the lodge and found yourself the only Christian who had joined, would you still think it a good institution?" He frankly confessed that he would not, showing that he was leaning on the supposed judgment of others. "Run not with the multitude to do evil."

—Rev. C. L. McCracken of Thompsonville, Conn., sends a list of subscribers to the *Cynosure* and an invitation to preach for him April 23d and lecture during the week.

—Mr. T. S. Bliss of Worcester, well known to many as an earnest friend of the reform, was taken ill last week and is now lying in a very critical condition.

—Mrs. H. T. Cheever, who has been seriously ill for some time, is slowly improving.

—Mr. Spaulding visited four towns last week, one of them not visited before, and comes back with a list of subscribers for the *Cynosure* and *Witness* and an empty satchel. The books sell well, especially just now the "Broken Seal," a new interest arising on account of the death of the author, Samuel D. Greene.

—Mr. Geo. Smith writes of a journey from Putnam to Woodstock, Conn., giving tracts to those he met on the road and leaving them at houses, speaking a word to anti-secret men and to a ten degree Mason, selling some books and getting subscriptions. He says, "the work in Putnam has advanced and has become the center of faithful effort through Bro. Williams."

—The following extract from a letter sent us by a friend is interesting: "I find that the women, even wives of Masons, are opposed to Freemasonry. My friend, with whom I boarded this winter, is the wife of a Mason, but she is as bitterly opposed to the system as I am. She has kept her husband from attending lodge meetings and paying dues for several years. I am giving tracts whenever I see a chance of doing any good. My Masonic friend jokes about my tracts, but he looks sober when he reads one."

—Rev. M. L. Holt, a graduate of Wheaton College and now a home missionary in Nebraska, is spending a few weeks in the East raising money to build a church in his frontier town. He has been in Worcester several days and has spoken in three of the churches, receiving a liberal response from the people. He will carry away more than $500 from this city to aid in his enterprise.

—One of the New Bedford critics who takes occasion to charge the lecturer with lying, using calumny, etc., quotes a good deal of Scripture of which the following is a sample: "They who go about as wolves seeking whom they may destroy and creep into houses." We have been unable to find the passage in our Bible but suppose it must be in the Masonic version. If the writer's knowledge of Masonry is as profound as his knowledge of the Scriptures we have reason to fear and tremble.

—Philip Bacon writes that he has made appointments for lectures in Hartford, Simsbury, Plainville and North Canton.

—A "Rev." lately addressed a lodge in Connecticut on the subject "Why a woman cannot be made a Mason," in which he attempted to make it clear to the minds of the excluded "better half" of the Masonic constituency why they were not permitted to behold the glories and reap the rewards of Masonry "behind the curtain." He "repels the idea that it is because women cannot keep a secret." This is not the reason why they are kept outside with idiots and cripples, "neither is it because there is anything indecent or shocking in the ceremonies. True, if women were to be initiated it would require some change." Why so, if there is nothing "indecent" in the performance? The reason, however, is a purely historical one. Women are never employed as operative masons, therefore it would be contrary to historical usage to make them speculative Masons. When was this precious usage waived that men who never handled a trowel or carried a hod—lawyers, politicians, saloon-keepers and D.D.'s have become the accepted leaders of the lodge? But if the historical reason will keep woman out of the lodge, it will keep her out of the college and silence her voice in all public gatherings. It will keep her where history found her and false worships would keep her (but from which Christ will deliver her) a slave or plaything, a nonentity whose regeneration can only be accomplished by connection with members of these soul-destroying orders.

A Strong Local Association Formed in Worcester.

WORCESTER, Mass, April 3, 1882.

The echos of the New Bedford campaign continue to be heard in calumnious articles published anonymously in the daily papers. The *Standard* has shown great fairness and admitted a reply to the first attack, and will doubtless continue the same course. I should like to be openly attacked by every daily paper in New England, if they will give me the use of their columns to reply!

Thursday evening, March 30th, a meeting of the friends of reform in Worcester was held at our office for organization and consultation. It was in many respects the best meeting we have yet had, and resulted in the adoption of a definite course of procedure. The first business of the evening was the adoption of the constitution of the "Worcester Anti-secrecy Christian Association." The officers are as follows: S. A. Pratt, president; E. D. Conant, vice-president; D. Manning, treasurer; and E. D. Bailey, secretary. The executive committee consists of twelve persons representing ten different churches of the city as follows: Jonas White, E. D. Conant, T. S. Bliss, Wm. Desper, J. F. Hervey, S. A. Pratt, W. J. White, Rev. W. Sleeper, C. B. Knight, D. Manning, A. F. Spaulding, M. M. Morse. The object of the association is said to be "to oppose secret societies, intemperance and other evils, and to promote aggressive Gospel work," and the membership consists of those persons "in sympathy with the objects of the association," who sign the constitution or authorize the same to be done.

It was voted to commence a series of Sabbath afternoon meetings at Horticultural Library, with sermons setting forth the religious character of Freemasonry. Six sermons will probably be given on that subject. These services will not be commenced till after my campaign in Hartford, as my engagements prevent me from undertaking the work. We hope for, and expect, great success in these Sabbath afternoon meetings.

As soon as the appeal for help in the New Hampshire work came out in the paper we forwarded letters to all known friends of the cause in the State, hoping to raise the small sum of $100, which will provide for a great work. We await with some anxiety for replies, wondering whether the hearts of the people will close their purses, or whether they will show their zeal by quick and liberal responses. Of course they cannot fail to give a favorable response. The man who give $25 will not begin to make the sacrifice which he makes who leaves the comforts of home to become the reform agent.

A Baptist pastor of a growing church in Worcester told me last Saturday, that he left a church near Boston, of which he was pastor nineteen years, because he had ideas of reform, including opposition to secret societies, which he could not carry out there. He wishes his own denomination and the other "large denominations" would make a test of this matter and admit no Masons to church membership who will not renounce their obligations. Put this with the remark of another pastor that he would be glad when ministers could say what they think about Freemasonry and you have fair samples of a feeling which I believe to be very general in New England.

E. D. BAILEY.

REFORM NEWS.

The Minneapolis Convention.

Possibly it were better to leave the report of the Minnesota state meeting for the secretary, who was re-elected along with the other old officers; but I will say that, although many things seemed against us, yet it was far from being a failure. The city was well sown with tracts, and audiences were all that could under the circumstances be expected. Four addresses were made beside occasional speeches, and the two by Prof. C. A. Blanchard were of rare merit.

The city election, which occurred on the first day of the convention, was one of the hottest contests I ever witnessed, and resulted in a Democratic victory. The Prohibitionists polled nearly 1,000 votes, which showed a gain of 800 in two years. From this time on the straight temperance vote of Minneapolis will have its influence and be recognized as a power by both parties.

There was a fair audience on the afternoon of the second day to listen to Prof. Blanchard, and I have no doubt but the hall, which seats 1,400, would have been well filled in the evening, but for the streets which were ankle deep, and the rain that literally poured.

I should have gladly stayed to visit and speak at Howard Lake, Northfield, Wasioja and other points had I not previously promised to attend the Michigan Convention on the 11th to 13th inst.

A competent active agent is greatly needed to visit the rural districts in Minnesota, and the brethren are moving in that direction.

J. P. STODDARD.

—Secretary J. P. Stoddard returned from Minnesota on Friday morning last accompanied by Bro. John Tanner who is on his way home to Boston, not finding the hoped for benefit in the Minnesota climate. Bro. Stoddard is this week at the Michigan State Convention at Holly.

—Bro. Mathews, who is also probably at the same convention, wrote from Albion, New York, on Thursday last. He was attending a Sabbath-school convention and distributing tracts. He was engaged to preach three times on the Sabbath at the same place, and on Tuesday morning expected to leave Buffalo for the Michigan State meeting.

—Bro. Hinman has been engaged during the past week in arranging a series of meetings in this city. The first was held on Monday evening in the Methodist Mission Chapel on Milwaukee Avenue, near North Avenue; the second in Carpenter Hall on Tuesday evening; and an appointment has been made for the 20th of a meeting in the Free Methodist church on Morgan street near Lake. Other meetings are in contemplation, and as fast as arrangements can be made will be held in different parts of the city.

—Word comes from Willimantic, Conn., that Elder Barlow has beeu quite unwell for several weeks so that his promising plans for lecture work have been for the present suspended. Bro. Barlow is able with difficulty to attend to his pastoral labors. His trials are increased by the sickness also of his wife. Pray that these afflictions may be soon removed, if it be God's will.

—The ladies of Toronto held a meeting and passed resolutions calling upon women to place immoral men upon the same footing in the social circle as they now do immoral women.

HOME CIRCLE.

To the Mark.

'Tis a sharp rugged hill that seems to mock
The climber's strength and skill, where rock on rock
Shoots sternly upward to the bending skies;
Yet right in front of thee its steps arise—
And thou must climb!

'Tis a thick throng of foes, afar and near;
All hell in front, a hating world in rear;
Yet flee thou canst not; victory must be won
Ere fall the shadows of Time's setting sun;
And thou must fight!

Gird on thine armor; face each weaponed foe;
Deal with the Spirit's sword the deadly blow;
Forward, still forward, in the fight divine,
Slack not the warfare till the field be thine.
Win thou the crown!

'Tis a fair crown which never can grow old;
A crown of heaven's own everlasting gold;
Wages of service rendered here below,
Reward of battle for the conqueror's brow.
Win thou the crown!

—Horatious Bonar, D.D.

If not, why not?

1. Let me think about Sunday. This is the day I ought to keep holy. It was a law of God from the beginning, that men should give him one day in every week. This law Christ never altered. It is a day in which I ought to give up all worldly work and business as far as possible and give special attention to my soul. The best men in every age have always kept God's day holy. It has been found good for body, mind and soul to do so. Now, what do I do with my Sundays? Do I keep them holy? If not, why not?

2. Let me think about God. There is one in heaven whose eyes are upon me morning, noon and night. He is most holy: he cannot bear sin. He is a searcher of hearts; he knows all I think, and say, and do. He is of almighty power; there is no escaping him. He will be my judge one day; I must reckon with him for all my ways. Now, is God pleased with my daily product? Am I living like one of his friends? Do I try to please God? If not, why not?

3. Let me think about the Bible. God has mercifully given me this book to make me wise unto salvation. It shows me what to believe and what to do; how to live and how to die. If I read it in a proper way, I cannot fail to find out what I am, and what God is, and how to get to heaven. The best men everywhere read this book, live by it, and find it a light in this dark world. Now, what do I do with my Bible? Do I read it at all and use it aright? If not, why not?

4. Let me think about Jesus Christ. He is the eternal Son of God, who came into the world eighteen hundred years ago to save sinners. He suffered for my sins on the cross, and paid my debt to God by his blood. He rose again on the third day after his death, and went up to heaven to be my Saviour, my Priest and Friend. He has promised that all who trust in him, and follow him as their Leader, shall have all their sins pardoned. They shall have peace and hope in this world while they live, and glory and perfect happiness in another world when they die. Now, do I trust in this Jesus Christ? Are my sins pardoned? If not, why not?

5. Let me think about the Holy Ghost. I find that he dwells in the hearts of all who trust in Christ and makes them true Christians. He can change men's hearts, alter bad natures, cause old things to pass away and make all things new. I find that he is ready and willing to do all this, and that if people pray for the Holy Spirit, he will hear and come to them. Now, have I the Spirit? Is my heart changed? Am I renewed and converted? If not, why not?

6. Let me think about holiness. It is the mark of all real Christians. Without it no man shall see the Lord. It is God's special stamp on all his people. It may be seen in their doings; they try hard to do what God approves, both at home and abroad. It may be seen in their bearing; they try to be patient under all circumstances. Now, do I know anything of this character? Is there any holiness about me? If not, why not?

7. Let me think about things to come. I shall die some day; I cannot live always. I shall rise again some day, when I am buried there will not be an entire end of me. I shall stand before the judgment-seat of Christ one day; if I will not go to his church I must not go to his bar. I shall go to heaven or hell forever and ever; there is no third place; to one of the two I must go. Now, am I ready for all this? Am I likely to go to heaven when my turn comes to die? Am I pardoned, justified, converted, sanctified, a friend of God, and fit to die? If not, why not?—*J. C. Ryle in the Christian Treasury.*

A Trial of Infidelity.

The Rev. C. H. Spurgeon says: "There was once an evil hour when I slipped the anchor of my faith; I cut the cable of my belief; I no longer moored myself hard by the coast of revelation; I allowed my vessel to drift before the wind. I said to Reason, "Be thou my captain;" I said to my own brain, "Be thou my rudder;" and I started on my mad voyage. Thank God, it is all over now! but I will tell you its brief history. It was hurried sailing over the tempestuous ocean of free thought. I went on, and as I went the skies began to darken; the waters were brilliant with corruscations of brilliancy.

I saw sparks flying upward that pleased me, and I thought if this be free thought it is a happy thing. My thoughts seemed gems, and I scattered gems with both my hands. But anon, instead of these corruscations of glory, I saw grim fiends, fierce and horrible, start up from the waters, and, as I dashed on, they gnashed their teeth and grinned upon me; they seized the prow of my ship and dragged me on, while I in part gloried at the rapidity of motion, but yet shuddered at the terrific rate with which I passed the old landmarks of my faith.

As I hurried forward with an awful speed, I began to doubt my very existence. I doubted if there was a world. I went to the very verge of the dreary realms of unbelief. I went to the very bottom of the sea of infidelity. Just when I saw the bottom of the sea there came a voice which said: "And can this doubt be true?" At this very moment I awoke. I started from my death-dream, which would have ruined my soul if I had not awoke.

When I arose, Faith took the helm. From that moment I doubted not. Faith steered me back. Faith cried, "Away! away!" I cast my anchor on Calvary; I lifted my eye to God. And here I am—alive and out of hell. Therefore I speak what I do know. I have sailed that perilous voyage; I have come safe to land. Ask me again to be an infidel! No, I have tried it. It was sweet at first, bitter afterward. Now, lashed to God's Gospel more firmly than ever, standing as on a rock of adamant, I defy the argument of hell to move me; for "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him." 2 Tim. 1:12.

Training Boys.

If had sons, I should try to surround them with such influences as would make them crave beauty all their lives. They should be taught to love the best books, the finest pictures, the best music, and, best of all, kind words and thoughtful deeds. There is no reason why the life of a boy should be a barren, practical life, missing that which trains the heart to love beauty. I ask you, mothers, if you are doing as much in this way for your sons as for your daughters. You smile and ask how any difference can exist between the surrounding of boys and girls in the same house. But I say there is difference. In the first place you give your boys the smallest, darkest, ugliest bed-rooms in the house. If you don't believe it, go up stairs and see. Possibly your hired help has a worse room. If you have a dingy, half-worn carpet, it is "good enough for boys." If you have a cracked mirror or a creaky chair, ditto. They have nothing but a rickety table or dusty mantel on which to put their things, and if they possess a closet in which to hang their clothes they are fortunate. Is it strange that boys in such apartments throw down their clothes, never thinking by whom they are to be picked up? Is it strange that in rooms so barren of pretty conveniences they kick shoes and stockings in all directions?

Girls, I know, love dainty, lovable rooms—rooms in which they can read and write, and dream their youthful dreams, in a seclusion which is dear to every one. It seems to me that boys would prize the same refining privilege, would like to entertain their favorites as girls do, surrounded by what is graceful and sweet. O, mothers and sisters, don't go on thinking that girls must have a monopoly of the delicate, refining, and beautiful things of life! Don't put your minds so much on the adornment of your own rooms that you can't make a slipper-case or a watch-holder or a set of mats for the boys' chamber. Don't spend so much time looking at your prettily framed engravings that you forget the hideous chromo which glares on Johnny every time he goes to bed. No; give the boys good books, pictures, everything you can which you would enjoy yourself. They will not do without them, and when they are men their wives will not tremble to ask for a dollar with which to buy anything they choose.—*Pacific.*

TEMPTATIONS.—They lurk, says Bishop Huntington, in the pillows of comfort, on which thoughtless heads are laid; in pleasures that make earth so satisfying that we feel no need of heaven; A traffic whose gain is offered for falsehood; in labor where the world gambles for the soul; in emulation where ambition is mistaken for wisdom; in fellowship where criminality is mistaken for cordiality and flattery for friendship. These are clothed like angels of light. Here in our heart is Satan's seat, but no harm can come but by the yielding of a perverted will.

—The peculiarities of great men are like a suit of clothes which hang not well on any but the man who was measured for them, not to say that the misfortune of imitators often lies in this: that, in copying the lisp, the bur, the shrug, the broad accent, the ungainly and ungraceful attitude, they forget that their idol is not great by these, but in spite of them.

—There is propriety, but there can be no devotion in an attitude. The only rule is to assume that which aids rather than hinders devotion. That posture is the best which least distracts attention by a feeling of bodily weariness, or, otherwise, drags our thoughts downward, hanging a dead weight on the wings of prayer.

Words of Life for Every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, April 13. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. Jno. 3:20, 21, 22.

Friday, April 14. He that hath an ear, let him hear what the Spirit saith unto the churches; to him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. 2:7.

Saturday, April 15. Who shall not fear thee, O Lord, and glorify thy name? for thou only art holy: for all nations shall come and worship before thee; for thy judgments are made manifest. Rev. 15:4.

Sabbath, April 16. I will abundantly bless her provision: I will satisfy her poor with bread. Ps. 132:15.

Monday, April 17. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. Rev. 21:8.

Tuesday, April 18. Though he slay me, yet will I trust in him. Job 13:15.

Wednesday, April 19. For I know that my Redeemer liveth, and that he shall stand at th latter day upon the earth. Job 19:25.

—It is sad, but true, that we can silence our consciences easier than our desires.

CHILDREN'S CORNER.

Work.

Sweet wind, fair wind, where have you been?
"I've been sweeping the cobwebs out of the sky;
I've been grinding grist in the mill, hard by;
I've been laughing at work while others sigh;
Let those laugh who win!"

Sweet rain, soft rain, what are you doing?
"I'm urging the corn to fill out its cells;
I'm helping the lily to fashion its bells;
I'm swelling the torrent and brimming the wells;
Is that worth pursuing?"

Redbreast, Redbreast, what have you done?
"I've been watching the nest where my fledglings lie;
I've sung them to sleep with a lullaby;
By and by I shall teach them to fly,
Up and away, every one!"

Honey-bee, honey-bee, where are you going?
"To fill my basket with precious pelf:
To toil for my neighbor as well as myself;
To find out the sweetest flower that grows,
Be it a thistle, or be it a rose—
A secret worth knowing!"

Each content with the work to be done,
Ever the same from sun to sun;
Shall you and I be taught to work
By the bee and the bird that scorn to shirk!

Wind and rain fulfilling His word!
Tell me, was ever a legend heard,
Where the wind, commanded to blow, deferred;
Or the rain, that was bidden to fall, demurred?

—Mary N. Preston, in Christian at Work.

Half Hours in the Pastor's Study.

BY JENNIE L. HARDIE.

XIV.—Comparisons.

"The morality of Freemasonry,"—said Will Slater, when we were once again met in the study for our usual talk. "I wish you would tell us something about that, as you say it differs from the morality of the Bible."

"It does," I replied, "in that it is selfish and partial. Perhaps we could not get a better insight into its character than by noticing a few of those promises made in taking the Master Mason's degree, recollecting that with them to obey the obligations of Masonry is to be made free from sin. The promise most frequently exacted is that of secrecy. Now if the benefits accruing from a position in that brotherhood be good, in the Bible acceptation of that term, why keep it secret? Why confine it to a few? Would not the Gospel of Christ bid us hasten to all within our reach and offer to them the good we ourselves enjoy?"

"But, I suppose everybody who wants to can become a Mason, and enjoy what good there is in it," said George Butler.

"How is that, boys?" questioned I, and Tom Jones snapped out, "Not much. If one's very old, or very young, or a woman, or anyone that needs help most in this world, he can't belong."

"Let me quote another promise" said I. 'Furthermore do I promise and swear, that I will not wrong this lodge, nor a brother of this degree to the value of one cent,' etc. But what does the morality of the Bible teach? That we shall wrong no man: 'Furthermore do I promise and swear, that I will be aiding and assisting all poor, indigent Master Masons, their wives and orphans, wheresoever disposed around the globe so far as in my power, without injuring myself or family materially.' But what teaches the morality of the Bible? 'And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same! But * * * do good, and lend hoping for nothing again!' I have used these two examples of the morality taught by this institution—all the promises made, however, are not of this class. Listen to this clause in the teaching of the higher degrees. I read from *Light on Masonry*, page 269: * * * 'If so indiscreet as to divulge their obligations, we are bound to cause their death and take vengeance on the treason by the destruction of the traitor.' To take vengeance! Vengeance belongeth unto God and the command says: 'Thou shalt do no murder!'"

"But the law sometimes hangs a man for certain crimes," said George Butler.

"True, but such a criminal has a trial in open court, and if not guilty has a chance to so prove himself; but the murders in Masonic lodges are done in secret. The victim cannot appeal to a higher tribunal for from such decision of the lodge there is no appeal. It is murder, too, for the crime of divulging a secret!—not the execution of a character dangerous to society and the community at large."

But our half hour has expired, and for to-day we will close this subject.

How to Run.

Very few boys know how to run.

"Ho, ho!" say a dozen boys. "Just bring on the boy that can run faster than I can!"

But, stop a moment. I don't mean that most boys can't run fast—I mean they can't run far. I don't believe there is one boy in fifty, of those who may read this, who can run a quarter of a mile at a good smart pace without having to blow like a porpoise by the time he has made his distance. And how many boys are there who can run, fast or slow, a full mile without stopping?

It hardly speaks well for our race, does it, that almost any animal in creation that pretends to run at all can outrun any of us?

Take the smallest terrier dog you can find, that is sound and not a puppy, and try a race with him. He'll beat you badly. He'll run a third faster than you can, and ten times as far, and this with legs not more than six inches long. I have a hound so active that he always runs at least seventy-five miles when I stay a day in the woods with him; for he certainly runs more than seven miles an hour, and if I am gone ten hours, you see he must travel about seventy-five miles of distance. And then a good hound will sometimes follow a fox for two days and nights without stopping, going more than three hundred and fifty miles, and he will do it without eating or sleeping.

Then, you may have heard how some of the runners in the South African tribes will run for long distances—hundreds of miles—carrying dispatches, and making very few stops.

I make these comparisons to show that our boys who cannot run a mile without being badly winded are very poor runners.

But I believe I can tell the boys something that will help them to run better. I was a pretty old boy when I first found it out, but the first time I tried it I ran a mile and a quarter at one dash, and I was not weary nor blown. And now I'm going to give you the secret:

Breathe through your nose.

I had been thinking what poor runners we are and wondering why the animals can run so far, and it came to me that perhaps this might account for the difference, that they always take air through the nose, while we usually begin to puff through our mouths before we have gone many rods. Some animals, such as the dog and the fox, do open their mouths and pant while running, but they do this to cool themselves, and not because they cannot get air enough through their noses.

I found once, through a sad experience with a pet dog, that dogs must die if their nostrils become stopped. They will breathe through the mouth only while it is forcibly held open; if left to themselves they always breathe through the nose.

So, possibly, we are intended to take all our breath through the nose, unless necessity drives us to breathe through the mouth.

There are many other reasons why we ought to make our noses furnish all the air to our lungs. One is, the nose is filled with a little forest of hair, which is always kept moist, like all the inner surfaces of the nose, and particles of dust that would otherwise rush into the lungs and make trouble, are caught and kept out by this little hairy network. Then the passages of the nose are longer, and smaller, and more crooked than that of the mouth, so that as it passes through them the air becomes warm. But these are only a few reasons why the nose ought not to be switched off and left idle, as so many noses are, while their owners go puffing through their mouths.

All trainers of men for racing and rowing, and all other athletic contests, understand this, and teach their pupils accordingly. If the boys will try this plan, they will soon see what a difference it will make to their endurance. After you have run a few rods holding your mouth tightly closed, there will come a time when it will seem as though you could not get air enough through the nose alone; but don't give up; keep right on, and in a few moments you will overcome this. A little practice of this method will go far to make you the best runner in the neighborhood.—*St. Nicholas Magazine.*

TEMPERANCE.

An Eloquent Plea.

On the 31st ult. Mrs. J. E. Foster of Iowa attended by some twenty-five other ladies, spoke before the Senate committee on Labor and Education against the Logan bill to support education by license. She said:

"Too much cannot be said as to the needs of national education, but when it is proposed to apply the revenue from spirits to this purpose then we utter our protest. The entire system of taking a revenue from these beverages we believe to be wrong in principle and iniquitous in results. To institute upon so great a wrong a system of national education would be as ill advised as to build a lighthouse upon the shifting sands of a Missouri bottom. The liquor crime in this nation is doomed; it has been tried before the bar of public opinion, of public morals, of public justice; it has been found to be the great enemy of every and of all national good, the accomplice of every national disaster, worse than the terrible war that laid in the same grave trenches the boys in blue and the boys in gray, the war that wasted the material substance of the nation, and left an enormous debt upon the people. The Constitution of the United States is full of fanaticism. The grand, underlying doctrine, that all political power inheres in the people is a fanaticism to the despotism of the old world. The great fanaticism of the old abolition movement is now imbedded in the twelfth amendment. Neither slavery nor involuntary servitude, except for crime, whereof the party shall have been duly convicted, shall exist within the United States or any place subject to the jurisdiction. History is a biography of the world's fanaticisms, the literature of the world is a compilation of their vagaries. Yes, the liquor traffic is doomed; its intrenchments of socialism and legal enactments are crumbling. Shall a glorious structure of popular national education; shall this lighthouse to all barks that come and go upon the waters of its social, its industrial, its political life—shall this be built upon the barbarism, the usurpation, the idolatry, the treason of the liquor traffic?"

—Bridgeport, Conn., with 30,000 inhabitants has 200 licensed places where liquor is sold, one drunkard-factory for every 150 inhabitants which is pretty liberal for the land of steady habits. Mr. P. T. Barnum, in a letter to the Commissioners for revising the license laws of Connecticut, urges the manifold advantages of limiting the number and increasing the price of licenses. He believes that each liquor saloon in Bridgeport depreciates the value of adjacent property by an average of $5,000, and that if the number of licenses was reduced to one for each thousand inhabitants an enormous financial benefit would result, to say nothing of public and private decency and order.

—New York brewers are mad over the investigation and proof of impurities of lager beer manufactured in that city. The books of the brewers showed that glucose, rice and corn were the large ingredients. New York lager is thus advertised as a disease, death-breeding drink, not fit for the gutter or the sewer.

—Rev. Newman Hall says that he finds in his experience that for every drunkard converted to God by means of the Gospel in the ordinary way, ten were converted when the Gospel and total abstinence went together.

—Rev. W. Caine, M. A., late chaplain of the county goal, Manchester, England, writes: "If we could but close public houses and beer shops early on Saturday evening and all Sunday, we should put an end to one-half of the crime in the country."

FROM THE SOUTH.

Camp Nelson, Ky.

Its Needs and Opportunities.

It is probable that nothing short of three days and nights in the belly of the whale would have changed Jonah from being a cowardly deserter to a faithful preacher. In the school of affliction men learn obedience. The rod and reproof bring wisdom.

This is true of peoples as well as persons. Nations have their Red Sea crossings and their wilderness experience, before they get into the promised land. The States that suffered most by the late war were those that had most to learn, and they have profited most by the providential lesson. None of the former slave States suffered so *little* as Kentucky, and none have been so slow to accept the teachings of Providence.

No State of the South has so much fertile soil and agricultural wealth in proportion to its size as Kentucky. She is one of the few States that is free from debt; yet scarcely any State has so few railroads and none so poor a system of common schools. With her magnificent resources she raises the beggarly sum of one dollar and a half for the education of each white child; and *fifty cents a year* for each colored child. Such a system of schools is a disgrace to the State and the age, and happily some of her people are beginning to see it and deplore the evils of ignorance and sin.

But "Confederate X Roads" is not a mere creature of the imagination. There are Nasbys that have not gone abroad, and darkness still reigns over large portions of this goodly land. The spirit of caste that burdens the people with two systems of schools and churches; the immense distilleries that are manufacturing the food of the people into poison, and leaving multitudes with scant supply; and the lodge power, which uses all these elements of evil for its own selfish ends—these are but so many manifestations of the dominion of iniquity, and call loudly for the help of the followers of Christ.

CAMP NELSON

is a village of exclusively colored people. They have had a church and school for years and are making slow but real progress in moral and material development. They are in hearty sympathy with the N. C. A. and take a number of copies of the *Cynosure*. Living close to a great distillery, they nearly all abstain wholly from strong drink, which is probably not true of almost any other colored community. They are in the center of a large colored population. They have some old government buildings (built twenty years ago) and 120 acres of good land belonging to the school. It is proposed to reconstruct the buildings and enlarge the school. One thousand dollars have already been raised for this purpose, and one thousand more is needed for the buildings; and next to this they need a good man who will put into it his heart and life. The American Missionary Association has aided the school heretofore, and perhaps will continue to do so; but nowhere in Kentucky, except at Berea, is there so good an opportunity to educate the colored man and promote true reform principles as here at Camp Nelson.

Aid may be sent to Elder J. F. Browne, Cabin Creek, or Elder J. G. Fee, Berea, Ky.

H. H. Hinman.

From Florida.

Okahumka, Sumter Co., Fla., Mar. 23, '82.

Dear Bro. K.—I went from home to the Beville schoolhouse, about eleven miles, on Sabbath morning; preached and came home in the afternoon more weary than is common for me. The congregation is larger than at any other place where I preach. The country is more flat and the land much better than where I live. The people are intelligent and well to do in worldly matters. I went there feeling that I was unable to work so hard and ride so far to preach, yet asking the Lord to direct me. After services I told the people how I felt about preaching there and asked them to excuse me, if they were willing I should stop; and if not to say so by rising. They voted almost unanimously for me to continue. I do hope the Lord will bless my efforts. I keep up my appointment at the Everglades once a month, and I wish to help in the Sabbath school twice in each month at Jones Lake schoolhouse. If your S. S. primary class would take good care of their lesson papers and send them to me, I would be very thankful, and if any have copies of the "Golden Chain" that are good, and are willing we should have them, it would be a great help.

I have not got my hammock fence fixed yet, so it will keep out hogs. I worked at it so that the cows could not get in, until I could hardly do anything more, I was so worn out. On Monday, just after noon, the forest fire came on us. When I saw it, I thought we could stop it without damage, but it is so very dry here aud the fire blew so that it got into the fence and burned 52 pannels, or 520 rails; and it is still burning in the dead trees. Last night I was cutting a small pine to keep the fire from blowing from it into the fence, and Mrs. Galloway was holding a light. When the tree started to fall she became frightened and ran away and then back, so that the tree in falling struck her just over the eye, and a knot broke her collar bone, her right arm and thigh were bruised slightly. She was unconscious for some time, and when she came to herself kept repeating, "The Lord is our shield and our defense, and we will trust in him." We could get no physician last night; to-day she is better. Five hundred more rails were burned to-day. I am in a great strait. I hope the friends will pray for us. J. F. Galloway.

—A postscript on the 27th ult. says that Mrs. Galloway is improving, though she has a daily fever. The drought is so severe as to kill the early corn, and Bro. G. fears that other crops on which he was depending will be seriously injured.

In a letter written on the 29th, Bro. Tapley says: "Last Sabbath I started to church, but the rain providentially drove me into a school-house where I found a Sabbath-school conducted by a former pupil of Fisk University. After I had preached he desired me to distribute tracts to the school. He spoke of Bro. Bennett's lectures to the students at the university, in which he warned them against secret orders. Eternity alone will show the good he and those teachers are doing who are keeping their pupils out of the lodges. Would that all who come to teach the colored people would be thus faithful. A short time since a gentleman who was in trouble sent for me. He had belonged to the Masonic order and wished to warn a friend against it, but feared the wrath of the lodge. The obligations, said he, are horrible! Are we a free people so long as there exists among us an institution which would deter a man from warning a friend against a horrible sin. Brethren, spare it not! 'To him that knoweth to do good and doeth it not, to him it is sin.'"

Morgan Monument Fund.

Receipts for the week ending April 8, 1882: P. Lee, $1.

Grand total.....$1,592 47.

NOTICES.

PENNYLVANIA.—The second quarterly meeting of the N. E. Pennsylvania Christian Association will be held April 25th and 26th, at Preston Center, Wayne Co., Pa., commencing on the evening of the 25th at 7½ o'clock. Able speakers are engaged for the occasion. Let Bro. Barnetson of Jackson Valley James W. Raynor of Up sonville, S. E. iller of Clifford, and A. L. Post, ontrose all be expected, if God in his providence doe not prevent. Some seceded Oddfellows are pledged to attend, with the revised work in their hands. We have the pleasure to inform the fraternity that we will furnish them Oddfellowship Revised and Illustrated cheaper than they can get this book at nome. Nathan Call nd, Cor. ec.

—Inquiries have been made for Bro. E. Ronayne. We learn that during the winter he has been more or less engaged in Gospel work in connection with the Plymouth Brethren in this city and in northern Indiana. He has lately been confined by sickness but is at least partially recovered.

RELIGIOUS INTELLIGENCE.

—Bro. E. D. Bailey has been preaching on Sabbath evening regularly for two months in the Summer street chapel. Two weeks ago eleven came forward for prayers of Christians and others rose to express the same desire.

—One of the oldest and most experienced of the Christian workers of Chicago, who is conducting a successful Christian mission, says that of all classes of persons he has met in Chicago none have been so hard to bring under the influence of the Gospel as Freemasons; that he has seen as many as four prostitutes converted in a single meeting, but he has very rarely known a Freemason come to Christ. In those rare instances where they have been converted they have given up their Masonry.

—Revivals are noted in the Free Methodist churches of Algonquin, Ill., Long Prairie, Minn., and South Lyon, Mich.

—Through the urgent request of missionaries the American Board of Commissioners for Foreign Missions appeal for the relief of the starving people of ancient Cappadocia and Port Phrygia, whose fields have been three times devasted by locusts. The people of Caesarea are dying of hunger.

—At Yokohama, Japan, Dr. Nathan Brown is earnestly at work in revising his translation of the New Testament in Japanese. He is now working on Luke. At the same time he is beginning to get ready to translate the Old Testament.

—At the late annual convention of the Cook County Sunday-school Association in this city, there were reported 210 Evangelical schools in Chicago, non-evangelical 40. The work in the county is distributed as follows: Two Advent schools, of 116 members; 24 Baptist, 6,963 members; 5 Christian, 819 members; 16 Congregational, 6,679 members; 16 Episcopal, 5,075 members; 8 Reformed Episcopal, 2,536 members; 5 Evangelical, 1,462 members; 1 Friends, 60 members; 33 Lutheran, 11,454 members; 36 Methodist, 11,922 members; 24 Presbyterian, 9,617 members; 20 Union, 5,500 members. There are a total of 195 Sunday-schools in the county, of 62,503 members, a gain of 197 over last year. As the estimated increase in population in the city is 50,000, it is evident that, notwithstanding all that has been done, but little real gain has been made. The number of persons of suitable age in this city is estimated at 140,000. Of these there are in public and private schools 75,000; probable number not in school, 65,000; estimated number in county, 168,000; number in Sunday-school, 97,660; probable number not in school, 70,340. Evidently thousands of children and youth in the county are practically without education and out of the influence of the gospel.

From the Missionaries in Greece.

Andros, Greece, via Syra, Mar. 7, 1882.

Dear Bro. Kellogg:—We received your kind letter of sympathy and we thank you very much for your kind expressions of sympathy toward us always, in the paper and in your letters.

The news of the death of my father-in-law was a great shock to us, for it was so unexpected that when it came we were at a loss what to do. But the Lord thought that was the best for our dear father. That good man is not only lamented by all the family; but all the church of Lawn Ridge and the region round about. It will be a great loss. We can say nothing but to say with David, "Wherefore should I fast? Can I bring him back again? I shall go to him, but he shall not return to me."

We received in your letter the check which came from our brother-in-law, John Crawford. For some time I expected to write to you in regard to the trip which I expect to make to Asia Minor, but the sickness of my mother and the death of my father has kept me so behind. Long ago I thought to make this trip, but the way was not open. And by this I mean that I had no means to go with. And when I decided and began to pray, the means came and the way is open now. Thus the Lord is saying,

Go! Only we must have faith and God will give us what we desire, if it is according to his will.

Many years ago I traveled in Asia Minor and in all the Sporades Islands as a traveling mer chant, and four or five years before I went to America I traveled as colporteur, sold many thousand Bibles and preached to many the truth of the Gospel. Now I go with the new knowledge and with my medical information and I hope to do a great deal of good with the grace of God.

I will write you in the future, where I will go and all the other particulars. I now will go to Syra, thirty miles from here, and from there to Smyrna, and from there begin to go on in my trip. I need your prayers and your sympathy so that God will help me in this journey.

In regard to our work here, we have to fight against all the evils; but we believe that we will lay a foundation which will be everlasting. The people are coming nearer to us than before. They have no fear as they used to have. The subject of intemperance has made such an im pression among the women and even among the men, seeing the great misery which drink brings upon them, though it was strange and amusing for them when they first came to hear that men ought not to drink. Discussions take place now among the women and men and we will not be surprised to see soon a movement going on here. The women here have not the influence which the American women have. The speaking of women in public is not customary here. May God open her way as he has opened to the American woman and she can do a great deal.

I was very much pleased to see in the paper of the inauguration of Mr. Stratton as president of the Theological Seminary of Wheaton. I hope to say something in the future about the result of this institution and about Mr. Stratton.

Your brother in Christ,

A. D. Zaraphonithes.

French Evangelical Work.

Last Sunday was a bright and rejoicing one to the heart of pastor Seguin, who is working hard among the French nominal Catholics of this city. His parlors were filled with that neglected class of people who have been made infidels by the poisonous teachings of the Church of Rome. The work in that section of the city —Bleeker street—is growing every day, not very fast, but wisely and surely. Such allocutions as that of last Sunday will certainly bring many souls to Christ in a near future. Pastor Seguin has opened another French mission in Paterson, N. J. At the request of some French Baptists he is going to preach there once in the month. He has already secured the church of Rev. Mr. Washington, Baptist pastor on Willis Ellison street. These French Baptists are from St. Etienne, near Lyons, in France. Paterson is a great center for silk manufactories, and employs a thousand French families.

The school in New York, which is superintended by Miss Vaudry, an able and Christian French Canadian lady, is doing good. In the evening, last Sunday, Pastor Seguin preached in English for Bro. Walsh of Harlem, who is doing a great amount of good among the Irish people of that locality. As an ex-priest of Rome he gave his personal experience, which seemed to be very interesting to the audience, the most part of them Romish Catholics. He brought a wafer that he consecrated with the usual formula which the priest used on the altar, and went on to explain in few words how ridiculous was the dogma of the transubstantiation as believed in that debased church, and then he broke the large wafer-god into pieces, which he scattered before the audience, telling them the story of the French priest in France who used to say in his priestly function at mass, "*Panis es et panis manibis*"—bread thou art and bread thou shalt ever be. Many Romish Catholics sought counsel after the meeting near Mr. Seguin, who is a hard worker. Such men as he and Mr. Walsh deserve the practical sympathy of our Christian friends. Mr. Seguin's residence is 465 Second avenue, New York.—*Church Union, March 30.*

Estimate of Mr. Moody.

Mr. Moody and his singer, Mr. Sankey, have now completed their two months' stay in Edinburgh, and the question naturally arises, What have been the results? If crowded meetings three times a day can bear any witness, they certainly bear it in a very unambiguous manner. In conversing with gentlemen now studying in Edinburgh from Hungary, Bohemia and other countries where Christian life is not active, we find absolute astonishment expressed at this phenomenon—at the crowded meetings, the unwearying attendance of the choir, and the laborious efforts of the body of workers who help to instruct inquirers. If we ask, What is the effect of the visit on the general community, the reply will perhaps be, that less curiosity and interest are expressed by the upper classes, whether intellectual or social, than on the occasion of Mr. Moody's former visit. The phenomenon is not so new and the curiosity is not so keen. There has been more letting out of abusive and vulgar scorn in one of the newspapers; one of the most abusive letters bearing the signature of a minister of the Gospel. Probably the movement has been less catching than eight years ago; we do not hear of its getting so much among certain bands or classes of people, and spreading from comrade to comrade as it did then.

But it has been much more decidedly a mission to the lowest class. The use of the Corn Exchange in the Grassmarket, was an admirable plan. People gathered there that would never have been seen in any regular hall. As a correspondent of a country paper said: "It looked like as if all our goals, our poorhouses and our brothels had been emptied pell men into its wide area, with 'honest folk among.' Sturdy beggars, daring thieves, brazen harlots, miserables wrecks of the public-house—all were there; every shade of crime, every degree of poverty, with its looped and windowed raggedness was there." The choir did excellent service with their hymns and choruses. Mr. Moody's addresses were all like the letting down of a rope into a horrible pit and the miry clay, that the lost might suffer themselves to be drawn up. The most earnest and evangelistic of the clergy and laity were there to help. There was none of the sensationalism of the Salvation Army, yet undoubtedly there was a deep impression. That many individuals have been raised from the pit and set on a rock, we do not doubt. That any such impression has been made as to transform the whole scum of the city, we cannot venture to believe. Enough has been done to vindicate the wonderful power of the Gospel message, proclaimed in faith and love. The very infidel has had to own that Mr. Moody travels in the footsteps of his Master, and that no other force in the world, least of all the force of scepticism, ever shows such a spirit or engages in such labors of love. A great impulse has been given to home mission work, and Christian people have been taught to believe that the very worst drunkards and harlots are not beyond the reach of the mercy of God.—*Prof. Blackie in Catholic Presbyterian.*

—A brother said in a meeting lately, "The sentiment in the hymn 'Hold the Fort' is not the true key-note of Gospel work. The fact is Satan holds the fort, and we must mass all our forces to drive him out. Ours is an aggressive Christianity, and if we do not hasten to take every point he will be there before us." We must expect a hard struggle and a hand to hand conflict, but with the help of our Leader we may be sure that even the masked batteries of secret societies will be silenced and the cause of truth will triumph.

—The Washington Saturday evening papers say it is understood the Secretary of War has recommended a mitigation of Sergt. Mason's sentence to four or five months' confinement in the regular guard-house, to forfeit all pay due or which shall become due him, and be dishonorably discharged from the service. Secretary Lincoln does not agree with Judge Swaim that the trial was irregular.

—The town election in Wheaton last week went by a strong majority for prohibition. Last year a license ticket was elected, though for years previously no saloons had been licensed in the place. The victory is largely due to the Woman's Christian Temperance Union.

NEWS OF THE WEEK.

—The veto of the Chinese bill is the main topic i Washington. The vote to pass the bill over the veto faile by 21 less than the needed majority; the bill has been agai put on its passage with only a ten-year limitation.

—On Thursday President Arthur nominated Henry M Teller, of Colorado, to be Secretary of the Interior; Wm E. Chandler, of New Hampshire, to be Secretary of th Navy; William H. Hunt, of Louisiana, to be Envoy Ex traordinary and Minister Plenipotentiary to Russia. Hun leaves the Navy department and Teller the Senate. Th latter was immediately confirmed.

—It is said that President Villard of the Norther Pacific road intends erecting at each of the stations alon his road a warehouse elevator, into which the farmers ca dump their grain for storage instead of being compelle to place themselves at the mercy of the local merchant who buy wheat at prices fixed by themselves.

—Charles Francis Adams, now of great age and in a feebl mental condition, was lately swindled out of $19,000 b sharpers. The thieves have been caught and nearly th whole amount recovered.

—A terrific cyclone passed over Marshall and Washing ton counties, Kansas, Friday night, entailing terribl destruction to houses and barns, wounding many peopl and killing stock. It passed over a section of countr thinly settled, the farm-houses in the track of the storn being from one-half to three miles apart. A woman an two children were killed near McPherson.

—A cyclone started near Raymond, Rice county, Kansa last Wednesday night, and moved in a northerly direction Several large and strongly-built hou es were demolished i the neighborhood and two persons killed. Proceeding nort the destroyer struck the new, thriving town of Chase an demolished twenty out of the twenty-six buildings in th place, and threw cars from the track. Mr. Read, hote keeper, was killed and his wife fatally injured. Anothe woman and child were also killed at about the same tim In the evening a small cyclone passed through the easter part of the county, but did but little damage. It was a companied with a veritable water-spout, pouring a delug of water in places, and drowning everything loose in othe spots. At the farm of E. B. Lawrence the wind sucked a the water out of the wells. All the inhabitants of Chas were more or less injured, but few escaping without hurt of some kind. The people are living in box-car and many families are in a destitute condition.

—A terrible tornado visited Eaton and Oakland countie in Michigan last Thursday. The track of the storm wa about four rods wide in Eaton county, and twelve mile long, passing through rich and populous farming district in that and Oakland counties. The storm moved in northeasterly direction. Forest trees of a large size wer twisted off and fences and orchards completely remove from its path. More than twenty-five houses and barn were more or less wrecked, a great may being unroofed and some were totally destroyed. Stock generally escaped but it is reported that several persons were killed an severely injured.

—By the explosion of the boiler of a towing steame near Brownsville, Minnesota, Friday, several persons wer killed or drowned, and a large number of the cre injured.

—Gen. Jack Wharton, United States Marshal of Loui iana, dropped dead Friday afternoon of heart disease i the office of Surveyor Pinchback, in New Orleans.

—The glass works at Streator, Ill., were burned las week and were a total loss. The works were largel owned by a brother of Hon. Samuel Plumb.

—The town of Hopkinton was nearly half destroyed b an incendiary fire last week. The loss is $350,000.

—J. B. Mannix, assignee of Archbishop Purcell o Cincinnati has sued the holders of church property for a order to sell the property to pay the debts of the Arch bishop. The debts aggregate $4,000,000. The property i estimated to be worth $2,000,000 or $3,000,000.

—Jesse James, probably the most notorious outla whom our country has known was shot and killed instantl by a confederate last week Monday. They were in James house in St. Joseph, Mo.

—The car and locomotive factories are in a depresse condition. The Rogers Locomotive Works at Paterson N. J., are about to reduce their force by discharging 50 of their employes. The Michigan Car Company, at De troit, recently discharged 400 of its men, and the Peninsul Car Company, of Detroit, has discharged 100.

—Grave apprehensions are felt in Warsaw of a renewa of the outbreaks against the Jews. Placards are poste threatening the Jews who are in the State. The govern ment has ordered the shops closed, and great militar precautions are being taken.

—Another dynamite mine has been discovered beneat the Nicholai Railway at the fourth station from Moscow Many persons have been arrested on suspicion.

—Special Envoy Trescott, in correspondence publishe in Chili, formally withdraws any offer of the good office of the United States in the conclusion of the peac between Peru and Chili.

—A Spanish steamer came into collision with the Roya Mail Company's steamer Douro, off Cape Finisterre Spain, April 1. Both steamers sunk. The steamer Hi dalgo rescued seventeen persons from the Douro an sixty-seven from the Yruracbat, and landed them a Corunna. Twenty-nine of the crew of the Yruracba including the captain and the pilot, were drowned. Th number drowned is unknown.

—There is serious agitation in the northeastern distric of Spain due to stock speculation and fall in price o wines and woolen goods. Troops have been dispatched to Barcelona. Thirty-five thousand workmen fill the streets of that city, but since March 31, when the state o siege was proclaimed, there has been no disturbance.

HOME AND FARM.

Clean up around the House.

To clean whiting, wash with a solution of one pint of salt to four gallons of water, and wipe dry immediately.

A little spirits of turpentine added to the water with which floors are washed will prevent the ravages of moths.

Use kerosene, or bath brick, or powdered lime to scour iron, tin or copper; wash in hot suds, and polish with dry whiting.

To remove spots from furniture, take four ounces of vinegar, two ounces of sweet oil, one ounce of turpentine. Mix and apply with a flannel cloth.

Spirits of ammonia diluted with water, if applied with a sponge or flannel to discolored spots of the carpets or garments, will often restore the color.

Soot falling on the carpet from open chimneys or carelessly handled stovepipes, if covered thickly with salt, can be brushed up without injury to the carpet.

One pound of green copperas dissolved in one quart of boiling water will destroy foul smells. Powdered borax scattered in their haunts will disperse cockroaches.

To clean oil cloth, wash with warm milk. Once in six months scour with hot soapsuds, dry thoroughly, and apply a coat of varnish. They will last as long again.

To give glass great brilliancy, wash with a damp sponge dipped in spirits, then dust with powdered blue or whiting (tied in a muslin bag,) and polish with a chamois skin.

When carpets are well cleaned, sprinkle with salt and fold; when laid, strew with slightly moistened bran before sweeping. This, with salt, will freshen them up wonderfully.

A paste made of whiting and benzoin will clean marble, and one made of whiting and chloride of soda, spread and left to dry (in the sun if possible) on the marble, will remove spots.

Fullers' earth, mixed to a stiff paste with cold water, spread on the carpet and covered with brown paper, will in a day or two remove grease spots. A second application may be necessary.

A flannel cloth dipped into warm soapsuds and then into whiting and applied to paint, will remove all grease and dirt. Wash with clean water and dry. The most delicate paint will not be injured, and will look like new.

The Kitchen Garden.—Every farm ought to have a good one, with a variety of early and late vegetables, for the supply of the family table. It need not be large, but it should be highly cultivated and made rich with thoroughly rotted manure. "I make my garden black with manure three times a year, and it pays," we overheard a practical gardener say; and he was right. The farm garden does not require so much time and labor as labor applied at the right time. And the value of fresh vegetables in agreeable variety cannot be overestimated, whether in the effect upon the health of the family or in the added charm thus given to the home life. Try it this year.

Saltpeter for Squash Bugs.—To destroy bugs on squash and cucumber vines, dissolve a teaspoonful of saltpeter in a pailful of water, put a pint of this around each hill, shaping the earth so that it will not spread much, and the thing is done. The more saltpeter the better for vegetables, but the surer death to animal life. The bugs burrow in the earth at night, but fail to rise in the morning. No danger of killing any vegetables with it; a concentrated solution applied to beans makes them grow wonderfully.

A milk-skimming machine has been invented by an Englishman, which separates the cream from new milk without awaiting the slow process of having it "rise." Instead of taking off the cream with a spoon or ladle, the dairymaid will hereafter pour the milk into a cylinder, which revolves at the rate of 6,000 revolutions a minute. It might be supposed that the result would be butter, but not so. From perforations in one side of the vessel flows the richest of cream, from the other side skim-milk of a heavenly blue.

Two distinguished men have just died in Paris from a singular cause. Col. Adan, Director of the Institute Cartographique, thought he had a chair behind him, and in sitting down fell with all his weight on the floor. He died within a short time from the effects of the accident. About ten days before M. Pirson, Governor of the Banque Nationale, went to a dinner party at the Spanish Legation, and sat beside the hostess. She rose from the table, and, then continuing a conversation, resumed her seat. M. Pirson followed her example, but a footman had meanwhile removed his chair, and in his fall he injured his spine and survived only a few days.

A Long Metre Organ.—In a small church at a village near Brighton, England, where the congregation could not afford to pay an organist, they bought a self-acting organ, a compact instrument, well suited to the purpose, and constructed to play forty different tunes. The sexton had instructions how to set it going and how to stop it; but, unfortunately, he forgot the latter part of his business, and, after singing the first four verses of a hymn previous to the sermon, the organ could not be stopped, and it continued playing two verses more. Then, just as the clergyman completed the words, "Let us pray," the organ clicked and started a fresh tune. The minister sat it out patiently, and then renewed his introductory words, "Let us pray," when click, went the organ, again, and started off another tune. The sexton and others continued their exertions to find out the spring, but no one could put a stop to it. So they got four of the strongest men in the church to shoulder the perverse instrument, and they carried it down the center aisle of the church, playing away, into the the church-yard, where it continued clicking and playing until the whole forty tunes were exhausted.—*Musical Critic.*

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The Churches against Lodgery

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational —The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish, and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Omish.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland branch).
United Brethren in Christ.
Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.
The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Cong., Sandford co, Ala.
New Hope Methodist, Lowndes co, Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E. Lowndes co, Miss.
Hopewell Missionary Baptist, Lowndes co., Miss.
Cedar Grove, Miss. Baptist, Lowndes co., Miss.
Simon's Chapel, M. E., Lowndes co, Miss.
Old Tebo Baptist, near Leesville, Henry co., Mo.
Pleasant Ridge Miss. Baptist, Lowndes co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes county, Miss.
West Preston Baptist church, Wayne Co., Pa.
Other local churches which have do pted the same principle are—
Baptist churches: N. Abington, Pa; Menomonie, Wis.; Wheaton, Ill.; Perry, N. Y.; Mondovi and Waubeek Wis.; Spring, Creek, near Burlington, Iowa; Spring Prairie, Wis.; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Mt. Moriah Baptist Association of Mississippi.
Bidgewater, Baptist Association, Pa.
Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.
Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen $3.50.

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Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 304 pages; cloth, $1.

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College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each; per dozen, $2.00.

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

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Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

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March eighth, by actual count the subscription list stood at 3,800. This ought not so to be. Many hands make light work. Will not friends all take hold together and

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Cynosure Extension Fund.

Statement for the week ending April 8, 1882.

New pledges received: None.

Cash received: Miss C. White, Auburn, Mass., $2.

Number of new subscriptions on which this fund has paid 50c each: 404.

Number of subscribers aided by this fund: 333.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING APRIL 8, 1882, from Jas Ansley, Geo Avery, Jas Andrew, O C Blanchard, G W Beattie, C A Blanchard, R F Bower, W H Barrett, I C Buchwalter, Isaac Bancroft, Jno W Campbell, Samuel H Davidson, W A Evans, Jno Fait, W S Garrison, Jas Graham, David Horning, I D Howard, H H Hinman, J C Halsted, Thos C Haines, W S Hayes, Henry F Johnson, Levi Kelly, Thos Lowe, J W Law, R W Lyman, L B Lathrop, Jas O Miller, Wm R Morley, Sam'l Mc Murdy, J N Norris, Edw Owen, Mrs C A Pardee, L Reeve, J A Richards, N D Rose, Irene Stoddard, Joseph Smith, Andrew Stevens, J Tanner, H M Woodford, C A Webb, Mrs Sam'l Wilson, R G Wood.

Books and Tracts sent during the week ending April 8, 1882.

By Express.

S McMurdy.

By Mail.

J J Spelman, J L Dalbey, F Robie, J L Hardy, J B A Rantz, C E Wyman, J C McAlpine, A Bradshaw, T B Hunter, S G Frazier, L Mulliken, H H Buck, G B Ulrich, H W Clark, J Ransom, J J Ehrhardt, U Mitchell, J Thompson, E S Voorhees, J Brun, E Manville, A M Arndt, C W Black, F Strickland, G J Schafer, G D Sisson, W Marston, H P Gregerson, G H Dunn, J C Ayer, G W Heath, W Campbell, N J Salisbury, F Webber, T Shaw, J B Maguire, W W Ensign, W C Smith, J A Dillow, D W Carles, Mrs A E Webster, J K Hyatt, W J Anderson, J B Crall, J J L Rogers, B F Joy, G Cunningham, E E Adams, R Allen, C H Spaulding, S M Calladay, T S McWilliams, L Chittenden, L D Terrel, Mrs A A P Caverly, C C Bitting, J W Campbell, R Shields, G W Hughes, T Kingsnorth, S E Miller, A B Christy, L D Brown, E M Turner, R Baird, A Kraft, J C Collins, W S Rogers, R W Clark, C McClellan, H D Bryant, J Davis, N McDougall, C S Hardy, Jr, C N Bishoff, I White, H N Duwry, N D Rose, J J Barnes.

MARKET REPORTS.

CHICAGO, April 10, 1882.

GRAIN—Wheat—No. 2		1 34½
No. 3		1 10½
Rejected		85
Corn—No. 2	72½	73
Rejected	69	71¼
Oats—No. 2	49	50
Rye—No. 2		86
Bran per ton		20 00
Flour—Winter	6 00	7 00
Spring	3 00	6 50
Hay—Timothy	8 00	12 00
Prairie	6 00	9 00
Lard per cwt		11 12½
Mess pork per bbl		17 40
Butter, medium to best	22	42
Cheese	6	14
Beans	2 00	3 75
Eggs		14
Potatoes, per bu	80	1 15
Seeds—Timothy		2 20
Clover		4 50
Flax		1 40
Broom corn	05	15
Hides—Green to dry flint	00¼	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL Washed	30	43
Unwashed	16	27
LIVE STOK—Cattle, extra	6 90	7 65
Good	6 50	6 75
Medium	5 85	6 25
Common	3 00	5 75
Hogs	5 50	7 50
Sheep	4 60	6 50

New York Markets.

Flour	3 90	8 75
Wheat—Spring		1 34½
Winter	1 12	1 46
Corn	78	93
Oats	60	64
Lard		11 47
Mess Pork		17 62
B tter	15	43
Cheese	08	12
Eggs		18½
Wool	12	47

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TOPICS OF THE TIME.

Senator Cameron, who a few years ago presented a petition from the friends and patrons of the National Christian Association in Congress, against chartering any more lodgery in the District, has just presented a memorial from his Wisconsin constituents, protesting against our Senator Logan's bill to perpetuate and make respectable the liquor traffic by making its tax into a revenue for educating the children. The memorialists assert that, in their opinion, the measure will fasten upon the country a devastating and devilish traffic which has not a shadow of excuse for its existence, except as founded in avarice, unholy appetite, and a determination of the devil to make criminals and paupers of the race, and to increase the population of hell.

Major McClaughrey, warden of the Illinois penitentiary at Joliet, a Christian gentleman and graduate of Monmouth College, lectured last Thursday evening for the Y. M. C. A. of this city in lower Farwell Hall, on "Crime and its Causes." He said that 30,000 criminals were confined in the penitentiaries of the country, and 15,000 more in the jails and reformatories, while at least 320,000 were at large, and the various schools of crime were continually adding to this number. The statistics of Joliet penitentiary have several important lessons for our whole community. Of the 1,407 prisoners at last report (though there are now 1,500) but 22 are women, and one in every five was under 20 years of age. Most of them were of foreign parentage, though born in this country. The Catholic religion was professed by 286, while 973 professed no religion, and acknowledged they had never received any religious instruction. Some 550 professed to be teetotalers, while 480 were habitual drinkers. Indirectly, it was thought by the speaker, illiteracy, idleness and vicious literature were the great sources of crime. These are excellent introductions to the saloon and the professional thieves' gang, and he maintained that it was cheaper for the State to take charge of released convicts, furnishing them honorable work; and of young children, parentless or worse, who should be reared in scattered, home-like industrial schools in the country, than to maintain the present expensive, demoralizing system of arrests, courts and imprisonment. Now that a revision of the criminal laws is being agitated, the practical views of the warden ought to be considered and such reforms introduced as shall gradually break up the great criminal class by turning its energies into wholesome and useful channels.

During the winter the revision of the criminal code of Illinois was so frequently demanded, especially by the press and respectable members of the bar in the larger cities, that this business was one of the objects mentioned by Governor Cullom in his call for the special legislature now sitting. It will be remembered that, during Guiteau's trial, his lawyers, both citizens of this State, urged the practice of Illinois courts in defense of their plea of insanity. That practice was shown to have been derived from the decisions of Judge Sidney Breese, a Freemason, while a member of the Supreme Court of the State. But now that the matter of revision is placed upon issue the country lawyers in the Legislature, who have got themselves sent there to make up for a small practice, are opposing any reform, and are likely to prevent it, so numerous do they seem to be. The law at present has a very large and convenient gap for the escape of any criminal, who, like a Freemason, or a man of ready money, can wink or buy their way through it.

This action of the country lawyers in favor of lax criminal laws calls to mind some suggestive figures from the directory of the Forty-seventh (present) Congress. There are in the House of Representatives 293 members and *one hundred and ninety-five* of them are lawyers. In the Senate there are *fifty-seven* lawyers among the seventy-six members. To say that the people are fairly represented by such a preponderance of one profession is like saying that vultures protect lambs. Next to the lawyers come that class of gentlemen for whom Americans should have little respect—the "professional politicians," of whom there are twenty-two in Congress; while of what may be termed the useful employments there are but seventy-six in both houses. The nation is overburdened and sick with this load of "legality" and politics. A few terms of practical, sensible, experienced business men for our lawmakers would be a relief.

The Mormons are beginning their war, blindly, bitterly, without force or wisdom. In harmony with the decision of the late council the burden of all the discourses in their tabernacle last Sunday were that no more patronage or trade should be given to the Gentiles. The fanatical mass of the people will follow the word of their leaders and financial trouble will result, since the Gentile merchants will discharge all their Mormon employes. They also control largely the moneyed interests, while the Mormons are the laborers, gardeners and farmers. The class feeling grows more bitter daily, and there is a general desire for the appointment of the commissioners under the Edmunds law. As the next election occurs the first week in June they must soon be on the ground to attend to the registration. The first test of the new law will thus be applied in a few weeks, and we shall see whether its promises are likely to be fulfilled.

Following the great legacy of Miss Burr, by which nearly three million dollars were divided among a score or more benevolent and missionary enterprises, Mr. John F. Slater, a wealthy cotton manufacturer of Norwich, Connecticut, has just signified his intention to create a fund of one million dollars for the education of the freed colored race. The fund will bear the donor's name and is to be invested in the hands of the following trustees, a bill for their incorporation being placed before the New York Legislature last Wednesday: ex-President Hayes, Chief Justice Waite, William E. Dodge of New York, President Gilman of John Hopkins University at Baltimore, John A. Stewart of New York, Governor Colquitt of Georgia, Morris K. Jessup of New York, James P. Boyce of Kentucky and William A. Slater of Connecticut. Mr. Slater's object in creating this fund is "the uplifting of the lately emancipated population of the Southern States and their posterity, by conferring on them the blessings of Christian education. The disabilities formerly suffered by this people and their singular patience and fidelity in the great crisis of the nation establish a just claim on the sympathy and good will of humane and patriotic men. I cannot but feel the compassion that is due in view of their prevailing ignorance which exists through no fault of their own." If after thirty-three years it is thought best the fund may be used in founding scholarships in existing institutions for the aid of poor colored students.

That each pagan temple was a secret lodge appears from the following statement of Dr. Macknight: "Each of the heathen gods, beside the worship paid to him in public, had a secret worship to which none were admitted but those who were prepared by previous ceremonies."

How often do we look upon God as our last and feeblest resource. We go to him because we have nowhere else to go.—*George Macdonald.*

Hope is like the sun, which, as we journey toward it, casts the shadow of our burden behind us.

Masonic Pastors and their Work.

III.—Pastoral Visits (Continued.)

There had been some religious interest in a neighboring town, God seemed about to pour out his Spirit upon the community, when the this pastor was invited to preach at evening for his brother Mason. The morning following this service, in which several signified their desire to become Christians, the pastor in returning called on a local preacher and his wife, who lived near the place where he had been preaching, but at some distance from his home. He was very social and pleasant, the hours sped on, they conferred together about methods of labor, devised plans for the increasing interest they hoped would spread far and wide. The preacher, now a farmer, had extra help for the day and was finally obliged to excuse himself for an hour or so to attend to his imperative duties. The pastor taking advantage of the absence of the husband confided a secret to the wife which was this: He said, "Sister ——, I have gotten into difficulty with Mrs. L., (a young woman who had been living in his family), and I want you to help me out."

"What kind of trouble," she inquired.

"Well, we won't say I've got into trouble with her, but with *her father*. Your husband knows what an old renegade he is, if you don't. The truth is, sister, I wasn't married right, and Masonry pledges itself to help out those who desire it. I've made a great mistake surely, I

should have gone to Masonry rather than to have trusted to myself. But one thing *I will say, I'm man enough* to do that: Sister L. is as good and pure a woman as I ever knew. I'll stick to that whatever comes to me."

"What have you done, brother, that you feel so regretful of it?" she asked very kindly, with the best intentions in the world.

"Why, I've done and said things that if it were known would turn me out of the ministry."

The sister deeply deplored this sad state of things and, hoping to save this erring brother from falling deeper into sin, assured him that if he had wronged this sister, and was sorry for it, she herself would go to this friend and express his grief for what had been said and done provided he pledged himself to do so no more with any one, and sought forgiveness of God.

At this he flew up in dismay. "O, no! Never, never speak of this to her, nor to your own husband. The Masons have a plan for me, they will help me to carry it out. I thought you would like to help me, too. You see, I'm a little afraid of your husband, he is such a keen, shrewd man; that large brain wasn't made for nothing. Every one knows, and they all tell me if he gets hold of this he'll publish it 'from Dan to Beersheba,' and get me turned out of the ministry, but you are such a good friend of our's, and have such an influence over him you will restrain him, I know."

"What is your plan," she asked, regardless of his fear of her husband, which was justly due."

"O, *one of us*—we've picked out our man to do it—is to start the story that she says that I insulted her, and have it spread all around. You see no one will believe it, and it will injure her more than myself."

"I thought you just assured me of her purity and goodness; why then do you do this, and wound and injure one whom you say was not to blame in the least."

"O, you don't quite understand this thing, I see, I must explain still further." And he did explain, getting deeper and deeper into the innerism of Masonry, which Rev. Leonard Bacon, of Norwich, Conn., calls "scientific morality, a science monthly morality, a science which knows a great deal about heredity, but very little about duty, which knows much about affinity, but nothing about heaven."

He had suspected there was "affinity" here, but he could not tell. The sister was shy, dignified, and thoroughly modest in every way, this he confessed over and over. Her beautiful ways and charming style had a strange fascination for him in spite of his own wife, equally intelligent and interesting, and his two little girls. He longed to become famous in some way, he thought if he could get a Masonic divorce and marry right he should be a great man among the fraternity, as great almost as Beecher, whom he assured her was a Mason and had wanted to get a divorce himself. He asked her to help him also in this by bringing a charge against him before the Quarterly Conference. If she promised to do this he would then tell her what charges to bring against him and with whom he had sinned, and to this end he afterward sent to her the sister mentioned in the last article (who said she would never have served him had she consulted her first). He assured this friend that he would never do by her as Beecher did by Mrs. Moulton, but own up to anything she said. And after talk about the divorce had died out a little, ("of course he would have to be expelled from the ministry to accomplish this thing,") he said, he would come out and confess his sins and be reinstated in the ministry, as others had done so.

He then tried very hard to have this sister join the Eastern Star Lodge, and become a leader in it, and above all things to influence her husband to join the Freemasons as the surest way of sealing his lips in case she should drop a word for him to pick up. And he tried to bind her under oaths never to reveal these principles, or what he had told of himself, reassuring her that if she had a fight with Masonry she would be wounded, and perhaps lose her life. But, like St. Paul, she has "not counted her life dear unto herself that she might by all means save some." To this she promised, that if he would give up this wickedness, and repent of his sins, and stop forever trying to make men and women Masons, and preach the Gospel of Christ, she would keep what he had said securely hidden from all. He promised well, and under her wise counsel seemed penitent and ready to do right. She kept her word perfectly.

For five months she attended his service with her husband, each time detecting in him a decrease of sprituality, and mental power, several sermons proving very clearly that "the truth was not in him." One day, while calling at a friend's house, the mother told her how their pastor had been trying to make her son a Mason, which the son verified. She found also that he had been doing a good deal of such work, and had not kept his pledge at all. A sister noted for her high religious standing and intelligence was called upon; she had just lost her last child, and felt that God had scourged her for her sins, and especially for the dreadful oaths she had taken under this pastor's influence. He had told her this elder's wife must be drawn into the lodge just started, else if she should ever reveal the secrets of Masonry he had voluntarily told her, the Masons would surely kill him. And she showed to her her scarlet and golden regalia begging she would take her place as Lady Knight and wear it, offering to adjust it over her black dress to show the effect. But the woman revolted from the thought of such a badge, and declined even to touch it. It reminded her too forcibly of a chapter in the Revelation of St. John, and especially so since both the pastor and this sister assured her that if she were a lady Mason when her husband was not one her honor would not be secure.

"What would you do if you had taken such oaths and penalties upon yourself?"

"I never should have taken them!"

"But, supposing you had taken them?"

"I should renounce them."

"Well, I would, but our pastor says if I do I shall have my tongue cut out, and my throat cut, or some such dreadful thing will happen to me. What shall I do? O, I fear I never shall see my dear children again, never, I am so wicked in taking these oaths; and he says I must get others to join. O dear, what can I do! I wish you would send your husband to me, and tell him I want him to protect me and help me. Would he be afraid to do it?"

"Afraid! No, he is afraid only of sin!" was the reply.

And then she drew from this sister she had loved so dearly, and sympathized with in her grief, how that two stranger women from afar had been to the pastor's house, a few, a very few ladies meeting them there; and they had had a talk, and adjourned to another place and formed a lodge: and many other items that are too unimportant to be mentioned here. The kind sister offered to go before the whole church and tell this story in all its details, hoping to save this dear friend of her's, and all others who had been also drawn into this sinful business. She sent her husband, the local preacher, to her soon, to try to lift her out of the net; but its meshes were tightening closer about her; she was the poor fly, helpless and undone. The wily spider had cailed the day previous. She denied to the husband all she had said to his wife, or even that she had had a regalia at all, or had ever seen one; trying thus to throw a lie upon the one, the only true friend she had to help her.

Such is Masonry! God help the souls thus ensnared, for he alone can! "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord." D. R. L.

Lord Bacon, towards the latter end of his life, said that a little smattering of philosophy would lead a man to atheism; but that a thorough knowledge of it would lead a man back again to a first cause, and that the first principle of right reason is religion. "After all my studies and inquiries," he seriously professes, "I dare not die with any other thoughts than those taught by the Christian's faith.

A Fellowship that no Christian can Maintain.

BY REV. H. H. HINMAN.

Be not unequally yoked together with unbelievers.—2 Cor. 6: 14.

The Scriptures recognize two classes of persons, the saved and the unsaved; those who trust in Christ, and those who do not; and, while these two classes are to "grow together," like the tares and the wheat, "until the harvest," yet they do not belong to the same brotherhood, and Christians have no right to be unequally yoked with unbelievers.

Whatever else may be included in this command, surely it forbids a union in a religious worship which is not distinctively *Christian*. All other worship must be immoral and profane, for Christ says, "No man cometh unto the Father but by me."

Now, so broad is the religion of Freemasonry, and so carefully are all sectarian tenets excluded that the Christian, the Jew and the Mohammedan may and do harmoniously combine with the Buddhist, the Parsee and the Confucian, and the believer in Deity in *every form whatever*, but only in "prayers of a general character that shall contain nothing offensive to any conscientious Mason." (*Webb's Monitor by Dr. Rob. Morris p. 285*) "The descendants of Abraham, the diverse followers of Jesus, the Pariahs of the stricter sects here gather around the *same altar*, as one family, manifesting no differences of creed or worship." (*Grosh's Manual of Oddfellowship, p. 278.*)

Such worship is not in the name of Christ, and such brotherhoods are not of the family of God. It was with reference to just such associations and such worship that Paul says, "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel [or one who does not believe in Jesus]? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

Chicago.

Catholic Condemnation of Secret Societies.

[From the pastoral letter of the late Romish Council in Cincinnati.]

The world is at present permeated with societies. Many inducements are held out to Catholics to join them. There is nothing against associations for legitimate purposes, but prudence requires that before joining a society men should carefully examine the ends proposed and the means to be used, and also clearly see and understand the spirit that animates and directs the workings of the societies they wish to join. Four things are therefore to be carefully considered before joining a society—the ends, the means, the spirit that animates, and the character of the men that guide and control it. All this men should carefully consider when they propose joining a society, especially before investing their money, and thus involving themselves or their family interests. For the better understanding of this difficult and gravely important subject, we give the following rules and marks by which both clergy and laity will be able to know if a society is such that Catholics can not join it:

1st. Does it propose to itself "anything against church or government?"

2d. "Do the members bind themselves by oath to do what may be commanded by the superior of the body?"

3d. "Do the members bind themselves to secrecy, which cannot be violated with impunity, even when legitimate authority interrogates?"

4th. "Do the members join for mutual defense in so strict alliance that thence arise danger of riot or blood-shed?" All such societies are declared "wholly unlawful."

The church loves light, and dislikes her children to belong to societies whose aims are con-

cealed from the public. She has a right to know the ends and aims of the societies to which her children belong; if legitimate there is no need for secrecy. The church does not oppose healthy organization, on the contrary, but her long experience has made her suspicious of organizations that work in the dark and guard their secrets by oaths. Nor does it need that societies be condemned by name; if so organized that they come under the class of condemned societies, then Catholics cannot belong to them. Freemasons, Oddfellows, Carbonari, Communists, Nihilists, are forbidden to Catholics; also oath-bound political societies, whose aims are revolution against legitimate government—in a word, all societies that excite to riot or blood-shed, or attack the rights of property, or assail the civil or private rights of individuals. These and all kindred societies, are forbidden to Catholics, let their names be what they may. Catholics joining such societies not only sin, but dying without repentance, must be deprived of Christian burial. Besides the above, Catholics may not belong to societies, be they labor unions, benevolent, oath-bound or not, which have prayers, a religious hierarchy, or religious rite, or ritual, other than Catholic, at which the members are required to be present and take a part. If Catholics have joined societies which the church has condemned, or if they belong to societies which the church, through her constituted authorities, declares unlawful, then they are bound in conscience, let the pecuniary or social loss be what it may, to leave such societies, being mindful of the words of Christ' "What shall it profit a man if he gain the whole world and suffer the loss of his soul?"

Divorce in America.

Augusta Moore, writing to the *Evangelist*, says: I took up a daily paper one day and saw nineteen divorces in it. I took up another and saw five. I went to a certain church and found there in full communion a woman who has two husbands. I visited the house of a "leading member" in a church and found there a minister who has divorced one wife (a virtuous woman) and is married to another woman. I know of a minister who married a doctor to a woman for whom he had divorced his excellent wife. This was in Clinton, Conn. Time would fail me to particularize the cases of this sort that I know, and I live among the best people that there are in the world. These cases are as plenty everywhere as they are about me—indeed, much more so in many localities. A friend writes me from California that it is hardly safe to say "divorce," so many of "the very nicest people" have two or three husbands or wives living. Now, is not this an encouraging state of things? Is it any wonder that some ministers are telling us how fast the world is growing better, how the very millennium is upon us? It is to be feared we can hardly exert just the moral influence that is needed over the Mormons till the States are reformed. Prof. Austin Phelps says: "We are not half awake to the fact that by our laws of divorce and our toleration of the social evil we are doing more to corrupt the nation's heart than Mormonism, ten-fold."

It is true, as Dr. John Hall says, that the utterances of one minister who expresses his disbelief in the Bible are likely to be "more widely published than those of ten thousand—aye, fifty thousand—ministers who adhere to the teachings of the Bible." Yet it is true, on the other hand, that the declarations of one faith-filled man of God are more influential than the doubts and sneers of those fifty thousand infidels. "One man and God are always a majority."

Strong in the goodness of his cause, with his back to the throne of God and his foot on the rock of truth, a man can stand against the world.—*Guthrie.*

Nature forgives no sin, no error; she lets off the offender for fifty years, sometimes, but she catches him at last, and inflicts the punishment just when, just where, and just how he feels it most.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter III.—A Mysterious Book—Chambers of Imagery.

It was accordingly arranged that Mark Stedman and I should present ourselves as candidates for admission into the lodge, which was at that time one of the most flourishing institutions of our little village. Not only did the minister belong to it, but the senior deacon and many church members, to say nothing of others, who, though of that carnal world which according to St. John "lieth in wickedness," were yet pew owners, and in their way pillars of respectability and influence.

The preaching of Elder Cushing was on this wise. He often gave us excellent moral homilies, and sometimes equally excellent resumes of Israelitish history, in which he lashed severely the sins of the chosen people, and their countless back-slidings into idolatry, from Aaron's golden calf, down to the sun worshippers seen by Ezekiel in the temple. The young people meanwhile, seated in the galleries, laughed and whispered, and wrote notes to each other, while their elders slept comfortably in the pews below. But into his sermons, Christ Jesus, the Hope of all nations, the Sin Bearer for a ruined world, if he entered at all, came only "as a wayfaring man who turneth aside for a night."

Under a preaching that had so little to say about the great Head, it must be owned that the church in Brownsville needed considerable propping up, and might well be congratulated that so efficient an "ally" stood at her elbow; for the meeting house and the lodge, as if to symbolize their friendly relations were only separated by the main street of the village, and stood not a stone's throw apart.

Perhaps the meekest sheep would have its thoughts if the shepherd persisted in feeding it on thistle; and I cannot blame Rachel if in her young uncharitableness, craving for spiritual food that should satisfy a hungered soul, hardly knowing herself what she wanted, only knowing that she never got it, she often said sharp things of Elder Cushing.

My initiation into the lodge preceded Mark's by his own desire. As for me I was quite willing to take the entering step, first and alone, and was only amused at Mark's request. "Of course so many good men would never join it, if it wasn't all it claims to be;" he said, apologetically, making use of that time-honored argument, which I believe has at one period or another, buttressed up every evil thing under the sun. "But the thought troubled me of assuming solemn obligations whose nature I can know nothing about beforehand. It really makes me tremble. Supposing I couldn't conscientiously take them?"

"Don't distress yourself, old fellow;" I returned, carelessly. "Your conscience is just like a new shoe—always pinching. When I've crossed the Rubicon, you'll pluck up some courage, I hope."

And poor Mark, meeting with no smypathetic understanding of his peculiar difficulties, either from Rachel or me—for she would not be drawn into another discussion of the subject by the most artfully framed attempt to throw her off her guard—betook himself to the barn, where a dozen gentle-eyed moolie's, his special pride and care, stood ready for milking. Not a creature on the farm but would come at Mark's call. And in their dumb trust and confidence I have no doubt he found some comfort, if nothing else. They, at least, never misunderstood him.

I must state here that my younger brother, Joe, had been improving his leisure time for several days in poring over an old book which he generally contrived to shuffle out of sight when anybody approached. I thought it beneath my dignity to be unduly curious in Joe's affairs, but one night—the important one of my initiation into the lodge—seeing him occupied in his usual manner, I inquired, as I consulted the glass and ran my fingers through my hair several times to be sure I was all right, what book he had there.

"Maybe I'll lend it to you when I'm done with it," was Joe's evasive answer.

When I turned round Joe was innocently paring an apple, but the book was gone; a faculty of suddenly and completely disappearing, as if the earth had opened and swallowed it up seeming to be one of the most remarkable properties of the volume.

"I dare say it is some foolish dream book. If it is, Joe, you'd better throw it into the fire, and not be spending precious time in this way."

"It ain't a dream book," said the indignant Joe, in response to this brotherly counsel. "It's a Bible story, now; ain't it, Sam?"

The person appealed to nodded his head and blinked one eye alternately at Joe and me like a quizzical owl, but made no other reply.

Sam, by the way, was a kind of village "ne'er do weel" who only worked when he felt like it; and as his feelings in this respect were about as little to be depended on as the weather, his services were not in much demand among the farmers round, except at particular seasons of the year when help was scarce. But my grandfather in the kindness of his heart often hired Sam Toller when nobody else would; and thus Joe, who rather took to the shiftless, kindly fellow, had as much of his society as he liked.

"Going now, Leander?" asked Joe, as my hand was on the latch.

"Yes; it's about time. Why?"

"Oh; nothing. Only take care you don't get *too* much light. 'Taint healthy. It blinds folks sometimes."

As this enigmatical advice was only a specimen of many mysterious hints, dropped by Joe, I paid no attention to it, though after closing the door I was very certain I heard a smothered guffaw from Sam.

My first view of the lodge room was not calculated to impress me with any undue sense of solemnity. Our meeting house, bare, homely, barnlike structure though it was, I never entered without feeling in some dim way that there was a wide difference between it and all secular places. Here tobacco juice defiled the floor, while the atmosphere was unmistakably pervaded with a strong smell of Old Bourbon. But as this was before the era of the temperance reform, when even ministers drank their daily glass (or more) as a matter of course, it is to be hoped the reader will conceive no unreasonable prejudice.

Except as regarded the obligation to secrecy, which I naturally thought must imply a secret of some importance to keep—else why the obligation?—and the equally natural idea that the ceremonies of initiation into an order coeval with the building of Solomon's temple must be conducted with at least some degree of corresponding dignity, I had not the dimmest guess of what was to follow.

To the question whether "unbiased by friends, uninfluenced by worldly motives, I freely and voluntarily offered myself a candidate for the mysteries of Masonry," I gave, though rather falteringly, the expected affirmative. Had I not been very strongly "biased" by my grandfather's wishes? and had not Mark Stedman told me that my motives in entering were altogether unworthy? Though I had none of Mark's religiousness, I had been brought up in good old Puritan fashion, and a double falsehood right on the very threshhold of my Masonic career did not look to me like a promising beginning.

I am an old man now, but I blush to-day at the thought of a half-nude, blind-folded figure, with a rope around his neck waiting for the lodge door to be opened to "a poor blind candidate"—poor and blind enough, Heaven knows! "who had long been desirous of receiving and having a part of the rights and benefits of this worshipful lodge, dedicated to God, and held forth to the holy order of St. John, as all true fellows and brothers have done who have gone this way before him."

Of course the Masonic reader is privileged to skip these details. They are only intended for the "common and profane" outsider—to borrow Elder Cushing's phrase, so highly resented by Rachel; and as they are not pleasant to me in the retrospect, I may be excused for wanting to

abridge them as far as is consistent with a graphic account.

Suffice it to say, that after answering in an equally foolish manner a variety of foolish questions—or rather having them answered for me, I was made to kneel in front of the altar with my left hand under the open Bible, and my right on the square and compass, there to take the oath, with the customary assurance that it "would not affect my religion or my politics."

Up to this time I had been simply dazed and confounded. The wide difference between my imaginings and the reality had almost roused in me the indignant suspicion that instead of being regularly initiated I was being made the victim of a practical joke. *Now* the real thing was to come; and comforted by thinking that the Ultima Thule for which I had embarked on the unknown sea of Masonry was at last in plain sight, I went through the first part calmly and steadily.

"I, Leander Severns, of my own free will and accord, in presence of Almighty God, and this Worshipful Lodge of Free and Accepted Masons, dedicated to God, and held forth to the holy order of St. John, do hereby and hereon most sincerely promise and swear that I will always hail, ever conceal and never reveal any part or parts, art or arts, point or points of the secret art and mysteries of Ancient Freemasonry which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world, except it be to a true and lawful brother Mason, or within the body of a just and lawfully constituted lodge of such; and not unto him, or unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial, and due examination or lawful information.

"Furthermore I promise and swear that I will not write, print, stamp, stain, hew, cut, carve, indent, paint or engrave it on anything movable or immovable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow or resemblance of the same may become legible or intelligible to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness."

But when I came to the closing part: "To all of which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or self-evasion of mind in me whatever, *binding myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark, where the tide ebbs and flows twice in twenty-four hours; so help me God, and keep me steadfast in the due performance of the same,*" I stopped short in horror and dismay.

Bind myself under penalties so horrible? Never. Not for the secret of the philosopher's stone.

Shocked and horrified I was going to refuse decidedly to go on, when a thought of my absurd condition, kneeling there, blindfold, haltered with only a shirt and a pair of drawers, the former with the front folded back; one leg and one arm bare, one shoe off and one shoe on, to vary slightly the classic rhyme of "my son John," rushed upon me with a horrible sense of the ludicrous. And after that one moment's hesitation, I swallowed my scruples, and took—God forgive me!—the Entered Apprentice oath.

Then came in Masonic phrase, the "Shock of Enlightenment," by which I was curiously reminded, as I had been several times before, in the course of the ceremonies, of Joe's mysterious hints. I heard the Worshipful Master repeat that passage which stands on the threshhold of Holy Writ, alone in its majesty, like a sublime archangel, set to guard the portals of eternal truth, "*And God said, Let there be light, and there was light.*" I heard a confused uproar all around me like Pandemonium let loose. The bandage fell from my eyes, and giddy and faint I staggered to my feet to listen to a short semi-moral, semi-religious, semi-mystical address from the Worshipful Master, receive my lambskin apron, and be presented with the three Masonic jewels, "a listening ear, a silent tongue, and a faithful heart," which though not used in exactly the manner intended, I have had considerable occasion for since, as subsequent chapters will show.

It was all over. I was a regular Entered Apprentice in a lodge of Free and Accepted Masons.

I went home "clothed," but not in my "right mind." My senses were in a whirl and my head ached terribly, which was no matter for special wonder considering the fact that in our lodge, as in most others at that time, "refreshment" had followed very close on "labor," and contrary to my usual habit I had taken more than was good for me.

As I felt in no mood to encounter the rasp of Joe's tongue, I was much relieved to find him in bed and asleep. But his evident inkling into lodge room matters was a puzzle. With the resolve that on the morrow I would get Joe's secret out of him if bribes or threats could do it, I crept silently into bed, not desiring to waken Joe if I could help it; and went to sleep like "one of the wicked," without saying my prayers.

The Secret Empire.

—The Masonic lodge of Perkinsville, Madison county, Ind., has sold out at auction and bought its coffin.

—The Orange Young Briton lodges of Ottawa, Canada, seceded last fall from the Orange Grand Lodge because there had been some change of name without consulting the young men.

—Bishop Spaulding of the Romish diocese of Peoria is "spiritual director" of the Catholic "Knights of America." This order does not permit the members of other secret societies to join, but in what respect it is better than the others does not readily appear.

—Grand Master Scott of Illinois in his annual report has this paragraph on the improper use of Masonic emblems. "My attention was called to this matter a few days ago by the 'order' of the Right Eminent Grand Commander of the Grand Commandery of the State of Illinois, in which some brother had made use of Masonic emblems upon boxes of cigars offered for sale. I regard such action not only antagonistic to the spirit of Masonry, and a violation of the law of this Grand Lodge, but also a base prostitution of our significant emblems to mercenary purposes." Emblems of Masonry on a tobacco-box or a whisky bottle are not misplaced. The fraternity, however, seem little to heed the Grand Master.

—The *Royal Templar*, the organ of a secret society, talks dolefully of the prospects of the order. In reviewing the year it says: "There has been but little energy displayed in pushing the order into new fields, and much has been lost in fields already occupied. Where the cause of the great apathy resting upon the order lies, it would be well to inquire, that a remedy may be found. If the future of the order depends upon life insurance, then the future of the order is in doubt." Every male member of the order, who is hale and sound, is obliged to be insured. It looks more like a huge financial speculation sailing under false colors than anything else.—*Wesleyan.*

—In one of the Harvard Sophomore societies the initiation, which continues during several days, winds up with the branding of the victim on the arm in four places with a red-hot iron. This custom has been in vogue for some time, and it is said that many students whose arms have been thus disfigured, instead of being ashamed of their folly, actually take pride in showing the scars on all possible occasions. The branding is no slight affair, the students sometimes fainting under the infliction. We presume that this matter must be in some way outside of the province of the authorities of the college, else it would have been stopped long ago. We understand that the son of one of the highest officials of the college has already entered upon his initiatory exercises. Certainly the college officers can instruct the students that such methods of self-torture by way of showing fortitude and devotion are the disgrace of savage tribes, and that giving up the crucifying of the flesh has been one of the steps in the march of civilization.—*Boston Transcript.*

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple St., Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—Mr. A. F. Spaulding, the Massachusetts canvasser, visited Holden and South Worcester during the week. Mr. Geo. Smith remained in Willimantic at work for the reform.

—The Boston United Presbyterian presbytery meets in Lawrence on the 11th inst. Mr. A. F. Spaulding is expecting to be present in the interests of the reform and from there he will go to Reading to work a few days.

—A gentleman in a neighboring town who knows little about the reform movement, but feels the need of it, said recently: "The trouble with our churches is these secret societies. There have been so many of these things brought in to attract and entertain the people that they lose their interest in the church."

—B. M. Mason, the president of the New Hampshire Association, promises a donation for the work in his State and says: "Freemasonry in this section of New Hampshire is surely going down. They are looking about to find something to fall back upon that their fall may not be too abrupt. For this purpose a lodge called the 'Knights of Honor' has been started in this town. Not one of its members attends any religious meetings, and their chaplains so far have never made any profession of piety."

—A brother writes from Maine, promising what he can spare to help stir up the reform in his State. We are hoping to see something done there soon.

—A friend at Wellesley pledged a monthly subscription and with the last remittance came an invitation for a lecture on temperance before the Reform Club, to be followed by another on secret societies. Good seed sown there is springing up.

—We are sorry to hear that the health of Elder Barlow is suffering from the heavy burden he has borne and the labors he has performed since coming to Willimantic. His voice and pen have been in active service for the cause of truth and we hope, may continue in the good work.

—Thursday, April 6th, was the annual Fast Day, appointed by the Governor of Massachusetts and was observed, at least outwardly, by closing stores and other places of business and by religious services. Three different denominations held union meetings. The Congregational service was at Old South where Dr. Merriman of the Central church preached a sermon on the divorce question.

—How beautifully consistent are these "brethren of the mystic tie!" One of them flew into a towering rage the other day because a gentleman mildly intimated he was sorry the other was a Freemason. Said he, "I am a member of a church, but if it was a question between lodge and church I would choose the lodge. That is good enough religion for me."

—Mr. T. S. Bliss, after a critical sickness was somewhat improved in his condition and there were hopes of his recovery. But his powers finally gave way and he died on Wednesday, the 12th, and was buried on Friday. He was a warm friend of the cause and was getting very much interested in the local work here. We feel that we have lost a valuable friend and helper. Further notice may be expected next week.

—The Grand Secretary of the Grand Lodge of Connecticut holds a different opinion. This is what he says: "That Masonry is religion or a substitute for it, as some endeavor to make us believe, is a false mockery, and the sooner we get rid of such ideas and settle down upon the true principle of uniting conviviality and social intercourse with our assemblies, the sooner our seats will be filled and the more real enjoyment we shall be able to realize." The Grand Secretary seems to be unfortunately at variance with the teachings of his superiors and the authorities on this subject of the religion of the lodge.

—These are the words of a man who looks back from a standpoint of fourscore years: "If the church is here to save men has she nothing else to do but hold oyster festivals and sing

and, G J Schafer, G D Sisson, W [illegible] S. G. Barton, Brooklyn, [illegible]

winnowed hymns? Has she no mission for the salvation of society by throttling the sins which threaten its very existence? Her state here is militant, her business is to fight evil. When she will dare to do right she will be terrible as an army with banners. But while she shuts her eyes to evil, and has only brave *words* with which to fight it, she is weak and contemptible in the presence of her enemies. The churches have prayed for grace long enough; let them now ask for grit."

—It seems to be easier to tell what Freemasonary is *not* than what it *is*. An orator before a Grand Lodge attempted to tell both and partially succeeded on the first point, but floundered through pages of meaningless platitudes in trying to throw light on the second. It "is not a secret society." "Great and heaven-born principles; sublime, eternal truths, high and holy as the heavens, are not, can never be, secret." That is what we thought. Neither are the low, earth-born, silly, wicked performances of the lodge a secret. It "does not claim to be a beneficial order or an insurance society." It does not need to, when the records show that a man cannot join if he is so far disabled as to have lost an eye or a finger. One man who had a cataract over one eye was told to wait till that was removed and his sight restored, probably for fear they would have to pay the expense. "Freemasonry is not a church or a religion;" but just what it is cannot be satisfactorily determined except that it ignores the Gospel and Christ and is a "universal brotherhood" that excludes three-fourths of society from its pretended benefits.

—For the benefit of those who stagger at the fact that so many good ministers belong to the lodge, a few extracts from an M. E. pastor's letter in defense of the lodge are presented: "As to the motives that lead ministers to become Masons, I think my chief motive was to extend my sphere of influence for good. * * * The only un-Christian tendency I have observed in the institution is that unconverted men sometimes seem to trust in it instead of Christ." The last sentence confesses the whole indictment against the lodge, in the light of which the first statement betrays the folly or hypocrisy of the writer. The lodge offers a substitute for the Christian religion, and this the writer has seen, yet defends it. He proceeds in his letter to say that he is constantly combatting this evil tendency. Think of joining an institution and swearing allegiance to it under horrible penalties, *for the purpose of destroying it.* As well join the Catholic church to save its deluded victims. "Is it not well that some ministers are in a position to present the *superior* merits of our Lord and Saviour?" Unfortunately these ministers are *not* in a position to preach Christ, for they have themselves betrayed him. The only way to preach Christ to Masons is to give no countenance to their heathenism.

Marks of Substantial Progress.

Worcester, Mass., Apr. 8, 1882.

The time has not yet been definitely set for commencing the series of Sabbath afternoon sermons on the Religion of Freemasonry, but after my return from Hartford this will be the next thing to determine. One deacon of a Congregational church, who has been a Mason has promised to attend the meetings and to listen prayerfully. It is our hope there may be many other honest inquirers who will avail themselves of an opportunity to learn what they have not the time to study from books.

Prof. Kimball's first week of work in New Hampshire ought to inspire friends there with renewed zeal. The soil seems all broken for work and needing only a skillful hand to enter the field and gather the harvest. If friends in that State respond promptly, Prof. Kimball will soon be giving his whole time to the work, and we shall be feasting weekly on the words of encouragement certain to come from him. The work of a canvasser is physically laborious, but it has an advantage over other kinds of work in as much as it brings one in contact with new and hitherto undiscovered friends of the reform. A good canvasser must be a man of great faith. or long journeys will weary him. But if the country is ever made to feel the importance of this cause somebody must do some hard work. Men find it so much easier to run in old ruts that it costs a revolution to make place for reforms.

The *Cynosure*, in its new dress has just reached us. We pronounce it a decided improvement. Every subscriber should feel pride in seeing our national organ present such an appearance of prosperity. When my mind reverts to the time of the first reform meeting in Aurora and the raising of the first note of alarm, I wonder at the greatness of that providential Power by which men and means have been so many years furnished to nurse the infancy of the reform. In the midst of unparalleled opposition the *Cynosure* has survived, the National Christian Association has taken its stand among the living forces of the day, numerous State organizations have been effected, reform churches have been strengthened and the whole country has recognized the onward march of an army whose power and numbers have been augmented each year. If faith needed any stimulus by the evidence of sight, that stimulus will be found in a survey of the way in which God has led us.

That $50 check from Philo Carpenter Esq., of Chicago for the New England work served a a double purpose. It was a helpful contribution to the expenses of our work, but more than all it was like a word of cheer from a veteran reformer whose approval is comforting.

E. D. Bailey.

REFORM NEWS.

Echoes from Across the Lake.

Holly, Mich., Apr. 13.

Dear Cynosure:—Rev. E. Mathews is speaking and the convention is drawing to a close. It has been entirely harmonious and in my judgment in every way eminently successful. When friends read the secretary's report they will see that the State of Michigan has not lagged in interest or fallen behind the chiefest among the loyal, in her plans and provisions for the future. It has really been a strong meeting and could not well be otherwise with C. C. Foote to preside, Geo. W. Clark to sing, Bro. Rathbun to work the degrees, and brethren A. H. Springstein and Walters to confirm the work; with brethren Mathews, Day and others to speak, and Bro. Wicker to take the whole convention under his care and to entertain from twelve to sixteen in his own house, "with room for more." With the pastor of the Free Methodist church and his band of praying, singing and consecrated men and women to "help together" and the Divine baptism over all, defeat was impossible.

My heart's desire is to stay among these brethren and respond to some of the numerous calls for help at points represented, but duty calls and after the "death of Hiram" this evening I shall, D. V., take the train for the next post of duty and of labor. J. P. Stoddard.

P. S. from Durand, Mich., Friday morning: The Hall was crowded last evening and Bro. Rathbun gave the third degree. There was a little disturbance, but nothing serious. I am waiting here for a train to Lansing; thence to Battle Creek, where I spend the Sabbath, hoping to reach Chicago Monday or Tuesday. J. P. S.

Notes of the California Work.

Woodland, Cal., Apr. 7, '82.

Dear Cynosure:—Members of the secret fraternities are constantly affirming that the lectures against secretism and the expositions of the secret orders, that are being circulated through the land, are filling up the lodges with new members. The falsity of this statement is clearly demonstrated by the persistent and often violent opposition of these secret orders to all the efforts of the friends of truth to scatter light through the land with reference to the real character of these darkly debased and debasing orders. That men or associations of men are not apt to oppose that which they are sure will be to their advantage is a logical conclusion. But we are not left to inferences or logical deductions to settle this question. The oft-repeated story of unpaid dues, non-affiliating members and surrendered charters is a legitimate result of the efforts of the friends of truth and light and right, to show the people the anti-Christian, anti-republican and demoralizing character of these lodge combinations. Just in proportion as its true character is known will the lodge power wane and its principles become odious in the estimation of intelligent, and especially of all Christian men. If under any circumstances the lectures fill up the lodges it will necessarily be with a class of unprincipled men, who, having learned from these exp sitions that the lodges connive at crime and protect criminals, flee to these tyler-guarded halls expecting there to find protection, whether right or wrong.

If such is really the result of the efforts of the opposers of these systems of commingled darkness and degradation fittingly represented by the hoodwink and cable-tow, then we have here one of the strongest inducements to earnestness and perseverance in this good work. The hope for the lodges lies in being able to draw good men in by their hypocritical professions, and when their real character is known this class of men will shun them as they would the plague, and the influx of the low and vile will drive out the conscientious ones who have been ensnared. Many of these men are now feeling like a Mason near Hastings, Mich., who said a few years ago that he would give his right hand if he could be placed back where he was before he took the Masonic obligation; and yet he felt that he must keep his oath inviolate. This class of men need only to be shown that in an oath taken under such circumstances there is no binding legal or moral force and very many would flee from the lodges like Lot from Sodom. We have the light, let us scatter it. The expositions are being endorsed and we have abundant evidence that our labor is not in vain.

At Hollister an Oddfellow came to my room at brother Lathrop's and wished to see the exposition. After looking it over carefully he left, and a few hours later said to a friend that the secrets of Oddfellowship were all out. At Petaluma after I had lectured, using the revised exposition as my authority an Oddfellow said of the lecture, "It's correct; every word." And still another at Black's Station would not believe my statement that I had never been a member, but said he believed I had been in the lodge "and had been fired out," as he expressed it. I scarce give a lecture but some one or more are heard to say, "If that is Masonry" or "If that is Oddfellowship, I don't want anything of it." And yet these systems so shamelessly vile, so blasphemously wicked, are upheld and defended by men claiming to be Christians—Christian ministers! Sanctified, set apart for the Master's uses! O the shame, *the shame and sin*!

At Hollister the M. E. minister was violent and positive in his denials and charged me with a want of charity for questioning his word. I told him it was not a question of veracity between him and myself, but between him and hundreds of God-fearing men, like C. G. Finney and D. P. Rathbun, who, with equal knowledge, affirm what he denies. I told this Rev. servant of the grand lodge that when I wanted information on any subject and there were two parties who could give it, but one of them informed me that he was bound by solemn oath not to give it, but always conceal it, and the other free to tell, that the latter was the one to be believed. If adhering Masons tell us anything about the secrets of Masonry, they must tell it different from what it is or else they violate their oath. Which will they do? I will not now show mine opinion. May God speed the right.

D. A. Richards.

Spring Opening in Northern Indiana.

Albion, Apr. 15, 1882.

Dear Cynosure:—I wish to inform the friends that I have not been wholly idle. Although the winter has been such that I have been compelled to do short work in the field, I get once in a while a stroke at the enemy. I have been much assisted in this by our friends in reform, and if all would realize this need, how much they could help and how much they could advance the

Continued on 9th page.

CORRESPONDENCE.

Decidedly So.

DR. CHRISTIAN CYNOSURE: — Decidedly so, brother *Cynosure*; your spring suit looks very well; and my "Dr." above may be read as doctor, thus giving you a new title to wear with your new suit. Those who don't like the title may still retain their preference for "Dear" *Cynosure*, which may rightfully apply to most of your characteristics except your price!

Let me see how you look! Yes, you look pleased, with Moody and Sankey in "auld Scotia," and might be gratified if they accept the invitation of the three hundred lords and preachers to go to that nation in miniature, the seething city of London, whose pulse beats are felt throughout the globe. I like the curl of your lip at the Irish convention and its "rabid speeches," and I like still better the hearty summons of Charles Mackey to "Clear the Way" for "the unimagined glories of the day," when "brazen wrong" shall crumble into clay; or, maybe these other words would well bear repetition from your standpoint:

"With THAT GIANT WRONG shall fall
Many others great and small
That for ages long have held us
For their prey.
Men of thought and men of action,
Clear the way!"

Bro. Clark's biographical notice of Henry Highland Garnet was specially interesting to one who had once heard him preach in his pulpit in New York, and had, with a loved brother now deceased, called on him to consult on matters affecting his race, before the war had closed.

The various notices of the progress of anti-secretism North and South are spicy as ever, and not least are the letters of Prof. Bailey from New England. The notice of the somewhat notorious pro-Mason, Rev. Quint, D.D., Secretary of the National Congregational Council, must give your readers both satisfaction and regret—satisfaction that he has left the ministry and regret that he should not have repented and become more Christian than Mason, instead of continuing downward from the Gospel to the Law!—a change however which will permit without rebuke fullest Masonic indulgence in more ways than the much "tobacco chewing" recorded.

Aha! and so you propose to start a lot of campaign papers in different parts of the country in support of the nominees of the American party. The idea is excellent and much good may it do in the cause of free speech, and true manhood, and sound principles in all departments of political and social life! Success attend the movement! Meantime, I am

A WELL-WISHER.

Glorious Testimony from California Methodists.

SPANISH HOLLOW, Cal., March 22, 1882.

DEAR CYNOSURE:—I herewith send you an extract from a letter for publication. The writer is a seceding Mason and Oddfellow—left them about four years ago. He lives in Los Angeles, California.

"Let me thank you for those tracts and papers. I read them to all I can get a chance at. I am acquainted with quite a number here who have renounced the hidden mystery of iniquity of Masonry and other kindred works of the devil, and will have no more fellowship with those works of darkness. I do thank God with all my soul for opening my eyes to see the enormity of the sin of Masonry and its kindred evils. I have not read all of them yet, but some of them are perfectly wonderful and have given me a great deal of light upon these evils that I never saw before. For instance: I thought the oaths I took were so binding that I was still bound by them to keep the secrets; but one of those tracts has settled my mind on that forever. It is written by a minister, Dr. Nathaniel Colver, where he tells his friend how he felt himself bound until he read one morning for his family worship where forty Jews bound themselves by an oath that they would neither eat nor drink until they had killed Paul. He says that they were not morally bound by their oath, but to repent of it. So it is with me; and I, too, thank God that I am free. Had I the money to spare I would flood this city with such literature. I would like to put such a bundle of tracts as those which you sent me into the hands of every person in this city.

"I have been talking to some men about Masonry, and I asked them how they would like to take an oath to shield a man in every crime except murder and treason, and even these at their own option? They said they wanted none of that for them. That tract on the M. E. church practice and discipline is just splendid, and if the writer had been here and given the church in this place a careful study he could not have written its state or condition up more perfectly.

"Yours in the bonds of Christian fellowship,
"SETH WHITE."

This man has been a very intimate friend of mine since 1863, and I have always known him to be a very earnest, zealous Christian. Both of us are and have been, ever since our acquaintance, members of the M. E. church. For my own part I expect to remain where I am in order that I may in time to come, as in time past, be the means of getting some of my poor benighted brethren to behold the light as it is in Christ. I am trying to do what I can in circulating papers and tracts, and have given away a great many copies of the *Cynosure* this winter. I love the cause of my Redeemer and expect to die at my post, and may the good Lord bless you in your good work. Yours for the truth as it is in Christ,

MARTIN MYERS.

The Cynosure "Not Slain."

PORTLAND, Or., March 28, 1882.

DEAR CYNOSURE:—In the *Telescope* of March 8th is a communication signed J. S. Rhoads, Colfax, W. T., entitled "United Brethren not Slain;" a part of which I copy for the *Cynosure*.

He says, "That we are in danger on the secrecy question, may be true. Just in the degree that the statements of the *Cynosure* are believed will Masons rejoice and Anti-masons tremble. I believe this cry of danger is tenfold more than it ought to be, and is prompted by anything but unselfish and sound judgment." "Mr. Editor, it seems strange to me that men who are connected with churches that serve as hot-beds for breeding Masons and Oddfellows should be so anxious to pull the mote out of our eyes. So it is." "In conclusion, let me say I have ceased to take the *Cynosure*, and I will until such time as it can see it to be to its its interest to be as willing to speak of us with approbation when deserved as to rebuke us when merited. More than this, until it ceases to misrepresent us by making it appear that our people, as a church, are taking 'hush-money' in order to prevent a split in the denomination, I will not only refuse to take the paper, but will use my feeble influence to stop its circulation among our people. It has and is doing us much harm in this land."

Now, dear *Cynosure*, as this to my mind deserves something of an apology for the writer, I trust to your clemency, as I query how I shall best accomplish my task. May we not suppose this his best effort to carry out the resolution of the Walla Walla conference, of which he is a member, disapproving secrecy, which they resolved to oppose "in a Christian manner?" When I read it I thought, "That means something." The question is, Does this explain it? Or next, shall we suppose that this results from the sophistry of some influential leader, or leaders?

In consideration of these questions, let us

"Walk backward with averted gaze, and hide his shame."

That such is not of the man himself his past record in the *Cynosure* would go to show; besides, I was yesterday talking with a friend of his who expressed regret at Mr. Rhoads' position, and yet felt assured of his sincerity and honesty. If he was the only one it would not be so bad, but very many are being carried away with the "error of the wicked;" and the scriptures assure us that "if the blind lead the blind both shall fall in the ditch."

In conclusion, as showing your willingness to "speak with approbation, when deserved," will you publish the following in favor of the *United Brethren in Christ?* I have received the March number of that paper, edited by Rev. W. O. Tobey, and can say, I am more than pleased with it. High in tone, rich in sentiment, forcible in utterance, clear in discernment, it cuts sharply between truth and falsehood. It is just such a paper as I can heartily recommend to the Walla Walla conference; yes, to every U. B. in Christ; believing if all these would take and read it the church might yet be seen coming "up from the wilderness, leaning upon her Beloved." Let, then, as many as can, including all lovers of reform, try it one year. Send fifty cents to P. Nicklas, publisher, Chambersburg, Pa.

THOS. C. HAINES.

Our Mail.

Geo. Ely, Juda, Wis:

"I wish to say that I am much pleased with many articles in the Cynosure, especially those which treat of Christian unity. These indicate a longing for a purer, holier and more Scriptural Christianity than the present. May success attend your labors."

Mrs. Irene Stoddard, Galva, Ill., mother of the General Agent and Secretary of the N. C. A., writes:

"I am trying to think of a way by which Galva could be better informed on the subject of Masonry. I have lent my paper and tried to get subscribers for it. I believe Oddfellow ministers and deacons hinder its circulation among the people here and make it unpopular."

W. H. Barrett, E. Randolph, N. Y.:

"I think Freemasonry is increasing in Western New York. With as intelligent a population as this part of the State contains why cannot such a curse be put down as low as Israel's idols while they sojourned in the wilderness?"

R. G. Wood, Brattleboro, Vt., puts a case squarely:

"Brattleboro society is badly demoralized by secret clans. Some churches are suffering much from the poison of the lodges. It has crept into every church in town. Even the two strict-communion Baptist churches are poisoned to the core with this venom. Think of churches excluding Christians of all other denominations from their communion and fellowship and then throwing their arms wide open and receiving Freemasons, Oddfellows and all other secret society men to their warm embrace! As I belong to one of those churches I ought to be permitted to evince my disgust at such hypocrisy."

"Hypocrisy" is the right word to use if the churches in question are thoroughly informed on the glaring evil of lodgery, but if if they are not it is rather severe. We hope the Brattleboro friends will take pains to let the light so shine that there can be no excuse whatever for such evil fellowship, if any exists now.

Jacob Davis, Rowe, Mass., puts another view of lodgery in a very truthful light:

"Till recently I have given little attention to secret societies, but now, though but little acquainted with them, I am amazed at the savageness of their oaths and their barbarous falsification of history. It seems to me I have never, on any other subject, seen such a mass of unmitigated falsehoods as are found in their works."

J. Kittmann, Minneapolis, Minn.:

"As there is but little or nothing being done in the broad Northwest in the way of reform against secretism, I judge that the time for Providence to work effectually in the overthrow of this great evil has not yet come. We are not going to accomplish much unless Providence is right along with us. 'Without me,' says Christ, 'ye can do nothing.' Mormonism has been tolerated for forty odd years. 'O yes,' say the people, 'that is an evil.' But why did they tolerate it so long? Because there was not righteousness enough among the people to put it down. He who overrules all things saw the iniquity of Mormonism was full. He stirred up the minds of the people and it became forced upon Congress to pass an act suppressing it. So it was with slavery."

The proverb that "God helps those who help themselves" is founded in important truth. The farmer who sits around all spring and summer expecting Providence to raise a crop for him to harvest in the fall would find himself most egregiously mistaken. God works in reforms generally through human means, and he is ready to give glorious success whenever men and women are ready to do his work by spreading the truth in every possible manner, with prayer for its fruitfulness.

Rev. W. H. Riley, Clarence, Iowa:

'I like the Cynosure—it is my paper. I admire its bold defense of truth and its fearless attack on sin in church and state. God is using it to his glory, and you in your work to spread the truth."

Sanford Ward, Adams, N. Y.:

"There are four churches in this place, and three are supplied with Masonic ministers and all are spiritually dead."

C. D. Rockwell, Kingsville, Ohio:

"The good Lord has been with me in the cause of reform fifty years. We will succeed in his name."

J. K. Glassford, Carthage, Mo.:

"We still pray that the Lord's kingdom will come, and that the light immortal will shine on till the dark places shall get the true light and know the truth, and be made free indeed."

Grand news from John Harvey, Aurora, Ind.:

"The Perkinsville lodge of Freemasons has broken up and they have auctioned off their lodge property, so that the lodge is dead." This is the news we want to hear from every quarter.

SABBATH SCHOOL.

LESSON V.—April 30.—THE TRADITION OF MEN.

(1) Then came together unto him the Pharisees, and certain of the scribes, which came from Jerusalem. (2) And when they saw some of his disciples eat bread with defiled, that is to say unwashen hands, they found fault. (3) For the Pharisees, and all Jews, except they wash their hands oft, eat not, holding the traditions of the elders. (4) And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. (5) Then the Pharisees and scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? (6) He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoreth me with their lips, but their heart is far from me. (7) Howbeit in vain do they worship me, teaching for doctrines the commandment of men. (8) For laying aside the commandment of God ye hold the tradition of men, as the washing of pots and cups; and many other such like things ye do. (9) And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition. (10) For Moses said, Honor thy father and thy mother; and, whoso curseth father or mother, let him die the death. (11) But ye say, If a man shall say to his father or mother, It is Corban, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free. (12) And ye suffer him no more to do aught for his father or his mother, (13) Making the Word of God of none effect through your tradition, which ye have delivered; and many such like things do ye. (14) And when he had called all the people unto him, he said unto them, Hearken unto me every one of you and understand; (15) There is nothing from without a man that entering into him can defile him; but the things which come out of him, those are they that defile the man. (16) If any man have ears to hear, let him hear. (17) And when he was entered into the house from the people, his disciples asked him concerning the parable. (18) And he saith unto them, Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him; (19) Because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats? (20) And he said, That which cometh out of the man, that defileth the man. (21) For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, (22) Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. (23) All these things come from within, and defile the man.

GOLDEN TEXT.—"Howbeit in vain do they worship me, teaching for doctrines the commandments of men."—Mark 7:7

DAILY READINGS.

Misinterpretations of Scripture	Mat. 7:21-48.
The Bondage of Custom	Gal. 2 1-14.
Christian Liberty	Rom. 14:1-23.
Heart Service	Is. 1 10-20.
Levitical Defilement	Deut. 19 1-27.
Heart Defilement	1 Cor 6 9-20.
The Tradition of Men	Mark 7:1-23.

ROOT THOUGHTS.

In this lesson two kinds of religion are depicted in sharp contrast, the religion made by men, and that which comes from God. The Pharisees were the exponents of one, and Christ is the great instructor in the other.

The Pharisees are very eager to find just how Christ and his disciples deal, not with the great fundamentals of faith and practice, but with little forms of washing and outward service. With them, as with all makers of religions, the cut of a garment, the form of an obeisance, the handling of a cup, are all-important questions. They look after forms. Christ lays stress on character.

There is a contrast, too, in their manner of dealing with truth. The Pharisees are great sticklers for precedent and authority. "The elders" are weighty names with them. Christ sweeps aside the mass of human interpretations and comments, goes past Gamaliel, Hillel, and Schammai, and lays bare the almighty word of God, which is above all opinions of men.

The Pharisees are reverent in lip-service, since they count the lips of far greater consequence than the heart. The man who utters a given number of prayers *per diem* is the saint in their estimation, though his thoughts and feelings may be as vile as the rottenness within a whitewashed sepulcher. Christ shows them that reverent words may hide the heart of a hypocrite, and that God looks not upon the surface of the conduct, but upon the recesses of the character, which is of far greater importance than mere externalities.

Christ shows, too, that the man-made religion is sure to be shaped contrary to God's command. Eager for the gains of the temple, the Scribes have instituted the "Corban," by which, under the form of liberality to God, the commonest duties toward man, even those required by natural instinct, may be avoided. Thus man's law sets itself up against God's law and tends toward anarchy in society.

Finally, the Saviour sums up the whole subject by showing in a series of strong illustrations that man's religion looks only for the external, and cares for nothing within, while God's religion looks only for the internal, because if the heart be made pure, lips, hands, feet, life, all will be hallowed.—*Vincent.*

Literary Notes.

Choice Literature, a weekly publication just begun by the Useful Knowledge Publishing Co., New York, will reprint in weekly parts some of the standard literature of the day. Green's History and Macauley's Life of Frederick the Great are already begun.

Good Literature, the excellent literary weekly begun by the Am. Book Exchange, has survived that company and is re-published in handsome style under the same editorial management as before. The selection of articles from English magazines is good and the current literary notes entertaining. Published at 25 Park Place, New York.

Vick's Monthly for April has a reasonable leading article on the improvement of grounds. Thousands of dollars are annually wasted in experimenting with yards and grounds when the experience and judgment of those who are skilled in this business are available for every one. "Wild Gardens," "Mexico and its Vegetation," "What to do in Dry Weather," "Country School-houses" and numerous other articles make this a useful number. James Vick, Rochester, N. Y.

The Fruit Recorder for April is a treasury of hints on the orchard and garden—the grape, the currant, all the berries, vegetables and flowers—none are forgotten; and those who raise them will find their store of information wonderfully enriched by reading this monthly. A. M. Purdy, Palmyra, N. Y.

It is stated that Longfellow wrote forty two distinct works. Many of them have been translated into thirteen different languages. The sale of Longfellow's works from 1839 to 1867 amounted to 325,550 volumes. From 1867 to to 1882 there were sold 194,000 copies of his collected works, in four different editions. In 1881 more than 45,000 copies of his works were sold, and in the same year 15,000 copies of the "Birthday Book" edited by Miss Bates. It is estimated that in Great Britain and Ireland not less than 30,000 of his books are sold annually.

The next edition of Rowell's American Newspaper Directory, soon to be issued, will contain the names of 10,611 periodicals in the United States and Territories, which is a gain of 344 in the year just passed. The number of daily papers has increased in a somewhat larger proportion, and is now represented by a total of 996 against 921 in 1881. The largest increase has been in New York—10 dailies, 29 of all sorts. Illinois and Missouri show a percentage of gain which is even greater, while Colorado leads all others in the percentage of increase, both of daily and weekly issues.

SLAVERY AND RELIGION IN EGYPT.—A recent traveler in Egypt sends us the following illustration of the endless difficulties the Khedive has to overcome in the slow progress of interior reform. Indignant that slavery should still flourish in his realm, Tewfik Pasha wished to decree its total abolition in advance of the stipulations of our treaty with Egypt, which gives them until 1884 and 1889 respectively, but before taking such an important step he sent and consulted the Sheik-ul-Islam. Though fully sharing the views of the temporal ruler that slavery was an abomination, the ecclesiatic objected to its wholesale abolition on the ground that the emancipation of individual slaves was one of the most meritorious of acts, and that the Prophet had conceded this right to his followers as a means of atoning for their sins. In other words, that slavery must be maintained, as slaves are required as human conscience-money to whitewash Mussulman backsliders, and the Khedive has not the power to deprive the faithful of a divine privilege. This happened as recently as July last; Tewfik Pasha had to submit, and to renounce for the present his project of immediate emancipation.—*Pall Mall Gazette.*

REFORM NOTE-PAPER AND ENVELOPES.

As a needed means of spreading the truth regarding secrecy, a collection of the utterances of Scripture and various noted statesmen and ministers has been prepared and printed in tasteful form at the top of note-paper and on both sides of envelopes (the matter on the paper being entirely different from that on the envelopes.) A blank line for date is also printed in. The envelopes can be furnished either white or colored; both envelopes and paper being of the ordinary size and of good quality.

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" 12.	"Judge Whitney and Masonry," How Masonry Defends a Murderer	8
" 13.	"Dr. Nathaniel Colver and Chancellor Howard Crosby"	2
" 14.	"Grand Lodge Masonry," by Prest. Blanchard	16
" 15.	"Masonic Oaths Null and Void," by Rev. I. A. Hart	4
" 16.	"Hon. Seth M. Gates on Freemasonry,"	4
" 17.	"Origin, Obligation and Expenses of the Grange."	4
" 18.	"Hon. W. H. Seward on Secret Societies,"	2
" 19.	"What Great Men Say About Freemasonry,"	2
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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 20, 1882.

THE AMERICAN PARTY is soon to have organs in several States West, and one for New England. The sneers of the Masonic press at the smallness of the American vote for Charles Francis Adams and Barlow, Walker and Kirkpatrick, and for Phelps and Pomeroy, are not well taken. The truth is, we were Abolitionists before we were Anti-masons, and two-thirds of the American voters desired Garfield's election to save the freedmens' throats from the brigadiers. The South being now past that danger, we propose, one and all, to "stand by the guns" of the American party.

THE Wheaton, Ill., temperance triumph at the April election is promising excellent results. Members of the council assure us that they intend to visit the two saloon-keepers in a body, and entreat them as friends and neighbors to close up their criminal business and keep the law, and, if they refuse, enforce the law. The Ohio law, passed a few weeks since, will greatly help other college towns by its moral influence. The Ohio law, says the *Signal*, "authorizes village or city councils to prohibit the sale of liquor in the near vicinity of a college or university."

THE right of women to the ballot is slowly but steadily gaining on public sentiment, as indicated by its exponent, the press. Witness the following from *Harper's Weekly:* "In Boston, a century ago, Samuel Adams, James Otis, and the Sons of Liberty, insisted with eloquent urgency that taxation without representation is tryanny. When the British ministry replied that they were virtually represented the Bostonians retorted that they would have actual representation, and they shook off the British connection to obtain it. There are to-day in Boston, according to the statement of a Massachusetts Senator, 8,500 women who hold property valued at $75,000,000, upon which they pay an annual tax of more than $1,000,000. They are told by the sons of Adams and Otis that they are virtually represented. Yet there is not one of those sons who would submit in his own case to virtual representation any more than their fathers submitted. Now if it was right or expedient that the colonies should tax themselves, why is it not equally right and expedient that women should have a voice in levying and expending the taxes upon their own property?"

"KEEP A STIFF UPPER LIP" was a coarse slang phrase in use with rowdy boys, and men who never grew beyond boyhood. It meant the bluff and swagger of cowards when they were beaten, as Pistol or Bardolph in Shakespeare crow and talk defiant when cringing under Fluellen's cudgel. The Mormon leaders are all swaggerers. Brigham Young would storm and swear in the Tabernacle what he would do with the United States and their troops. "They would never cross the Jordan;" he would see to that, etc., etc.; and when General Conner marched his two United States regiments across that sacred stream, thousands of gaping Mormons looked on expecting some miracle of the Lord or Brigham Young to strike them dead. But Conner crossed that Mormon Rubicon and took a position where his guns could have demolished Temple Square in twenty minutes. The press is somewhat imposed upon by this bluster of the Mormon leaders against the polygamy bill; but if Congress is firm, as it will be if the people back them strongly, they will find it but the blazing up of camp-fires to cover an ignominious retreat.

CHARLES FRANCIS ADAMS.—The opportunity taken by Boston sharpers to swindle Mr. Adams, now defenceless and infirm with age, has been mentioned. They presumed that ordinary family pride would lead to a compromise after their arrest, but find themselves mistaken. The Adams family have shown practical good sense in prosecuting the rascals, indifferent to the sneers of a prejudiced public. In reference to the frequent inuendoes in the lodge-ridden press at Mr. Adams, we are happy to reprint from the *Christian Intelligencer* the following tribute to so eminent and representative an American: "The cruel and rascally advantage taken of Mr. Adams' age and infirmities, in the recent attempt to compromise him and extort money from his family, will have the effect to draw forth that warmer tide of grateful and respectful feeling which is in the hearts of his countrymen for his lofty character, his great abilities, and his eminent services—a feeling only checked in the past by a constitutional reserve on his part, which was taken for pride, and had at least the effect to repel popular sympathy."

The Temperance Organs.

The victory is often determined by the position of the armies before the fight. The position of the American party is impregnable. It is environed by the Rock of Truth, that truth on which the United States rests. Its members are simply citizens, with no secret cabals or worships, no "orders," no lordly titles, or regalia, or other fictitious contrivances. Hence, like the old Liberty party, all that it gains it holds.

The Prohibition and Greenback parties, in addition to their inauspicious names, are composed of conflicting and incoherent ingredients. There are some companies in both which in battle are liable to go over to their enemies. Editors and other leading Prohibitionists have assured us they have no confidence in the secret temperance orders; and Greenbackers have declared in private conversation that the secret lodge system is the worst of all possible monopolies and rings. But their organs dare not lay a finger on the mane of the lodge-serpent, which is the natural and actual ally of the dram-shop and the ring.

The American platform contains all that is valuable in the other parties of reform, while we have no secret lodges to be ashamed of or to conciliate by our silence. On the contrary, the *Signal* admits charity articles both for and against the lodges, and the *Liberator* is sunk to the role of a lodge organ.

We beg these respected friends and philanthropists to cease leaning on an Egypt whose darkness may be felt. Every secret lodge is a conspiracy against all outsiders, temperance men included.

Reform Work in Chicago.

The Chicago Christian Association has engaged the services of Bro. H. H. Hinman for a limited time, in this city, and his labors have been attended with some excellent results. Quite a number of ministers and active Christian workers have been visited and conversed with, and the fact has been made apparent that the earnest Christian people in Chicago, so far as they understand our reform work, are in sympathy with it, but that worldly and unstable church members are equally earnest in their opposition.

The first meeting was held on the 10th inst. at the mission chapel, No. 1044 Milwaukee avenue, under difficulties. The consent of the proper authorities was obtained for the use of the house, but on account of the objections of some of the officials it was shut against us. At a late hour, however, it was opened, with scarcely any opportunity for any one to know it, and a small audience met to listen. Bro. Hinman made a very effective address, and was followed by Bro. W. I. Phillips, the N. C. A. treasurer; by Dr. John Struble, an old Wheaton student, and others. Among the latter was the pastor of one of the city Methodist Episcopal churches, who said that he had once belonged to a secret organization, but when he found Christ he at once gave it up. He confessed that he had been prejudiced against our work, but was convinced that we were right, and that it should henceforth have his sympathy, his prayers, and his co-operation. The class-leader said he had long been impressed with the importance of our reform and the great need of a reformation in the church. There was on the whole a very joyful feeling at these testimonies, when the contrast of the afternoon's disappointment was recalled. The pastor of the mission was very reticent, and even wished to check the more earnest brethren who felt the liberty of the Spirit come upon them.

We learn that one or more of these M. E. mission churches were indebted to the liquor interest for help in building their houses of worship, and are very tender of the saloon-keepers, preventing if possible any attack being made upon them. For his faithful warnings against the saloons it is believed that the pastor first named has just been removed by the hierarchy of the M. E. church. The northwestern part of the city is nearly all occupied with a foreign population and the saloons are unduly frequent and powerful in the control of every interest.

On Tuesday evening the regular monthly meeting of the Chicago Association was held in Carpenter Hall. After the usual order of business was attended to a lecture was delivered to a fair audience, who gave excellent attention, and the meeting received respectful notice in the city press.

Other meetings are planned in different parts of the city, and it is hoped that much may be done to break the power of the lodge.

The Cardinal's Oath.

In connection with the extract from the letter of admonition and instruction of the late Cincinnati Council to all the Romish priests of the States of Ohio, Tennessee, Kentucky, Indiana and Michigan, by them to be communicated to their churches, it will be of interest to read the following copy of the oath of a cardinal which which was cut from an exchange some years ago.

While condemning all secret orders, except such as are subservient to the priesthood, the words of this obligation binds the highest dignitary of the church next to the Pope to such efforts for the hierarchy as the Mason is sworn to engage in for the Grand lodge.

The oath taken by the newly elected cardinal, no longer ago than 1850, is as follows:

"I, ——, cardinal of the Holy Roman church, do promise and swear that, from this time to my life's end, I will be faithful and obedient unto St. Peter, the Holy Apostolic Roman church, the Lord, the Pope, and his successors, canonically and lawfully elected; and I will give no advice, consent, or assistance against the Pontifical Majesty and person; that I will never knowingly and advisedly, to their injury and disgrace, make public the counsels intrusted to me by themselves or by messengers or letters (from them); also, that I will give them any assistance in retaining, defending and recovering the Roman Papacy and the Regalia of Peter all my might and endeavor, so far as the rights and privileges of my order will allow it, and will defend against all their honor and state; that I will direct and defend, with due form and honor, the legates and nuncios of the Apostolic See, in the territories, churches, monasteries, and other benefices committed to my keeping; that I will cordially co-operate with them, and treat them with honor in their coming, abiding, and returning, and that I will resist unto blood all persons whatsoever who shall attempt anything against them; that I will by every way and by every means strive to preserve, augment, and advance the rights, honors and privileges, the authority of the Holy Roman Bishop our Lord the Pope, and his before mentioned successors; and that at whatever time anything shall be decided to their prejudice, which is out of my power to hinder, as soon as I shall know that any step or measures have been taken (in the matter) I will make it known to the same our Lord, or his before mentioned successors, or to some other person by whose means it may be brought to their knowledge; that I will keep and carry out, and cause others to keep and carry out, the rules of the Holy Father, the decrees, ordinances, dispensations, reservations, provisions, apostolic mandates, and constitutions of the holy Pontiff Sixtus of happy memory, as to visiting the thresholds of the apostles at certain prescribed times, according to the tenor of that which I have just read through; that I will seek out and oppose [persecute and fight against—Latin, *omni conatu persecuturum et inpugnaturum*] heretics, schismatics, against the same, our Lord the Pope and his before mentioned successors with every possible effort."

In addition to what is given above, says the

Cincinnati *Gazette*, the oath binds the Cardinal not to sell or give away, or otherwise alienate, any church property without due authority; to maintain the "constitution of the blessed Pius" of 1567, and the declarations of his successors, particularly those of Innocent IX., 1591, and those of Clement VIII., 1592; and to maintain the papal claims to various Italian cities. The oath closes with the words, "I will not seek absolution from any of the foregoing articles, but reject it if it should be offered me [or in no way accept it if offered], so help me God and those most holy Gospels.

The First French Article.

Prof. Claudio Jannet, to whom we are indebted for some French letters already given to our readers, and also two volumes in French, on "*Secret Societies and Society; or The Philosophy of Contemporaneous History*," has been on a visit to this country and is now writing articles on the affairs of the United States in "*La Reform Sociale.*"

We need not trouble our readers with the causes of our delay to lay before them the teachings of these profoundly interesting French volumes, as we promised some while since. We begin with the following free translation as a foretaste of the sapping and mining of the lodge in the countries of Europe:

"THE PROBLEM OF REVOLUTIONS."

"For one hundred and fifty years the modern world has been the prey of an instability which sometimes assumes the form of convulsions which sweep off governments and secular institutions. But oftener governments fall by a slow but continual work, which dissolves the principles of religion, of right and morality on which society ever reposes.

"Our cotemporaries call these formidable phenomena revolutions. For the masses, the word revolution is like the fable of the ancient Sphinx. Few could define the word, but none are indifferent to it. Some welcome it; others regard it with terror, while all feel that *modern* revolution is an absolutely new fact in history, having nothing in common with the accidental revolutions of past ages. In all its diverse forms, religious, political and social, the modern revolution is always one.

"Formerly, the ambition of princes, the oppression of the great, or the turbulence of subjects caused bloody troubles. But they did not extend from one country to another. France did not feel the commotions which followed the teachings of Wickliffe; and England saw from afar the mournful scenes of Jacobinism here.

"Quite different is modern revolution. It attacks religion first, the Catholic church above all, but all Christian beliefs are subjects of its hostility. It tells the laborer he is the equal of his employer; and the employer that he owes nothing to his workman; and while it proclaims "*fraternity*," kindles between them a social war which reaches from throne to cottage-fireside. And Pantheists and materialists see in this war a brutal fact which supports their creed of evolution, which brings man up from the animal and vegetable kingdoms.

"Socialism, Communism and Nihilism are, for them, only so many halting places, a little beyond, but in line with so-called Liberalism and Rationalism. And they glorify them all, as forms of the perpetual future which is to carry humanity on from one moral chaos to another.

"Amid these intellectual elements of disorder and disaster, we recognize, for a century and a half, a powerful association whose principles are identical with the ideas of revolution given above. It extends through the entire world, covering itself with mystery, and acting on all parts of the social body; sometimes through the press, by the tribune, or by the teaching of youth; and sometimes by conspiracies and plots; but always tending toward the same end of chaos followed by crime.

"THIS ASSOCIATION IS FREEMASONRY,

"The source, model and mother of all secret societies. It began to act as an order in the 18th century, and revolution has kept pace with its diffusion. To-day it counts in the entire world more than twelve thousand lodges, with countless adherents, who themselves occupy positions from which they direct the thoughts and actions of their fellow men. It forms everywhere a compact body, holding in its bosom, bound by concealed ties, secret societies the most diverse in form and appearance. But its doctrines are everywhere the same, and its unity and universality explains the unity and universality of disorder and discontent.

"Freemasonry presents itself as a reunion of pleasure, an association of kindness; while it nourishes in its bosom conspiracy against religion and government. But by the secrecy with which it covers itself, and the falsehood which makes it a system, it has the supreme skill to deceive multitudes drawn into its abysses as to its real end and aim.

"This dark scheme considered apart from its secondary causes and local circumstances, appears as an immense plot, which has succeeded, not by its being above human power, but by the audacity of conspirators; and, above all, by the weakness and voluntary blindness of those who instead of fighting it, have systematically closed their eyes to its mischiefs, and their ears to the warnings of the infallible pilot of humanity, which is the Word of God."

—Dr. Cook reports from Indiana good meetings at Goshen and La Otto, and last week he was at work in Noble county.

—Rev. H. Avery sent last week from College Springs, Iowa, $30 to be sent to the Christian workers for whom the Free Mission committee was raising funds last year. This will be a great help to brethren Tapley and Galloway, to whom it has been sent. The contributors of this sum were F. H. Whittaker, F. A. Noe, J. C. Gaddis, J. B. Short, W. C. Brown, F. Nelson, W. C. Dow, and J. P. Donaldson.

—A friend at La Prairie Center, Illinois, has sent $50.00 for Bro. A. D. Zaraphonithes, Andros, Greece, which we have just had the great pleasure of forwarding.

—Bro. Tanner, just returned to Boston, has been making inquiries respecting the swindling of Mr. Charles Francis Adams. It seems that in his old age his mind is very feeble. He can remember transactions of years ago, but the events of a morning are obliterated before night. He was accosted on the street by one of the swindlers, who introduced himself as the son of an old friend. Another joined them, and they turned into their den, where they persuaded Mr. Adams to sign checks covering his bank deposit. There is no evidence that there was any gambling; that part of the performance was needless. Mr. Adams remembers going to the place, but nothing more, not even signing the checks. The thieves were detected by the bank, arrested, and are being tried this week, the younger members of the family thinking it of more importance to punish such thieves than to avoid a little unpleasant notoriety.

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING APRIL 15, 1882.

B. F. Smith, W. A. Pratt, C. C. Hayden, $1 each.

Grand total.....$1,595.47.

—J. S. Yaukey encloses $10 for the Morgan monument from the King Street U. B. church, Chambersburg, and adds: "May the erection of that monument be the death knell of Freemasonry."

—A little prayer circle in Johnson county, Kansas, sends $1.45 to the monument fund.

—The trials of the Chicago gamblers continued all through last week. The same lawyers defended them all, one of them being E. S. Storrs. The first cases were tried before a jury, most of the others before Judge Gary only, but with the same result. For the first offense the fine is $100; for the second, the penitentiary.

Holiness is not the way to Christ, but Christ is the way to holiness.

If thou faint in the day of adversity, thy strength is small.

Labor not to be rich; cease from thine own wisdom.

Continued from 5th page.

cause! I refer to preparing the way by getting a house and advertising.

In Elkhart county they did this. Through the efforts of Eld. Joel H. Austin and Israel and Balser Hess, the opera house was secured for the 29th and 30th of March in Goshen, the county seat. These brethren deserve great praise for their sacrifice. Let me here make a suggestion to all our friends where a cheap hall can be had. Where capacity and respectability are sufficient, take it. Then advertise briefly, sharply, widely, rapidly and fearlessly. I spoke two evenings there to good audiences and had excellent attention. Our friends think our meetings a success.

I then went to La Otto, in my own county, on the 6th and 7th inst. Good attention was shown except on the part of Elder John Drake, an old Presbyterian Odd-fellow. He would not stand it till I got through reading the 8th chapter of Ezekiel, remarking as he went out, "I won't listen to such bosh. Some of them thought it rather rough if a Presbyterian can not listen to the reading of a chapter in the Bible. After all it may have been my comments that started him.

Two nights this week I spent at Rehoboth, four miles east of Albion; the room, although large, was full to the limit of its capacity. I spoke two and a half hours on the second evening. Some had been predicting that I would not dare to be so positive at home as when afar off. They expected speeches that would resemble a slippery-elm poultice, but the way the Masons are squirming around Albion, I infer they take it for a genuine fly blister.

Take it all in all I have had a good series of meetings and hope the Lord will bless all who hear and all who speak sincerely and prudently the truth. My wife has now gone to spend several weeks at Peru with her father, her health being seriously impaired. I am at liberty to respond to calls for work anywhere in the State. Friends, let me hear from you; if you don't I will not wait. I will go right out and find my work. May the Lord bless you all.

Truly, S. L. Cook.

The *Interior* and the *Northwestern Christian Advocate* have been discussing the fact that eight of the fifteen members of the Chicago Board of Education are Catholics—members of a sect which is doing all it can to break down our public school system. As long as our people will consent to have their municipal affairs controlled by ignorant and vicious ward politicians we can not well expect a reform.—*Standard.*

—In Kentucky the "Regulators" were once banded together for the purpose of lynching bad characters, and for several years performed the functions of judges, jurors and executioners in several of the wild counties. Then the outlaws formed Regulator lodges, and committed numerous outrages upon respectable people in the guise of pure-minded lynchers. But these bandit Masons were insufferable, and another order, styled "Moderators," was formed for the purpose of regulating the Regulators.

—"No Mason will question the declaration that thousands of the craft in these lands are constantly violating the moral law. 'A Mason is obliged by his tenure to obey the moral law; and if he rightly understands the *art*, he will never be a stupid atheist nor an irreligious libertine.' To such an extent is the moral law disregarded that there are thousands of professed Masons who are practical atheists. The only difference between them and the 'stupid atheist' of the 'old charges' is this: The 'stupid atheist' says, 'there is no God.' The profane Mason says, 'there is a God,' and professes to put his trust in him; is obligated in his presence and name, and goes from the 'place representing' the dwelling of God, and acts as if there is no God. Often he does not wait to leave the 'place representing the holy of holies,' where he was made a Mason, before belching out profanities that would make the devil blush, or cause the cheek of darkness to turn pale. We have heard such oft repeated."—*Missouri Masonic Grand Lodge Report for 1878.*

Most men will proclaim every one his own goodness, but a fatihful man who can find?

HOME CIRCLE.

Songs of Nature.

The harp at Nature's advent strung
Has never ceased to play;
The song the stars of morning sung
Have never died away.

And prayer is made and praise is given,
By all things near and far;
The ocean looketh up to heaven,
And mirrors every star.

Its waves are kneeling on the strand,
As kneels the human knee,
Their white locks bowing to the sand,
The priesthood of the sea!

They pour their glittering treasures forth,
Their gifts of pearl they bring,
And all the listening hills on earth
Take up the song they sing.

The green earth sends her incense up
From many a mountain shrine;
From folded leaf and dewy cup
She pours her sacred wine.

The mist above the morning rills
Rise wide as wings of prayer;
The altar curtains of the hills
Are sunset's purple air.

The winds with hymns of praise are loud,
Or low with sobs of pain,
The thunder-organ of the cloud,
The dropping tears of rain.

With drooping head and branches crossed
Our twilight forest grieves,
Or speaks with tongues of Pentecost
From all its summit leaves.

The blue sky is the the temple's arch,
Its transept earth and air,
The music of its starry march,
The chorus of a prayer.

So nature keeps the reverent frame
With which her years began,
And all her signs and voices shame
The prayerless heart of man.

—John Greenleaf Whittier.

Niebuhr and his Son.

Dr. George B. Cheever in his work entitled, "Faith, Doubt, and Evidence," writes as follows of the historian Niebuhr and the training of his son. It is essential in such a training to remember that Jesus is the author and finisher of our faith. Heb. 12: 2; Rom. 12: 3; Lu. 17: 5; 22: 32.

"Lamenting his own tendency to doubt, and his want of a childlike faith in the Word of God, Niebuhr records his determination that his beloved child Marcus shall be protected and preserved from such an unbelieving prejudice by the encouragement and fostering of the habit of faith from earliest childhood; by the discipline of faith as a faculty, beginning in the ground-work of the soul, before external knowledge is possible. All other treatment of the child's mind is only savage cruelty. But the teaching of God's love by the parent to the child, becomes the sacred germ of a living faith in the love of the Heavenly Father, that by the fostering divine Spirit shall be proof against all infidelity. What else is wisdom or love, or can be? What but the flinging of the mind, tender and inexperienced, out into the wilderness of doubt?

"'I am thinking a great deal about my son's education,' says Niebuhr. 'He shall believe in the letter of the Old and New Testament, and I shall nurture in him, from his infancy, a firm faith in all that I have lost, or feel uncertain about'—'Oh that such a faith may one day be my own portion!'—'When the confusion of ideas and half truths is the greatest, it is exactly at such a time that principles which have been early implanted and carefully watched over, so as to gain all the strength of prejudice, confer extraordinary power, both over the world within and that without. He who begins his course thus armed, fights with a weapon which is wanting to those around him.'

"'His heart shall be raised to God, as soon as he is capable of a sentiment; and his childish feelings shall be expressed in prayers and hymns; all the religious practices that have fallen into disuse in our age, shall be a necessity and a law to him.'

"'I wish, I strive with all my heart, that he may grow up with the most absolute faith in religion; yet so that his faith may not be an outward adhesion, that must fall away from him afterward, when his reason comes into play; but that from his earliest years the way may be prepared for the union of faith and reason.' If ever there was profound wisdom gained from sad experience, it is here.'

"We know this illustrious scholar as the great iconoclast of historic dragons, myths, *nehushtans;* a man of learning and authority, of critical keenness and sagacity unrivaled, of sincerity in the pursuit of truth, with power in the detection of falsehood. It was his very experience that the world is so full of lies, and human testimony so suspicious, as he had proved, by his own researches, that carried him into a habit of doubt, even in the presence of incontestable realities. For this very reason his testimony, over against the scorn of a religious faith by such brilliant teachers as Huxley and Tyndall, is priceless and overwhelming."

How Moody Differs from Other Men.

He is a very plain and simple speaker; there are no flights of eloquence; his pronunciation and grammar are not always correct; his delivery is not always smooth; there are many better speakers, judged by any critical standard, yet there are few men living who address audiences so large and with such powerful effect. Although a Chicago man, no one else can draw such crowds in Chicago. If it be asked why such throngs crowd to listen to him, it is not a sufficient answer to say that his reputation draws them, for his reputation is his own manufacture. He has risen from obscurity, from daily toil, to his present position. Had he not been a man of inflexible will, of singleness of heart, of consecration to his work, he would have remained unknown.

In a Farwell Hall discourse he made one allusion that furnished the key to his own success. Addressing Christian workers, he said that often they felt discouraged and would doubt whether they were doing any good whatever; that in the bygone years when he used to preach on the old court house square of this city, where he was often pelted with brick bats, it often seemed to him that he was throwing away his labors, but that on yesterday he saw at his own church a man and his wife with their six children, a man once a profane drunkard, but for years a Christian worker, who had been led to the truth at one of those court house square meetings. As we returned from Farwell Hall, we heard a preacher's wife say to her husband, "You are a better speaker than Moody. Why can you not draw such throngs? Why have you not had an equal reputation?" "Ah," answered he, "may be I can speak as well as Moody, but I would not continue to speak where they pelted me with brick bats. Moody would. That is the difference."—*Evangelist.*

Turn Your Face to the Light.

It had been one of those days on which everything goes contrary, and I had come home tired and discouraged. As I sank into a chair I groaned. "Everything looks dark, dark, dark!" "Why don't you turn your face to the light, auntie dear?" said my little niece, who was standing unperceived beside me.

"Turn your face to the light!" The words set me thinking. That was just what I had not been doing. I had persistently kept my face in the opposite direction, refusing to see the faintest glimmer of brightness. Artless little comforter! She did not know what healing she had brought. Years have gone by since then, but the simple words have never been forgotten.

Why is it that we so steadily turn from the light? Do you ever watch the plants growing in your window? How joyfully they lift their heads to the bright sun that pours his warm beams upon them! Now try to bend them in an opposite direction. You may succeed for a while, but look at them in a day or two, and you will find that every little leaf and blossom has been patiently working and working until again cheering rays of the sun shine upon their happy faces. Shall not the flowers teach us a lesson?

The bane of our life is discontent with our present surroundings. Day after day we tug at the chain of our daily cares and duties, extracting no enjoyment, only eager to see them performed.

The mother, with her little ones about her, tired with the never-ending demands upon her love and patience, looks joyfully forward to the time when they will no longer need her ceaseless watchfulness; and the overworked merchant snatches a moment when, having slipped from his shoulders the heavy load of care, he may begin to gather a little enjoyment out of life.

So the years come and go, bringing at last to the tired mother the coveted days of leisure; but, alas! they leave behind dreary, empty rooms and only the memory of childish voices. They remove the burden from the weary man of the world, but with it go all the strength and glory that make life desirable.

Now is not this discontent wrong, nay wicked? Life is too precious to be spent in vain longing for some unknown good. Here, now, is the very best time that can come to us.

The poet tells us that Sir Launfal wandered over all the earth in search of the Holy Grail; and when at last, after long years had flown, he returned aged and bent to his own home, lo! there under his own castle walls did he find the object of his search.

So we, who spend our lives in search of that rare pearl, happiness, learn when it is too late, that it is found only in doing with all our might the duties that lie nearest.—*Christian Index.*

The Dignity of Lowly Duties.

Women, particularly, are inclined to look at the struggle for subsistence as something that ought not to be; they feel that there is no real worth in it, and so there can be no beauty or dignity. Those teachers who have assumed that this life, rich as it is in promise and full of possibilities for the great soul, is of no worth and value in itself, that the lesson to be early learned and to be acted upon always is that we are merely pilgrims who lodge here for a night in order that we may go on next day—these teachers have done more to narrow and restrict woman in the exercise of her best powers, than all the petty tyranny of which the avowed woman's rights women complain. I have often thought that if I had time to be a woman with a mission, I would take the wide world for my field, and go up and down helping to convince the tired woman who lies down in her bed at night, with the profound consciousness that another day has been frittered away in doing things without apparent relation to eternal affairs, but which for the comfort and well-being of her family were required, that in her being the patient mother of her children, and the good housewife, she has done that which for her is the best there is to do. If this could be done, we should not so often hear women, whose work is that of doing the near duties which are so plainly theirs, that unless wilfully blind they can not overlook them, say, "Oh, if I could only do something that amounts to something!" One who can help us to see that this doing the work, simple and common though it appear, which really lies at the root of all things, and without which life is impossible, and who shall at the same time teach us to simplify our task so that while living we may also live nobly, will be a great benefactor to the race. Then shall we see calm-browed women performing lowly duties with satisfaction instead of unhappiness.—*E. W. B., in N. Y. Evening Post.*

—The statistics of the Census Bureau giving the percent of illiteracy in the several States and Territories are startling and suggestive. New England will be astonished to find the West far outstripping her in the general education of the masses. Iowa and Nebraska lead the list with only 1.73 per cent., while Massachusetts, the home of culture, wealth, and refinement, stands twenty-second on the list with a per cent of 4.24. The Northern States are far in advance of the Southern, showing the fearful effects of slavery in that section. Nearly one of every four in New Mexico is illiterate. In the States where Catholicism and intemperance have the strongest hold ignorance abounds and men become slaves and dupes.

CHILDREN'S CORNER.

The Mystery of the Seed.

Children dear, can you read
The mystery of the seed—
The little seed, that will not remain
In earth, but rises in fruit and grain?

A mystery, passing strange
Is the seed, in its wondrous change;
Forest and flower in its husk concealed,
And the golden wealth of the harvest field.

Ever, around and above
Works the Invisible Love;
It lives in the heavens and under the land,
In blossom and sheaf, and the reaper's hand.

——Sower, you surely know
That the harvest never will grow,
Except for the Angels of Sun and Rain,
Who water and ripen the springing grain!

Awake for us heart and eye,
And watchers behind the sky;
There are unseen reapers in every band,
Who lend their strength to the weary hand.

When the wonderful light breaks through
From above, on the work we do,
We can see how near us our helpers are,
Who carry the sickle and wear the star.

Sower, you surely know
That good seed never will grow,
Except for the Angels of Joy and Pain,
Who scatter the sunbeams, and pour the rain!

——Child, with the sower sing!
Love is in every thing!
The secret is deeper than we can read:—
But we gather the grain if we sow the seed.

—Lucy Larcom.

Half Hours in the Pastor's Study.

BY JENNIE L. HARDIE.

XV.—"Thou shalt not take the name of the Lord thy God in vain."

"Now boys," said I, as an abrupt introduction to the subject at our next meeting, "I wish to say something about the oaths upon which promises are made, and the penalties which bind these oaths. You have read some of their obligations. You may have noticed that the one most strictly and frequently enjoined, is secrecy. Then, too, some of them are silly and cannot be obeyed as enjoined. These promises are all taken with the most blasphemous oaths. Now you know these are the words of Christ: "Swear not at all!" Many good people understand this command to forbid the taking of an oath, even for the purposes of government. However that may be, we cannot but be sure that such oaths—and administered, too, by some one not authorized by law—are in direct opposition to this command, and an infringement on that which belongs alone to civil authority."

"But," said Tom Jones, "don't they consider the authority of Freemasonry above that of the government?"

"They do, and likewise above that of the church, or of the home. You can readily understand how such an institution, claiming to be above either of these must be a foe—and a dreadful foe—to either. If anything occurs which places Freemasonry and the civil power in opposition—as often happens, you know—Freemasonry will be obeyed at the expense of justice. If the church says, "thus and so commands our great Head," if that "thus saith the Lord," be not in harmony with Masonic law, Freemasonry will be obeyed. And the marriage contract which makes husband and wife one, in the name of the Divine God, Freemasonry practically ignores when it imposes on the man such obligations as must not, on penalty of death the most horrid, be made known to the woman."

"But," said Will Slater, "some folks say that their oaths and penalties now-a-days don't mean anything."

"Then," said I, "surely the taking of them must be doubly sinful. Listen to the first and most simple of all that are taken, that of the Entered Apprentice degree: 'I, —— of my own free will and accord, in presence of Almighty God and this worshipful lodge of free and accepted Masons, dedicated to God, and held forth to the holy order of St. John, do hereby and hereon most sincerely promise and swear . . . . binding myself under no less penalty than to have my throat cut across, and my tongue torn out by the roots, and my body buried in the rough sands of the sea at low water mark where the tide ebbs and flows twice in twenty-four hours. So help me God, and keep me steadfast in the due performance of the same.'

"Boys, if one thus swears, and means nothing by it, what shall we say of the sin? But their obligations do mean something when the promise of secrecy is violated, as thousands can testify. Think, too, of such a penalty as I have quoted. What right has a man to promise away his life in this flippant manner? If one has taken this oath (Take notice that he is assured beforehand that there is nothing about it that conflicts with his duty to God or man, while on the contrary, it does conflict with both!) and when he comes to himself, and sees he has sinned in God's sight—tell me, boys, what is his duty?"

"To take back, of course," cried Tom Jones.

"True," I replied, "to promise to do anything wicked on an oath that is wicked in itself is a double sin which should be repented of, right speedily.

"Now, are any of you among that class who calls a man, who would so obey the voice of his conscience, 'a perjured wretch?'"

No answer. I looked at Wilson Butler, but his cheek was red and he appeared to be studying a knot of gay roses in the carpet woof. Harvey Horne's dull eyes looked into mine with more of intelligence than he usually exhibited, and, as I bade my class "Good bye," I "thanked God and took courage."

How the Earth is Kept Up.

"Uncle, I have often meant to ask you how the earth is kept up, as it travels spinning round the sun?"

"I thought you would be asking me that some day. I fear you will have to wait till you are much older before you can hope to understand it. Do you see yon bright star rising over the windmill? That also, like the earth, is a roamer round the sun. Yon star setting i another planet, and there are many others, some greater, some less, which wheel day and night without ceasing round the sun, spinning as they speed along."

"Then they, too, have days and nights as we have?"

"Yes; and perhaps seasons, for they all travel as we do, somewhat aslant. Two of them are as much larger than our earth as a large and a small orange are than a pea; and have, one four, the other eight moons wheeling round to light them by night."

"And do they travel as quickly as we do?"

"The largest planet (large enough to make thirteen hundred earths) spins more than twice as fast as the earth. Even at the equator the earth spins only at the rate of seventeen miles in a minute."

"Seventeen miles in a minute! Why I wonder we are not all of us, houses and everything, hurled off as the water when one trundles a mop."

"Look at the hands of the clock. You know the large hand goes all round once every hour, and that the short hand takes twelve hours to go once round. Well, if your eyes are good enough to see the long hand moving, you certainly cannot see the short hand move, can you?"

"No, indeed!"

"Now, the earth takes twice as long as that to roll once round."

"Yes, I remember, it takes twenty-four hours to roll round. How many miles is it round the earth?"

"Nearly twenty-five thousand at the equator. Thus every hour the earth has there to roll more than a thousand miles. It would take a train five weeks to go round the earth if it went thirty miles an hour, day and night, without stopping."

"You once told me that the sun was as much larger than the earth as an orange is than a tiny seed. Is the moon, too, as large? It looks as big."

"O dear, no! The moon is far smaller than the earth, but it is not so far away as the sun is. More than a million earths could be made out of the sun. Fifty moons might be made out of the earth."

"And how many stars could be made of the moon? I've heard Widow Jones say the old moons were cut up to make stars!"

"Why, my dear boy, the stars are mostly great suns, so far away that if a new star were created, years would pass before its light could travel through space to reach our eyes and enable us to see it. If one of them were destroyed, years would pass before its light would cease to twinkle. Such a thing has really happened ottener than once. A star has blazed up, burnt out, and been seen no more!"

"What an awful thing to think of!"

"Ay, Charlie, you know the psalm, 'The heavens declare the glory of God.' There are few things more solemn than to sail for days together over the great deep, and to watch the countless stars rise and set as one keeps watch on deck at night. They that go down to the sea in ships see the wonders of the sky as well as of the deep. Alone with God, we hear his small, still voice speaking to us in the night-watches."

"What a grand sight it would be to be set somewhere so that one could see the earth rolling round the sun! How fast does it travel?"

"Every minute it speeds more than a thousand miles on its way, every second more than eighteen miles. But figures like these are mere words to us. We can neither see nor feel the earth's motion. You may form some faint idea of a heavenly body's motion from a sling. As long as you keep the sling whirling round your head the stone is held tight. Let go the string and off flies the stone. The string is the sun drawing in the planets, which else would fly off—who who knows where?"—*Glimpse of the Globe.*

Words of Life for Every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, April 20.—And unto man he said, Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding. Job 28 : 28.

Friday, April 21.—He looketh upon men, and if any say, I have sinned; and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit, and his life shall see the light. Lo, and all these things worketh God often times with man, to bring back his soul from the pit to be enlightened with the light of the living. Job 33 : 27–30.

Saturday, April 22.—I abhor myself, and repent in dust and ashes. Job 42 : 6.

Sabbath, April 23.—When thou passest through the waters, I will be with thee and through the rivers they shall not overflow thee. Isa. 43 : 2.

Monday, April 24.—For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. Job 19 : 25.

Tuesday, April 25.—But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should shew forth the praise of him who hath called you out of darkness into his marvelous light. 1 Peter 2:9.

Wednesday, April 26.—This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. 1 John 1:5.

Do not Take Away the Key.

"There is no use in keeping the church open any longer; you may as well give me the key," said a missionary in Madras, as in the course of a journey he passed through a village where once so many of the natives had professed Christianity that a little church had been built for them. But the converts had fallen away, returned to their idols, and there only remained faithful the one poor woman to whom the missionary was speaking. "There is Christian worship in the village three miles off," he added noticing her sorrowful look; "any one who wishes can go there." "Oh, sir," she pleaded most earnestly, "do not take away the key! I at least will go daily to the church and sweep it clean, and will keep the lamp in order, and go on praying that God's light may one day visit us again." So the missionary left her the key, and presently the time came when he preached in that very church crowded with repentant sinners; the harvest of the God-given faith of that one poor Indian woman. (Psalm 126: 6).

AMERICAN POLITICS.

American Platform.

We hold 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Nominations for 1884.

For President,

JONATHAN BLANCHARD,
of Illinois.

For Vice-President.

JOHN A. CONANT.
of Connecticut.

From Kane County, Ill.

CAMPTON, Ill., April 8.

Last Tuesday we elected Isaac Barber, an Anti mason, for highway commissioner. G. W. Warne was the caucus nominee, and a Knight Templar. He had held the office three years. John Stewart, another Knight Templar, was re-elected supervisor. There are but few Masons in this town. We believe the time is not far distant when a majority of its voters will refuse to vote for a Mason. In Blackberry, so far as we can learn, all the town officers elected are Masons. When will Anti-masons learn to be consistent, and vote against Masons. So long as they hold nearly all the offices in the country their power will increase, and young men, aspirants for office, will join the lodge. The aid and sympathy given to D. D. Johnson, the defaulting cheese and butter manufacturer, by the Masons, has opened the eyes of the people to the iniquities of Masonry. He has thus far eluded arrest.

J. P. B.

The Outlook.

The platform of the American party is the only one that is truly American in its principles. The truly Christian element in the land will say amen most heartily to the platform in toto, when it has been carefully viewed plank by plank from a Christian standpoint. The third plank incorporates all that the most ultra temperance men can ask, besides being coupled with other planks of vital import that are intimately connected with carrying out temperance legislation, which said planks or principles are entirely overlooked or ignored by many temperance organizations. The fourth plank speaks the soul sentiments of every truly loyal man, and especially of the intelligent laboring class, in that it calls for the prohibition by law of all oath-bound rings, cliques, monopolies, and elements that are weighing down the poor of the land and furnishing secure hiding places for rogues and rascals. The true Republican and Democrat will appreciate the justice of this platform in spite of the old party ties, for the fact is many of the best men in the old parties are ready to leave so-called republicanism and democracy so soon as the proper movement comes along. The two old parties are just about as much a home for genuine Democrats and Republicans as a parched dry land is for fish. There never was a better time to step into a new party of the right stamp, and hold the balance of power, wielding it in such a way as to make the old parties feel it severely. In fact, the recent elections show that now is the opportune moment to sever old party connections and go back to American principles. The principles of American reform are drawing thousands of the best men in both church and state to its ranks, men of talent, position and influence. The religious, and much of the secular press, is beginning to throw off the subsidization and speak plainly on the various planks of our platform. The forces of the reform are fast uniting and presenting a solid front to the opposition. Lecturers, periodicals and various publications are carrying the light into dark corners and everything omens rapid progress from this time forward until the whole land is awake and our churches, as well as civil rule, purged of impurity.

Reader, if you are not identified with this great rising movement, now is the time to investigate its merits and at once enter its ranks and strike bold strokes for right, truth, liberty and justice.—*American Freeman.*

Albion, Iowa.

It is generally known among our readers that this place has been redeemed, politically, from the lodge yoke. Hard and honest work has in the elections of several years past put the local offices into the hands of men who were not pledged to a secret lodge before they were to deal truly with their fellow citizens. Of course the small Masonic minority are much perplexed and full of wrath that everything cannot be in their own hands as before, and one of them writes thus to the *Voice of Masonry* of this city:

"The town of Albion, Iowa, has become somewhat historical to the craft in the State, if not in the nation, as being a hot-bed of Anti-masonry. Politics, national, State and municipal, are merged into one common cause, Anti-masonry. To be a Mason in Albion one has to suffer the odium of living under Anti-masonic municipal government throughout. From mayor down, every office in the incorporation is filled by men who have pledged their undying faith to the cause of Anti-masonry; the pledge was requisite before obtaining the office, and, under the cloak of religion, the Antis have carried their doctrine into the church, and at different periods have heralded from the pulpit unmeasured abuse on the, what they term, unholy order of Masons. Need I say, then, that great pains are taken to make the life of a Mason in this community an unhappy one?"

THE MORMONS.—"The Constitution guarantees absolute religious freedom. Congress is prohibited from making any law respecting the establishment of religion, or prohibiting the free exercise thereof. The Territories of the United States are subject to the direct legislative authority of Congress, and hence the General Government is responsible for any violations of the Constitution in any of them. It is, therefore, a reproach to the Government that in the most populous of the Territories the constitutional guarantee is not enjoyed by the people, and the authority of Congress is set at naught. The Mormon church not only offends the moral sense of mankind by sanctioning poligamy, but prevents the administration of justice through the ordinary instrumentalities of the law. In my judgment it is the duty of Congress, while respecting to the utmost the conscientious convictions and religious scruples of every citizen, to prohibit within our jurisdiction all criminal practices, especially of that class which destroy the family relations and endanger social order. Nor can any ecclesiastical organization be safely permitted to usurp, in the smallest degree, the functions and powers of the National Government.—*Pres. Garfield's Inaugural Address.*

—On account of the liquor curse 250,000 children are thrown on the poor authorities every year. What think you of this addition to your taxes, ye who pay the taxes to keep these children, instead of making the liquor sellers either do it or quit their business? These children cost you on an average $100 each, or $25,000,000 every year to support them.

—Messrs. Moody and Sankey decline, for the present, to give twelve months to London.

RELIGIOUS INTELLIGENCE.

—The General Assembly of the United Presbyterian church meets in Monmouth, Ill., May 24.

—The closing exercises of Xenia Theological Seminary were lately held. Dr. Harper preached the Baccalaureate sermon, Rev. T. J. Kennedy of Des Moines preached the annual address, and five young men graduated, one of whom, Mr. T. J. Finney, expects to go as a missionary to Egypt.

—The anniversary of the Congregational Theological Seminary of this city occurs next week, and the Triennial Convention of northwestern churches will be held at the same time.

—The Baptist Theological Seminary at Morgan Park has secured $80,000 of its $100,000 endowment.

—The Streator Congregational church, which was organized on the basis of open fellowship with lodgery of every sort, and whose pastor is a Freemason and Oddfellow, has been assisted by the Illinois Home Missionary Society into existence, and until the lodge-goers of the city have been gathered in sufficient numbers to support it alone.

—Church matters in Holland, Michigan, are reported briefly in the *Intelligencer*. The Classis of Holland met in special session March 27–8. After a lengthened debate the motion of Dr. Phelps to adjourn for ten days was voted down. Six witnesses were examined; then with closed doors the Classis proceeded to deliberate upon the testimony. The result was the deposition of the Consistory of the First church and the appointment of a committee to organize the members that were "loyal to the church and recognized the constitution." A meeting was held March 30 of the committee and these members, and elders and deacons elected. The question with respect to the tenure of property will be tried in the courts. It will be remembered that the majority offered to make an equitable division of the property.

—A meeting of those interested in the opening of Africa to commerce, civilization and Christianity, and in the settlement of intelligent and religious colored people in Liberia was held in New York on the Sabbath.

—The churches of Connecticut are availing themselves of the advantages their State Bible Society affords for bringing their entire population under the influence of the Gospel. By improving the advantages afforded by a union of all Protestant Christians it has been not only distributing the Scriptures but doing a thoroughly evangelical work by faithful and skillful workers. One hundred towns and cities of the State have been explored, embracing over 70,800 families, whose religious preferences have been ascertained. Among these nearly 11,000 Protestant families reported no member attending public worship. In these families were found over 12,500 children of school age not attending church or Sunday-school. Ten Sunday-schools have been organized from the ranks of these children and many of them introduced into schools already established, and others brought into the house of God.

—The National Committee of Friends on Indian Affairs met in Cincinnati last week. There were present representatives from New York, Ohio, Iowa, and Kansas. From the reports read it appears that teachers have been supplied to five boarding and three day schools and 750 pupils enrolled. There are five missionaries, with 150 members, of whom 70 were added the past year. It was said that the Cheyennes and Arapahoes now transfer all their supplies from Wichita to their agency at a less rate than it was done by the white contractors, and not a pound is stolen.

—The total of gifts to the Moravian church last year was $18,040, as compared with a total of $13,579 the year preceding.

—Greece ought to be one of the best countries in the world religiously, if figures count for anything. Of the population of 1,677,478 in 1879, the Orthodox, or Greek church, claims 1,625,689; other denominations number 14,677, and the entire non-Christian population is but 3,392. If

Greece were as Christian in fact as in name, therefore, she would easily outrank all other lands in that respect.

—The *Friend of India* says there is a wonderful religious movement in Eastern Bengal, and that several thousand native Christians have seceded from the Catholic communion and become Protestants.

—During the recent session of the Wisconsin Legislature thirteen different ministers offered prayer at different times in one or the other of the two Houses. For this service each received the sum of $15, making the total cost of prayer for the session $195, which amount was disbursed by the State Treasurer. The State seems to be a better supporter of the clergy than their own churches.

—The annual summary of British contributions to missionary societies has just been completed by Canon Scott Robertson. It is as follows: Church of England Foreign Missions, $2,329,080; Churchmen and Nonconformist societies, $885,370; English and Welsh Nonconformist, $1,521,565; Scotch and Irish Presbyterians, $654,875; total, $5,310,950. This amount does not include interest or investments, nor balances in hand at the beginning of the year, nor any foreign contributions. Can the lodges of England show as much for their professed charity?

—France seems to be on the eve of disestablishment. Then Protestantism's opportunity will be greater than ever. Skeptical France must be saved.

—Rev. E. P. Hammond, the evangelist, has been laboring in Corry, Pa., for about three weeks, with many marks of Divine approval, many from the ranks of old and young giving their hearts to God. He announced on Tuesday last that he would preach a sermon before the close of the meeting on Temperance, Infidelity and Freemasonry. The notice was like a blow in the face to some of the ministers upon the rostrum, who evidently feared an Anti-masonic tirade. We anxiously await a report of the sermon, sincerely hoping that Mr. Hammond will deal faithfully with the souls of hundreds and thousands over whom he has a great influence. If we remember correctly this is not the first time he has announced such a discourse, but in carrying out his plan he has greatly disappointed the friends of Gospel purity by such references to the lodge as would be considered compliments.

—At a meeting of the managers of the American Bible Society a report was made favoring the adoption of the French version of Ostervald, revised and published by the *Societe Biblique de France*, as a standard. Union with the British and Foreign Bible Society and the National Bible Society of Scotland in translating the Old Testament into Japanese, was favored. Letters from St. Petersburg announced interference with the work in Esthonia. Appropriations were made for agencies and societies in Uruguay, Valparaiso, the Levant, Persia, Siam, India, Japan, Spain, Sweden and Russia. Grants of volumes were made to the American Sunday-School Union, American Tract Society, American Board and Hawaiian Board. The Board of Managers propose to re-canvass the entire United States in the most thorough manner in order to supply those destitute of the Scriptures, and in this work invites the co-operation of all who love our Lord. The volumes issued in March were 88,457; during the year, besides those in foreign lands, 1,094,108. The receipts for March were $85,534; for the year $502,223.

—Dr. George of this city after getting together the Methodist Ecumenical Council at City Road Chapel, London, last year, has conceived the idea of an actual fusion of the Methodist bodies in this country and begins with the Methodist Episcopal churches, North and South. The project is attracting much attention and will probably be consummated. Slavery separated them; that is gone except a little relic in the shape of a claim for several hundred thousand dollars before Congress by the church South for property used or destroyed in Nashville during the war. Probably a majority of the church North are opposed to this claim since the Southern church was bitterly rebel and their claim is no more worthy of consideration than a thousand others.

The separation of these two churches dates back to 1844, and was caused by the pronounced action of the majority of the delegates to the General Conference of that year on the subject of slavery. That Conference sustained the Baltimore Annual Conference in the expulsion of one of its ministers for slaveholding; and it also, by a vote of 111 to 69, suspended from the Episcopal office Bishop Andrews, of Georgia, for practically the same offense. Upon this the delegates from the slave States declared to the Conference their purpose to form a separate church organization, and the Conference gave its paternal permission. The new organization was effected a year afterwards at Louisville, Ky., the name given it being "The Methodist Episcopal Church South." Into this church were gathered about two-fifths of the membership of the old church and some valuable church property. The church South now numbers between 800,000 and 900,000 communicants, as against the 1,750,000 of the Northern branch.

JAPAN.—In the statistical tables of the Evangelical Alliance, prepared in large part by Rev. J. L. Amerman, of the Reformed Church Mission, appears the following:

"One hundred and thirty-five missionaries, not including married ladies; 83 organized churches, of which 15 are wholly self-supporting; 3,811 baptized adult converts; 6 theological schools, with 93 students; 101 Sunday-schools, with 3,764 scholars; 57 other schools, with 2,191 scholars; 38 native ordained ministers, 124 unordained helpers, besides colporteurs and Bible readers. The contributions of native church members, for all purposes for 1881, so far as reported, about $5,000. The first church in Japan was organized in the spring of 1872, and consisted of eleven members. These figures exhibit the growth of only ten years."

The Buddhists of Japan, says the *Intelligencer*, have taken such alarm at the spread of Christianity and the consequent decline of Buddhism, that they have dispatched a dignitary of high rank to India, to inquire into the present condition of Buddhism in that country. He will then visit Germany and England, to study what influence the religions of these countries have upon their governments and people. He is accompanied by two interpreters, and travels under the protection of the Japanese Foreign Office.

THE FRENCH CHILDREN attending Pastor Seguin's mission are just now subjected to a temptation peculiar to the Romanist church. Bro. Seguin tells of the trouble thus in the New York *Witness:* "Last Sunday we had a good time at our French mission on Bleecker street. The subject of my sermon was, 'The honest man: Is it possible to be honest without being a Christian?' I was sorry to learn from our teacher, Miss Vaudry, that the nuns of Mulberry street are perverting our French children. These begging sisters act, of course, in accordance with the poisonous teachings of their idolatrous church. They promise clothes to the children and their parents. I wonder if the Mother Superior of these nuns is the one who tried to elope with me when I was a priest of that church, a chaplain in Ogdensburg, N. Y., in 1875. I have yet her letter in my hands. If I find it is the same person, and she does not leave my scholars alone, I may be obliged to expose her name."

—Professions of sympathy with a reform does not seem to worry the devil a particle. It is reform action he fears and fights. You may profess to be a temperance man, and if you don't vote as you profess you will never overthrow the "works of the devil" that liquor dealers, as his agents, are carrying on for him in this country. It is voting and praying and living temperance in your political, religious and social life that makes the evil one "come down with great wrath" on a man, a church or a political party, for when he sees these things combined in a man or association, he "knows his time is short" for evil in that community or commonwealth.—*Sandy Lake News.*

NEWS OF THE WEEK.

—The Senate confirmed the nomination of William E. Chandler as Secretary of the Navy, and that of ex-Secretary Hunt as minister to Russia.

—The House Naval Committee is favorable to the Briggs bill, which provides that, when an officer in the navy is found unfit for promotion by reason of drunkenness or previous misconduct, he shall not be retired, but discharged, being allowed one year's pay.

—The Secretary of War directed that 200,000 more rations be issued to New Orleans.

—The Secretary of the Treasury has issued instructions to prohibit the importation of opium by Chinese subjects under the Chinese treaty of 1881.

—An appropriation of $10,000 has been granted by Congress for the erection of a monument over the grave of Thomas Jefferson.

—The franking abuse, which the Senators put into the Post-Office Appropriation bill without a blush, found very few advocates in the House, and was defeated by an overwhelming majority.

—In the Senate a bill was passed granting the right of way through the Indian Territory to the St. Louis & San Francisco Railroad Company; and also the bill appropriating $80,000 to supply a deficiency in the subsistence of the Cheyenne and Arapahoe Indians. The passage of the latter bill was earnestly recommended by Gen. Pope as necessary to prevent another Indian outbreak.

—The omnibus claims bill has passed both Houses. It contains 1,359 claims of individuals and amounts in the aggregate to $291,148. They are small claims ranging from $10 to $1,000. The claimants are residents of Illinois, Indiana, Kansas, Kentucky, Maryland, Missouri, New York, Ohio, Pennsylvania, Tennessee, West Virginia, and New Mexico. The claims are mainly for small supplies taken for needs of the army in time of war, and the claimants are nearly all farmers.

—Capt. Howgate, the embezzling signal service officer, has escaped from the custody of his jailers. He has been allowed many privileges at the jail which are withheld in the case of ordinary prisoners, and, in fact, has been a prisoner merely in name. He is probably a Freemason.

—It is believed that the peace congress of American republics suggested by Secretary Blaine, may yet assemble in Washington. Mexico has, it is understood, recently notified her Minister here that she has reconsidered her former decision not to participate in such a congress, and that she would not be averse to doing so.

—The First National Bank of Baltimore has suspended. The failure will seriously affect a large number of cattle dealers. It is believed the depositors will be paid in full.

—Thirteen students of Trinity College in Hartford, Conn., members of the Senior class, were suspended indefinitely by the faculty as a penalty for hazing. The victims of the brutal practice were three Sophomores who edit a college sheet, and who will themselves be put on trial for writing articles reflecting on the faculty.

—The explosion of a large boiler in a Baltimore flour and feed mill created fearful havoc, demolishing the mill and carrying destruction and death among the buildings in the immediate vicinity. So far as known six persons were killed outright, eight seriously wounded, and many more injured. A fire which broke out in the ruins added to the horror of the affair by burning some of the dead and wounded.

—The convention of the National Land League meeting in Washington has collected $180,589; total amount sent to Ireland, both direct and from the treasurer, $272,810. The secretary stated that he believed the total receipts since the Buffalo convention would aggregate nearly $300,000.

—A terrific hail-storm burst upon Dallas, Texas, on Tuesday. The fall of hail was preceded by an appalling roar, accompanied by dense masses of black clouds and a powerful wind. Hail-stones ranged in size from the size of walnuts to base-balls, and many were picked up measuring over ten inches in circumference. Teams ran away in the streets, and many persons were knocked down and dangerously injured.

—The saloon keepers of Seneca, Kansas, all pleaded guilty in the District Court to both selling liquor and keeping a place a sale. They were fined $200 each and costs, and their places of business ordered closed as a nuisance. By agreement, also, they have surrendered their Government license. The District Court is a terror to the saloon keepers, and prohibition will prohibit in Judge Martin's district.

—Oliphant, representative of the committee to aid Russian Jews, has made an arrangement for the emigration of 12,000 Jews to America.

—It is reported that anti-Jewish riots have taken place in Ananief, in the Province of Kheosun, during which thirty houses were demolished and a number of persons wounded. Troops have been ordered from Odessa to proceed to that district to preserve the peace.

—The appointment of De Giers as Minister of Foreign Affairs of Russia is viewed as an eminently pacific symptom, and will do more to restore confidence regarding the intentions and the policy of Russia than all the friendly assurances that have been received from St. Petersburg.

—Latest advices from the West Indies state that since the sugar-making season of 1881–82 commenced in Cuba there have been destroyed by fire 215 sugar plantations, the greater part of which have been set on fire by incendaries. Even the buildings were destroyed.

—A terrible storm swept over Southern Louisiana on Wednesday last. It swept away forty houses at Fausse Point, and the loss of stock, crops, etc., is enormous. At New Iberia all establishments on the bayou were overflowed and also many houses heretofore considered safe. At least 1,500 persons in Iberia Parish are left without shelter or support.

HOME AND FARM.

UNTO THE LORD.—A firm of florists in England are accustomed to devote the profits of two kinds of flowers—snowdrops and mignonette—to the cause of the sailors. Is there not here a hint more than "agricultural" to our Christian farmers? Would it not be a pleasant thing to grow some particular crop for the Lord, considering it holy ground where it grows, and handing over the profits to his cause, that he may receive his own, with interest.

FORWARDING VEGETABLES.—Not a few garden crops are ruined by the early frosts. To prevent this, the *American Agriculturist* makes the following suggestions:

"That the sun warms the earth during the day is a well understood fact; that this heat, or a portion of it, is lost during the night, is equally well known. Now, if a portion of the earth in which plants are growing be warmed during the day, and we prevent it from losing this heat during the night, it is evident that such plants will have a great advantage over those without such protection. All our melons, cucumbers, squashes and other plants of that family, come from tropical or warm countries and in order to yield the best returns in our northern gardens, need every advantage we can give them. Every one may not find it convenient to start his cucumber, melon and similar seeds, on pieces of sod, or in pots, in a hot bed or frame, but he may greatly hasten or forward the same in the open ground. All the expense or trouble required is to make a lot of frames, which can be done by knocking out the bottoms of soap or other boxes, and by tacking a piece of muslin or cotton cloth across the top. Sow the seed in the usual way, and every afternoon, when the day begins to be cold—soon after three o'clock, usually—turn these frames over the 'hills.' This will hasten the germination of the seeds, and when the plants come up, continue to protect them in this manner. If a cold, windy day occurs, it will be better to leave these covers on than to expose the plants to the weather. The use of the covers or frames may be continued until the plants get too large for them. Not only will plants thus treated be much ahead of those without such protection, but they will also be largely preserved from the attacks of the 'striped bug.'"

STIRRING THE SOIL.—The first stirring in spring should be deep, in order to break up the compact earth, especially if the ground was plowed in the fall; but after this the working should be as shallow as possible. Firm soil—soil crushed and pressed when dry—holds moisture better than in any other condition, and is a very different thing to a merely loose soil, through which the external air easily goes, and dries the moisture out. The more such partially dried soil is pressed, the firmer it becomes and the more moisture it contains. Rolling and pressing while the soil is somewhat dry is indeed the whole science of pulverization, the good effects of which are so well known. While, therefore, the first stirring should be done with deep and narrow teeth, so as to penetrate as deeply as possible, all subsequent workings should be with cultivators having short and broad teeth, just skimming the surface and cutting off instead of tearing out the weeds; and this advice is as good for the one who uses the hoe in the garden as for he who uses a horse cultivator in the fields.—*Germantown Telegraph.*

POTATO CULTURE.—The ground must be kept clean and must be stirred each week until the plants are full of bloom. A few days' delay in planting often means failure. A difference of just one week in planting two different plats last spring, caused almost a failure in the one last planted. Neglect to kill the Colorado beetle as soon as the plants push through will seriously injure the crop. When the plants begin to bloom, cease to stir the soil deeply, but skin the surface until they cover the ground.

IMPROVING A WILD PASTURE BY SHEEP.—Mr. Fay of Lynn, Mass., (good and reliable authority,) states that on a tract which was overrun with woodbox, briars and other shrubs, he turned 150 sheep. At that time a cow could not have lived on the whole tract. The sheep were kept there several years and so killed out the wild growth that the tract now affords pasture for fifteen cows. We suppose the sheep were fed elsewhere, and were occasionally turned on this waste land, merely to enrich it by their droppings and kill out the useless herbage and shrubs.—*Genesee Farmer.*

MANURE FOR TREES.—The wise farmer treats the orchard with manure for enrichment as he would treat his fields for any other crop. It is an unquestioned fact that apple trees need manure. Next to wood ashes no fertilizer is better than barnyard manure. October and November are the best months to apply it.

An acre of water may be made more valuable than an acre of the best farming land. Here is an instance in point. A gentleman in Sonoma county, Cal., has this year sold $700 worth of carp from a pond covering less than an acre. He has had the fish but two years. If you have a pond of water utilize it; if an undrained slough, make a pond by excavating.

The Earl of Bradford was brought before Lord Loughborough and a conversation followed, in which the chancellor was completely puzzled. At last he asked, "How many legs has a sheep?" "Does your lordship mean," asked Lord Bradford, "a live sheep or a dead sheep?" "Is it not the same thing?" said the chancellor. "No, my Lord," said Lord Bradford, "there is much difference. A live sheep may have four legs; a dead sheep has only two. The two fore legs are shoulders, but there are but two legs of mutton.

The best farm horse is the strong horse, the one that can step out lively, and has endurance to go through a day's work without great fatigue. The business of raising fast horses is altogether distinct from the business of the farmer. The heavy Norman horses and their cross breeds are, perhaps, the coming farm horses.

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Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists).

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church Holland Branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Congregational, Sandford county, Ala.

New Hope Methodist, Lowndes co., Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E., Lowndes Co., Miss.

Hopewell Missionary Baptist, Lowndes Co., Miss.

Cedar Grove Missionary Baptist, Lowndes Co., Miss.

Simon's Chapel, M. E., Lowndes co. Miss.

Old Tebo Baptist, near Leesville, Henry Co., Mo.

Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes Co., Miss.

West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Soisberry, Ind.; Congregational Methodist, Maplewood, Mass.

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E. D. Bailey sends seven for one year each.

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B— T—sends four for nine months and two for six months each.

J. S. Gard sends six names for a year each.

Five persons send two subscriptions for a year each.

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N. C.—"I will try hard to send you some subscriptions with my renewal."

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A *Cynosure* Extension Fund subscription is sent with this remark about the subscriber: "He goes strong for dollar papers."

The *Cynosure* Extension Fund enables us to offer the paper to 62 new subscribers at one dollar a year. This fund started by the National Convention at Galesburg, and named by the General Secretary of the National Christian Association, seems to us a very important one which ought to be greatly increased.

Cynosure Extension Fund.

Statement for the week ending April 15, 1882.

New pledges received: None.

Cash received: J. L. F., $1.

Number of new subscriptions on which this fund has paid 50c each: 406.

Number of subscribers aided by this fund: 344.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING APRIL 15, 1882, from Alvin Acker, J S Amidon, Sam'l Blanchard, J P Bartlett, Sam'l Bradshaw, E D Bailey, Rev H Blackman, Jas B Blair, W A Campbell, H K Curtis, P C Chapman, G W Clark, Jonathan Carey, S W Comun, L M Chapman, Nelson Daniels, Edw Dolph, G L Frizzell, J S Gard, Thos S Gunman, C C Hayden, H Haywood, Stephen Higginson, A I J Jackson, Abraham Krum, J Kelly, Chas W Loney, J R Latimer, Wm D Lowry, Hugh Long, Caleb Lyon, J D Laflamme, N Martin, Ira Metler, Jno Motter, Wm Macherney, E A McVey, J C Manning, P Nicklas & Bro, Wm Patterson, Wm Patterson Jr, J S Shock, B F Smith, N S Spooner, Mrs D Safford, Adelia I Salisbury, B Tunnicliff, Ezra Trumbull, Isaac Townshend, H Upton, S D Webster, Thaddeus Wheelock, Seth Wardner, F H Whittaker, J S Yaukey.

Books and Tracts sent during the week ending April 15, 1882.

By Mail.

J D Laflamme, Adelia I Salisbury, J Carey, A Krum, J S Amidon, E N Roundy, J R Denison, J L Dalbey, J M Smith, W 1 Clarkson.

By Express.

S H Ames, A Henning, F Heinrich, C B McClure, H M Sweet, S Reilly, "S" Box 353, S Chiles, J Pascoe, W T Stensan, F M Gregory, H Gartley, C E Ross, C Wemer, Mrs J F Force, L S Smith, A E Parker, M L Waters, A Knohenhaner, C J Kearney, W A Lindquist, G W Mesbaum, J H Maxwell, C M Livesay, F Mayer, G M McKeever, J Thompson, H Shaw, J B Blair, G L Frizzell, S E Sinclair, W Borland, J Weilele, W H Haldeman, J M Tucker, Mrs S M Bingham, F M Harnden, S Colcord, G Field, F A George, T N Jones, I Daboll, O J Searight, W B Taylor, S H Kesterson, C M Durfee, R W Newton, J A Cook, D A Baker, R Spear, J Wilkison, W E Jones, J Harvey, C A Webb, W Taylor, J H Ayers, W S Marge, E Eccles, W H Gay, J F Ruggles, S Gladney, M Mitchell, W R Boyers, F H Longley, E F Hanna, L H Spencer, D Conn, J F Lee, T F Hopkins, R M Hull, Mrs C W Otto, C Tevey, A W Warren, C D Cutts, A P Melrose, J Rusk, W Beaver, E N Roundy, G H Illingworth.

OUR COUNTRY.—Texas, the largest State, has an area of 262,290 square miles, and Rhode Island, the smallest, has 1,085 square miles. Nye county, Nevada, is the largest county in the United States, covering 24,000 square miles. San Bernardino, Cal., with 23,000 square miles, is the next largest. California has four other counties, each of them as large as Massachusetts, three that are each larger than Connecticut, and fifteen others that are each larger than Delaware. The smallest county in the United States is New York, and it has the largest population. The largest of the Territories is Dakota, with 147,600 square miles, and the largest county in any of the Territories is Custer county, Montana, with 36,500 square miles. The total water surface of the country is given at 55,600 square miles, and the gross area, land and water, 3,025,600 square miles, inhabited by sixteen persons and a fraction to each mile.

—An old lady who had no relish for modern church music, was expressing her dislike of the singing of an anthem in a certain church, when a neighbor said: "Why, that is a very old anthem. David sang it to Saul." To this the old lady replied: "Weel, weel, I noo for the first time understan' why Saul threw his javelin at David when the lad sang for him."

—A Virginia father has eleven children named in the consecutive Latin numerals from "Primus" to "Undecimus;" at the birth of his tenth boy the latter was named "Decimus Ultimus," or tenth and last, but somehow another son followed, and was dubbed "Undecimus."

—Mildews and moulds are as perfect plants as are oaks and orange trees. Some mildews are vine-like growths, forming an entangled web. The little speck of mould that comes in a few hours upon a piece of bread, and seems like the merest touch of some discoloring substance, is a great forest of little plants, with roots and trunks and branches, some old and fallen, some mature, and others just budding into life and beauty. Yeast is a plant, and most kinds of decay and disease are the results of microscopic vegetation. In fact, the number and variety of microscopic plants is far greater than is presented to our unaided vision in the widest range of botanical knowledge in every country and climate; and they play a very important part in the economies of nature.

—By means of the telephone, the noise of thunder has been heard at a distance when only the flash could be seen, thus adding another proof to the already established fact, that what is known as "heat lightning" is simply a thunder storm at so great a distance that the thunder can not be heard by the natural ear.

—Prof. George H. Cook, State geologist of New Jersey, makes a statement, which he claims is based on unmistakable evidence, that the land in Cape May and Cumberland counties of that State is gradually but certainly sinking, and estimates that the surface has settled about eight feet during the last hundred years. Steps have been taken to further test his theory in the future by practical and thorough means that may be easily employed.

Experiments by German scientists in ascertaining the peculiarities of the electric light establish the fact that it is not only healthier than other modes of illumination in leaving the air purer, but that it increases the power of the vision in some respects, especially in distinguishing colors. Red, green, blue and yellow are made much more distinct and marked under the light than by daylight.

MARKET REPORTS.

CHICAGO, April 17, 1882.

GRAIN—Wheat—No. 2		1 35
No. 3		1 11½
Rejected		82
Corn—No. 2	75½	77
Rejected		74
Oats—No. 2	54	56
Rye—No. 2		82½
Bran per ton		20 00
Flour—Winter	6 00	7 00
Spring	3 00	6 50
Hay—Timothy	11 00	15 00
Prairie	6 00	11 00
Lard per cwt		11 12½
Mess pork per bbl		17 40
Butter, medium to best	20	39
Cheese	6	14
Beans	2 00	3 75
Eggs		12
Potatoes, per bu	45	1 20
Seeds—Timothy		2 30
Clover	4 25	5 00
Flax		1 35
Broom corn	05	15
Hides—Green to dry flint	6	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL Washed	30	43
Unwashed	16	27
LIVE STOCK—Cattle, extra	6 35	7 80
Good	7 00	7 30
Medium	6 40	6 90
Common	3 00	6 00
Hogs	5 50	7 60
Sheep	4 60	7 00

New York Markets.

Flour	3 90	8 75
Wheat—Spring		1 40
Winter	1 12	1 53
Corn	80	90½
Oats	59	65
Lard		11 55
Mess Pork		18 25
Butter	15	33
Cheese	08	12
Eggs		17
Wool	12	47

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Rev. E. P. Teney, the genial and witty President of Colorado College, was at one time the beloved pastor of the Congregational church in a sea-coast town in Massachusetts. To eke out his salary, his people gavo him a donation party, among the presents being a fine new dress-coat for the pastor, and a tasty bonnet for his better half. On the following Sunday, as they walked up the aisle in their new habiliments, the choir inadvertently struck out with the voluntary, much to the discomfiture of the sensitive clergyman and his wife, "Who are these in bright array?"—*Harper's Magazine.*

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All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

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Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

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Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

Mackey's Text-Book of Masonic Jurisprudence. Illustrating the laws of Freemasonry, both written and unwritten. This is the great law book of Freemasonry. 570 pages. Price, $2.50.

Allyn's Ritual of Masonry. Illustrated by a large number of engravings, and containing a Key to the Phi Beta Kappa, Orange and Odd-fellows' Societies. Price, $5.00.

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THE CHRISTIAN CYNOSURE.

VOL. XIV., No. 31. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 626.

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TOPICS OF THE TIME.

Last Wednesday was a memorable day in the House of Representatives. That body heard, it is to be hoped, the last plea for the Mormon system that will ever be heard upon its floor. The debate on the seating of the Utah delegate had run on till late in the afternoon when Cannon rose to speak as is the custom with candidates for a contested seat. He spoke vehemently, denouncing the President and Congress for the anti-polygamy law, which he declared to be the ebullition ot an angry public sentiment and a persecution of the Mormon "Saints." He made no friends on either side of the House. The vote against him stood 123 to 79—a victory, but it reveals an abyss; for when seventy-nine men, sent up to represent this nation in its law-making body, can for any conceivable reason whatever vote to give the national sanction to such a hellish system as Mormonism is and has been, every patriot should tremble at the party corruption which that vote reveals.

The unseating of Cannon has brought to light some documents which somebody is blameable for having so long concealed. They are affidavits that in 1855 Cannon urged that A. W. Babbitt, Secretary of Utah Territory, should be murdered under the provisions of the Masonic *blood atonement* of the Mormons, for having transgressed Mormon law and disobeying Brigham Young; and that in 1856 Babbitt was assassinated on his return to Utah from Washington. Lee was tried and executed for obeying his superiors in the Mountain Meadow massacre; but how far short of his guilt do they fall who counsel, urge, and plot murder under cover of such a regulation as the Mormon blood atonement or a Freemason's damning oath!

On Sabbath, the 16th inst., Ingersoll was speaking in reply to Talmage in New York City more defiantly blasphemous than ever, if possible. He had arranged to send his tirade over the wires that evening so that it should appear next morning in the dailies of our Western cities. But God was against him. The magnificent auroral display in the northern sky that evening was not the only effect of the electric excitement in the upper air. It prevented the working of the telegraph, took possession of the wires, and kept Ingersoll's speech in New York for a day or two, when, being late and stale, it found but a meagre publication. Referring to this the New York *Tribune* was led to say: "What makes the interruption the more noticeable is the fact that in his lecture Mr. Ingersoll had spoken disparagingly of the Aurora as 'a poor light to raise corn by.' The Aurora may be poor on corn, but it seems to have a pretty tight grip on telegraph wires." So powerful were the electric currents in the atmosphere that the wires were operated late in the evening by disconnecting them entirely from the batteries, depending entirely upon the atmospheric currents.

Amid the greatest confusion and a heated and angry debate of an hour and a half the House passed the modified Chinese bill last week Monday, limiting the exclusion to ten years. On Friday a New York petition was read in the Senate signed by the leading bankers, insurance companies, and managers of the dry goods, cotton, iron and china trade, praying that no legislation obstructing and restricting Chinese emigration should be allowed to pass. A similar petition is ready from Boston. The agitation of the question is meanwhile producing the greatest influx of the dreaded race known for years. Last month the arrivals were 3,891. The California papers are impatient at the delay, and the telegraph is burdened with dispatches to the Chinese merchants deprecating the arrival of so many coolies.

Last Sunday was the first under the operation of the new law in Ohio for the closing of saloons and places of like resort—named the "Smith" law, from its author, Richard Smith, editor of the Cincinnatti *Gazette.* Of the four thousand saloons in Cincinnati it was estimated that about one-fourth paid no heed to the law, against whom litigation would at once proceed. In other cities, Toledo, Columbus, Dayton, Cleveland, it was one of the most quiet days known since the primeval wilderness was broken up. The better classes are rejoicing in the result, and promise to support the authorities in keeping down the rampant, bloody, devouring grog business.

For a year or two the discussions in England upon the competition of our great grain fields of the Northwest with the English farmer, have been of deep interest to agriculturists in both countries. Swift and cheap transportation is driving English grown wheat from the home market and compelling a radical change in methods and products. But what effect upon foreign markets will there be if the steamship lines shall frequently beg for grain to serve for ballast, to be carried freight free, as occurred during the early part of this month? On account of Chicago speculation the prices were then higher in this city than in Liverpool, and exportation for the time being ceased. The managers of several steamship lines were troubled to get freight, and the four lines between Boston and Liverpool made several appeals for grain to be carried across for nothing.

Ancient and Modern Freemasonry.

[From the Christian Remembrancer, July 1847, a Quarterly Review: London.]

The Vehme Gericht.

Now, the *second* theory [that Masonry is connected with the Templars] has still fewer facts to stand upon, as far as we can ascertain; yet it is stoutly maintained by many writers, that the Freemasons were a secret society which rose according to Chevalier Ramsay, during the Crusades, and which, according to Barruel, was a continuation of the order of Knight Templars. Without considering ourselves to have an extravagant love of traditions, those unwritten voices of old time, which hang like mists in the air, we cannot bring ourselves to dismiss this theory at once as a mere crude imagination, a thing of air and fancy. At the same time we confess ourselves to be at a loss for facts.

In this dilemma we are disposed to examine the system of modern Freemasonry; for though there is no ground whatever for connecting the modern body either with the old church building corporation, or with the supposed secret society, it is evident they possess the relics and cast-off clothes of some deceased fraternity. They did not invent all the symbolism they possess. It came to them from others; and hence, setting aside their own interpretation of the hieroglyphics in their possession, it is simply to be decided whether their rites and hieroglyphics seem to have the characteristics of a mere architectural brotherhood, or of a secret order. They themselves have equipped themselves in the ancient garb as they best could, but with evident ignorance of the original mode of investiture; and while we are perfectly content to have our own conjecture scared away as a mere idle dream, we cannot but smile at the many labyrinthine folds in which they have entangled themselves. They suggest to us the perplexity into which some simple Hottentot would fall, if the full dress regimentals and equipments of the 10th Hussars were laid at his feet, and he were to induct himself without instruction into the mystic and confusing habiliments. Now when we exhume the symbols and emblems of which modern Freemasons are possessed, and which they have buried beneath mountains of rhapsody and jargon, when we put the naked elements before us without the padding and disguises of modern dress, we begin to see that they might *possibly* have fitted a secret society—we speak throughout only of possibilities.

The first thing to be done is to classify the elements of their symbolism, and by this process of dissection we shall arrive at three different species of symbols, metaphors and emblems. First, such as we derive from the various forms of *heathenism*, such as, the sun, the serpent, light, darkness; secondly, such as are derived from the mason's craft, as square, compasses, etc.; and thirdly, such as are derived from the Holy Land, the Ark of the Covenant, the Temple of Solomon, the East, the Cherubims, the Dove, the Rainbow, the Ark of Noah, the Ladder of Jacob, Master of Israel, Priestly Order of Israel, Grand Kadesh, Order of Misraim, Knights of the East,—all these terms are found in the Masonic body or its offshoots.

Now it is remarkable that the first two species of symbols, those derived from heathen worship and those derived from the mason's craft, are found to have been actually in use in one of the most powerful of the secret societies of the middle ages; a coincidence which gives some sort of color to the opinion that there was a secret society calling themselves Freemasons by way of disguise. Thus Sir Walter Scott, in his novel "Anne of Geierstein," in which he unfolds

to us somewhat of the mysterious history of the "Holy Vehme," puts the following lines into the mouths of a chorus of that secret order:

"Measurers of good and evil,
Bring the square, the line, the level;
Rear the altar, dig the trench,
Blood both stones and ditch shall drench.
Cubits six from end to end
Must the fatal bench extend,—
Cubits six from side to side,
Judge and culprit must divide.
On the East the court assembles,
On the West the accused trembles;
Answer, brethren, all and one,
Is the ritual rightly done?"

Here we see at once the use of Masonic symbolisms, and if we follow Sir F. Palgrave into his interesting account of this singular order, we shall find that the Holy Vehme laid claim to *heathen* descent, and somewhat imitated the *heathen mysteries*. "In Germany," he says, "there existed a singular jurisdiction, which claimed a descent from pagan policy and mystic ritual of the earliest Teutons. * * * It was of the very essence of the court that it should be held beneath the sky and by the light of the sun. All the ancient Teutonic assemblies were held in the open air; but some relics of solar worship may, perhaps, be traced in the usage and language of this tribunal. * * * Bareheaded and ungirt, the candidate is conducted before the dread tribunal. He is interrogated as to his qualifications. * * * If his answers are satisfactory he then takes the oath that he will conceal the secrets of the 'Holy Vehme.' * * * Whether restrained by fear of punishment or the stronger ties of mystery, no instance was ever known of any violation of the secrets of the tribunal. Thus connected by an invisible bond, the members of the 'Holy Vehme' became extremely numerous. In the fourteenth century the league contained upwards of one hundred thousand members. Persons of every rank sought to be associated to this powerful community. The singular and mystic forms of initiation, the system of enigmatical phrases, the use of signs and symbols of recognition, may probably be ascribed to the period when the whole system was united with the worship of the Deities of Vengeance. . . . . Of this connection with ancient pagan policy, so clearly to be traced in the Icelandic courts, the English territorial jurisdictions offer some faint vestiges."—(*Palgrave on the Rise and Progress of the English Constitution, Proofs and Illustrations, p. 157.*)

Now, in thus unfolding some of the characteristics of one of the great secret societies, we certainly see a wonderful agreement between the symbols and metaphorical modes of speech and those of the Freemasons. In the Vehingne Institution we have the "square," "line," "level," and other implements of the mason's craft, and also those derived from heathen mysteries, the supposed marks of their heathen descent. All secret societies had probably much in common, and, bent on heightening the mystery of their origin, were likely to adopt the mystic traditions of heathenism which yet lingered in the world. The modern Freemasons, besides their use of the symbols borrowed from the mason's trade, are perpetually claiming for their secret rites a connection with the heathen mysteries, and they have the common emblems of heathen worship. The most mystic and most magniloquent Dr. Oliver, of whom we shall say more hereafter, takes one of his bold Munchauson flights upon this matter. "It is an extraordinary fact,' he says, 'that there is scarcely a single ceremony in Freemasonry but we find its corresponding rite in one or other of the idolatrous mysteries; and the coincidence can only by accounted for by supposing that these mysteries were derived from Masonry."—*Oliver's Lectures, p. 109.*

As we have already said, the secret societies borrowed their rites of initiation, their whole apparatus of mystery, from heathen systems. We must also remember that the Holy Vehme was at the height of its power during the fourteenth century, and it was in that century that the sun of the Templars set so stormily.

(*To be continued.*)

Not till the soul acts with all its strength, strains its every faculty, does prayer begin.

Finish Your Work.

BY REV. ISAAC HYATT.

The number who fail to complete their undertakings is legion. The haggard and predominant feature in history is its record of unfinished work. But there are chapters interspersed in this chilly and frightful record that brighten its pages with a heavenly hue and show that our failures come not as a necessity, but because we do not do as well as we can. Yielding to the temptation that assails all to find an easy way to consummate our undertakings or retire from the warfare of life is what brings an incompleteness to human endeavors.

An aged philosopher was asked why he did not rest from work and enjoy the glory of his past achievements. His answer is worthy our consideration: "When a man is to run a race of forty furlongs would you have him sit down at the nine-and-thirtieth, and so lose the prize?" Glorious will be our life-work if we can say at its close, "Not only we fought a good fight, and kept the faith, but *finished* our course."

Who can tell how much better it would have been for William H. Seward and our country if he had maintained the outspoken testimony of his early life against Masonry till he died? It is well he never went back on his record against the order; but his failure to press the battle against Masonry gave its votaries an opportunity to re-establish the institution, which they hastened to improve with astonishing success.

Dr. Lyman Beecher was opposed to Masonry. But his advice to his son Henry Ward carefully to avoid speaking against the order, especially in public, lest he should weaken his influence, was a great mistake and a serious blot upon his life-work. The judgment may reveal it was the prime cause of Henry Ward Beecher's failure and downfall. Many similar instances might be given showing the sad consequences of neglecting to finish our life-work according to the best of our ability.

If the late William Worth, of Vermont, as noted in my Masonic experience, had not faithfully warned me of my danger, it is possible I might have taken the second and third degrees in Masonry. And as a result the torments I might have experienced through eternity no one can tell. At all events I am glad he stood at his post, holding up the exposition of Masonry by Capt. William Morgan as a signal of alarm, that at least helped to turn my feet from the way of death. His memory to me is blessed.

O, ye aged fathers, who know the iniquity of Freemasonry, listen to my appeal and *finish your work*, as the Lord bids you, before you die. O, ye young men, who are strong, hasten to the rescue, for the danger is imminent and our call is urgent.

Sectarianism.

BY E. D. BAILEY.

The evils of the present sectarian divisions of the church of Christ are too apparent to need description. However weary we may be of the subject it becomes us not to dismiss it from our minds until some practical remedy has been devised.

It should be borne in mind, in the first place, that there are branches of the church so widely apart in doctrine that no fellowship can be reasonably expected. There are churches which so unsettle the very foundations of religion that open opposition to them cannot fail to produce better results than an alliance which would of necessity be superficial and of doubtful propriety. But this cannot be affirmed of the recognized Evangelical orthodox churches which with one voice teach the atonement and preach reconciliation through Christ.

The first division of churches is into local congregations. This is Scriptural. The naming of churches should be in general after Christ, and in particular after the location. There is no Scriptural warrant for anything beyond this. Names derived from distinguished leaders, as Paul, or Cephas, are strictly forbidden in the Bible. The principle by which such names are forbidden would seem to me also to forbid designating a church according to some peculiarity of method or doctrine, as Methodist, Congregationalist, Presbyterian, or Baptist. To assume these names is to exalt partizanship and degrade Christ.

As the adoption of partizan names is wrong so the division into partizan systems of fellowship, denominations which ignore the existence and rights and labors of other portions of the Christian family is wrong also. But this evil is greatly increased when it culminates in hierarchical bodies which hold in iron grasp the local, individual churches and bind them more strongly to other, but remote, Christian bodies than to the Christian bodies about them—when it divides the Christians of a given locality into parties, each of which is amenable to a hierarchy remotely located.

There is no adequate reason why the evangelical churches of any given region should not co-operate intimately in church work except that such co-operation would damage the few who profit by division. It is not probable, however, that the present large denominations will ever change their organizations unless force of circumstances compel, but there is hope of a wide reformation being brought about through those branches of churches which have been forced into independent positions and are not yet so crystalized but they might take on new shapes. If once these bodies could by inter-denominational commissions show how there may be spiritual union in the midst of mental diversity, the problem will be solved and a new era will open before the Christian church.

My practical suggestion of a tentative step would be thus:—(1.) That an Inter-Denominational Christian Convention (or conventions), be held for conference on the practical reforms of the day. (2.) That this convention appoint an Inter-Denominational Commission to investigate the problem, agitate the question, inaugurate practical reforms, hold union conventions, appoint unsectarian evangelists and agents and otherwise to promote an aggressive evangelical reform movement, in which all well disposed churches might bear a part. There is just as much reason why whole bodies of churches which have so much that is in common should co-operate, as there is why those local churches which have their individual interests, should co-operate with others in those matters which are of common interest.

The families of Presbyterians, Baptists, and Independents, or Congregationalists would doubtless each contribute something to such a movement—in some cases whole denominations of these families would approve, without doubt, and co-operate.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter IV.—A Talk with my Grandfather.

A calm review of the whole subject the next morning only confirmed me in my wondering bewilderment. If *this* was Freemasonry, great indeed were its mysteries; and feeling that my unassisted faculties were quite powerless to comprehend them, I concluded to have a talk with my grandfather, as being the only person near me eligible to such communications. For even now I began to feel the galling bond of lodge slavery. I could not tell my perplexities to Mark Stedman, my bosom friend from boyhood; and though in his case the embargo on our free speech was likely soon to be removed, between Rachel and me how was it? How must it be in the years to come, when we should sit by our own hearthstone? Freedom to talk on every other subject, but as regarded this, a black, bottomless gulf of silence, which one of us *could* not cross, and the other *dared* not.

I did not want to start the conversation, and fidgeted about some time, hoping my grandfather would begin. I must stop to state that, owing to his age and infirmities he had not for some years attended any meetings of the lodge.

"Well, Leander," he said at last, pushing his spectacles back over his forehead, "when are you intending to take the other degrees?"

"I don't believe I shall ever take them at all."

"My grandfather pushed his spectacles farther back, and looked at me with mild surprise.

"That won't do, Leander. To get the full benefits of joining the order you ought certainly to become a Master Mason. That's far enough, as far as I ever went myself. I don't think much of these higher degrees they are perpetually tacking on nowadays. They are what Papist ceremonies are to religion, innovations that can only work mischief. These new-fangled, upstart degrees are invented to tickle shallow minds. They are like mitres, and red hats, and triple crowns, just made to puff up human vanity, nothing else under the sun. Masonry, pure and simple, is a divine institution, and doesn't need any of this artificial bolstering up."

"To tell the truth, grandfather," said I, waiving a branch of the subject in which I did not feel interested, "I am disappointed in the whole thing. It isn't what I thought it was. I don't understand it."

"Of course you don't," answered my grandfather, placidly. "It isn't intended to be understood at first. Knowledge must come by degrees. I never met with a man yet who understood the first chapter of Genesis."

"But," said I, making a desperate rush to the real point, "I don't like the way in which the oath is put, and don't quite like the idea of taking an oath at all; but if I could take it as in a court of justice, erect, with my eyes open like a man, and none of those horrible penalties at the end, I should make no objections to it."

"You feel something as I did, Leander," was my grandfather's unexpected reply. "There are things in Masonry that I never could understand even to this day, that I never could bring myself to quite like. But we must remember that it is a very ancient institution, founded in very different times from these. So naturally there would be things about it that don't accord with our ideas now. Why, I find it just so with the Bible, Leander. There are things in the Old Testament that I never could quite reconcile in my own mind with the New: the wars of the Jews, for example, and David's praying for vengeance on his enemies. But then I don't give up my Bible. I know it is all right, and that is enough for me. And just so with Masonry, I take what I do understand, and let the rest go."

O, my dear grandfather! was there ever a simpler, truer soul than thine caught in the coils of "the handmaid?"

I felt my objections unconsciously melting before such simplicity, such kindness and candor, as snow melts under a spring sun. After all, could there be inherent evil in Masonry when such a man as he, upright, benevolent, doing his duty to God and his neighbor, so far as he knew it, saw none? If the reader is tempted to ask the same question, let me in return put to him another: In the days when human slavery lay like a pall over our land, were there no apologists for the terrible system, as kind, as candid, as Christian as was my grandfather?

Joe, contrary to my expectations, had not tried to annoy me with any of his mysterious inuendoes; and, acting on the wise old adage, to let "sleeping dogs alone," I concluded that it would be best on the whole to let him enjoy his secret unmolested. That he had overheard the talk of some careless Masons who had neglected to "tyle" their doors properly against "cowans and eavesdroppers" seemed the most probable way of explaining it; and, truth to tell, I shrank from a contest with Joe in which I was very likely to come off second best.

I was much more troubled to think what I should say to Mark, especially as I saw him just then crossing the fields, and knew that though he had come ostensibly on some errand of the farm, his real object was to have a talk with me. And so it proved.

"Mother wants to know if Uncle Severns has got a setting hen he'd like to part with. One that she put some eggs under the other day is flighty, and keeps leaving her nest."

We went out to the barn together, and a hen of the desired proclivities being duly selected, Mark holding his captive fast, turned to me with an expectant— "Well?"

THE SERMON.

PREACHED IN THE COLLEGE CHAPEL, WHEATON, ILL., ON SABBATH EVENING, APRIL 16, 1882, BY PROF. C. A. BLANCHARD.

Prove all things; hold fast that which is good.—1 Thess. 5: 21.

The first clause of this verse suggests one of the principal differences between the Christian and false religions. The religion which we profess rests not, as some falsely assert, upon a blind and ignorant superstition, but is an intelligent adhesion to truths which have been ten thousand times tested and proved true. Its doctrines, documents, rites, and ceremonies all challenge investigation. Its language is, prove all things, i. e., test, or try them, and having tried them, hold fast what is good. Thus the appeal is made to the mind of every man, no matter whether he have the intellectual powers of Bacon, or be a poor, mind-darkened unfortunate who sits silent under the shadow of his great misfortune. It is assumed that these Thessalonian Christians were able to test all things that required their action, and if they were, we are.

This is as it should be. The large majority of men have neither the time, ability, or inclination to be philosophers, and yet they wish to hold fast what is good. Hence in the true religion all the essential facts ought to be of such a character that all can understand and judge of them. If this be not the case, if these facts and principles are hidden from the masses of men and committed to the custody of priests, then slavery is ordained of God, for the human race will ever submit to those who are believed to carry the keys of heaven and hell. Religion is like air, earth, and water, a necessity of life and like these it should be free to all, and it is not free unless it is intelligible. If that man only is able to test the claims of spiritual forces, leaders and movements who has time and means to study and investigate at great length, then the masses of men are condemned to a hopeless ignorance. They have no opportunity for philosophical inquiries. What they test they must test quickly and then pass on to bow their shoulders again under the heavy burdens of life.

Now there are two methods of trial. Take a piece of bread or meat. Here comes the scientist with acid, retort, and balance. He tests the bread for the presence of poisons, but finds none. He puts it through a qualitative analysis and finds it composed of elements which, received into the human system, will make it strong. He accordingly publishes his certificate that he has made a careful analysis of this bread, that he finds in it nothing harmful, and that it will be a good thing for people to eat. This is the scientific test. This requires elaborate apparatus, extended study, much time, and, owing to the care required, is not perfectly reliable in the end. Even the scientist sometimes nods.

We who are not learned settle the matter by a much more expeditious method. We say: "Our fathers ate this bread and it made them strong; we have eaten it and it made us strong; our children have eaten it and it has made them strong: therefore we know that it is good and wholesome." If some man tries to convince us that it is poison, we offer him a piece and say: Try it and see. He may tell us that he has just analyzed it and found in it arsenic, strychnine, and prussic acid; but our experience is, to us, worth far more than all his chemistry, and we are sure that if the bread has not been damaged by the chemist it is still good for food. Now, this common sense test is a court of final resort from whose decisions there is no appeal. It is not inferior, but superior to the tests of science on all matters to which it can be applied. Scientific men have spent thousands of years in correcting their own blunders, now and then pausing to shy a stone at the "mistakes of Moses." The foundations of the science of to-day are laid on the ruins of the exploded systems of the past, and the science of to-day will take its turn; in great part it is error, theory, assumption, and must perish. Science has limped along after common sense to explain and illustrate things which it first pronounced impossibilities. It was scientifically proven that railroads couldn't be built, that no steam-ship could cross the Atlantic, that the iron-clads must sink of their own weight, etc., etc. The facts of science are all that is sure, the theories thus far have been very unreliable. I do not intend to find fault with science or scientists because of these things. they are shut up to this method of progress by mistake and failure from the very necessity of the case. It is true, however, that these things should make us very modest. Twenty-five years ago the distance of the sun was stated at ninety-five millions of miles, now it is called about nintey-one; but Abraham knew as well as we do that sunshine was good for a garden.

II.

You have all observed that it is to this common sense that the Bible appeals. "By their fruits shall ye know them." says the Lord Jesus. "If ye believe not me, believe the works," he declares again. "The works that I do in my Father's name, they bear witness of me." John 10: 25. And finally Jesus declares that if he had not done among men such works as no other one had done, the Jews would not have sinned in rejecting him. John 15: 24.

In these and many like passages the spirit of the text is repeated. Prove all things. Test them in every way, scientifically if you can and choose, but by experience any way. If Christ does the work of God, admit that he is God. If the Bible is clearly separated in its nature and results from all books which mere men have written, admit that it is inspired. If the Christian church has written its history in lines of light all over the world, then admit that it is not of man but from above.

Our holy religion has no favors to ask of any hostile force. It stands, cap in hand, a beggar at no man's door. What it asks, and all that it asks is that men should bring to its examination the same common sense which they use in the purchase of property and the conduct of business. Clad in its spotless garments, and crowned with stars it stands to-day as it has stood for two thousand years saying to all the world, to the coarse and ignorant sensualist, to the refined and cultured sceptic, to the scholarly and profound scientist, to the hurrying masses who crowd from cradle to grave, careless, but joyless—it says to each, it says to all, Prove me. Prove all things. If I be false, reject me. Hold fast what is good.

Here is a book claiming to be written by men inspired of the Holy Ghost. It promises life to those who obey its teachings, and threatens death to those who disobey. It predicts the rise, prosperity, and downfall of cities and empires. It foretells the prevalence of one religion and the utter, overwhelming overthrow of all others. It contains the biography of a man whose voice calmed the waves of the sea and called the dead out of the grave. It states that his hand fed the hungry, healed the sick, and at the last was nailed to a tree. And after making repeatedly these astounding statements the appeal is made to that greatest and best of all tests, the result. Take me not on my professions, but on my accomplished labors. Test all things; the inspiration of the Bible, the divinity of Christ, the rival of religions of the world, and then hold fast what is good. But notice.

III.

That this common sense test is precisely the one that opponents of the Bible are not anxious to make. Here is a man who does not believe in Christianity. Ask him, "why not?" Has he ever known an honest, straightforward man who in an unlucky hour began to read the Bible and was by it so injured, corrupted that he began to steal? No, of course not. Has he observed that the Bible is a favorite reading book among the classes that prey upon society? Well, hardly. Are gamblers, thieves, liars, adulterers, and murderers men who have been corrupted and seduced from honorable paths of life by learning the Catechism or attending public worship? He has never heard of such a case. Did he ever know some man who was about to hang to ad-

take warning from my fate. I was an upright, good man, I had a happy home a beautiful wife and three bonnie bairns, I spent my leisure hours in well regulated, licensed saloons, and the Sabbath day in walking through the green fields and shady woods, and all was well. But in a moment of weakness I went to church and became interested in the service. From this sad hour my course was downward. I began to read the Bible and to associate with Christian men and women. I forsook the saloon and went to the prayer meeting. I continued in this way until in a moment of anger I committed the crime for which I am now about to suffer the just penalty of the law. Oh, my friends, never go near a meeting house! Avoid the New Testament! Don't be ensnared by the prayer meeting! But for these I should have been a happy man to-day. He thinks this is not the sort of a speech that is usually made on such occasions.

On the other hand, has he not seen individuals, families, communities, nations, raised to a higher plane of living by the introduction of this book? Yes, he has. Does he not believe that a diligent study and faithful performance of what this book requires would banish all crime, almost all pauperism, and nine-tenths of human suffering from the world? Does he not know that this word has already freed millions of slaves, and is now, perhaps, the only barrier which offers an effective opposition to that flood tide of intemperance which roars and foams across our land bearing on its bloody crest the battered, ruined bodies and souls of an uncounted host of our young men and women? Yes, he knows this too. Well then, if the fruit is good, what is the matter with the tree? Why does he not become a Christian, take his place under the banner of light, and do his part towards the redemption of the world?

Here you strike the root of the matter. He don't want to be humble, unselfish, prayerful. He isn't willing to do what he must do if he become a Christian, and hence he is willing and glad to pay some man fifty, or seventy-five cents for furnishing him an excuse for doing what he ought not, and for not doing what he knows that he ought. This singular and irrational conduct indicates that the source of trouble in the case of unbelievers is not head but heart. It is not that they know too much, but that they don't want to do right. If anything were wanted to complete the proof on this point we should find it in the fact that the mightiest and feeblest intellects alike have tested the word of God and the religion of Jesus and found them very good. From Paul, and Origen, and Chrysostom, and Bacon, and Newton, and Locke, and Edwards, and Webster, and that long line of intellectual giants who have gladly drunk at the fountain of life, to those "babes and sucklings out of whose mouths God has perfected praise." The one who is disposed to be candid can learn that intellect is not the trouble with those who reject Christ. It is love of the world, not science, nor sense which prevents men from falling in adoration before the Saviour, crying with Thomas, my Lord and my God.

IV.

One word of caution, perhaps, is needed here, we should test our standard first, carefully, sufficiently, and then test all things by the standard. We need not take it for granted that the Bible is the word of God, but we should find out whether it is or not, and if we decide that it is then we should bring all things to that rule to try them.

Having tried men, institutions, principles, by the word of God, we should without hesitation adopt all that we find accordant with this word, and utterly refuse, reject, and cast away all that do not consent thus to be tried. The worst thing about American slavery was, that it claimed to be above all examination. The man who dared go into Alabama, Louisiana, or any Gulf State to try slavery by the word of God was certain to be banished, tarred and feathered, or hung. Men were perfectly free to discuss the system, but they must arrive at the conclusion that it was ordained of God. Preaching that slaves ought to be contented, that all the ancient people of God held slaves, that Paul returned runaways, etc., this was Gospel. But preaching that men must break every yoke and let the oppressed go free; to declare that the law was made for men stealers,—this was preaching politics and cost many a man his life.

And this crime against free speech was the greatest that slavery ever committed. It wasworse than branding, whipping, selling, or chasing with bloodhounds. It asserted that there was one system which was above the injunction of the text, one thing that must not be tried or questioned, and this was a crime, not against man, but against the truth; and hence against Christ, for Christ is the truth. As I said of religion, so I say of the truth which is its foundation, it has no favors to ask. In its great battle with error it can give its adversary the advantage in ground, sun and wind, and win. But error, like the coward it is, wants not only ground, sun, and wind in its favor, but wants truth to come to the contest, as it were with eyes bandaged and hands tied.

In like manner, at this time, the lodge system claims to be above this text to which the word of God, and the Christian religion must submit. We are allowed to speak of it, if we speak well, but if we cannot say that it is good we are permitted to say nothing. This is a false and pernicious principle to which men are not to give place. A man may be honest and a Mason. But a Mason is not an honest man who objects to a candid examination of the rites, ceremonies, religion, oaths, obligations, and penalties of the order. We glory in the religion of Jesus for many reasons, but for none more justly than that it invites the most careful scrutiny on the part of all men. Come, let us reason together. "Prove me herewith." "If I do not the works, believe me not." "Prove all things,hold fast what is good." Thus God opens the doors of the universe and says to man, Enter. Use all your faculties; no blind obedience is demanded or desired. Hold fast only the good.

This world is full of conflicting opinions. Men are differently constituted and see truths from different standpoints. In this confused and mingled state our only security is in an honesty that shall make us frank and open, and in a charity that shall make us compassionate one toward another. We may not set ourselves above this text, nor any other word of God. Freemasonry, Oddfellowship, the theatre, the dance, the liquor trade, the tobacco trade, our political views, our home life, even our utmost thoughts, all must be tested by the infallible word.

Would it not be a beautiful thing, if, without prejudices, sectarianism, or selfishness, all men could seek to know the truth until the truth had made them free! Then we should be a race of intellectual and moral giants, one would chase a thousand, and two put ten thousand to flight. Peters, Pauls, and Johns would spring up in every hamlet, days of Pentecost would be frequent as communion seasons. Nations would be born in a day. Humility would expel pride, industry drive out idleness, honesty supplant trickery, purity take the place of corruption, jails rot down with empty cells, swords be beaten into plowshares and spears into pruning hooks, and the whole world be filled with the glory of God.

The Knights Templar made extensive use of Good Friday, in some instances going so far as to have sermons preached, accompanied by other religious services. It was but natural that they should get matters confused somewhat, for many of them are not accustomed to ceremonies distinctively peculiar to worship, nor are their tastes of that pious sort that lead them to an easy and congenial familiarity with things august and sacred. If they sang the wrong hymn or offered the improper petition, it should not be ascribed, of course, to innate badness, or a wish to produce disorder, but only to that awkwardness that necessarily attends those who act in affairs with which they have no previous acquaintance through previous practice. Coming but once a year, Good Friday offers but little hope for rapid improvement.—*United Presbyterian.*

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple St., Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—The little winged seeds of truth borne here and there by mail or dropped by the hands of our agents are already springing up with promises of fruit. A week ago a stranger from a neighboring town called at our office to buy books and produced one of our circulars containing a partial price list. He said it was left in his place of business one day when he was out and he found it on his return. We furnished him with tracts and papers, and hoped one more friend was added to the reform cause. Mr. Spaulding had visited his town some weeks ago.

—Our box of books was delayed by the way so we could not fill orders as soon as wished. Bro. Williams writes from Putnam for more books. "I daily see ministers to whom I wish to give some of the books. The leaven is working steadily, but more yeast, more and more, will help. Delay is loss to the cause." A fresh supply of "yeast" goes to him immediately.

—O. F. Russell writes from Maine that he has been corresponding with friends in regard to the convention, and hopes it may be held early in June. He says: "The clouds are thicker and darker than I anticipated, but if can get organized we shall soon find a rift in them." Let us have faith and remember, "there is never a night without a day, nor an evening without a morning. And the darkest hour, the poet says, is the hour before the dawning."

—Mr. Spaulding writes of a good week's work in Lawrence at the U. P. Presbytery and a meeting of the W. C. T. U. where he distributed tracts. He is now at Reading where Mr. Morse kindly entertains and assists in arranging for a lecture. An appointment is made for that place, April 24th, and the friends at Wellesley have spoken for a lecture or two the same week.

Among the Connecticut Churches.

WORCESTER, Mass, April 17th, 1882.

The week's work in Connecticut was every way successful. The first meeting was in Melodeon Hall, Hartford, Sabbath morning, the 9th. Friends from several towns in the vicinity of Hartford came in to swell the congregations and lend their influence to the work. The Sabbath morning congregation was fair, the afternoon meeting was very large, and the evening meeting in due proportion although we had to compete with Col. Bain, lecturing on temperance. I think the interest in these services was great and the results cannot fail to be good. The afternoon discourse was on the general subject, idolatry, and the evening discourse was on the Religion of Freemasonry. Although the ground traversed was new to most of the audience, yet the discussion was received with all candor so far as I could learn.

Hartford is a city much given to the acquisition of wealth. The headquarters of large insurance companies is here, and the city presents an unusual number of obstacles to reform work. A young man being asked to join one of the large churches, having a membership of 300, complained to the deacon who asked him to join that there were no Christians in the church. The deacon claimed that the young man was mistaken, that there were some Christians, and being pressed to tell how many, said he thought he could count up thirty! I hope that even the deacon underrated the number, but it is indeed sad to see how worldly some of the churches have become. I am told that two of the three committee men of the Congregational church in a town near Hartford are known to be drinking men, and that one of these together with the third man is a Freemason! When the churches are so hard up for material for officers that they have to call on the lodge and the saloons the condition is indeed deplorable and somebody needs to "Cry aloud and spare not."

Monday night Simsbury opened its town hall for a temperance lecture, which was fully attended by the citizens of the town and vicinity,

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and some twenty names were added to the total abstinence pledge. Cider-brandy distilleries have flourished for many years in the vicinity of Simsbury, and the temperance vote cast there shows that they have had a baleful effect on the populace. A temperance club has been organized and now numbers nearly 100 members. The pastor of the Congregational church is president of the club and presided over the meeting Monday evening.

Tuesday night brother Philip Bacon took me over to North Canton, where I lectured on secret societies in the M. E. church. We learned that the notice had been given out under unfavorable circumstances, and we had reason to fear there would be a very small audience. We were, however, agreeably surprised to find the church well filled and the audience eager to learn the true character of Freemasonry. Sister Sarah Baker Church, so long a member of the Faculty of Wheaton College, is an influential member of this church, and I have reason to believe that the church opened easier by reason of her presence than it would otherwise have done. Bro. Bacon remarked after the lecture that he believed we might count this church henceforth among the reform churches, and in this opinion I shared. But the sad point about it is, it belongs to a denomination now largely, perhaps chiefly, controlled by Masonic influence and not likely to suffer it to take very radical ground. The enthusiastic reception of the truth by the audience was a favorable token for which we had reason to feel grateful. One gentleman, an entire stranger, came forward and slipped a small donation into my hand for the general work, an act not without significance.

Wednesday night a small audience came together at Weatogue to hear an extraordinary sermon. May God grant that some who were present may yet heed the admonition given.

Between Plainville and Forestville is located an independent Swedish church of which Rev. A. M. Ahgren, of Hartford, is pastor. In this brother's work among his countrymen I have become much interested. When on a visit to his native country some years ago he was asked to organize a church and was presented with a list of 200 names of persons coming from other churches to join the new church; he examined the 200 and could only receive thirty-nine of them! The others were secret society men, tobacco users, or beer guzzlers, and in his opinion, gave no evidence of being regenerated. This church, of which he is pastor, receives no secretists, moderate drinkers, or tobacco users, and does not have fairs and festivals to raise money. It is a clean church, and although it loses the patronage of some Swedes who are not yet ready to forsake their evil habits, yet it gaines in moral tone what it lacks in the popularity of numbers. The righteousness of this platform is being more and more recognized. With slavery dead, intemperance, tobacco, and secret societies banished from the church, and sectarianism forever broken down, what strides Christianity will take in the conquest of the world!

In this Swedish church I lectured Thursday night to a very attentive audience, which the Masons claimed was two-thirds composed of "brethren of the mystic tie." I was not aware till afterwards of the preponderance of Masons in the audience. But there was no disturbance. Indeed it seems to me as if the spirit had fled from the Masons and they act like men cowed into silence. They seem to have no courage to stem the current of popular contempt. I can imagine that they have seen the hand writing on the wall. The audiences which gather seem often to be in full sympathy with the speaker, and sometimes receive the severest denunciations of the lodge with applause. Perhaps an over sanguine temperament leads me to an unwarranted faith, but it seems to me that if we can have the men and the means at command to visit all the rural towns of New England we shall soon drive the lodge from the country into the cities where the last great struggle must come.

Friday night the Simsbury people gathered for a second lecture—this time on Freemasonry. The hall was more than full, a portion of the audience being compelled to stand up. Mr. Mitchelson sent over an extra team from Tariffville and came himself, while Philip Bacon and Mrs. Eno from Weatogue each came, bringing friends with them. Simsbury is the home of brother James Reid, whose hospitality and generosity have often refreshed the brethren who have passed that way. This meeting was the crowning success of the week, and although it found me somewhat fatigued from constant speaking and exposure, yet I felt truly thankful to the good Lord, who goes before us to smooth the thorny path.

Returning home Sunday, I found myself light-hearted but weary. Sabbath afternoons the Y. M. C. A. have a public meeting at Washburn Hall at which the various pastors of the city take turns in speaking. They had invited me to preach there, and yesterday I complied. The hall, which seats about 600, was packed full, and the audience reached back into the entry, filling the standing room inside and outside of the doors, while some went away unable to gain an entrance. I did not stay to the "after meeting" but the paper this morning says it was "full of power." Mr. Shelton, the secretary, a hard working man, reached the commandery in the lodge, while in Washington City, but tells me that since his conversion he tells young men proposing to join the lodge, "Don't."

The evening meeting at the Summer St. Chapel was well attended, and the sermon calling on the members to forsake evil habits and separate themselves from the lodge, was well received and brought forth a not unfavorable response from some. E. D. Bailey.

THE SOUTHERN FIELD.

Report of Rev. H. H. Hinman of Seven Months' Work.

To the Board of Directors of the N. C. A.:

Dear Brethren:—I have thought it desirable to present to you a brief report of my work in the South, and present some reasons for its continued prosecution.

The report includes seven months, a part of the first having been spent in Wisconsin, and extends from Sept. 1 to March 30. I started for the South Sept. 26 and visited west Tennessee, where I spent two weeks; thence to Mississippi, spending four weeks; thence to Mobile, Ala., spending two weeks; in New Orleans, La., one week; in central Mississippi, two weeks; central and northern Alabama, seven weeks; east Tennessee, six; Kentucky, two; and in traveling, one week.

I visited and addressed the students of the following institutions of learning: Emerson Institute, Mobile, Ala.; Straight University, New Orleans, La.; Tougaloo University, Tougaloo, Miss.; Mt. Herman Seminary, Clinton, Miss.; Baptist Theological and Normal School, Burrell Institute and Knox Academy, Selma, Ala.; Atlanta University and Baptist Theological Seminary, Atlanta, Ga.; Presbyterian Theological Seminary, Tuscaloosa, Ala.; Taladega College, Taladega, Ala.; Knoxville College, Knoxville, Tenn.; Maryville College and Friends Normal School, Maryville, Tenn.; Milligan College, Cave Springs, Tenn.; and Berea College, Berea, Ky.

I have delivered 107 lectures and sermons, distributed about 7,000 pages of tracts, and donated books to the amount of $31.39. A few books have been sold. I have obtained about thirty subscriptions to the *Christian Cynosure*. I have collected on the field, including amount raised in Wisconsin, $75.50.

My railroad fares amount to . . .	$136.50
Hotel bills and board	71.68
Postage and stationery	10.33
Advertising and rent	7.85
Total expenses	$226.36

I have found as a general fact that the South is an open field. In a few places it is difficult to gain a hearing, in a few others I met bitter opposition, but among the colored people of the South I found almost everywhere respectful and candid attention. The great mass of those who live in the country have not gone into the lodges, and are decidedly against them. In the cities they are largely connected with the secret orders, but in the minds of the ministers and more pious of the churches there is a decided reaction against them. Many ministers who have been connected with these orders have abandoned them, and in not a few instances made open renunciation. The general poverty of all the people, added to the extreme drought of last year, has rendered collections and the sale of books quite difficult, but otherwise it has aided rather than retarded our reform. The secret orders are a heavy financial burden. In times of prosperity this burden can be borne, but when adversity presses, and these orders, like the two daughters of the horse-leach, cry Give! Give! it sometimes opens the eyes of the people to the fact that they "spend their money for that which is not bread and their labor for that which satisfieth not."

I have found the earnest Christian workers, whether of Northern or Southern birth, though generally not informed in reference to our work, are in sympathy with us. This is especially true in reference to those connected with the institutions for higher education of the freedmen. The controlling influences in all the schools of the American Missionary Association are, so far as I know, in sympathy with us, and I have been much indebted to Rev. J. E. Roy, D. D., for sympathy and important aid.

I was greatly cheered and assisted by the company and co-operation of Prof. Paul S. Feemster, of Pearlette, Kansas. We were working together only a part of the time, but were in constant correspondence. His soundness of judgment, his earnest devotedness to the work, his readiness of access to the people, and his excellent Christian spirit, commend him to my mind as a most valuable laborer, whose services ought to be continued.

I desire to make the following suggestions:

1. That a small depository of tracts and books be sent to Selma, Ala., to be under the care of Rev. G. M. Elliott; and that a few tracts and books be sent to Rev. O. D. Crawford, Mobile, Ala. The books to be sold when practicable, and in case of ministers or theological students, who are unable to pay for them, they may be given away.

2. I suggest that J. F. Browne be employed to lecture for two months of the coming summer in the State of Kentucky, with special reference to a State anti-secret convention in the early fall, and that Prof. Feemster be engaged to labor in Kansas, Missouri, Arkansas, Louisiana and Texas, giving as much time to the work as his circumstances will permit.

3. I also suggest that a tract made up from the letter of Rev. J. G. Fee to the Galesburg convention, on the influence of the secret orders over the colored people of the South, and published with special reference to circulation among them.

The Petition to the A. M. Association.

Columbus, Miss., April 19, 1882.

Dear Bro. K.—I am glad to see in the *Cynosure* the petition to the American Missionary Association, asking them to pass a resolution against commissioning any who belong to secret orders. Some of the leaders among the colored people think, (though incorrectly), that the managers of this society principally belong to some secret fraternity and that if they do not unite with them they will fail to get any help from the Association.

For the same reason others who are in heart opposed to lodgery think they must be silent on that subject.

Brethren, who are Anti-masons, get as many signers to this petition as possible. Will you not try and see what the Lord will do through this petition. May God Almighty deliver the A. M. A. from the dominion of secret orders.

Yours in Christ. E. Tapley.

—Bro. Tapley acknowledges the receipt of $2.50 from Mrs. Ann. Paley of this State.

"Nothing is small or great of itself: it becomes so by the spirit we put into it."

"Simple souls have easy ways to salvation."

CORRESPONDENCE.

The Signs of the Times.

HOLLISTER, Cal., March 26, 1882.—To-day the Methodist Episcopal preacher of this place advocated secret societies in his sermon. He said: "Secret societies are good things, and I wish there were more of them; and I advise every young man to join them."

I consider that a step in the right direction. Let them publicly advocate and recommend their hyena, and the public will no longer endure to have them egg, stone, and beat with clubs for our defense. In fact the public now frowns on their defense by violence. They may claim that the preaching is not theirs, but that is too thin. The preacher is a Freemason, and an Oddfellow, and a devoted advocate of both. The sermon referred to was largely made up of street gossip and other light trashy matter. Why is that?

The time for ministerial study, which is commanded, "to show ourselves approved of God," is largely taken up in the study of Masonry, in order to become bright Masons, and to show themselves approved by the craft. Such appropriation robs God.

Only a few days ago an intelligent blacksmith, in advanced years, said to me: "If I had bestowed on the study of law the labor that I have given to Masonry, I might have been a good lawyer now." He judged correctly of his ability, for his natural abilities were equal to the legal profession; but he had sowed to the wind and with his gray hairs he was reaping the whirlwind. He said further that if he now had all the money he had spent on Masonry he would not need to be hammering at the anvil now.

I asked him, How much have you received in return?

"Not a cent, and I never expect to."

Masonry had not proved good to him. I leave the inferences to be filled by the readers. Yours for Gospel simplicity. L. B LATHROP.

A Strong Letter from California.

WOODLAND, Cal.

DEAR CYNOSURE:—I have been a reader of your columns for only a few months, but I am happy to say, an advocate for years past of the principles heralded forth to your many readers.

Till the present year, I was not aware of the existence of the national anti-secret society of which the *Cynosure* is the organ, nor did I know there was a church in existence meeting so precisely my ideas of the apostolic institution as the Wesleyan Methodist. I have "sighed and cried" over the "abomination that maketh desolate" the place where God's honor should dwell; I have wrought with all the wisdom and might, which through the grace of God I possessed, as some others too have done; only to see the work frustrated, opposed, and neutralized by Satan's crowning work—the lodge power. I knew not what to do, but oft retired from the pressure and place of conflict to obtain wisdom and strength with which to renew the conflict at some other point.

In January of the present year I became acquainted with Bro. D. A. Richards of Saranac, Mich., laboring here with his brothers-in-law in a forlorn hope to establish a pure Gospel church and expose the iniquities of the lodge power.

It has been my privilege to labor with these brethren and their no less zealous wives, in Gospel work for several weeks, during which I have become somewhat acquainted with the doing of the anti-secret association, and also the principles and polity of the church of which they are all members, and Bro. R. a minister as well as State lecturer of the California anti-secret association.

For years I have been in sympathy with these views and grieved at the departure of my own church from them, as her history shows her to have once held and cherished with some modifications as to government. She was then a power, though small, despised, and persecuted. Rich now and increased with goods, she is in great danger of feeling as did the Laodiceans—she "has need of nothing."

Has the history of the church in all the past a single instance of a permanent reform in the existing institution, after it had grown influential and powerful? Let the voice of the ages declare.

What has done this? "An enemy." When? "While men slept," this thing of darkness has crept in and carried away as with a flood the piety of the church, and purity of its principles. Have we a discipline? Who lives up to its requirements; and, failing in this, who enforces it? Are we Methodist? According to whose, or what method do we live?

I have long seen and lamented the influence of the lodge upon the church, and many brethren, both lay and clercial, see and confess these things also; and yet continue to patronize them; and this, too, knowing what an offense it is to many of their brethren. Such should read 1 Cor. 8: 9, 10, 13; 2 Cor. 6: 1, 3, 4–10, 14–18. What is the result? The lodge is magnified in public esteem till it stands the equal if not the superior of her of whom the poet sang:

"I love thy church, O God,
Her walls before thee stand:
Dear as the apple of thine eye;
And graven on Thy hand."

God knows how fully these lines voice the feeling I once entertained for the grand old church, which rose through tears and blood, to spread Scriptural holiness through the world. But it has lost its prestdge, and largely its influence over the young as well as middle aged, male and female; its pretended ally—but in reality its counterfeit and rival—the lodge, opening its side doors, where law and usage forbid the front from being held even ajar to them. What is the church and Sabbath-school to these then?

Eastern Star lodges, Rebecca degrees, granges, Good Templars, Sons of Temperance, Chosen Friends, and how many more I know not, are Satan's last masterpieces to estrange women and youth, as well as men, from the church. How well he has succeeded few indeed realize; but the nerveless arm of the church declares too well!

A few weeks since, retiring to rest after a day of apparent unrequited toil in the field white to the harvest, I fell asleep and dreamed that I saw a colossal figure, unclothed, and with the right arm cut off close to the body. A hole out of which pure water flowed, as the figure swayed to and fro in his distress, was seen at, and penetrating the arm pit. At first many men stood around, or were engaged in an effort to alleviate his sufferings. At length the number was reduced to three. He was laid on a bed in the open air, and I saw gangrene in and about the wound. I asked myself, will he die?

As I in deep sympathy contempiated the being before me, I saw this to be the church, the right arm of its power gone, and the water of life, which should have flowed through it to the world for its salvation, was wasting—lost in spite of the worldly physicians who were seeking to restrain it. I saw that the ministers and members of the church in consorting (!) with these worldly institutions, are doing just what the Lord had forbidden Israel to do; hence the church had lost its power, as Israel had lost his, and for which he was cursed. "Going down into Egypt for help," means death and ruin to the church. What was Baalam's advice to Balak, and what were the results? (Rev. 2: 14.) Who was Jezebel, and what were her teachings? (Verse 20.) See the fate of those seduced by her. (Verse 22.) Who are her children who were to be slain with death? Are they not the converts of men who have formed unholy alliances with these institutions?

The M. E. church at this place, several years since under one of the lodge preachers, held a series of meetings resulting in the accession of thirty persons to the church on probation. The oldest and most godly man in the church told me that, according to his recollection of the case, not one of them was ever received into full fellowship. "Killed with death."

What is the cure of all this? Let the reader turn to Numbers 25: 8. Now see results to him in verses 12 and 13. Who is this Phineas to-day? The anti-secret association of which the *Cynosure* is the organ and exponent. The parties committing the act which invited God's judgment were on the side of Israel, the prince of a chief house; on the Midian side the daughter of Zur, the head over a people and prince of a family. These oppositions in society intensified the guilt, while its flagrant character showed the debased state of public sentiment. Not only was adultery forbidden, but inter-marriage with all outside nations. Covenanted blessings to Israel proceeded on the line of separation; so of the church to-day. 2 Cor. 6: 14–18. "I will receive and be a God unto you, and ye shall be my people," on condition that separateness from the world take place and continue. Oh! ye who are called by the name of Christ come out.

As these parties above referred to occupied high social positions, so these to day; the church so called on the one hand, while those of the highest possible pretensions on the other. (See reference to the white leather apron, in M. M.'s decree.)

O, thou enemy of souls! Thou father of lies! This is thy crowning work, thy master device for the subversion of the truth, and ruin of souls; for how well it has succeeded.

But, thank God, all is not lost. Some have not bowed the knee to this modern Baal; and many that had been inviegled into it saw its true character and have come out. Thousands, however, stand in the position that ignorance on my part led me to take for years, renouncing, but not denouncing, for the oath's sake occupying a position on the enemy's side of the line. I have, however, long seen my error, repented, and I trust been pardoned; and henceforth take my stand with those who fear to offend God more than to please men. Promising to write and give you a little of my experience, I remain. Yours in the truth and love of Christ.

W. W. STORALL.

The *Wesleyan* is requested by California friends to reprint.

OBITUARY.

DIED: At his residence on Irving street, Worcester, Thursday morning, April 13, of catarrhal fever, Mr. T. S. Bliss. This brother has from the first taken a deep interest in the reform work, and his death at this time is much felt by friends of the cause in Worcester. When the church of which he was a member employed a notorious Mason for pastor, he protested, and, his protest being unavailing, withdrew his support and attendance. He has been among the foremost in urging an organization for the reform in that city, and in wishing for Sabbath afternoon services. His sickness lasted three weeks, during the greater part of which time he suffered much and could be aroused to consciousness only with great difficulty. Mrs. Bliss is now left alone, and in her loneliness will have the sympathy of many friends.

Words of Life for Every day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, April 27.—Again, a new commandment I write unto you, which thing is true in you: because the darkness is past, and the true light now shineth. 1 Jno. 2: 8.

Friday, April 28.—And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. St. Jno. 3: 19.

Saturday April 29.—For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. But he that doeth truth cometh to the light, that his deeds may be made manifest that they are wrought in God. St. Jno. 3: 20, 21.

Sabbath, April 30.—In vain do they worship me, teaching for doctrines the commandments of men. Mark 7: 7.

Monday, May 1.—As long as I am in the world I am the light of the world. St. Jno. 9: 5.

Tuesday, May 2.—Ye are all the children of light, and the children of day: we are not of the night or of darkness. 1 Thess. 5: 5.

Wednesday, May 3.—The Lord is my light and my salvation; whom shall I fear? the Lord is the strength of my life; of whom shall I be afraid? Ps. 27: 1.

SABBATH SCHOOL.

LESSON VI. May 7.—SUFFERERS BROUGHT TO CHRIST.

(24) And from thence he arose, and went into the borders of Tyre and Sidon, and entered into a house, and would have no man know it: but he could not be hid. (25) For a certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet: (26) The woman was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. (27) But Jesus said unto her, Let the children first be filled: for it is not meet to take the children's bread, and to cast it unto the dogs. (28) And she answered and said unto him, Yes, Lord: yet the dogs under the table eat of the children's crumbs. 29 And he said unto her, For this saying go thy way; the devil is gone out of thy daughter. (30) And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. (31) And again, departing from the coasts of Tyre and Sidon, he came unto the Sea of Galilee, through the midst of the coasts of Decapolis. 32) And they bring unto him one that was deaf, and had an impediment in his speech; and they beseech him to put his hand upon him. 33) And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue; 34) And looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened. (35) And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. (36) And he charged that they should tell no man: but the more he charged them, so much the more a great deal they published it; (37) And were beyond measure astonished, saying, He hath done all things well: he maketh both the deaf to hear and the dumb to speak.

DAILY READINGS.

Sufferers brought to Christ.....Mark 7:24–37.
Faith tested.....Gen. 22:1–13.
Faith honored.....Heb. 11:1–13.
God's gift of seasonable speech..Isa. 50:4–9.
God's gift of speech abused.....Jas. 3 1–12.
Wonder evoked by God's power.Job 26.1–14.
Wonder evoked by God's ways..Psa. 77:11–20.

GOLDEN TEXT.—"The Lord is good to all: and his tender mercies are over all his works."—Psa. 145:9.

24. *From thence he arose.* The malevolence of our Lord's enemies was now assuming hourly a more implacable form. The Pharisaic party in eastern Galilee were deeply offended (Matt. 15:12); even those who once would fain have prevented him from leaving them (Luke 4:42) were filled with doubts and suspicions; Herod Antipas was inquiring concerning him (Luke 9:9), and his inquiries boded nothing but ill. He therefore now leaves for awhile eastern Galilee and makes his way northwest through the mountains of upper Galilee into the border land of Phœnicia.—*Bible for Schools.*

(Let every one limit himself to the field of labor which God has appointed to him; he will soon see whether or not God gives him a commission to go beyond it.—*Braune.*)

26. *A Greek.* St. Matthew describes her as a "*woman of Canaan*" (Matt. 15:22); St. Mark calls her *a Greek, a Syrophoenician.* The first term describes her religion, that she was a Gentile; the second the stock of which she came, "which was even that accursed stock once doomed of God to total excision, but of which some branches had been spared by those first generations of Israel that should have extirpated them root and branch. Everything, therefore, was against this woman, yet she was not hindered by that everything from drawing nigh and craving the boon that her soul longed after."—*Trench.*

27. *And he said unto her.* St. Mark passes more briefly over the interview than St. Matthew. The latter evangelist points out three stages of this woman's trial; (i) silence; "*He answered her not a word* (Matt. 15:23); (ii) refusal; "*I was not sent but unto the lost sheep of the house of Israel*" (Matt. 15:24); (iii) reproach; "*It is not meet to take the children's bread and cast it to the dogs*" (Matt. 15:26). But in spite of all she persevered and finally conquered.

The dogs. In the original the diminutive is used, "*little dogs.*" "Little whelps."—*Wyclif;* "the whelps"—*Tyndale, Cramer.* The Jews, "*the sons of the kingdom*" (Matt. 8:12), were wont to designate the heathen as "*dogs,*" the the noble characteristics of which animal are seldom brought out in Scripture. Compare Deut. 23:18; Job 30:1; 2 Kings 8:13; Phil. 3:2; Rev. 22:15. Here, however, the term is somewhat softened. The heathen are compared, not to the great wild dogs infesting Eastern towns (1 Kings 14:11; 16:4; 2 Kings 9:10), but to the small dogs attached to households. In the East now Mohammedans apply this name to the Christians.—*Bible for Schools.*

34. *Looking up to heaven.* This upturned look expressive of an act of prayer and an acknowledgement of his oneness with the Father, occurs also (i) in the blessing of the five loaves and two fishes (Matt. 14:19; Mark 6:41), (ii) at the raising of Lazarus (John 11:41), and (iii) before the great high priestly prayer for the Apostles (John 17:1).—*Cambridge Bible.*

V. 33. Our Lord took him apart from the rest to signalize him out as the object of miracle; he put his fingers into his ears to mark the tympanum that was to be quickened; he spit and touched his tongue to show that its stiffened muscles must be lubricated into limberness; he looked up to heaven to indicate that the source of power was God; he spoke the word to mark that the effect was instant in time upon the command. Mark details the whole with a great minuteness, and the word *Ephphatha* is no doubt the very Syro-Chaldaic word used by our Lord. —*Whedon.*

V. 36. Publicity was enjoined when it would lead only to the pursuit of spiritual good.—*Godwin.* The fact of the cure could not, indeed, be concealed from the outside crowd. But our Saviour wished that it should not be blazoned abroad.—*Morison.*

PROMPTINGS TO FURTHER STUDY.

What does an apostle say about the impossibility of hiding good works? What did Jesus himself say about the propriety of hiding them? and what also about the impropriety of hiding them? What passage shows that God is God of Gentiles as well as Jews? In what sense was the Syrophenician woman one of the children of Abraham; and what passage shows it? Of what place is it said that "without are dogs"? In what passage are dogs classed with evil workers; and what are we told to do about them? What did Jesus tell his followers not to do to the dogs in religion and morals? When were Israel's religious teachers compared to "dumb dogs" and "greedy dogs"?—*Scholar's Quarterly.*

Literary Notes.

Beside the reform story now appearing in the *Cynosure* with weekly increasing interest, Rev. E. B. Graham, of Omaha, has written a book, having the same end in view, to bring more vividly and clearly before the mind the character of Freemasonry by means of the characters and scenes of a story. The work was being published by the *Christian Instructor*, and was nearly ready for printing when that paper was removed from this city to Philadelphia. We presume the removal has caused some delay in the book, but we hope soon to see it issued and scattered thick and far on its mission of awakening the world to the power and iniquity of the lodge. The *Cynosure* deems itself happy in having the privilege of publishing "Holden with Cords," a story which is surprising us in its development of power and interest.

In the *North American Review* for May, Mr. Schurz, ex-Secretary of the Interior, writes of "Party Schisms and Future Problems." It is an able and scholarly record of party diferences but too indefinite for offense respecting the problems that exist in American politics, and which the general adoption of the principles of the American party would speedily solve. Samuel Ward writes of forty-five years reminiscences of the dead poet Longfellow. Elizabeth Stewart Phelps attempts in a vivacious, if not always convincing manner, to show the misconceptions of objectors to the Bible. Lieut. Gorringe, of obelisk and Masonic fame, writes verbosely of threatened wars and the need of a navy to cope with the enemies of his imagination. W. H. Mallock, the well-known English essayist, writes "Conversations with a Solitary;" and the witty Gail Hamilton, on the assumed failures of religion, law and medicine in Garfield's case.

The Jewish press issues the reports of the meetings held Feb. 1st, in New York and London, to express sympathy with the Jews in Russia. The letters and articles published since that date throw much light on the case; and, while the conduct of the Russian populace cannot be otherwise than condemned, yet there is much, very much, that may be said in mitigation of their severe retaliation upon their plunderers, the Jews.

REFORM NOTE-PAPER AND ENVELOPES.

As a needed means of spreading the truth regarding secrecy, a collection of the utterances of Scripture and various noted statesmen and ministers has been prepared and printed in tasteful form at the top of note-paper and on both sides of envelopes (the matter on the paper being entirely different from that on the envelopes.) A blank line for date is also printed in. The envelopes can be furnished either white or colored; both envelopes and paper being of the ordinary size and of good quality.

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THE entire list of the publications of Ezra A. Cook, with the addition of "Stearns' Inquiry into Freemasonry," has been arranged in 16 volumes, neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 5,106 pages ($14.00 worth at retail) is sent express or post-paid for $12.00. These books have received the hearty endorsement of the Directors of the National Christian Association.

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The Christian Cynosure.

CHICAGO, THURSDAY, APRIL 27, 1882.

The American Platform.

ART. I. "We hold that ours is a Christian and not a heathen nation; and that the God of the Christian Scriptures is the Author of civil government."

A nation without a God or a religion would be like an arithmetic without a unit or a multiplication table. Therefore such a nation never did or can exist. Hence the old lawgivers, Solon, Lycurgus, Numa, and the rest, claimed a divine authority for their codes. So did Mohammed and Loyala for theirs. They both declared that they received their religions from God by night, in caves. And just in proportion as a people believe in no power higher than their heads, their heads are of no use to them. "When Jupiter left his skies honor forsook the Roman Senate and people."

Now that the United States was founded in the Christian religion and recognized "the God of the Christian Scriptures," is a mere truism which a child with a school history of the United States, can verify. The founders of our government in their "Declaration" declare the "Creator" to be the author of man and his rights. They appeal to God for the integrity of their motives, and they date the instrument in the year of Christ. Jefferson was an earnest reader of the Bible; Washington was a man of prayer; and the English and American Common law is Christianity applied to the ways and wants of men. These and ten thousand like facts prove that "*ours is a Christian and not a heathen nation.*"

But the benign nature of our *Christian* nation, making it "the home of the oppressed," has given us a sprinkling of Jews, who hate Christ; of infidels who reject; and of atheists and pagans who ignore him. This change in our population shuts us up to the adoption of one of the following courses:

1st. We must remain as we have been from the first, a Christian nation; retain the oath in courts, chaplains in Congress, asylums, at West Point and Annapolis; except the Christian Sabbath from business days; protect Christian marriage from Mormon polygamy, human life from Mormon assassination, and Christian worship from the legalized heathenism of the lodge.

Or 2d, we must reverse our history and become a Jewish, pagan, infidel, atheist, or Mormon nation.

Or 3d, we must ignore all religion; drop the oath of God from our courts; put the Bible under educational ban; give up laborers to toil seven days in the week and 365 days in the year; and, finally, drop the date "in the year of our Lord," as the French undertook to do, and abolish the week of seven days: and thus, to save the no-conscience of the atheist, swamp and suppress the Christian conscience of the mightiest republic on earth; and put the United States out of fellowship with the Christian nations which now govern two-thirds of the globe! Atheists and their abettors will be satisfied with nothing less.

Let no one say that we are in no danger of losing our Christian name and status. To repeat the Lord's prayer and Watt's cradle hymn in public schools is a crime in Cincinnati and other cities which exclude the Bible, prayer, and Christian worship from schools. The use of either expels their teachers, and the atheist's no-conscience is hurt by prayer in U. S. hospitals for the sick and asylums for the insane. And the platforms of the Republican, Democratic and Greenback parties shun all recognition of God, the Bible or Christianity to which atheists object. They absolutely neither contain or recognize any standard of law or morals whatever for the American people.

The American party on the contrary holds ours to be a Christian nation, the same under whose flag the oppressed of all other nations have taken refuge. Our marriage, our morals, and laws are all Christian, derived from the Bible. And Jew and Mormon, Turk and atheist rest secure here; free from coercion in everything but actual crime. The Quaker may refuse a musket; the Jew keep Saturday; the Mormon worship his saints; and the pagan and Freemason practice their puerile worships; but we will neither charter their lodges or false worships, nor vote them into office, or tolerate polygamy, blood-atonement, or other crimes against fundamental morals, though they may call their crimes religion. And thus the American platform, whose principles made us Americans, will keep us so.

Andover Theological Seminary and its Cyclone.

Rev. Robert West writes to the *Advance* from Boston, "that there is talk of the Congregational churches being divided, and of a general schism" about the orthodoxy of the newly elected professor, Dr. Newman Smyth, to the Abbott Professorship of Theology, vacated by the resignation of Professor Park. It seems that Dr. Smyth thinks that the doctrine of the future punishment of the wicked can and should be re-stated so as to make it more acceptable or less obnoxious to what Dr. Gulliver calls the present "*reflective age.*" And he (Dr. Smyth) seeks to soften and intellectualize the doctrine by holding out the hope of a probation after death; and hinting that certain prayers for the dead, found in the cata combs under Rome, on old Christian tombs, may point to such state of post-mortem probation. The six Andover professors vote solid for Dr. Smyth, and Dr. Gulliver thinks that just now "There is a vacuum of interest that ought to be filled by a gathering together of all the theologies of the centuries and blending together the old with the new." And Mr. West reports an old "sound" and "evangelical" minister (Is it Dr. I. M. Manning?) as saying: "There is no use in denying the fact that *much of our theology must be re-stated.* * * * We are no longer Calvinists and we had better let the world know it. * * * And the whole matter touching those who die impenitent must be re-stated." And Dr. Gulliver says, "that work has been vigorously in progress for years in the lecture-rooms of the Seminary; and it was in part in futherance of this work that the faculty desired the aid of Dr. Smyth."

How much milder and sweeter these gentlemen can "state" the condition of the wicked dead than Christ has done, in the words, "In hell he lifted up his eyes being in torment," "Where their worm dieth not and the fire is not quenched," does not appear. It is noticeable that six theological professors, and three or four other writers in the *Advance*, discuss this theme at great length, without once alluding to the opinion or teachings of Christ, or the terrible words of the Bible in other places almost without number. The editor of the *Interior* ditto, *his* prime object being to show the superiority of the Westminster Catechism to "New England theology."

Now we respectfully suggest to these gentlemen, to whom the churches pay large salaries for teaching "the Word of God," whether their course is not casting reproach upon Jesus Christ and his Word? Does the Bible need re-stating to make it acceptable to men who have lost faith in almost every Christian truth? and is there no danger that thinking, impenitent men will regard this periodical turmoil about the grave matters of Adam's "Federal headship," and the like, as a mere ruse to give an excellent appearance of doing something by these good and learned brethren while the churches are sinking, and their neighbors are going to hell through the portals of the lodge, which Dr. Woods and Prof. Stuart described as filling them with horror and disgust? When C. C. Dame of Newburyport, was Grand Master of Massachusetts Masons, and was stripping and swearing Congregational ministers and members nightly, Dr. Spaulding, of that city, told me that Dame was never known to enter a Christian church! So Deputy Grand Master St. John of Worcester, a hard Universalist, when I was there, was forming new lodges during the entire winter, and binding Congregational ministers and their deluded people in close brotherhood with himself! And while the Andover Creed most solemnly binds every professor to "*open and explain the Scriptures against Universalists and Unitarians*" by name; and while these gentlemen know that the lodge is mere organized deism, excluding Christ, and so is Unitarianism of the deepest, darkest dye, they stand silent by and see the sons of those New England farmers, manufacturers and merchants who gave their endowments, sworn and swindled into the Unitarianism and Universalism of the lodge!! And while they thus violate their sacred official promise by their silence, these Andover professors refused a young and eloquent minister in good standing, who has addressed large audiences in Philadelphia, New York and Boston, leave to address the students of their Seminary on the Unitarianism of the lodge! Can it be possible that these brethren do not see that they are sinking Christianity, slowly but surely, into popular contempt, by silently permitting their brethren in the ministry to "*brother*" with Unitarians and Universalists in the lodges, while they refuse to exchange pulpits with them out side the lodges? We fervently implore these brethren to think on these fearful facts, and lay them before God in prayer.

French Article II.

Contents of the two Volumes.

Professor Claudio Jannet who sends us these books is now Professor of Political Economy in the Catholic University of Paris. Our readers will remember that we have given them two of his letters in French with English translations. He writes as a frank Catholic, who yet abhors the St. Bartholomew massacre and has a profound belief in Christ; and thinks that all who receive him should make common cause. This is all excellent. We are complete in Christ. Though Prof. Jannet has much "wood, hay and stubble" built on this good foundation, possibly we Protestants have a trifle of the same.

The two volumes have over a thousand pages. They are written in the style of a French philosopher, and the mass of our readers may fail, at first, to see their force and beauty unless they *study* as well as read them. But we assure them that they are a mine which will repay digging. Re-read the first article in last week's *Cynosure*. Before giving another like it, I thought I would, in this present number, give a running sketch of the contents of both volumes, that our readers may see what is coming and better comprehend the drift of the writer. They run thus:

"Secret societies destructive of all religion; Illuminism—its spirit always animates Masonry; Apprentice, Fellow Craft and Master—these common to all the different rites, French, Scotch and Egyptian; The high degrees, or Templar Masonry, picture of all Masonic grades—abolishes the name of God and denies the immortality of the soul—destroys all moral principle—substitutes for moral principles its own degrees; Masonic oaths; Has the morality of nations gained by Freemasonry? Freemasonry destroys the family, marriage, civil and political society, and the principle of authority; Masonry's last word, according to the revelations of a high Italian Mason—destroys popular liberty, love of country, and all nationalities; Freemasonry the destroyer of property—its principle independent of the law of God, and cannot be reconciled with the right of property, e. g. communism—its sources in Gnosticism, Manicheism and the Templars; The Masonic sect from the abolition of the Templars to the eighteenth century; Traces of the order in the seventeenth century; Freemasonry and the Pantheism of Toland; Diffusion of Masonry in Continental Europe—its philosophers and encyclopedists attack social order—its first object the destruction of Christian teaching—prepares for the explosion of the revolution of 1789; French Masonry concentrated under the Duke of Orleans; The order in Germany; Weishaupt and Illuminism react on French Masonry; Mirabeau; Cagliostro and cabalistic Masonry; Revolution in France and Europe in 1879—1808; The lodges of 1786; Terror resolved on in the lodge; Masonic work in North Germany and Italy—it assassinates Gustavus III.; Masonic antecedents of Bonaparte; Lodge development under the Empire; Napoleon abandoned by the secret societies 1809—1815; Freemasonry and constitutional government; The Carbonari in

By Mail.

J. D. Lafamme, Adelia J. Salis- | vine-like growth, | tangled web. The little speck of |

Italy, Spain and France; Convent of secret societies of 1852; The Crimean war; Masonry mistress of Italy; Prussia and the Masonic empire mistress of teaching in Germany; Masonic work in Austria; Freemasonry and the Commune; The republic of 1870 compromised in 1871; Freemasonry and woman; The lodge in Belgium; the Commune of Paris; Russian Nihilism, its crimes, progress and organization; Relations of Nihilism with the secret societies of the West."

We misjudge if our *Cynosure* readers do not consider the above a tremendous bill of fare. These volumes give the proof that Popery and Freemasonry are the upper and nether millstones which grind the populations and liberties of Europe. Mazzini and Garibaldi were Freemasons, and Masonry, as these books show, was "mistress of United Italy" under Victor Immanuel. Moody says, truly as forcibly: "Christ is what men want;" but Popery and the lodge alike keep men from coming to Christ. The confessional and the mass, equally with lodge worships, oaths, and penalties, enslave the bodies and souls of men. Resorting to Masonry to get rid of Popery is like resorting to wolves to get rid of dogs; both destroy men as dogs and wolves do sheep.

But we must always distinguish between Popery and the Catholic church which existed years before the Popery and Jesuitism which now run the Romish church. Des Champs and Jannet, the author and compiler of these volumes, are both Catholics. So was the great Daniel O'Connell, who, at the same time, was a patriot, statesman, and benefactor of Catholic and Protestant alike. Though at his death he ordered his heart taken out of his corpse and sent to Rome, the seat of that Pope who gave Ireland to the English Henry VI., thus laying the foundation for centuries of Irish misery by English oppression.

But the lodge does not hate popery because it is priestism and superstition. *It is itself both.* It hates the Catholic church because it teaches that Christ is the Son of God and the Saviour of men. If priestism and Popery could be stripped from the Catholic church, Christ and Christianity would be left, and the fatal heresy of salvation by ceremonies would fall. The confessional and the lodge, the mass and the Masonic ritual, shut men from God by keeping them from Christ, the only "way" thither. And these two terrible systems keep Europe broiling, first on one side and then on the other, as the Aztec emperor was broiled on coals, who said to the Spaniards, "I am done on this side, turn me over on the other."

Masonry is the same here as in Europe. In 1826–'31 it fell in the free States, became a Southern institution, and put the country on the road to our civil war, which left us with a half million of corpses, a billion of taxes, and an age of moral and financial corruption. In the convention which issued the first secession ordinance in 1860 speakers said that they had "labored in that cause for thirty years," that is to say, from 1830, the very time when the lodge went South and allied itself with slavery. And proofs are abundant that then the lodge-rooms became nightly the council-chambers of treason and rebellion.

Popery is the apocalyptic beast, and the lodge is its image. The conflict between them is a family quarrel. Both are Satanic worships. Both enslave men; and the dram-shop is the natural ally of both. If man-worships were banished from our globe men would have access to Christ, and Christ to men–

> "And what remains
> Of this tempestuous scene of human things,
> Be, merely as the working of the sea
> Before a calm, which rocks itself to rest."

N. C. A. Board Meeting.

The Board of Directors of the National Christian Association met at the call of the chairman on Wednesday last in Secretary Stoddard's office, 221 West Madison St. There were present the following members: Messrs. Carpenter, Cook, Gardner, Blanchard, Baker, Freeman, Hagerty, and Kellogg; also Rev. H. H. Hinman and Mrs. Hinman and Secretary J. P. Stoddard.

After prayer the following items of business were transacted: Approval was given to the action of the secretary and agent in closing up the Thompson loan, in the transfer and sale of the property held as security. The action of the Morgan monument committee was also endorsed in contracting for a $2,500 structure, the Board advising that a secure foundation of dimension stone would be preferable on account of greater security. The effort to make the next National Convention a truly national meeting was approved. This should be an occasion which should arouse in the breast of every patriot that spirit which has always been the strength of republican principles. The action of the special convention committee in inviting Thurlow Weed, Wendell Philips, and President Blanchard to be present and address the convention was approved, and other speakers recommended. The General Secretary was also ordered to make all possible arrangement for reduced railroad rates.

The proposition to provide an assistant for the General Secretary to care for the work in the N. C. A. office and the city being discussed, it was voted that we favorably entertain the suggestion of the General Agent to employ an assistant whose labors should be devoted to the work of the N. C. A. office and in the city of Chicago, and that a committee of three be appointed to secure such agent. Brethren Cook, Baker, and Stoddard were chosen such committee. The report of the late State conventions in Minnesota and Michigan was heard; also Bro. Hinman's report of his work in the South, which appears elsewhere in accordance with the vote to print. It was voted to retain the services of Prof. Feemster, and also to send a quantity of tracts and books to Selma and Mobile, Ala., to be sold and given away. The employment of Elder J. F. Browne for two months work in Kentucky was referred to the committee on secretary's assistant.

Adjourned after prayer by Bro. Hinman.

Another Chicago Meeting.

Last Thursday evening Rev. H. H. Hinman gave a lecture in the Free Methodist church of this city on the subject of his work in the South; this being the third of a series of lectures under the direction of the Chicago Christian Association. The address was able and set forth the importance of this work in a strong light, awakening an intelligent interest in many minds.

He was followed in brief remarks by Revs. Chas. Eby, D. P. Baker, W. I. Phillips, and D. M. Sinclair. Mr. Eby's remarks were forcible and interesting, showing one phase of the belittling influence of Masonry in pledging members to aid women whose relatives were connected with the Masonic order. Honorable men will aid women whenever they ought to do so, and all should consider it a privilege as well as a duty to treat them with true courtesy. He asked workers not to fight secrecy on week days and lock arms with it on the Sabbath.

Rev. W. I. Phillips spoke encouragingly of sowing the city with tracts, holding meetings in various localities, and developing the work and the workers generally.

Rev. D. M. Sinclair of Evansville, Wis., spoke of the great importance of presenting this reform in a right spirit. Revivals of religion would be promoted where this was done. Personally he was deeply stirred on this subject, his faith in the downfall of the secret orders was strengthened. If I can read the handwriting on the wall, said he, and understand the providence of God the days of the secret orders are numbered.

Rev. D. P. Baker, remarked that the providence of God seemed to be manifest in now sending a former missionary to Africa to the freedmen of our own land. It seemed that Mr. Hinman was especially blessed in obtaining access to schools. He spoke with decided approbation of more meetings in that church. There was a mighty force in Chicago opposed to the secret empire, let it be marshalled, equipped, and put into service and this movement would yet rock the city.

"There is no peace for the man who makes his starting-point from himself."

REFORM NEWS.

The Michigan State Convention.

It was the best ever held in this State.

J. P. Stoddard, D. P. Rathbun, E. Matthews, C. C. Foote, G. W. Clark, the singer; Elders Wing, Ellison, Day, Haight, Cheeney, Steer and Springstein were present heart and hand to drive the battle on.

I never attended a convention where the Spirit of God was so constantly and so powerfully felt as at this. All the workers were apparently of one mind. The aim of each seemed to be to make the meeting a success in the name of the Lord. The King was in the camp, and the shout of victory was heard.

On Tuesday evening Bro. Stoddard delivered a lecture on "Covenants." It ought by all means to be printed. Bro. Stoddard's address on "Rings," or the "Secret Empire," we must have in tract or pamphlet form. Many very interesting speeches were made by several brethren during the two days of the convention.

Wednesday evening Bro. Rathbun worked the first degree of Masonry in presence of a large assembly. Thursday evening Baird's Hall was packed full, many standing, to witness the Masonic sublime method of perfecting a poor deluded mortal in his unfitness for righteousness or freedom on earth or happiness in eternity. Bro. Rathbun, who has made "suitable proficiency" in degree working since we first saw him, performed his difficult task to the entire satisfaction of all "bright" Anti-masons present. The dog star worshipers succeeded in convincing the "cowans" of Holly that they did not come to the meeting to "learn to subdue their passions."

The work of the convention completely revolutionized the sentiment in Holly. Dr. Wicker, who has so long hoped for better days in Holly, now rejoices greatly that the convention was a perfect success.

Many Free Methodists in Michigan are shy of this reform work. Thay think it is a dreadfully worldly affair. Now I want to call especial attention to the fact that two meetings were never more providentially brought together than this convention and the Free Methodist quarterly, which was held on the following Saturday and Sunday, seemed to be. The district chairman, J. Ellison, watched the convention a little while, then took hold in good earnest and helped on the work all he could. He was "Worshipful Master" for Bro. Rathbun one night. Bro. Haight, the Free Methodist pastor, attended all he could, and made a fervent speech. He was sick. Do you suppose they lost grace by helping the convention? Write and ask them. They requested me to say that the convention was a great help to them, and to the quarterly meeting. Both meetings were a means of grace to me, and I mean a good deal by that. Bro. Rathbun attended the quarterly meeting and preached on Sunday evening.

My visit with Bros. Stoddard and Rathbun I shall not soon forget. Bro. H. H. Hinman was invited to lecture three months in Michigan. I write this in haste, and when I see Bro. Stoddard's report in the *Cynosure* I will write again.

A. H. Springstein, Secretary.

Pontiac, Mich.

—The officers of the Michigan State Association elected at Holly are:

President, Elder William Wing, Grand Rapids.

Recording Secretary, Rev. A. H. Springstein Pontiac.

Corresponding Secretary, Rev. W. H. Ross, Allegan.

Treasurer, Rev. C. C. Foote, Detroit.

Executive Committee.—L. I. Wicker, Holly; S. P. Pool, Bellevue; Andrew Wilcox, Jackson; Geo. W. Clark, Detroit; H. T. Buffham, Coldwater; Cornelius Quick, Weston; Geo. Swanson, Jr., Bedford; J. Walter, Allegan.

—Bro. Hinman is expecting to give a portion of the summer to work in Michigan in response to the invitation extended by the late State meeting.

HOME CIRCLE.

Gone Home.

Gone Home! there is a sound of resting,
As weary lips pronounce the word,
Forever shielded from earth's tumult,
Forever "present with the Lord."

Gone Home! the battle-strife is ended,
The arms are grounded at his feet;
Another victor awaits the morning
When God's great host shall be complete;

Gone Home! while we still watch and wonder,
So prompt the message sent for thee;
We had no time to learn its meaning,
Ere thy bright spirit was set free.

Gone Home! while yet fond hearts were waiting
To hear more words of life and love,
From lips that often told the story
Of Jesus and his home above.

Oh, who shall tell the glad surprises,
The joyous greetings waiting there,
From rescued ones who first beheld thee
In earth's sad scenes of grief and care!

Bravely we'll speed thy homeward going,
Though eyes must weep, yet hearts can sing,
While angel-voices give thee welcome,
Safe in the presence of the King.

—Missionary Helper.

Praying for the Holy Spirit.

There is a sad lack on the part of many, in not more properly discriminating between man's part and God's part, in the work of human salvation. And nowhere is this defect more frequently manifest than in their prayers. Many pray God to deepen the work of grace in their hearts, while neglecting the very things without which it cannot be done. Many pray God to convert the heathen, while doing little or nothing to make the said heathen know even that Christ has died for them. Many pray for the outpouring of the Holy Spirit with a kind of wish that the Spirit may come and convert the world without any effort on their part. The following paragraph from the *Bombay Guardian*, we commend to the very serious consideration of all such Christians:

"In none of the apostolic letters written to the primitive churches are Christians directed to look and pray for the outpouring of the Holy Spirit, neither does our Lord in his letters addressed to the seven churches, bid them seek the outpouring of the Holy Spirit, though some of these churches were in a very critical state and in danger of having their candlestick removed out of its place. There are many solemn warnings and admonitions and entreaties in all these epistles, and the presumption is that the Spirit of God *was with the believers* to enable them to obey these instructions."

"At this moment there are probably myriads of Christians on their knees, imploring the descent of the Holy Ghost, to whom the Scripture is saying, Arise and do the first works; repent; put off the old man, put on the new man; pay your debts; sell your superfluities and give to the needy; speak to your neighbors of the great salvation; confess your faults to those whom you have injured in reputation or otherwise; care for your poor relatives; show kindness to your servants; in a word, take up your cross and follow Christ and be all that you are asking the Holy Spirit to make you."—*Missionary Review.*

The Form without the Power.

However perfect a piece of machinery may be, there must be some communication of power from without, or there will be no movement and no work accomplished. The body without the animating spirit is dead. The loaded cannon must somehow receive the spark of fire, or it can neither protect a fortress or damage a foe. The extended sails must catch the inspiring breeze, or they will never waft the vessel onward.

The visible church of Christ exists to-day as a great organism, a piece of vast and complicated machinery. The tendency is ever more and more in this direction. As spiritual power declines an increased attention is given to religious forms and ecclesiastical machinery. "Are you a member of the church?" takes the place of the old question, "Do you enjoy religion?" Christianity in many quarters has been lost in churchianity. How different is all this from the Apostolic church. Then the forms and formula were few and simple. It may not be possible in this age to reproduce the unique life of the early church, but we must enjoy the baptismal power of Pentecost or vital godliness will soon be a thing of the past. The influence of the Holy Spirit must supply the motive power, or the life of the church will be crushed out between the upper and nether millstones of ecclesiastical machinery.

So vast is the mechanism of the modern church that only a very powerful influx of divine life can keep us from formalism and spiritual decline. One word more, we may not be able to remove any of this machinery, but let us resist the introduction of any more. We have more than enough. Oh, for a return of the old fire! If it comes it will certainly consume no small amount of "wood, hay and stubble." So let it be, and then we can build upon the old foundations.—*Times of Refreshing.*

The Great Physician.

Believing that Jesus Christ is alive, and is so situated as to be as available as a physician to all who seek him now as he was when on earth, I recommend you to employ him. Not assistingly, but essentially; not subordinately, but superiorly; not as though you might get well without him, but as though you could not not get along unless you have him. Go to him and tell him that if he does not take your case in hand you will be lost; but it he will take your case under his management you are sure to recover. Plead with him till your importunity becomes fervor, your fervor enthusiasm, and your enthusiasm an indescribable longing, an agony of faith, a love so supreme as to be voiceless. Give yourself away without reserve, to be well, or to be sick, to live or to die, to enjoy or to suffer; make no terms, avoid contracts, ask no reciprocities, stipulate for nothing. Only confess that if Christ does not save you you are never to get well; and, my word for it, if you are curable he will do it.

However you or any other reader of this reply may feel disposed to doubt the soundness of my assurance, I feel justified in stating it to you, because of the number of invalids whom I have seen recover of terrible, horrible disease, in just this kind of a way. There is a divine way of getting well. It is not imaginative nor fanciful, nor opposed to reason nor to common sense, but is within the arrangements and possibilities of the human constitution. It violates no law, weakens no responsibility, absolves from no obligation; but, operating on a higher plane than the common and crude physical, or what may properly enough be called animal law, it asks attention of man's spiritual nature, and appeals to it as best it may to aid in the body's restoration. The tone and temper of mere animal life is precise and measurable. There is no reserved coil in it. It has to be fed and made good, as against loss, from material sources. These failing or unavailing, the life force lessens, dwindles, perishes, and the body possessing it dies. But the life force of the spirit may be made inexhaustible. No spirit need die save by unbelief. If it dares to believe in God and live its belief out it cannot die; and when once by faith it has become deathless its effect on a diseased body becomes vast, incalculable. Its connections with the body are so close, its relations so vital, that if it be a believing, instead of an unbelieving spirit, it can carry a great burden of infirmities, till at length the body shall cast them off. It is a divine axiom that "the spirit of a man beareth his infirmaties, but a diseased spirit, who can bear?"—*Dr. Jas. C. Jackson, Dansville, N. Y.*

A Test.

A young man told me not long ago that he tried this principle of forming his judgment as to the character of religion from observation with respect to his own brother. That brother of his had come under the power of the Gospel in a mission I myself had held some time before. This man told me that when the tidings of this change came to his ears he said to himself, "Now I will just observe him, and see if he is really a happier and in every way a better man than he was before." "Twelve months had passed away," said my informant, "and I had plenty of opportunities during that time of seeing his life and forming my judgment about it. At the end of that time I came to the definite conclusion that he was in every respect a finer man than ever before; he was kinder, more generous, more manly, and, above all, obviously a 'happier man.' And now," he added, "I am persuaded that the only true secret of happiness is to be found in the service of Christ, and so I desire to take my brother's God for my own," and I may say he was as good as his word.

Such a case is only one out of many that I could cite, but if you use your powers of observation you will not, I am sure, need to have cases cited at all. The evidence of your own senses will assure you that they get most happiness out of life who live nearest to God.—*A. H. Aitken.*

Procopius says in the year 532 a sea monster was slain which for fifty years had destroyed ships. I suppose this sea monster that took care of Jonah may have been one of the great sea monsters that could have easily taken down a prophet, and he could have lived there three days if he had kept in motion so as to keep the gastric juices from taking hold of him and destroying him—a sea monster large enough to take down Mr. Ingersoll and all his blasphemy, and at the end of three days it would be as sick as the historic whale that regurgitated Jonah.

Beside that, my friends, there is one word which explains the whole thing. It says, "the Lord prepared a great fish." If a ship carpenter prepare a vessel to carry Texan beeves to Glasgow, I suppose it can carry Texan beeves; if a ship carpenter prepare a vessel to carry coal to one of the northern ports, I suppose it can carry coal; if a ship carpenter prepare a vessel to carry pasengers to Liverpool, I suppose it can carry passengers to Liverpool; and if the Lord prepared a fish to carry one passenger, I suppose it can carry a passenger and the ventilation have been all right.—*Talmage.*

John Ploughman's Sayings.—A still breeze sweeps the cobwebs out of the sky.

If you want eggs, you must bear with the hen's cackling.

Do not make your flies into elephants.

If you put butter by the fire, expect it to melt.

We fall on the side we lean to.

He's a mouse, who feeds on other people's cheese.

Help those who help themselves, and the helpless.

Everything looks black in the dark; cry for light.

The thorn serves well to guard the rose.

Faith's eye sees in the dark.

Prosperity's right hand is industry, and her left hand is frugality.

Advise with your pillow.

Never prophesy till you know.

Better walk by faith than talk of faith.

Do not open an old wound.

Paying Debts.—One of our religious exchanges has the following strong remarks on this subject. They drive the nail to the head and clinch it: "Men may sophisticate how they please. They can never make it right, and all the iniquitous laws in the universe cannot make it right for them not to pay their debts. There is a sin in this neglect as clear and as deserving church discipline as is stealing or false swearing. He who violates his promise to pay, or withholds the payment of a debt when it is in his power to meet the obligation, ought to feel that in the sight of all honest men he is a swindler. Religion may be a very comfortable cloak under which to hide, but if religior does not make a man deal justly, it is not worth having.—*Bible Banner.*

Freemasonry should be condemned for its irreligious use of holy things as symbols, and for its frequent and blasphemous oaths, if for nothing else.—*Daniel O'Connell.*

Blessedness consists in the accomplishment of our desires, and our having only regular desires. —*Augustine.*

CHILDREN'S CORNER.

Touch not the Tempting Cup.

BY S. C. KIMBALL.

Touch not the tempting cup, my boy,
Touch not the sparkling wine;
Praise not the pleasure of the bowl,
The glories of the vine.
The bloated face, the bloodshot eye,
Shall let you know the reason why.

Touch not the tempting cup, my boy,
Beer, brandy, wine or gin;
Let topers praise their foolish ways,
Who make a mock at sin.
The drunkard's wild, delirious cry,
Shall let you know the reason why

Touch not the tempting cup, my boy,
Though urged by friend or foe;
Dare when the tempter urges most,
Dare nobly say, No, no,
The joyous angels from on high,
Shall glory in your brave reply.

Touch not the tempting cup, my boy
In righteousness be brave;
Take not the FIRST—a single step,
Toward the drunkard's grave.
The widow's tears, and orphan's sigh,
Shall let you know the reason why.

Half Hours in the Pastor's Study.

BY JENNIE L. HARDIE.

XVI.—A Peep into the "Mysteries."

The next Sabbath found my class occupying the little study as usual. As I was about to speak Harvey Horne looked up in a timid way and asked, "Please, ma'am, what do they do at them there meetins you was a tellin' about, where they swear and say they'll be willin' to have their throats cut if they ever tell, an' all that?"

"Can any of the class answer Harvey's question?" I asked.

Instantly Tom Jones replied: "Yes, ma'am, we boys at school went over the whole lingo of the third degree t'other day, and had an awful lot of fun." Then turning to Harvey he went on: "Why, the first thing is to have some money to join with, of course; then he has on a shirt and an old pair of drawers, with the left leg and arm and breast bare. A rope is put around his neck and a blind over his eyes. That's how he looks when he is waiting outside."

"The rope about his neck," said I, "is called the cable-tow, and comes from the secret worship of the pagans of India; so his being partially unclothed is also borrowed from the ancient mysteries. But go on, Tom."

"Well, then a fellow they call the junior deacon makes him close his fist and give three loud knocks upon the door. A fellow from the inside sings out, 'Who comes there?' and the junior deacon answers for the new fellow, 'Mr. So and So, who has long been in darkness and now seeks to be brought to light.' After answering some questions for himself (only they tell him what to say) he is led in, and a few steps from the door the fellow meets him and presses the sharp point of an iron compass to his 'naked left breast,' and makes a speech to him. That's called the 'ceremony of induction.'"

"Wait a moment," said I; "let me read the wherefore of this rite from the 'Master's Carpet.' Speaking of the secret worship of the ancients, 'The successful probationer . . . . was brought forth into the cavern of initiation, where he entered on the point of a sword presented to his naked left breast.' Please proceed with your description."

"Let's see," continued Tom. "Oh, yes, the next thing he's circumambulated, marched around the lodge room once. Then he kneels before the altar, facing the east, on his 'naked left knee,' and puts one hand under the Bible, square and compass, and the other one on top of them, and swears to have his throat cut across and his tongue torn out by the roots if he ever reveals any of the secrets they're going to tell him. That's called the rite of—of—"

"Secrecy," answered I; "and both this and the preceding one, the 'symbolic pilgrimage,' is borrowed from the 'mysteries.'"

"Then the fellow, while he is kneeling there, has his blinder snatched off quick, and just then the master of the lodge pronounces the words, 'Let there be light, and there is light.'"

"This is called the 'rite of illumination,'" said I, "and in the words of a clause from the Freemason's Guide, "is a very ancient ceremony, and constitutes an important feature in all the mysteries of the early ages."

"The next thing," continued Tom, "he is shown how to bring the 'heel of the right foot to the hollow of the left,' and is taught the grip and the word of this degree, which is called the 'Entered Apprentice degree.' The grip is pressing one's thumb-nail on the knuckles of the right hand of the fellow, and the word is Boaz."

At this juncture I distinctly heard a sound in the little 'closet,' as of one choking back a cough, or perhaps a laugh. Sam Slater heard it, too, and looked into my eyes with a surprised, questioning glance, and then, as the thought occurred to him that possibly the minister was there and had been a silent listener to Tom's 'lecture,' he restrained himself from laughing outright only by a strong effort.

"This ceremony is called the 'rite of intrusting,' and in a book called 'Symbolism of Freemasonry' is said to be 'equivalent to what in the ancient mysteries was called the autopsy.' And what is the last rite, Tom?"

"I don't know the name of it, but it is to have a white leather apron given to him, and to be taught how to wear it."

"This is called the 'right of investure,' and in a book by a noted Freemason this is what is said of it: 'When a candidate was initiated into the ancient mysteries he was esteemed regenerate, and he was invested with a white garment and apron.' Thus a man becomes an Entered Apprentice Mason. The second degree is called the Fellow Craft; the third, the sublime degree of Master Mason.' In the latter the tragedy of Hiram Abiff is enacted. The fourth degree is that of Mark Master; the fifth, Past Master; the sixth, Most Excellent Master; the seventh, the Royal Arch; and so on, the number of degrees being legion. All Masons above the third degree are sworn to keep the secrets of a brother, murder and treason excepted, up to the Royal Arch degree. In the oath of this degree the candidate swears to keep *all* the secrets of a companion of this degree, murder and treason *not* excepted. Think of that! class. Who can measure the enormity of the sin of an institution that claims for its parent the secret worship of Baal, and glories in its parentage! Think how God in old time punished his people for becoming contaminated with this worship. You will be surprised if you read the Scriptures carefully, to find how much is said concerning it, and how abhorrent in God's sight it there appears. And remember, he says to us to-day, 'Thou shalt have no other gods before me.' 'Come out from among them, and be ye separate.'"

After the boys were gone, and I found myself seated in the parsonage sitting-room, my husband came in, accompanied by the Rev. V. Straightlace, who occupies the pulpit of a popular up-town church. "He's a high Mason, too," whispered he, when the gentleman took his leave. "And do you know that little Jones boy's knowledge of the secrets of the 'sublime degree' arrested his attention—well, in a remarkable degree."

After Twelve Years.

A teacher sat at her desk correcting the long spelling lists that were to be returned on the morrow. She was weary with the heat and the toil of the day, and she could scarcely think clearly enough to finish her work. Seventy-three rows of the same word, and only a few corrected, the tears started at the prospect, though she resolutely worked on. She took up a paper, a corner turned down caused her to pause and smooth it out. She read this within its folds: "I love you, teacher, I am trying to be a good boy. Your loving Frank."

It is more than twelve years since that day, and the teacher is hundreds of miles away from that place. She seldom hears from the dear children she loved to instruct, some of whom are fathers and mothers now; but taking up a recent newspaper printed there, she ran through the list of advertisements to see if she could find any of her former pupils' names. One of the first to greet her was Frank G———, cashier of ——— Bank. Surely, she thought, he must have succeeded in "trying to be good" else he would not now occupy this place of trust. Her eyes wandered on; here was a ticket agent, there a jeweler, here a second-hand clothing man, there a musician. Then she turned the page—"Liquors at all hours of day or night, S. Tell." Ah! here was a man whose boyhood troubled her sorely. He would not, like Frank G., try to do right. She looked down all those twelve years and tried to feel he was not lost. She remembered how he played truant at skating time, and shirked lessons when he thought he was not noticed, and how sometimes she almost despaired of his future. Poor Samuel Tell! The years have kept sad record of your life; and all because you didn't start right, because you wouldn't try to do right and be good." L. R. D.

TEMPERANCE.

—It is said that the Erie railroad has decided to discharge every employe who is not a total abstainer; also that the New York Central road, at Rochester, has notified all its tenants who sell liquor to vacate their premises.

—A Kansas correspondent writes: "The cause is gaining all over the State. At Beloit, day before yesterday, they fined seven saloonists. Costs and all amount to over $3,000. They all pleaded guilty and got off as easy as possible, and are under bonds to quit. A wholesale house in Kansas City was sending goods to Ottawa by express and selling by agent. The firm was indicted, and the agent was fined and made to pay costs of $800. We shall elect St. John again. He is stronger now than ever before.—*Signal.*

—A Minnesota Judge, named Cox, was recently impeached and removed for the most extraordinary habits of intemperance. It seems to have been the regular practice for court, bar, jury, witnesses, and spectators to get drunk together nightly, and the witnesses testified that Cox never passed the bottle. One witness wanted to describe a scene where the rest of the party rolled the fuddled judge over on his back and played cards upon his judicial abdomen, bu the matter was ruled out. On several occasions court had to be adjourned to give him time to recover.

—The liquor dealers of Lincoln, Neb., are in a sad muddle. Some weeks ago certain citizens filed a remonstrance with the city council against granting license to the saloons of the city on the ground that all had repeatedly violated the law in relation to selling liquor on Sunday. The licenses of the saloons having expired on the 12th inst., and no new ones having been granted them by the city council, the doors of all the saloons were closed, and admittance (by the front door) was refused to all those who desired to enter. In addition to this difficulty, a petition is in circulation, and has been presented to the city council, asking that body to increase the saloon license to $5,000 a year. The present tax is $1,000 a year. The liquor dealers and their friends are exceedingly angry over this accumulation of trouble.

—The Smith bill, prohibiting the sale of liquors, wines, or beer on Sunday, passed both Houses of the Ohio Legislature, and only needs the Governor's signature to become a law.

At a recent children's meeting in Edinburgh, Mr. Moody asked: "Is there anything in the Bible about temperance?" "No drunkard shall inherit the kingdom of God." "Anything else?" "Wine is a mocker, strong drink is raging." "Is it raging in Edinburgh?" "Yes, sir." "Did you see anyone drunk yesterday?" "Yes, sir." "What, right here in Edinburgh—this Christian city?" "Yes, sir." "Is it not fearful? Do you know how people become drunkards?" "By tasting strong drink." "Do you children ever taste it?" "No, sir." "Are you ever going to taste it? Be careful, now, what you say." "Yes, sir." "Some say 'Yes.' (A laugh.) I don't think we ought to laugh at that. That is where the drunkards come from—those who take a little. I would rather die than touch the stuff when I see so many suffering around me from the effects of strong drink."—*Our Union*

AMERICAN POLITICS.

American Platform.

We hold 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Nominations for 1884.

For President,

JONATHAN BLANCHARD,
of Illinois.

For Vice-President.

JOHN A. CONANT.
of Connecticut.

State Central Committees.

The duties of the State Central Committees for the American party that have been, or shall hereafter be appointed, are many and highly important:

1st. Acting in conjunction with the National Committee, they should have a general supervision of the work in their respective States.

2nd. They should encourage and, where possible, assist in organizing American party clubs in every neighborhood where a half-dozen or more voters can be found who are willing to advocate the principles and vote for the candidates of the American party.

3d. They should give special attention to extending the circulation of the new paper, a monthly *American* for each State, and the collection of facts for its columns.

4th. They should arrange for meetings at central points, and see that competent speakers are provided to present the living issues which make the American party a necessity in preserving the liberties and protecting the rights of the people.

5th. This Committee should encourage the nomination of proper persons for local, county, and State officers; see that ballots are provided in time for election, and the necessary provisions made to secure an honest count, and a correct report at each voting precinct in their respective States.

The Formation of Parties.

From the condition of the two parties it is evident that the disappearance of the other great issues has very much weakened the moral element necessary for the bridling of the spirit of faction and the maintenance of that discipline which enforces the subordination of secondary to principle objects. And thus it has become possible that, as set forth at the beginning of this article, the fights of factions within the parties would grow fiercer and more absorbing than the contests between them. We certainly do not mean to assert that the number of men who adhere to their respective parties with warmth of feeling and loyalty is not still very large. This is undoubtedly so, but the factionists are becoming constantly more inclined to coalesce with similar elements on the other side, and the number of men who, without taking much personal interest in any of the warring factions, feel their party allegiance sit lightly upon their shoulders, and who would enter into new combinations, is also growing larger from day to day. And that number is increased by those who are disgusted by the selfishness and demagoguery displayed in the unseemly quarrels within the organizations to which they have been attached. In other words, there seems to be enough of dissatisfaction with the old parties in their own ranks to render their disintegration and the springing up of new formations possible, as soon as a question arises upon which neither of the two old parties is united, and which strongly engages the interest of the popular mind. It would seem to require only some vigorous shock, or the infusion of some new substance, to bring on a new crystallization of those political elements which are at present in a state of chemical solution.

And yet, while we see this among the possibilities, we are far from predicting that it will happen at an early day. It may come suddenly, and it may not come for a considerable period. A new issue of sufficient importance to bring it about cannot be artificially made. It must grow out of a combination of circumstances, the germs of which, although at this moment not yet clearly discernible, may already be developing themselves in the present condition of things, but the growth of which may be slow. At any rate, whether those germs come to light to-morrow or only in one or more years, they will find the popular mind prepared by the condition of the present political organizations to receive them. The period which saw the birth of the Republican party was in some respects similar to the present. The old parties then existing were in a state of progressive disintegration. Both of them had accepted certain compromises with regard to the slavery question, and there were no clearly defined issues of immediate importance and calling for specific action between them. Both were more or less distracted by factious strife. The Whigs had lost their hold upon the popular mind by their vacillating indecision. Among the Democrats, the lordly assumptions of the Southern wing were causing grave dissensions. The Free-soilers, standing partly aloof, partly still within the old organizations, undermined them both by their appeals to the Northern conscience. Still, before the Nebraska bill was sprung upon the country by a leader of impatient ambition, it looked as if the compromises would endure and the Democrats might count upon a long possession of power. Then the situation changed all of a sudden. A new party, the Republican, came into being, as it were, in a day. The pro-slavery Whigs went to the Democrats, the anti-slavery Whigs became Republicans. Those who were neither one nor the other lingered on as the mere shadow of a party until the civil war broke out. A large accession from the Democratic ranks made the Republicans so strong that in their first presidential campaign they were almost successful, and in their second they achieved a decisive victory.

But in one respect, and that a very important one, the situation then was different from the present. In point of fact, a great conflict had long been going on between slavery and free labor, which became every day more clearly discernible, and of which the people became every day more conscious, although it had not been personified by the two old political parties. It involved not only material interests, but appealed strongly to the moral nature of men. The issues which that conflict was to bring forth had been already defined and expressed by the Abolitionists in a general way, and by the Free-soilers with direct reference to practical questions and political measures. The Free-soilers had made attempts at party organization, without great success, before the repeal of the Missouri compromise. But when, in consequence of that stroke of legislation, the Republican party sprang into being, it adopted substantially the platform of the Free-soilers, and became on a great scale the party which the Free-soilers had designed. The latter had, therefore, distinctly beforehand marked the issue and blazed the track for the new organization.

There is no such tangible nucleus as a rallying-point for a future movement at present.

Remarks.—The above extract from an article on "Party Schisms and Future Problems" by Hon. Carl Schurz in the last *North American Review*, is valuable as noting the observations of a man who has been active in the politics of our country for more than twenty years. We, however, must disagree with Mr. Schurz in deriving from the history of the Free-soil and Republican parties the lesson that there isno"nucleus as a rallying-point for a future movement" to be compared to the anti-slavery agitation. It has been often stated by men of advanced years, who participated in the political conventions of the Liberty party, from which Republicanism sprung, that the interest in that party and adherence to its principles twenty years before its first victory in 1860 was insignificant when compared with the present condition of the American party. That the issues predicted by the latter are less important than those of the reform party of forty years ago, no one who understands them will venture to affirm. That the hope of ultimate success is not as favorable no one who believes in the all-conquering power of truth, or knows the depth of conviction in the hearts of Anti-masons, will venture to question.

A Cheer from New Hampshire.

Before the nominations were made last fall Prof. Kimball wrote thus earnestly of our duty in the matter of selecting men who would be true to the principles of the American platform:

Let us take men for our standard-bearers who are with us from principle and sound on all the vital issues before the people. Let us deserve to succeed, and then if we are voted down we shall be in heart conquerors, because we have deserved to conquer. Truth is never crushed. Right is never defeated. The advocate of truth may be for a time buried in defeat, but a real martyr is the seed-corn that shall at length fill the heavenly garner. With few or with many let us, like Enoch, walk with God. S. C. Kimball.

The National Committee

Appointed at the Galesburg Political Convention.

Illinois, Ezra A. Cook, chairman.
Alabama, Jesse Murrah.
Arkansas, Charles F. Obermeyer.
Colorado, St. Clair Ross.
Connecticut, Philip Bacon.
Florida, Joseph F. Galloway.
Georgia, Charles Crumley.
Indiana, J. F. Phillips.
Iowa, J. N. Norris.
Kansas, J. W. Margrave.
Kentucky, John G. Fee.
Louisiana, J. Hamilton.
Maine, Enos Mitchell.
Massachusetts, Edwin D. Bailey.
Michigan Cornelius Quick.
Minnesota, Ed. G. Paine.
Mississippi, Eli Tapley.
Missouri, M. W. Butler.
Nebraska, J. M. Snyder.
New Hampshire, S. C. Kimball.
New Jersey, R. Ingram.
New York, F. W. Capwell.
North Carolina, Robert Hall.
Ohio, J. G. Mattoon.
Oregon, Thomas C. Haines.
Pennsylvania, Nathan Callender.
Rhode Island, A. M. Paull.
Tennessee, Thomas Johnson.
Texas, Will Ames.
Vermont, J. W. Phelps.
West Virginia, J. W. Moss.
Wisconsin, Isaac Bancroft.

—A note from Willimantic, Conn., says that Elder Barlow seems no better in health. We hope that as the season changes the report will be better.

—Rev. Isaac Bancroft of Monroe, Wis., called at the *Cynosure* office last week on his way to Springfield, Ill., on business connected with the estate of his lately deceased brother.

—The Michigan State Convention took enthusiastic action on American politics. The report came in too late for this week.

RELIGIOUS INTELLIGENCE.

—A small but good beginning in the open-air Sabbath preaching was made by the Young Men's Christian Association of Chicago on the 16th inst. Mr. K. A. Burnell, chairman of the open-air committee, with a few active members, sang and spoke at three different places in the most neglected part of Clark street. It is estimated that from six to eight hundred persons heard the "Word of Life," who would otherwise not have heard it. A number manifested a desire to accept Christ.

—J. F. Patterson, M. D., at one time a member of the Egyptian missionary force of the United Presbyterian church, died suddenly on March 23. Since his return to America he has been pursuing his profession in Xenia and other communities in Ohio.

—It is reported from Monmouth, Ill., that the religious interest which has prevailed there several weeks yet continues. The First and Second U. P. churches have received about fifty new members each, and thirty adults have joined the Sabbath-school of the Second church. It is hoped that the work being done is thorough and abiding. Such a refreshing has not been experienced since 1872.

—Miss Mary P. Paine, assistant instructor at Wasioja Seminary, Minn., is now visiting the spring conferences of the Wesleyan church, in the endeavor to raise $2,000 and complete the endowment of the institution. She has been welcomed at the Syracuse and Allegheny conferences. At the latter Rev. N. Wardner, editor of the *Wesleyan*, conducted Sabbath services morning and evening.

—Bro. J. A. Richards of Fort Scott, Kansas, has been visiting the Wesleyan churches in that State in his capacity as conference evangelist. Of Beloit he writes to the *Wesleyan:* "A holiness band has been organized, and although there is some opposition, yet the work moves on, and the holy fire is burning—yes, against Baalism, too! One brother who was once a Master Mason, but now sanctified to God, is bearing steady testimony against both 'jacks' and the 'craft' with telling blows. I labored here one week. The power of God rested on the people. Believers were sanctified and sinners sought for pardon. The last night twenty-five were at the altar for consecration, six for pardon, and fifteen arose in the congregation for prayers."

—Nathan and Esther Frame, evangelists among the Friends, began a series of meetings in Portland, Ind., during the last of February, and their prayer, says the *Christian Worker*, that the town should be shaken and hundreds converted, was wonderfully answered. Nearly 100 persons, which is about one-half the number converted and renewed in Christian faith, were church members. Infidels and scoffers and men of business were bowed. Several young men held mock prayer meetings in a saloon; half of them were converted. One brother had last summer a stroke of partial paralysis, which affected one of his lower limbs, from which he seemed to recover, but was again stricken during the meetings in such a way as to threaten his life. On getting some relief he came again to the meetings, and a few evenings before the close, in the presence of 500 people, asked the church to pray for healing power. Prayer being offered in his behalf, he from that moment shut himself up with God, and for an hour or more scarcely knew what was going on, when the sense of healing came upon him, and he left his canes and walked with ease all over the house praising God for deliverance. His physician testified that the muscles had already become shrunken, and that nothing short of the power of God could have done the work. The meetings closed on the 5th inst., having continued forty-three days.

—The growth of the Young Men's Christian Association in America, from 1866 to 1882, is something quite remarkable. Associations increased from 59 to about 1,200, general secretaries and assistants from 4 to 225, and the value of property owned by associations from $90,000 to something near $4,000,000.

—The Bible and Colportage Society of Ireland is carrying on its useful work notwithstanding the distracted and lawless state of the country. Its colporteurs have not been annoyed while circulating their good books and reading the Scriptures from house. During the last twenty years it has sold about 15,000,000 Bibles and good books, for which they have received over $575,000.

—The most pressing question to come before the General Assembly of the United Presbyterian church in May next will be that of instrumental music in public worship. The various presbyteries have passed upon it and it is believed that a majority is in favor of the present custom of excluding such assistance in singing. The Lenia presbytery has petitioned the Assembly to modify the Directory of Worship by striking out the words which refer to the instrument as without Scripture sanction and substitute a simple prohibition. This seems like trying to set a man upright while taking the ground from under his feet.

—There are no Jews in Bethlehem or Nazareth. In Bethlehem two English ladies have a girls' school with more than thirty pupils.

—As the result of his last five years' work in China, Dr. Nevius counts 100 villages which have become centers of Christian work, in which are thirty churches.

—There are two women's prayer-meetings in Smyrna among Turks and Armenians.

—India must have 4,000 missionaries to give one Christian teacher to 50,000 heathens.

—Referring to the fact that at the recent anniversary of their wedding Mr. and Mrs. Spurgeon were presented with 30,000 pounds by some of their friends, and that they devoted this sum to establishing an orphanage for girls, having formerly established one for boys by similar appropriate gifts, the *Christian Advocate* is led to say: "In this country there are ministers who have received great incomes, amounting to small fortunes annually. Some of them have accumulated large sums, besides living in luxury; and if they have given away anything worth mentioning for benevolence they have most carefully concealed the fact. We wish we could think of a minister now before the public noted for very large receipts from his people and noted for proportionate benefactions. If we could we would mention his name."

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING APRIL 22, 1882.

M. Shays, J. Knapp, Sarah T. Reed, $1 00 each.
S. P. Pool, $5 00.
H. Rodgers, M. W. Finney, L. C. Finney, 10c. each.
S. Bishop, Eddy Finney, 5c. each.
Miss P. Stevens, 6c.
E. Finney, E. Lewis, E. Troutman, 25c. each.
J. Ralston, J. E. Cunningham, L. M. Fox, 50c. each.
Total, $10 71. Grand total, $1,606.81.

—Great interest was taken by the N. C. A. Directors in their meeting last week in the report of Secretary Stoddard, who is one of the Monument committee. The fine water-color picture of the monument hung upon the wall, and a rare bird's-eye view of Batavia greatly assisted in placing before the Board a good idea of the location and the structure. The work of the committee was heartily approved in contracting on such favorable terms for the monument, with the statue to crown its summit. Careful attention to the foundation was advised, and the members of the committee on the ground will personally supervise the erection to see that the workmen do not slight their job.

NEWS OF THE WEEK.

—The President in a special message recommended the immediate appropriation of over $1,000,000 for closing the gaps in the existing Mississippi levees, in addition to the sum already included in the Government estimates.

—The committee to audit the expenses of the illness and death of President Garfield has submitted a bill and report. The bill appropriates for the relief of Lucretia R. Garfield $50,000, less any sum paid the late President Garfield on account of his salary as President It pays Dr. Bliss $25,000, Drs. Agnew and Hamilton $15,000 each, Drs. Reyburn and Boynton $10,000 each, Dr. Susan Edson $10,000, William J. Crump $3,000, the Secretary of the Navy $10,882, and less sums to various parties.

—Last week the steamship Onoko, the largest vessel ever launched on the waters of the great lakes, arrived at Chicago from Cleveland. She brought a cargo of 2,700 tons of hard coal, the biggest load ever fetched into this port by any vessel, either steam or sail. The Onoko is built of iron, is 302½ feet long, 25 feet hold, and 39 feet beam.

—Norwegian immigrants carried small pox into Livingston county, Illinois where sixteen cases of a very malignant type have appeared. In Cincinnati 174 cases have been reported during the past week.

—The liquor dealers of Ohio are making a desperate fight against the Pond saloon tax and Smith Sunday laws, and have filed articles of incorporation with the Secretary of State seeking to be chartered as a legal corporation for the purpose of more effectually carrying on the warfare.

—Mayor Means, of Cincinnati, announces his intention to strictly enforce the new Sunday law He will have no arrests made on Sunday, but will direct the police to take the names of all persons who violate the law, and warrants for their arrest will then be sworn out, and the parties will be prosecuted in the police court.

—Brownsville, Mo., was visited by a disastrous cyclone last week. It was raining a little at the time, when suddenly it grew very dark, the atmosphere was charged with electricity, and with a crash and a roar the cyclone rushed upon the city from a southeasterly direction. It lasted about one minute, but during that time seven persons were killed, 150 were wounded, and the entire business portion of the town was destroyed. Among those killed was the City Marshal and four prominent citizens, and the whole town is in mourning. Cattle, human beings, and agricultural implements were picked up by the dread monster and carried for long distances, and during the hight of the disaster there was a strong sulphuric smell. Seven were killed outright, fourteen mortally wounded, and sixteen seriously injured. Forty business houses and eighteen residences were either wholly destroyed or damaged.

—A cyclone swept over the northern portion of Fayette county, Pa., last Thursday uprooting orchards and killing three persons instantly and fatally injuring six others. Its path was narrow. In shape it was like a funnel, the little end being in front, wedge like. At Bradford a hole was blown through the large distillery, ruining a building which cost $50,000, and spilling into the river 600 barrels of whisky. Three persons were killed outright and six fatally injured.

—A whirlwind visited Carrollton, La., on the same day and totally or partially destroyed twenty-five houses, and caused much other damage. Loss, $30,000. Fifteen persons were injured one fatally.

—A party of bandits attacked an express car on one of the Texas railroads last week, only to find a well-armed guard of rangers as part of the train equipment. The rangers were asleep when the attack was made, but they woke up enough to deliver a volley at the robbers and drive them off in disorder.

—Charles Robert Darwin, the famous savant, died on Thursday at his residence, near Ophington, England. He had been ill for some days, but was supposed to be recovering. He did not rally from the relapse he experienced.

—MacLean, the man who fired at Queen Victoria a few weeks ago at the Windsor Railway Station in London, has been acquitted on the ground of insanity.

—Owing to the revelations made by the Nihilists in the last great trial a nest of Nihilists belonging to secondary organizations has been discovered, and arrests have commenced simultaneously on all sides The arrests comprise about 500 persons among the demi-monde and a number of young men of good family.

—A private dispatch from St. Petersburg states that the persecution of the Jews continues; that entire villages in Southern Russia have been destroyed and 17,000 Jews rendered homeless.

—There are grave fears entertained that labor difficulties are about to occur in Montreal. For a few weeks past not only the laboring men's societies, but those of mechanics have been secretly holding nightly conferences with the view of obtaining a substantial advance in pay.

—The latest mails from Australia describe the fearful heat and drouth which still prevailed at the time of their departure. For several months scarcely any rain had fallen, and widespread disaster seemed unlikely to be averted by the steady and lasting downpour which alone could prevent it. The heat in the inland districts had been terrific, the mercury once reaching 124 degrees in such shade as was obtainable.

—The King of Burmah has had another attack of delirium tremens, and the wholesale slaughter of relatives who have incurred his ill will is reported. One of his wives, two half-sisters the Chancellor of the Exchequer, and fifty relatives of these people have already been massacred by order of Thebaw.

—Information is received from Irkoutsk of a calamity which has overtaken the Arctic exploring steamer Rodgers. The vessel has been burned and sunk, and Lieut. Berry, with his officers and crew, in all thirty-six persons, are at Trapka, near Cape Serdze.

—Seven hundred and thirty-four families, consisting of 3,892 persons, were evicted in Ireland during the first quarter of 1882. The agrarian outrages reported during March, 531, include two murders, twelve cases of firing at persons, seven of aggravated assault, and 307 of arson.

—A cyclone on Saturday afternoon swept away the town of Monticello, Miss., killing eleven persons and wounding many others. The demolished court house was used as a capitol by the territorial legislature. Two residences were caught up and dropped into Pearl river.

—Early on Sunday morning flames broke out in Depere, Wis., and raged furiously among the wooden buildings until sixty were burned, on which the loss is estimated at $110,000. A Hollander lying in the stupor of drunkenness perished.

HOME AND FARM.

Preserving Fence Posts.

A correspondent of the *Country Gentleman* says: I have tried a number of methods of preserving posts, and none have been satisfactory except perhaps one to be mentioned presently. Heart oak, if seasoned, will last a great many years without any application whatever—how many I am not old enough to say. Sap wood will not last. Coal tar has some preservative effect, but after having used it on thousands of fence posts I am almost convinced that its application does not pay. In fact I am so nearly without faith in its efficacy that I have not used it at all on fence posts recently set, although I have a barrel on hand purchased chiefly for that purpose. About my yard and premises I have set, since the war, a good many posts of pine, that being the only sawed timber I could get. These have had to be replaced in four or five years after setting; some have completely rotted off in three years, though heavily dosed with hot coal tar.

Now for the exception referred to above. Ten years ago I built a grapery at the end of the house, as a screen against the western sun, using sawed pine posts. Anticipating the difficulty of ever replacing these posts after they became covered with vines, I took the extra precaution of completely saturating the lower ends with kerosene—common coal oil—before applying the tar. These posts are now perfectly firm, and almost as sound as they were when put in. All other pine posts set at that date have entirely rotted and perished. The result of this experiment so thoroughly impressed me with the value of coal oil as a preservative of timber under ground, that I now use it on all posts in building, afterwards covering with hot coal tar. This is essentially the plan proposed by Mr. Parker Earle.

I add this, however, which I think will doubtless prove of great value: I bore a half-inch or three-quarter inch hole in the post near the ground, slanting downward and reaching beyond the center; this is to be filled with kerosene from time to time—perhaps once in three or four years will answer. I feel sure that insects very greatly hasten the decay of timber, to say the least; and kerosene being repellent to them, makes it a valuable application at any point where they are likely to do mischief.

Power Required for Wagons and Carriages.

At a recent meeting of the Engineers' Club of Philadelphia, President Rudolph Hering, presented some notes on the resistance to traction on streets giving results compiled from various authors who had experimented on the subject. Resistance varies nearly as the weight, being great for heavy loads and almost nothing for light pleasure carriages. It increases on paved streets with the velocity and as the diameter of the wheels becomes less. The width of tire has little influence on hard and smooth roads, especially for light loads, while it has considerable influence on soft and rough roads, particularly when the load is heavy. The most economical conditions for traction, therefore, are a hard and smooth surface, large wheels and broad tires; the latter for heavy loads drawn on rough roads. To draw a load on sand requires a power equal to one-fifth its weight, on ordinary earth one-tenth, on hard clay one-twentieth, on ordinary cobble stones one-sixteenth, on good cobble pavements one-thirtieth, on ordinary Belgian blocks one-fortieth, on London blocks one-sixty-second, on asphalt one one-hundred-and-thirty-third, and on iron rails one two-hundredth of the load.

The economy in horse power obtained by using the hardest and smoothest roads is clearly shown. If one horse can just draw a load on a level, over iron rails, it will take one and two-thirds horses to draw it over asphalt, three and one-third over the best Belgian, five over ordinary Belgian, seven over a good cobble stone, thirteen over a bad cobble stone, twenty over an ordinary earth road, and forty over a sandy road.—*Scientific American.*

CULTIVATION OF THE CURRANT.—European growers of the currant pay much attention to the pruning of the bushes in fall and winter, an important matter not much heeded by our growers. The principle they prune on is to remove the old wood as far as they can, leaving the young wood mainly for bearing the fruit. In this country the plants should be set in rows of three or four feet apart. Keep the ground mellow and keep free from grass and weeds. A thorough mulching is absolutely necessary for large returns. As soon as the leaves turn yellow and commence to fall, with a pruning knife remove all the old wood, and cut back the young shoots one-third their length, cutting to the ground enough of these to admit light and air into the bush freely. Should the currant worm appear, dust with powdered hellebore (to be had at any drug store) while the dew is on. It will also exterminate them to dissolve an ounce of the hellebore in a pail of water and apply with a syringe. There are a great many kinds to select from now, some with larger berries than the old red Dutch. Still the latter kind is more extensively planted than any other, which proves its worth. A new kind of which great things are said, is named Fay's Prolific.

A farmer attempted to cut into a premium pumpkin at a fair in Kansas to get a few of the seeds, but found it made of wood. It had taken many prizes at fairs for its weight, 230 pounds, and its circumference, seven feet.

SPARE YOUR HORSES.—When people see a horse's head drawn up by a bearing rein, and see him stepping short and champing the bit, and flinging foam-flakes to the right and left, tossing his head and rattling the harness, they assume that he is acting in the pride of his strength and fullness of spirit; whereas the animal is really suffering agonies of pain, and is trying to gain by these movements temporary relief. Spare your horses, even at the risk of sacrificing style and spirit in their appearance.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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J. B Cressinger, Sullivan, O.
W. M Love, Baker, Mo.
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Edward Mathews, Cynosure office.
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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists).

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church Holland Branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Congregational, Sandford county, Ala.

New Hope Methodist, Lowndes co., Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E., Lowndes Co., Miss.

Hopewell Missionary Baptist, Lowndes Co., Miss.

Cedar Grove Missionary Baptist, Lowndes Co., Miss.

Simon's Chapel, M. E., Lowndes co. Miss.

Old Tebo Baptist, near Leesville, Henry Co., Mo.

Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes Co., Miss

West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

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Valance's Confession of the Murder of CAPT. WM. MORGAN. This confession of Henry L. Valance, one of the three Freemasons who drowned Morgan in the Niagara River, was taken from the lips of the dying man by Dr. John C. Emery, of Racine County, Wisconsin, in 1848. 10 cents each; per dozen, $1.00.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen. $3.50.

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Ex-President John Quincy Adams' LETTERS on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massachusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able Introduction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Price, cloth, $1.00; per dozen, $9.00. Paper, 35 cents; per dozen, $3.50.

Morgan's Exposition, Abduction and MURDER, AND OATHS OF 33 DEGREES. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 304 pages; cloth, $1.

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Other Secret Society Rituals.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. Price, 25 cents; $2.00 per dozen.

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Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each; per dozen, $2.00.

Ritual of the Grand Army of the RePUBLIC, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order and an analysis of its character. A complete exposition of the Subordinate Temple, and the degrees of Love, Purity and Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen, $2.00.

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College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each; per dozen, $2.00.

General Washington Opposed to SeCRET SOCIETIES. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. Each of these able writers in clear, forcible language treats the subject in one or more of its varied phases. Rev. David McDill in six chapters treats of 1. "Their Antiquity; 2. Their Secrecy; 3. "Oaths and Promises;" 4. "Profaneness;" 5. "Their Exclusiveness;" 6. "False Claims." Prest. Blanchard handles the topic: "Shall Christians join Secret Societies?" in a masterly way, showing clearly that they are all opposed to the genius of Christianity; and Dr. Beecher closes with his Report on Secret Societies, which was adopted by the Congregational Association of Illinois at Ottawa in 1866. In cloth, 35 cents; per dozen, $3.25. Paper cover, 15 cents; per dozen, $1.25

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

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History and Minutes of the National CHRISTIAN ASSOCIATION. Containing the History of the National Christian Association and the Minutes of its Conventions at Syracuse, N. Y., and Pittsburg, Pa. 289 pages; cloth, 75 cents.

The Mystic Tie, or Freemasonry a LEAGUE WITH THE DEVIL. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each; per dozen, $1.25.

The Anti-Mason's Scrap-Book, consisting of 31 *Cynosure* tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies; and the dangerous tendency and positive evil of organized secrecy are shown by the most varied and powerful arguments and illustrations that have ever been given to the public. Those who wish to circulate anti-Masonic Tracts ought to have the book to select from. 20 cents each; per dozen, $1.75.

Judge Whitney's Defense before the GRAND LODGE OF ILLINOIS. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev. D. R. Kerr, D. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette; also Report of the Political Mass Convention, with Platform and Candidates for the Presidential Campaign of 1876. 25 cents each; per dozen, $2.00.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association. condition of the Carpenter donation, with engraving of building donated by Mr. Carpenter; tables showing the number of pastors and communicants in churches that exclude members of secret societies, tabular view of local, county, state and national conventions, and list of organizations auxiliary to the National Christian Association; brief opinions of eminent men on secret societies, and testimonies of religious bodies against them. 25 cents each; per dozen, $1.50.

SERMONS AND ADDRESSES.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Sermon on Masonry, by Rev. W. P. M'Nary, pastor United Presbyterian Church, Bloomington, Ind. This is a very clear, thorough, candid and remarkably concise Scriptural argument on the character of Freemasonry. 5 cents each; per dozen, 50 cents.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen, 50 cents.

Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Freemasonry Contrary to the ChrisTIAN RELIGION. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen, 75 cents.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Secrecy vs. the Family, State and CHURCH. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

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Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defense," "The Mystic Tie," "Narratives and Arguments," the "Anti-Mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 326 pages; cloth, $1.

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Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite) Adoptive Masonry, Revised Odd-fellowship, Good Templarism, Temple of Honor, United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts. 99 pages, paper covers. 25 cents each; per dozen, $2.00.

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F. W. Capwell sends five for a year each. S. P. Pooel three for a year and one for six months. C. P. Miller sends three for a year each.

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Cynosure Extension Fund.

Statement for the week ending April 22, 1882.

New pledges received: None.

Cash received: A. W. $5.00, J. W. 85c, J. R. $3.00.

Number of new subscriptions on which this fund has paid 50c each: 423.

Number of subscribers aided by this fund: 365.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING APRIL 22, 1882, from F A Armstrong, Mrs H Beal, E D Bailey, D Brown, Isaac Bancroft, F W Capwell, J A Conant, E I Curtiss, J C Cozier, G W. Cross, S L Cook, R W Chapman, E Day, Noah Dodge, T A Fait, J Garn, Mrs L H Hull, H H Hinman, J W Holstead, H R Johnston, J W Knestuck, L Kelley, W H Loudin, W H Layton, W B Loomis, C P Miller, C R Morrison, N Martin, D Molgray, W R Morley, W C Nicklas, J N Norris, S E Orvis, Sylvia Packard, S P Pool, J A Phillips, J L Prince, David Porter, Mrs J K Pierson, H L Page, J E Ross, Jas Russell, H Rowley, Sarah T Reed, Zeba Smith, J P Stoddard, Sub News Co, H R Smith, J Tanner, J M Temmon, Mrs E J Wimbish, A Williams, X A Welton, H Washburn, Mrs Ruth, W Rogers.

Books and Tracts sent during the week ending April 22, 1882.

By Express.

A D Hallock, Philip Roeder, R A Kile.

By Mail.

J H Drissell, T Camp, A C Madden, J S Newland, N B Augir, S Best, G H Shirk, J H Wilson, L J Noble, E E Chase, N Martin, C E Wyman, J White, A A Dickinson, P V D Vedder, M S Clyde, J W Rathrock, L D Farnum, L C Taupner, G Field, A Roswall, R W Rodgers, C McMillan, R W Harding, D A Richards, J P Bartlett, M O Elsbree, G L Lane, C Longshore, Mattie Worth, A F P Conant, T Madden, J C Horton, E N Roundy, S E Erwin, W H Hittle, L Hunt, A W Argust, A D Eldridge, Miss B W McNamara, L E Lincoln, D H Tripp & Co., J Wilson, D P Cook, L E Kimball, C Brown, F Catts, L B Aldrich, L H Cass, Box 1046, Westboro, Mass., B L Lane, H J Becker, Mrs. L H Hull, J N Norris, C Sepla, N E Hope, W S Hoyer, W H Morrow, M J Wing, K Marshall, P M Brooks, Mrs. J F Force, J H Golden, C Gust, G W Holstead, H L Page.

The young lady students at the Presbyterian College, Canada, learned a few days ago that a poor woman, who obtained a living for herself and children by washing, was laid up by sickness, and the next morning they went to her house, did the washing and ironing for her, and sent the clothes home.

Four students at Wacousta, Wis., stole a farmer's gate. The College Faculty condemned them to expulsion or the alternative of whatever punishment the farmer might inflict. He sentenced them to chop four cords of his wood and deliver it to a poor widow. They did it to the music of a band and the plaudits of a crowd that watched the operation.

The monument to be erected to John Bright at Manchester, England, is to consist of a column which shall be the highest of its kind in the country, and it is intended that the funds shall be provided by national subscription; also, that the foundation-stone shall be laid on the 10th of August, 1882, when Mr. Bright will have been a member of Parliament for Birmingham for a quarter of a century.

—Two Leipsic chemists have devised a process for obtaining sugar in a permanently liquid form. This result is said to be effected by adding to a purified sugar solution a small quantity of nitric acid, which combines with the sugar and deprives it of its tendency to crystalize.

—The life and power of godliness in the heart will give that affection, warmth, and pathos to the pulpit addresses which the learning and rhetoric of the schools may chasten and direct but cannot excite.

The Nation,

Since its consolidation with the New York Evening Post, has increased its facilities in every department, enlarged its size to twenty-four pages, and added many able writers to its previous list. It is now pronounced by many of its readers to be better than ever before. Established in 1865, the Nation was a pioneer in this country as a weekly journal of literary and political criticism of the highest order, conducted free from the control of party or interest of any sort. Despite a precarious support during the first few years, it has held to its original aim, and has long been a recognized authority at home and abroad. Its editorial management has been unchanged from the first, and its projectors intend that, with their present facilities, the Nation shall become more than ever before the medium of the ablest thought of the time.

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MARKET REPORTS.

CHICAGO, April 22, 1882.

GRAIN—Wheat—No. 2		1 37
No. 3		1 16
Rejected		90
Corn—No. 2		74¾
Rejected		72
Oats—No. 2	48½	49½
Rye—No. 2		88
Bran per ton		20 00
Flour—Winter	6 00	7 00
Spring	3 00	6 50
Hay—Timothy	11 00	15 00
Prairie	6 00	11 00
Lard per cwt		11 00
Mess pork per bbl		17 40
Butter, medium to best	20	35
Cheese	6	14
Beans	2 00	3 75
Eggs		12
Potatoes, per bu	45	1 05
Seeds—Timothy		2 30
Clover	4 25	5 00
Flax		1 35
Broom corn	05	15
Hides—Green to dry flint	6	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL Washed	30	43
Unwashed	16	27
LIVE STOCK—Cattle, extra	7 10	7 65
Good	6 75	7 00
Medium	6 30	6 65
Common	3 00	6 00
Hogs	5 50	7 60
Sheep	4 60	7 25

New York Markets.

Flour	3 90	8 75
Wheat—Spring	1 10	1 43
Winter	1 23	1 52
Corn	84	92
Oats	57	62
Lard		11 46
Mess Pork		18 25
Butter	15	33
Cheese	08	12
Eggs		17
Wool	19	47

From the top of the tower of St. Lambert's Church, at Munster, in Westphalia, have just been taken down the iron cages in which were suspended 345 years ago the corpses of Johannes von Leyden, Knipperdolling, and Krechting, the rebellious Anabaptist leaders. Repairs going on in the tower made necessary their temporary removal. During the repairs the cages will be placed on public exhibition. One of the workman who helped to remove them is descended from Krechting, and bears that name.

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THE CHRISTIAN CYNOSURE.

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TOPICS OF THE TIME.

The news that another gigantic whiskey ring is forming cannot alarm sober and industrious Americans in the presence of such a fearful state of things as is portrayed in the Washington letter to a Boston paper printed in our temperance reading department—which should be called this week *Intemperance.* It is unpleasant, yea, difficult to believe that this story is true. But the reports that follow one after another, faster and faster, of the habits of Mr. Arthur are verily full of alarm. The other evening he played the part of a cook for a Philadelphia club supper. With debauchery in the White House the era of fraud and ring rule is on us.

This new whiskey ring contemplates, we are told, a steal from the Treasury of over $50,000,000. It is based on a bill now pending in the Senate, having already passed the House by a vote of 123 to 29, to provide that distilled spirits may be held in a bonded warehouse for an indefinite time, and reduces the proportion of the bond to the tax until the bond on 20,000 barrels is only one-seventh the amount of the tax. Secretary Folger, in a letter warning Congressmen of the effect of this measure, shows that by a whiskey combination the Government may be compelled to seize large amounts of liquor left in bond; and a forced sale would put everything into the hands of the ring who could thus buy their own whiskey for less than the tax rate. The game plays with revenue revision, reducing the internal revenue and then raising it at the convenience of the ring. We are coming reluctantly to believe that these things are not impossible, and show that the rule of these demoralizing elements in politics is coming to an end, to make way for something better.

A fortnight ago Congress passed a bill settling 1,359 private claims against the government, most of them old enough to have been outlawed ten years ago. But of all documents which have a money settlement in view a private government claim is about the least likely to get knocked in the head and buried. A few days after this omnibus vote, disposing of nearly $300,000, a claim for $73,000 was allowed which was nearly seventy years old, dating back to our last war with England. It is yet fresh enough to provoke a smile that $85 was voted for duty on a yoke of white oxen. Congress had wasted enough precious time on those ghostly steers to stock a Texas ranch. The lobbies of both houses are full of "agents" looking after claims of this sort, and important business of the nation must be rushed through or neglected entirely to accommodate this or that claim of ten or twenty dollars. Were not all this business part of the machinery of partisan politics we should doubtless have every such question settled by a small court sitting briefly every year for the purpose.

Upon this topic we have the following experience of Joshua R. Giddings in a letter to Hon. E. B. Washburn in 1864. He writes: "I know the difficulties under which members of Congress labor in regard to private claims. They have not time to examine the history of our legislation on that subject. Yet the manner in which the action of Congress is *corrupting the morals of the Nation* is most alarming. I verily believe that our Government is in greater danger from this system of legislating on private claims than from the Confederate armies. I read in the New York papers of yesterday the case of Kohnstam, convicted of forging claims to the amount of $200,000, which the people have to pay. Almost every lawyer in the Nation is employed in pressing private claims upon the Government. Even ex-Senators do not blush when publishing to the world that they have formed copartnerships with members in various cities combining great talents and extensive influence for pressing claims upon the consideration of Government. Nine-tenths of these claims, I hesitate not in saying, are neither legal nor just against the people, and their payment is a sheer robbery of the Treasury for the benefit of men most of whom are base speculators."

The Canadian parliament, without a dissenting vote, passed last week an address to the Queen, praying "that some such form of local self-government be extended to Ireland as is now enjoyed" by the Canadian provinces. This news is followed by the announcement that Mr. Gladstone is favorably inclined to amendments to the Land bill suggested by several Irish Home-rulers which contemplate still further relief for the impoverished renters. Observing correspondents in England inform us that the Tory and Liberal parties are both bidding for the friendship of the Irish members, and that a modified system of local self-government may be supported by the latter to offset the inducements of the Tory party, by way of government purchase of lands and so arranging that the small farmers shall secure the ownership at a nominal price. The Irish members are well pleased at the outlook for their despoiled and unhappy people.

On the appearance of ex-Secretary Blaine at his own request before the House committee on foreign affairs last week, something of interest was to be expected, but none supposed a tragedy threatening. Blaine's testimony covered Shipherd with confusion—he is lost to shame. Documentary evidence proved him a liar in almost every point where he hoped to involve Garfield, Hurlbut, and other officials yet living in complicity with his schemes. The emphatic language of the ex-Secretary in speaking of Shipherd was: "Forgery is his employment and perjury is his pastime. I don't regard him as responsible. If he is it is a matter for the grand jury." But one of the committee (put on by courtesy, since he proposed the investigation) is a young man, son of the wealthy August Belmont, leader in the councils of the Democratic party. He has no love for Blaine, and by insulting manners and purposely perverting the words and written dispatches of the witness, he worked up a quarrel, and when, as he might have known, he got badly worsted, he showed his breeding by threatening a duel. He was easily laughed out of his fit, but he succeeded in getting Mr. Blaine angry at an unworthy object.

Three lynchings took place last week, in Minneapolis; Galion, Ohio; and Greensburg, Ind. The appeals of the officers that the law should have its course were met with derisive shouts at the suggestion. It is becoming a fearful fact at the North that lynchings are more frequent than hangings. Respect for the trial by jury, that traditional bulwark of justice, is fast being turned to rude and scornful irreverence by the tricks of the lodge and the seduction of bribes. Of this we must say more hereafter. The criminal law of Illinois has become a broken sieve through the rulings of Masonic judges. But the effort to amend it in the legislature is lost. The *Tribune* of this city tells in part the reason why in these plain terms: "The fact is, the 'eminent' criminal lawyers of the General Assembly do not want the criminal code amended. The present defective code is precisely what they want. An indicted man with money is a godsend to this class of practitioners, and the code as it now stands allows an attorney of this kind to keep his felon-client unhung or out of prison so long as he has a dollar to pay to his counsel. These men in the Legislature do not want this business broken up by strengthening the law. Why should a murderer with money be cut short of his life, or a thief of his liberty, so long as he has the cash to pay his attorneys for using the law to defeat justice?" And if money considerations so operate, much more does the influence of the lodge, only the *Tribune* hardly dare say so at present.

"Consequences!" this is the devil's argument. Leave consequences to God, but do right. If friends fail thee, do the right. If foemen surround thee, do the right. Be genuine, real, sincere, true, upright, godlike. The world's maxim is, trim your sails and yield to circumstances; but if you would do any good in your generation, you must be made of sterner stuff, and help make your times rather than be made by them. —*Spurgeon.*

A Fearful Picture.

BY PROF. E. D. BAILEY.

During a call at the home of one of the ablest Congregational pastors of Connecticut, the pastor of a strong church, a conversation took place of which the following is as nearly a verbatim report as memory can make it. The language was written down immediately after leaving the house, to insure accuracy.

"How is your church prospering?"

"Dead, dead; no additions in five years, except from a juvenile society of 150 members that I run independent of my church."

"Any revival interest among your people?"

"No, not a bit. Every time I try to have extra meetings the church has a dime sociable, a theater, or a dance, and that ends the meetings. During the week of prayer fifty-five out of my juvenile society, between the ages of 14 and 18, rose for prayers. We expected great things. I went to see members of my church about their

children, and they said, 'If the children want to be Christians *we won't put a straw in their way!*' The next thing I knew a notice was sent up of some sort of fandango, no matter what, to amuse the people and raise money."

"Are there any unconverted persons who are members of the church?"

"The church is full of them. Two-thirds of the male members are Masons; some of the young men have lately joined."

"Have you any good members?"

"Negatively good, but no more backbone in them than in a boneless fish."

"Have you had any lectures here on Freemasonry?"

"Stoddard lectured here two or three years ago. I never heard so much truth spoken in an hour. My wife and I overflowed with joy and talked about it going home. A Masonic deacon overheard me and resigned his office. The Masons quit renting pews; accused me of getting up the lecture, although I had in fact nothing to do with it. Finally they sent a man to me to pump out of me the facts. Not mistrusting that he was a Mason I innocently told him the whole story. In a little while a Mason hailed me on the street and said he had been appointed in the lodge as a committee to tell me that if I was not opposed to this local lodge the Masons would return and rent pews. I was thoroughly disgusted."

"Don't you think your church is worse than the majority of churches?"

"No. I don't know of a church anywhere that I would trade for. Mine is considered one of the best in the State—has that reputation."

"How do you account for this state of things."

"It commenced with the general depravity that followed the war."

"Don't you think it commenced before the war, when the churches refused to bear the cross in the anti-slavery struggle?"

"Yes—I suppose so. They commenced to follow a worldly policy then, and have kept it up ever since. There must be a great reformation."

"Will this reformation split the churches?"

Yes, unquestionably. It must come. There is no discipline in the churches—all broken down. There are men in all the churches who have no business there."

He then related a number of experiences and facts illustrative of his statements, and gave unmistakable evidence of clear perception and perfect candor. His Sabbath congregations are large and his pulpit ability is said not to be inferior to the best.

Worcester.

Religious Claims of Freemasonry.

SELECTIONS FROM MASONIC AUTHORITIES WITH NOTES BY REV. J. W. RAYNOR.

Mackey's Encyclopedia says: "Masonry is not Judaism, though there is nothing in it to offend a Jew. It is not Christianity, but there is nothing in it repugnant to the faith of a Christian. In so far, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward."

NOTE.—Masonry in some of its present accredited degrees is emphatically repugnant to the Jew; and it is not true, as above stated, that it has a Christian tendency. It does not lead its votaries to Christ, but the reverse.

Again, writes Mackey: "The principles of Freemasonry preceded the advent of Christianity; its symbols and legends derived from Solomon's Temple, and from the people even anterior to that. *Its religion* comes from the ancient priesthood; its *faith* was that primitive one of Noah Yet since the advent, a Christian element imperceptibly infused, and thus, by *sectarian* interpretations, materially affecting the cosmopolitan character of the institution."

NOTE.—By these sectarian influences Mackey means references to the Christian system.

Again: "If anywhere brethren of a particular belief have been excluded from these degrees, it merely shows how gravely the plans and purposes of Masonry may be misunderstood; for, whenever the doors of any one degree are closed against him who believes in one God and the soul's immortality, on account of other tenets of his faith, that degree is no longer Masonry, which is universal, but some other thing that is exclusive, and accordingly intolerant. Each degree of our beautiful rite erects a platform on which the Israelite, the Mohammedan and the Christian may stand side by side and hand by hand as brethren. Whatever your religion, your birthplace, or your language, you are among brethren. One language is spoken in common, the language of the Scottish rite of Masonry, which speaks directly to the heart."

Oliver's Cyclopedia, p. 284, Art. "Virtues:" "In *all ages* it has been the object of Freemasonry, not only to inform the minds of its members by instructing them in the sciences and useful arts, but to better their hearts by enforcing the precepts of religion and morality. In the course of the ceremonies of initiation, brotherly love, loyalty and other virtues are inculcated in hieroglyphic symbols, and the candidate is often reminded that there is an eye above which observeth the workings of his heart and is ever fixed upon the thoughts and actions of men."—*Laurie.*

Oliver's Cyclopedia, p. 228, Art. "Religion:" "The ancient lodges only admitted those persons into the order who acknowledged the divinity of Jesus Christ; thus they were to be Christians either of the English, Catholic, Lutheran, Reformed, or modern Greek church. Mohammedans, Jews, etc., were excluded, for none of these acknowledged the New Testament as a sacred writing. In modern times some of the French lodges have initiated Jews, but they are not acknowledged by the ancient lodges of Freemasons."—*Gadicke.*

Oliver's Cyclopedia, pp. 149–150, Art. "Jewish Masons:" "The true and pure Freemason lodges allow no Jews to be admitted; for a Jew, according to his faith, cannot lay his hand upon the Gospel of St. John as a proof of his sincerity and truth. Also the doctrine of a triune God is the most important distinction between Christianity and Judaism, and the chief doctrine of Christianity, so that no Jew can acknowledge this symbol, which is so sacred to a Freemason."—*Gadicke.*

Oliver's Cyclopedia, p. 239, Art. "Sacred:"—"We call that sacred which is separated from common things, and dedicated either entirely or partially to the Most High. The ideas of truth and virtue, the feeling of a pure love and friendship are sacred, for they elevate us above common things and lead to God. The tenor of sacred thought and feeling is toward religion, and, therefore, all things are sacred which are peculiarly dedicated to religious services and carefully guarded from being applied to profane uses, or which by means of their religious importance and value are especially honored, and considered indispensable to our spiritual and moral welfare. According to these ideas of what is sacred, the Freemason can call his work sacred, and every brother must acknowledge it to be so. Our labors being separated from the outward world and founded upon truth and virtue, require brotherly love and philanthropy, and always elevate the spirit to T. G. A. O. T. U. But true inward sanctity every brother must have in his own breast, and not have it to seek in the degrees of the order."—*Gadicke.*

Who are Freemasons?

When the demand was made some years ago in the French Senate for a complete list of members of religious bodies in France, the *Univers* remarked: "But might it not be just as well to vote for statistics of another kind, still more urgent and interesting? How many citizens are affiliated to revolutionary societies, whose outward form is but a feeble image of their dark, subterranean reality? These men in masks mix freely with honest citizens, and many make their way up to the highest positions of regular society. Thus has the enemy got inside the walls, and honorable men have to act with individuals who, in their public functions, must obey orders coming from some dark authority unknown to the law, and, therefore, irresponsible. All but men so voluntarily blind know what religious life means. What else is it but an application of the one great principle, 'Love God above all, and serve men, his children, well?' But what are secret societies? They say we calumniate them when we describe them from such documents as we can get at. Why do they not refute us by bringing out fully into the light their operations and their objects? They evidently aim at something out of the regular course of society, like a threatened rebellion when not an actual conspiracy. If such a government within, and in reality against the regular government, is to be tolerated, at least will it not be but fair that honest citizens should have warning, and a complete list of the men in masks be communicated to those who, having nothing to be ashamed of, have nothing to conceal. We may fairly call out for such a list."

Ancient and Modern Freemasonry.

[From the Christian Remembrancer, July 1847, a Quarterly Review: London.]

Theories of Masonic Descent.

We now come to the third class of metaphors, symbols, ceremonies, etc., which are derived from the Holy Land; in other words, they are of a *Crusading* character. This fact favors the presumption that the supposed secret society was connected with the Templars. Foremost amongst the objects which stand in the modern Freemason's mind is the Temple of Solomon. It yields them a multitude of emblems; it supplies a host of symbols for their lodges and processions. Governor Pownall has given perhaps the most rational solution of this importance attached to the Temple of Solomon in the modern Masonic system, which we have already laid before our readers; but, as we have plunged into theories, we are ready to be a little Quixotic in our defence of the theory before us. That this use of the Temple of Solomon may be traced to some connection between a body of Freemasons and the Templars, we are disposed to number among the possibilities, if not the probabilities, that are in the world.

At first sight the Temple of *Solomon* seems to have no connection with the Templars. The modern Freemasons saw no connection; they found, in their relics continued mention, of this the *first* Temple; they had to account for these allusions. Finding the implements of the Mason's craft in their hand they "put things together," as the phrase is, and leaped with the leaping-pole of imagination to the conclusion that the erection of the *first* Temple was alluded to, and that Freemasonry arose from the circumstance to that erection; the building of the Temple and the mason's tools seemed to fit in with each other, the riddle seemed to be real; and accordingly we have a great deal of grave babbling about the antiquity of their order. "It is generally believed," says Dr. Oliver, "that Masonry took its rise at the building of King Solomon's Temple." "They are said," quaintly observes the writer of the Glossary, in answer to this amusing assertion, "to have introduced the art of building in stone. It is more reasonable to suppose that the art of building stone walls is as old as stone quarries, than that this society is as ancient as Solomon's Temple." When we inquire into the history of the Templars, we instantly come to a more reasonable solution of the constant use of the term. The order was called "The Knighthood of the Temple of Solomon," not in allusion to the first Temple built by Solomon, but to their hospital or residence at Jerusalem, which was so-called to distinguish it from the Temple erected on the site of that destroyed by Titus.

Now, when we find a body said to be derived from the Templars, leaving among the plumage with which the modern society has clumsily adorned itself, so much mention of the Temple of Solomon, there seems some sort of ground for believing in the supposed connection, and while we are speaking of the objects connected with the Crusades, we come to the curious fact, that modern Freemasons have thrown out a shoot or sucker, "the Order of Knights Templars," as though they could not themselves manage all the mystic property which came into their possession, they have assigned to a daughter society a large stock of their terms and symbols.

It will probably surprise some of our readers to hear, that in the midst of this plodding, ledger-loving generation, in which the associative prin-

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the operation.

ciple breaks out in money making "companies," which meet the modern passion for a good percentage, not as of old in orders of chivalry—an order of chivalry still exists, that there are Knights Templars amongst us, meeting in taverns, singing songs, making speeches, putting on their Knighthood for the night, and condescending in the day to measure tapes, to fill pill-boxes, and to cut soap. It is from this daughter of the Freemasons, from the "Masonic Knights Templars," as they are called, we get the greatest number of Crusading terms. The following ludicrously solemn account of their proceedings will be found to be full of Crusading language:

"The Supreme Council for England and the dependencies of the British Crown of Sovereign Grand Inspector General of the 33d degree of the Ancient Accepted Rite held a Solemn Convocation, at the Grand East on Tuesday, the 1st of December, 1846, at the Freemasons' Hall, which being closed, all S. P. of the R. S. of the 32d degree were admitted to their respective ceremonials. A Grand College of G E. Knights of the 30th degree was holden on Thursday the 3d of December.

"All Knights of St. Andrew of the 29th degree, and all Knights of the Sun of the 28th degree, were invited to present themselves at four.

"A Sovereign Chapter of Rose Croix of H. R. D. M. was holden at the place and on the day above mentioned." —Freemason's Quarterly Review.

A dinner of course, ended these proceedings, and we read that "Brother Bacon, to commemorate the day, introduced a new refection, viz., 'Soup Supreme Council!'"

Having thus plodded our way through the more sober theories concerning the Freemasons of old, we hasten to enliven our readers with a more sprightly and vivacious account of the modern Masonic annalists, who display in their histories a haughty independence of facts, and make up for the scarcity of evidence by a surprising fecundity of invention. "Speculative Masonry," as they call it, seems to have favored them with a large portion of her airy materials, and with ladders, scaffolding and bricks of air, they have run up their historical structures with wonderful ease. The Livys of the Masonic commonwealth are far from willing to let their Rome have either a mean or unknown beginning. While we confess ourselves baffled by the darkness which thickens round the birth and beginnings of the old fraternity, they rather revel in the obscurity, and with cat-like vision, see through the longest and darkest tunnels of antiquity. "Cut boldly," was the soothsayer's advice, "see boldly" is theirs. There are minds which seem to rejoice in the misty regions of doubt, which see best in the dark, which have a sensation of being handcuffed when they are tied to proofs and documents; they despise those stubborn facts, the mules of history, on which safe historians are content to ride down the crags and precipices of olden times. "*Inveniam viam, aut faciam;*" I will find my facts or make them; so say the Masonic writers. They have the same contempt for plain, plodding historians which we can conceive a stoker of the Great Western [railway] dashing out of Paddington, would feel for an ancient couple, could such be seen, jogging leisurely out of town in pillion-fashion on their old sober mare, with the prospect of a week's journey to Bath. They drive the "Express trains" of history. While we are grouping and floundering amid the fens and bogs of the seventh and eighth and ninth centuries, they look upon such times as the mere suburbs of the present age,—"the easy distance from town." They dash past centuries as railroad trains whisk by milestones. And all this is the result of mere cour age in assertion; ask for chronicles, documents, manuscripts, and they speak with mystic solemnity of their "traditions," their "*littera non-scripta;*" they mumble many hints about "the secrets of their order," and shake their heads with grave and self-complacent significancy as though they could say more if they might.

A hawker handed a tract into a little cottage. It fell into the hands of Richard Baxter, and was the means of his conversion. Baxter wrote the "Saint's Everlasting Rest," which aroused Doddridge to seek salvation. Doddridge wrote the "Rise and Progress of Religion in the Soul," by means of which Wilberforce wrote a book "Practical Christianity," which found its way into the hands of Thomas Chalmers.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter V.—In which I go up Higher.

"What do you want me to tell you?" I asked.

"None of the secrets, of course; but I thought you might give me some general idea of the nature of the obligations without disclosing anything."

"That's exactly what I can't do," I answered, promptly. "The obligations themselves are a part of the secret."

Mark's countenance fell perceptibly. He stood still for a moment, softly stroking the brown feathers of the hen, which gently pecked at his hand and gave sundry low pleased cackles in response to his rather abstracted caresses. Then with a sudden brightening of his face he looked up and said:

"Anyhow, you can tell me one thing. Are you glad or sorry you have joined the lodge?"

He had put the test question. I might have shirked it by some cowardly evasion, but I thank God—him alone, for it was no courage of mine—that I never thought of doing so.

"Mark," I answered, "when a thing is done, and there is no going back, regrets are not of much use. But I want to tell you now that Masonry is not in the least what I thought it was, and when you come to find out what it really is you will be more disappointed than I am, because you expected more. And this is about all I am able to tell you."

"But then," said Mark, after an instant's thought, "you must remember that you have only taken the first degree; perhaps that is the reason it disappoints you. If we judged everything by its beginning our judgments would be very partial and biased, and lead us to utterly wrong conclusions in the majority of cases."

Though the more I thought about it the more repugnant grew the idea of letting Mark, with his nervous system as finely toned and delicate as a woman's, enter the lodge without any notion of the ordeal he must pass through, how could I utter a syllable to warn him, with the iron grip of that terrible vow binding me to perpetual silence? And what added to my perplexity, I did not feel prepared, since that talk with my grandfather to call the system evil, and entirely evil. I had only taken the first degree, as Mark said, and it was not impossible that by going farther and deeper into it I might find my previous impressions entirely altered; for I felt much as Rachel did, that my grandfather, though an untaught layman who had followed the seas most of his life, in his simple-hearted goodness actually stood on a far higher level of Christian attainment than our formal and perfunctory elder.

Let the readers bear in mind that at this period Masonry was a power that, according to one of its own orators, "stood behind the sacred desk, sat in the chair of justice, and exercised its controlling influence in executive halls," a factor of unknown quantities that entered more or less into every problem of the day, social or political, and he will understand one reason why it was so seldom denounced as a moral evil. True, some exceptionally bold spirit here and there had the courage to protest, but his witness generally fell powerless between the horns of two opposing dilemmas; for either he was or was not a member of the lodge, obliged in the one case to withhold his real reasons for denouncing it, because those reasons were themselves a very important part of the secrets his oath required him to keep; or, on the other hand, forced to base his opinions of the system almost wholly on the little he could see of its outside workings.

While I was thinking what to say to Mark, Joe's inseparable companion, Sport, a brown and white puppy of no species in particular, ran in and began to smell frantically about the floor, the giving one joyous yelp and bark dashed into a corner behind me, and, tearing away the hay, disclosed Joe himself in his retreat, which, to do him justice, he had chosen for purposes of privacy rather than eavesdropping. For among other inconvenient traits incident to his age and disposition, he had a habit of shirking any irksome or unsavory task about the farm by absenting himself in the manner above described. And thus he had overheard all our conversation.

I regret to say that I immediately collared Joe with the intent to give him a shaking, but as Mark, who had much the same liking for him that he might have felt for a mischievous monkey, good-naturedly interposed in his behalf, I finally released the young gentleman, after darkly promising that "he would catch it another time."

Mark went off with his hen under his arm, perplexed, curious and dissatisfied. I must confess that it was a relief to me to have our conversation broken off. At the same time it was plainly evident that I could not guard my Masonic jewels any too carefully from the unscrupulous Joe.

At that moment Sam Toller, pitchfork in hand, looked in at the barn door.

"Yer gran'ther wants ye, Leander, right off."

"Do you know what for, Sam?" I asked, rather surprised at this sudden summons.

"Wall, I couldn't say for sartain. May be he's got some news to tell you. He kinder looked as though he had. And, come to think on't, I saw the postman leave suthin' about an hour ago."

Sam's Yankee faculty for guessing, and generally guessing right, whether it concerned the weather, or the crops, or human doings in general, was seldom at fault. It was not in the present instance.

My grandfather held a certain land claim in western Pennsylvania, and the important news was this: There was now an opportunity for selling the land at a great advance on the original price, so great indeed as almost to make our fortune, as fortunes went in those primitive times. Furthermore, as doing business by correspondence was slow, troublesome and unsafe, our present perfect mail system being then in embryo; and as there were also sharpers in the land in those days, human nature being much the same in 1825 that it is in 1882, it seemed highly necessary that some member of the family should go in person to negotiate the sale.

My grandfather adjusted his spectacles at exactly the right angle, and gave the letter one more careful and deliberate reading. Then he folded it up and turned to me.

"*You* must be the one to attend to this business, Leander; I see no other way. I've always calculated on giving you and Rachel something to start with when you are married, instead of leaving it all to you in my will. And this'll come very handy now. It's something of a responsibility, I know, to put on young shoulders, and if you were like Mark Stedman, with your mind in the clouds half the time, I shouldn't feel easy to trust you. Not but what Mark is as good a fellow as ever breathed, and knows enough to be a minister, only when it comes to doing business it needs a level head."

My grandfather's decision was ratified in a solemn family council held at dinner, when the subject was discussed in all its phases and bearings, the only opposing voice being my gentle widowed mother's, who saw only danger and death for me in the enterprise.

"O, I can't let Leander go!" she cried. "He will certainly be killed by the Indians."

"Poh!" said my grandfather. "What are you thinking of, Belinda? There are no Indians about there now. He will be in a sight more danger from painters and rattlesnakes. Not that *I* ever saw rattlesnakes anywhere else as thick as I've seen 'em right here in this very township. Why, I remember when we first came here a party of us went out and killed twenty in one afternoon."

Whereupon Sam Toller—for in true democratic fashion master and servant eat at one table—proceeded to match this story with another which I will not mar by trying to repeat. Sam was renowned far and near for his snake stories. While nobody could relate tougher ones, he had the true artist instinct, and knew just how to mingle fact and fiction so nicely that it was impossible to tell where the one began and the other left off. Even my grandfather listened with indulgent interest; but my mother gave rather absent attention, and as soon as Sam finished started a fresh cause for alarm.

"There are worse things than painters or rattlesnakes. What if he should be robbed and murdered coming home?"

"Belinda," and my grandfather spoke gravely and solemnly, "this business has got to be attended to. I hate to have Leander go, but there seems to be no other way to do. He is the staff of my old age; but there is One in whose keeping I can safely trust him."

And Miss Nabby Loker, my mother's prime minister in all domestic affairs, and despotic, as prime ministers are apt to be, now put in her word of consolation.

"After all, Miss Severns, I wouldn't worry. If anybody is foreordained to be killed, staying at home won't help it any; and if they are foreordained to die a natural death, why, it'll be so even if they go to the world's ends. There's a sight o' comfort now in that doctrine. I wonder folks don't see it more. It makes you feel so easy like to know that everything is all decreed beforehand."

As my grandfather leaned towards Methodism, his ideas of free grace and Miss Loker's rigid Calvanistic interpretation of the Divine decrees often came in conflict; but now he offered no word, either of contradiction or comment, but sat with his gray head bowed in silent reverie; possibly prayer. It may have occurred to him that even so stern and forbidding a doctrine might be a refuge to the troubled soul in hours like this. There are times when it is good to feel that underneath God's love and tenderness is an infinite knowledge, embracing all our future life, our down sittings and uprisings from the cradle to the grave, and even beyond into that dim eternity which bounds all mortal vision.

Rachel took the news very quietly. Like all self-contained natures her feelings showed very little on the surface.

" It is your duty to go, Leander; and that settles it. I am sorry your poor mother feels so worried. She exaggerates the dangers. I have no doubt you will come home all safe and quite a hero."

"And then?"—

I looked up at Rachel questioningly. She understood me for a little wave of color rushed over cheek and brow. But there was not a shade of coquetry about Rachel. In her sweet, pure nature there was no room for such a thing.

"As soon as you get home, Leander;" she quietly answered.

And so our wedding day was fixed. It was to be the sixteenth of September—Rachel's birthday.

Sam Toller duly spread abroad the tidings of my projected journey, in which the whole village took a decided interest not at all strange under the circumstances.

As my grandfather was liked by every man, woman and child—and I might safely add the very dogs in Brownsville—everybody was full of good wishes and kindly advisings, given in the hearty, neighborly fashion of rural communities, where the weal and woe of the individual is considered part and parcel of the whole.

Among others who came in to talk over the important matter was Deacon Brown, a man of much influence, both in the church and out of it. Not only was our village named for him, and its every post of trust and honor filled by him at various times, but he had been twice elected to the State Legislature.

Being an enthusiastic Mason himself, when the talk turned as it naturally did on the length and possible perils of the journey, he at once adverted to my having lately joined the fraternity as a particularly good thing at this juncture.

"Only he ought to take the three upper degrees before he starts; decidedly, he ought to."

"You are quite right, Deacon," answered my grandfather; "I have told him myself that to get the full benefits of belonging to the order he must go as high as the Master Mason's degree. *You* must urge it on him. The words of a man like you, now, might have a good deal of influence with him."

The Deacon was used to such gentle unconscious flattery from his townsmen and turned to to me with a fatherly smile.

"You must listen to your grandfather, Leander. You are not at liberty to neglect such an important duty; such a shield against all manner of unknown perils. You owe something to your friends if you don't to yourself. Why, nobody knows or ever can know how many lives Masonry has saved," he added, waxing enthusiastic over his pet institution. "I've heard of even pirates and highway-robbers that respected the Masonic sign, and when it was given, treated those they had been laying out to rob and murder like brothers. But I don't mean," explained the worthy Deacon, with a sudden remembrance of the possible interpretation which un-Masonic ears might put upon this statement, "that a lodge would ever take in such characters, knowingly. Even the church cannot always keep out unworthy members; so I have no doubt some have joined the Masons who became robbers and pirates afterwards, and yet had enough of conscience left not to dare violate their oath."

Remembering the awful nature of that oath, as it had been imposed on me, I found no difficulty in believing that it might have acted as a restraint on Captain Kidd himself, had that worthy ever joined the fraternity, of which I was doubtful.

As the highest Masonic authority gravely holds out, among the various inducements of the order, its power "to introduce you to the fellowship of pirates, corsairs and other maurauders," let not the innocent-minded reader conceive any ill opinion of Deacon Brown for doing the same thing; nor think it strange that, urged by him and entreated by my grandfather, who was not quite willing to leave his favorite grandson to the shield of Omnipotence alone, I consented to take the upper degrees and become a Master Mason, with all the privileges appertaining thereunto—among them that of consorting on brotherly terms with "the pirates and corsairs" aforesaid.

Papers and Magazines.

—*Our Banner* of New York is republishing the grand speech of Rev. David McFall at the late New York State convention.

—The *Banner of Truth*, Baker, Mo., has reached its fourth number. The leading article is a review of the close relations of the lodge with intemperance.

The *Christian Union* will publish during the next three months a series of striking articles, entitled "How to Succeed." Among the contributors to these papers will be George F. Edmunds, who will write upon Success in Public Life; the Rev. John Hall, D.D., representing the Ministry; Dr. Willard Parker, Medicine; Thomas A. Edison, Mechanics; W. Hamilton Gibson, Art; General William Sooy Smith, Engineering; Commissioner George B. Loring, Agriculture, and Dr. Leopold Damrosch, Music.

—The *Young Scientist* for April tells our inquisitive young friends about glass working, the shells of the Jersey coast and their inhabitants, the construction of the violin, how to make and temper small saws, the wonders of pond life, and how a meridian line is calculated.

The St. Nicholas Magazine, judged by the severe standard of utility is of little value for young people. It is indeed most attractively printed and illustrated by skillful artists and has often articles instructive and valuable, but on the whole it is of more value in cultivating a fanciful and æsthetical taste (after the latest fashion in æsthetics) than in permanently improving the mind with useful lessons of living.

—George Alfred Townsend ("Gath") in mentioning his preferences for the Western papers over the Eastern, says first, that they pay better salaries and second, "I prefer the Western press also because it gives more swing and freedom than we have here. The New York dailies are set up in the midst of such tremendous influences that they are circumspect and cautious. Their power is so great, and the enterprises pressing for recognition and aid are so rich and numerous, that there is suspicious criticism of every piece of news offered. Then, too, many of the papers are under partisan or special control, and must cut their work out to suit a dictation that is unjournalistic, and usually unwise. The Western papers want the news undiluted, and care little or nothing who it hurts or helps, so that it pleases the public."

—*The Reformed Catholic* is the monthly reporter of Bishop McNamara's work for the redemption of his Irish fellow countrymen from the bondage of popery. We are sorry to note that the *Independent Catholic Magazine*, which he and his devoted young wife animated with their own aggressive spirit, has been discontinued. The small sheet above named shows that the work is making some advances, though much delayed from lack of funds. If the Irishmen who are sending money by the hundred thousand, to keep up a wild political organization with its brutalizing accompaniments, would rather sustain Mr. McNamara in his labor of love for the souls of his countrymen, they would find Irish liberty more truly promoted.

French Article--III.

Secret Societies—The Means of Studying their Movements.

Matters have reached a state in which it is difficult to fix the attention of the men of our times on secret societies and their movements in the events of contemporaneous history. The majority of writers for the last fifty years of the century now past, the greater number of the instructors of youth, and nearly the whole voice of the great European press of to-day belong to Freemasonry.

So now for the next honest man who joins the lodges, even for the greenest apprentice, there is one rigorous and severe rule, never to write or speak in the profane world either on the Masonic order or its kindred secret societies. Hence comes this singular phenomenon, which M. De Ketteler illustrates so well. He says: "Freemasonry alone in the entire world demands and obtains the remarkable privilege of a quite exceptional position. With a few trivial exceptions of it alone there is to be no question discussed concerning it in the public press. And Masonry does not wish there should be any discussion of it."

While the priest speaks of all the interests and relations of men; while Christianity with all its teachings, and the state with all its laws and constitutions, are subjects of open discussion; while even the most intimate personal relations are brought out into the glare of day, Freemasonry alone, by a general European consent, is a sacred thing which we must not touch! Everyone fears to speak of it, as if it were a sort of spectre! This strange spell is a proof of the immense power which Freemasonry exercises in the world.

There are, however, eminent men who have not been blinded by the common error, and they have seen in the lodges the source from which has flowed the poison which infects and agitates all the modern world.

Protestants, such as M. De Haugwitz, in his memorandum addressed to the Congress of Sovereigns at Verona; M. De Hallen, the eminent publicist; the statesmen of the Anti-masonic party in the United States; Eckert, the courageous and erudite Saxon lawyer,—these have shown that secret societies imperil political and civil, no less than religious order.

The fundamental idea of Christianity is that moral and social order rest on revealed truth, on God and his Christ. But this basis is overthrown, from the first, by lodge articles and statutes which hold morality and virtue to be independent of all religions.

Modern Masonry seeks to simplify its rituals; to diminish the number of trials for the reception of its degrees, and to soften the shocking formulas which its tylers still guard, and which we shall relate farther on. The intellectual men who are at its head act energetically in this direction to change its terror-forms. But the spirit of the institution remains essentially the same. It aims to become, more and more, the one great human institution, "the church of revolutions," as one of its adepts has called it.

Yet it has too long an experience of humanity to reject all forms and symbols. Man, on account of his double nature, spiritual and corporeal, needs signs to fix his thoughts, and rites to express his sentiments. [Hence the lodge retains both. A thoughtful and powerful article.—Ed. Cynosure.]

EZRA A. COOK, ... No. 7 Wabash Ave., Chicago, Ill.

the operation.

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple St., Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—Mr. A. F. Spaulding has just returned from a successful tour through northeastern Massachusetts, visiting Lawrence, Reading, Wakefield, Beverly, Salem and other towns. He attended the sessions of two presbyteries and a meeting of the Women's Christian Temperance Union in Lawrence, distributing tracts and selling books. His reports are very encouraging and he will return this week to complete arrangements for lectures.

—Our agents find a remarkably strong sentiment against the lodge wherever they go even among those who never heard of the N. C. A. or its work. The many interesting facts and incidents brought out by this personal work from town to town leads us to believe that "the morning light is breaking" in New England. We append one or two incidents related by Mr. Spaulding.

—A pastor of a flourishing church had been a Mason, but had left them, not having been in a lodge for years. His opposition had grown till he felt obliged to preach against all secret societies in his church. Some of his Masonic members immediately objected saying it would not do to preach such things. He fearlessly replied, "I shall preach what I believe to be the truth and if you don't like it you can leave." This brother did not know of any organized opposition against secret societies, but was simply following out his own convictions. If only some of the pastors who do know and who have the backing of a respectable number of their members had a tenth of his courage and fidelity we would see some progress in the right direction.

—These are also encouraging facts: A young man lately joined the Odd-fellows, but was so disgusted with the initiative ceremonies that he immediately sat down and wrote for a demit saying he would never go near them again. Another said he was so ashamed and disgusted with the secret societies he had joined that he had withdrawn and severed his connection with them. He testified to the excessive use of liquors in the lodge. Still another stated the same fact and said when he became a Christian he left the lodge because the two could not belong together.

—It is an encouraging sign to see the young men getting interested in the work, buying books to inform themselves and daring to let their voices be heard in condemnation of the lodge. The excessive caution of older men who have felt for years the intimidating power of a secret foe may be discreet, but it is fatal to an advance in the reform. Some one must venture and risk or nothing will be gained.

—A pastor who had lately escaped from the pastorate of a church, two-thirds of whose male members were Masons, after hearing for the first time of the omission of the name of Christ from Scripture passages quoted by the lodge, said, "That is new to me, but I noticed in my last church that the Masonic members made no allusion to the name of Christ or the atonement in their prayers, and on inquiring the reason I was told by a Masonic deacon that Masonry antedated Christianity." This omission the pastor declared to be habitual.

—The Supreme Court of Maine has discovered what some of us knew before, that a Masonic lodge is not a charitable or benevolent institution, and has decided that its real and personal estate is subject to taxation like other property." So says the Boston *Journal*. We don't know how it is in Maine, but this accords very well with the figures from other States. For instance a report of the Grand Lodge of New York for 1881 gives total receipts $83,556.55, charity $405. The Grand Lodge of Massachusetts reports for last year, total receipts $107,246.03; for charity and funeral expenses, $1,563.79.

—Mr. Tanner will spend Tuesday and Wednesday (the 25th and 26th) in attendance at the annual conference of the Windham county (Ct.) churches, after which he will start for New Hampshire to aid in the work there. His objective point, however, is Vermont. A correspondence will be opened at once with Vermont friends hoping to get encouragement enough to make it possible for him to go there and canvass the State. It is hoped that he may be able to arrange for some lectures in that State and perhaps conclude his spring campaign with a State convention.

A Temple of Darkness and Death.

WORCESTER, Mass., Apr. 25, 1882.

A flying visit to Putnam last week gave me unmistakable evidence of progress in that vicinity. We are certainly gaining ground there. Some of the evidences of this fact are of a sort not to be particularized publicly, but they are substantial and reliable. Brother Smith has been delayed in his work through sickness, but hopes to resume labor next week. The way is open for another lecture as soon as it can be attended to.

Yesterday I went to Boston on a hurried visit to see brother Tanner and hoped to have seen other friends, but the day proved too short for all I wanted to do. Mr. Tanner and wife and Mrs. Jones, with all of whom I had a pleasant visit, abate nothing of their zeal and are always ready for every good word and work. There is another brother whose zeal in the cause is worthy of mention, whom I have not met in some time, but whose benevolence has met me several times lately, but at present he prefers to be a silent partner and do his work quietly. His work will be no less effectual.

Among the things viewed yesterday was the great Masonic temple. In company with a friend I had once before endeavored to see the inside glories of this famous structure but failed. This time, however, *we* (no matter who went with me) entered the building and under the escort of the janitor entered the *sanctum sanctorum*. An observing brother remarked to me a few days ago that he believed the lodges were not growing and my judgment agreed with his. But one has to close his eyes in Boston to believe that in that city of mobs the lodge is not all powerful. The country lodges, however, complain because they are taxed so heavily to support the splendor of the Boston temple.

This building cost $600,000, and after fifteen years of struggling with their debt they still owe $109,200. The last annual report of the Massachusetts Grand Lodge shows the total receipts for the year to have been $107,246.03 and "charity and funeral expenses" paid amount to $1,563.79! No wonder the Supreme Court of Maine has decided that Freemasonry is not a benevolent or charitable institution.

We were shown three lodge rooms and one commandery room. The lodge rooms were built in "due and ancient form" and elegantly furnished. The master's dais was reached by ascending seven steps. On this dais were three chairs, the center one for the worshipful master. In "the south" was a similar dais for the junior warden and in "the west" was the one for the senior warden. All the furniture is carved blackwalnut, the style being ancient Corinthian and Egyptian. In the center of the room is the altar. The arrangement of the three lodges was the same, but the style of architecture differed in each. The Egyptian lodge was especially noticeable for the large number of Egyptian images, for this institution seeks in every way to conform to its prototype, the Egyptian idolatry. How these worshipers can palm off this effete worship on intelligent Americans is the greatest of all their mysteries, but they are doing it and if they succeed in their effort we shall soon have no more use for Christian churches; we shall all choose Egyptian civilization to the Christian. An average American supposes that his countrymen have tasted the blessings of Christianity so fully that no mutation of time can ever seduce them into the practice of idolatry, yet here is an institution that has had a greater per cent. of growth in the past twenty-five years than any Christian denomination, and yet its leaders glory in its pagan ancestry and defend its idolatry and witchcraft.

Through the suggestion of our company of explorers we were (apparently with reluctance) admitted into the armory of the Boston Commandery The room was a long, elegantly fitted hall, used to store their weapons and uniforms in. Evidently the lodge means to be prepared for war if the "Morgan days" ever return and the people through their law-makers seek to render these midnight conclaves illegal. An institution that familiarizes its members with murder by perpetually and repeatedly swearing them to it, and which drills them weekly in the use of deadly weapons, is not exactly in harmony with that "Gospel of peace" which Christ proclaimed. This reform movement has started none too soon. The poison of lodge infidelity is already coursing in the veins of the church; the spirit of clannishness and ring-rule has already entered the politics of the land, while crime is being stimulated by familiarity with murderous oaths, mock-murders in the frequent killing of Hiram Abiff and a war-drill in the "commanderies."

The upper part of the "temple" is the banquet hall. The evidence accumulates that the New England lodges are much given to drinking at their meetings. I have found many who have left the lodges because they could not endure the saloon customs which they constantly witnessed.

The last annual meeting of the Grand Lodge of this State devoted a considerable part of the speeches of the occasion to Anti-masonry. Evidently the lodge is not invulnerable and is feeling the force of the movement against it. Nearly all the speakers allude to it.

Even Dr. Quint (I hate to blot the *Cynosure* pages with his name) in feelingly taking leave of the Grand Lodge (to go to another State) which for eleven years he had served as chaplain, after trying to be witty over his own progress toward liberalism, warns the lodge of the danger to their institution from this reform. Here are his words as reported in their annual book: "He assured the brethren that the old bitterness towards our institution still burned in the hearts of many men and some women, and made itself felt as actively to-day, in certain places, as in the times that had been so graphically described this evening by some of the active participants in the struggle."

Besides three other sermons in Worcester Sunday, I had the pleasure of addressing the Swedes at their evening meeting. As a people they are opposed to the lodges and their pastor was urgent in desiring this address and gave a good notice of our Horticultural Hall meeting.

E. D. BAILEY.

THE SOUTHERN FIELD.

—In a recent letter from Bro. J. F. Galloway, Okahumpka, Florida, he writes that his wife is recovering from the injuries received a month ago during a forest fire. Her right arm was broken in addition to the hurts before reported. The ladies of the College church, Wheaton, are filling a barrel to send to Bro. Galloway.

—Elder Browne, writing from Cabin Creek, Ky., wishes to acknowledge a of gift of $5 from Wallace Daniels of Morrison, Ill., and a barrel of clothing from O. Sholes of the same place.

—Bro. Browne has lately given two lectures, gaining some friends to the cause thereby. He hopes the arrangements for two months' work and a canvass of the State may be perfected. He is cheered by a good attendance at the Academy at Cabin Creek, and believes the new educational enterprise will succeed. It will be of some interest to know how some of the Southern workers are paid. Elder Browne receives for preaching about enough to cover traveling expenses between his appointments. His wife's labor with his own brings in $250 a year for teaching, and gifts from friends at the North help make up the deficit, so that it is possible for them to continue their self-denying effort for a pure church in Kentucky.

It is my deliberate opinion that the Anti-masonic party ought not to subside, or to suspend its exertions, till Freemasonry shall have ceased to exist in this country.—JOHN QUINCY ADAMS.

CORRESPONDENCE.

A Dream.

CAMERON, W. Va.

About twelve years ago while lying dangerously sick I had a dream, and on account of its extraordinary vividness, I feel like calling it a vision.

I dreamed I was transported as if by a flash to the city of Pittsburgh, Pa. All was dark as midnight, and yet objects and actions were clearly visible. I saw a horrible murder committed in an upper room of one of the buildings. Some were total strangers to me; but in the party of murderers I saw familiar faces; and behold, one of them the face of a man whom I loved and esteemed; a man of great business enterprise, a class-leader and exhorter in the Methodist Episcopal church. But when I had his acquaintance he kept a store in a town about fifty miles from Pittsburgh. Another, less distinctly recognized, kept tavern in the same town, but was a man of low character. All, as far as I know were Masons. I saw the body carried through the darkness and thrown into the Monongahela river. My friend seemed to be prominent in lugging away the body, and was carrying about the shoulders. In the act of putting the body into the water they saw me watching them and uttered some dreadful threats against me; but these threats in part helped me to remember the whole. Nothing uncommon for a sick man to have an ugly and disagreeable dream. But wait till you hear the rest.

I fell in with a friend passing through from the old section whence I came. Of course I felt like inquiring after old friends and acquaintences. I was told that my friend, the storekeeper, and his father-in-law, had moved away, and had been living for some time in the city of Pittsburgh, where they had kept a hotel, and had had great success up till recently. An unfortunate occurrence had so destroyed the reputation of their house that they were compelled to quit the business and move out of it. A well known citizen, Mr. Alfred Sickman, had been seen to enter the house but was never known to go out of it, and had not yet been seen or heard from. A basket containing some articles for his family was found in one of the rooms of the hotel building; but he was not to be found.

The disappearance of Mr. Sickman created an intense excitement among the general public, but the authorities took it coolly, and little or nothing was done by way of investigation. But this mysterious apathy will not be wholly incomprehensible to him who is able to answer the question, Who, in the main, are our policemen, sheriffs, constables, and other officers of state?

On my late trip to Washington county, Pa., I was within a few miles of where one of the men lived. He had moved back from Pittsburgh to his old home. I inquired after him (keeping my dream to myself) and was told he was living well and easy, worked none, but always had plenty of money; but where his money came from no one knew. This man I would naturally suspect of any crime in the calendar, but the other I would not. However, in a letter from his sister, a Baptist lady eminent for her piety and intelligence, with whom I occasionally corresponded on the subject of our religious hopes and fears, she speaks with much concern of a late visit from her Methodist brother, on which occasion he spoke of his religion as a thing of the past. This man was the prominent figure in my dream. J. W. Moss.

Let Separation be Thorough.

SABETHA, Kan., April 11th, 1882.

EDITOR CYNOSURE:—Permit me to indorse brother Bullock, of Blanchard, Iowa, in his bold stand. This has been the conviction of my mind for years, that if we, as temperance men, succeed in ridding the world of intemperance we must withdraw from every combination that has a tendency to aid or give countenance to intemperance, especially if it be in form of a church; for what the church endorses the world will endorse, especially if it be a moral evil or wickedness. So it is with regard to secret societies, if we expect to destroy the great evil of secret societies we must withdraw from every combination that has a tendency to give them aid or comfort. Though our church organization may be as near to us as a right hand or a right eye, we must sever it from us.

Now when we see the church organizations sold to secrecy as they all are here, so as to close the mouth of the ministers, and make dumb dogs of them, and turn the cold shoulder to every one of the membership that dare speak out on the subject of secrecy, it is time to get up and flee as Lot was told to do from Sodom.

The Saviour said to his disciples, "Ye are the light of the world;" again he says, "If the light that is in you be darkness how great is that darkness." Is it not evident that the church that is willing to receive members and ministers who are sworn in the darkness of the midnight lodge is in darkness?

I have come to the conclusion that I will not sustain any organization, political or religious,, either by my name or money, that has sold itself to the sworn enemies of Christ and our government.

I am a member of the Congregational church in this place. Our pastor is not a member of any secret order, but his mouth is sealed so far as secrecy is concerned. We have some dozen Masons and Odd-fellows, enough to curse anything. The other churches are in the same predicament. I shall have to go by myself. What little God gives me for good purposes I will try to use it for his glory to overthrow every enemy of Christ. JOHN THOMPSON.

Masonry Unsectarian and Unchristian.

BOSTON, April 21, 1882.

DEAR BRO.K.—It has now been a little over a week since I got home from my western trip, and I have had a little time to rest and think, and also to turn some attention to my books, and I now have before me the *Masonic Monthly* for August, 1869, which contains some editorials showing the true relation of Freemasonry to Christianity so clearly I thought a few quotations might be of interest to the readers of the *Cynosure*.

First, on page 294. Referring to the argument that if the formation of Jewish lodges was allowed because of the introduction of the Saints John into Masonry, as represented by the parallels, the same privilege must be conceded to Romanists, Presbyterians and Methodists, he says: "Expunge from the ritual all allusion to Christianity; make Masonry what it ought to be; then, and not till then, will such arguments deserve the approbation of the community."

Again, on page 304. "We do not want the Roman church or any other church out of heaven to take us under its patronizing wing."

But again on page 306, in an article which he is pleased to style "Hash" (and, indeed, I suppose very properly, too, as it is where he has chipped up the writings of other Masonic authors with his blade of criticism, so it is really Masonic "hash"), he writes as follows: "This journal, like many others, is tainted and stained with the spirit of sectarianism, than which nothing can be more offensive in a Masonic periodical. Here is a quotation: 'If you will have a confession of my opinion upon the scope of Masonry, I think we are obliged to consider it as a mission for promoting true Christianity. Among our Christian brethren we must promote the inner mission to make true Christians. Among the Jews, Mohammedans and heathens we are obliged to prepare the work for the missionaries, because the true and genuine Mason, in my opinion, must be a true and genuine Christian.' Can any doctrine be more subversive of true Masonry than this? Surely the Masons of Chicago and Illinois cannot entertain such notions of the mission of our institution. If they do, we would advise them to close their lodges at once. For wherever such opinions prevail the spirit of Masonry cannot longer dwell."

The foregoing is a criticism on the *Voice of Masonry*, and it reveals too plainly to be denied the fact that there can be no harmony between Masonry and Christianity.

But on page 305 is a statement of truth we can all indorse. It reads: "The 'Contribution to the Antiquity of Masonry' is an illustration of learning thrown away. As an attempt to prove the antiquity of Masonry out of the Bible it fails, as all such attempts must necessarily fail." So say we all of us.

I expect to start for a short canvassing trip in New Hampshire next week, after which I hope to go to Vermont, and I trust my labor may be blessed of God in increasing the list of *Cynosure* subscribers. Yours in Christian fellowship,

J. TANNER, JR.

Our Mail.

Robert W. Chapman, Gilroy, Santa Clara Co., Cal.:

"They appear to be a very civil set of people here. I should not think that they would disgrace themselves as they did at Hollister of late, if an Anti-mason should lecture here. Soon after the Morgan excitement there was a great revival of religion; most every one was talking about religion."

Hosea Washburn, Madison, Maine:

"I hope the time is near at hand when we shall have an organization in this State, so the chain will be stronger and we can pull together."

Daniel Brown, Ottawa, Illinois:

"Is there no help for Ottawa, the hub city (9,000 inhabitants) of one of the largest counties in the State. Here in Ottawa there is a large field for a lecturer and degree worker."

A. Williams, Vineland, New Jersey:

"The convention held last winter at Olathe was a success and has its fruits already."

Zeba Smith, Montpelier, Washington Co., Vermont:

"I rejoice to know that in New England, in some places the people are waking up to the evil of secretism and that our papers are giving a notice of it, and in New Hampshire, where Bro. Kimball labors, doors are being opened for him. I hope Vermont will wake up to the evils of Masonry. It was once an Anti-masonic State. The grange has been a curse to our State. It shuts the mouths of many who once were Anti-masons."

W. S. Spooner, Kearney, Nebraska:

"There is a brightening of the anti-secrecy prospects in this State."

C. Hoyt, Ashley, Ohio:

"I am looking forward to the Chicago Convention hoping for a union of all the moral elements of the nation to crush the rum and lodge crimes.

Wm. Bow, West Winchester, Dundas Co., Ont.:

"Masonry is insidiously striving to increase here. A few good men and true present a determined front to their encroachments and prove obstacles which they cannot overcome. We need only God's help to ensure success to the cause of reform here."

A. C. Moffatt, Albion, Iowa:

"I am seventy-four years old this present month. Hope to live to know the monument is erected. Hope the statue will be on it. It may have a tendency to protect it from Masonic violence. It will stand as an evidence of and a lasting rebuke to that murderous institution. What I can spare of my limited means I pay in the direction of reform. I pay no Masonic minister who prays in the pulpit and disowns the Saviour in the lodge. Neither do I pay a preacher who dare not preach the whole Gospel."

I. Daboll writes of a Mr. Orr, a Mason, against whom the Masons were prejudiced and who suddenly was missing. What became of him is to-day a mystery."

Abby A. Wolcott, Wolcottville, Indiana:

"On the night of the 14th (of April) a placard representing the Masonic square, compass and letter G skillfully carved out of paste board about six or eight inches square, fastened on top of a standard underneath which was a card with the word 'Beware,' written in large letters; at the left of this a hand pointing to a representation of a bow and arrow was nailed to the top of our gate post. It remains there yet attracting much attention from passers by. Is it not a beautiful warning? A step taken to suppress free speech and free press. I am more firmly convinced than ever that there is great need of missionary work in Wolcottville."

R. Faurot, Jackson, Mississippi:

"I fear the South is hopelessly in the anaconda coils of secrecy. It finds here the soil that fattens it, ignorance, selfishness and party spirit of the virulent kind."

J. J. Hayden, Colo, Iowa:

"I am certain that a large majority of Christendom who are aware of the evils of secret societies are in heart opposed to secrecy in church or state, but are so intimidated by the fiendish spirit of the lodge that they fail to come up to the help of the Lord against the mighty."

A. I. Salisbury, Pascoag, Rhode Island:

"We are hoping that the way will open for lectures and colporteur work this spring."

Jonathan Carley, Ash Grove, Davis Co., Iowa:

"You sent me last fall a bunch of tickets and platforms. I took them to the election. Everybody wanted to see the new party tickets, so I handed them out. I put one in and heard one man say, 'There is not much of it.' He was answered, 'There is enough to revolutionize the world.' The United Brethren are stirred up here on the subject of secret societies. Their preacher is all right."

Mrs. S. Durkee, Tharold, Ontario, is obliged to discontinue the Cynosure for want of money. She writes:

"I have not had the privilege of hearing a sermon, attending a prayer or class meeting or of partaking of the memorials of my dear Saviour's sufferings for eight years. But they cannot take my Jesus away. Thank God for this. How precious is that name."

EZRA A. COOK, PUBLISHER, No. 7 Wabash Ave., CHICAGO, ILL.

the operation.

SABBATH SCHOOL.

LESSON VII., May 14.—THE LEAVEN OF THE PHARISEES.

(1) In those days the multitudes being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, (2) I have compassion on the multitude, because they have now been with me three days, and have nothing to eat; (3) and if I send them away fasting to their own houses, they will faint by the way: for divers of them come from far. (4) And his disciples answered him: From whence can a man satisfy these men with bread here in the wilderness? (5) And he asked them, How many loaves have ye? And they said, Seven. (6) And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. (7) And they had a few small fishes, and he blessed and commanded to set them also before them. (8) So they did eat and were filled; and they took up of the broken meat that was left, seven baskets. (9) And they that had eaten were about four thousand; and he sent them away. (10) And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. (11) and the Pharisees came forth and began to question with him, seeking of him a sign from heaven, tempting him. (12) And he sighed deeply in his spirit and saith: Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation. (13) And he left them and entering into the ship again, departed for the other side. (14) Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. (15) And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. (16) And they reasoned among themselves, saying, It is because we have no bread. (17) And when Jesus knew it he saith unto them, Why reason ye because ye have no bread? Perceive ye not yet, neither understand? have ye your heart yet hardened! (18) Having eyes ye see not? and having ears, hear ye no? and do ye not remember? (19) When I brake the five loaves among the five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. (20) And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. (21) And he said unto them, How is it that ye do not understand?

GOLDEN TEXT.—"Beware ye of the leaven of the Pharisees, which is hypocrisy."—Luke 12:1.

DAILY READINGS.

Bread from Heaven	Ex. 16:11–18.
Brought Nigh	Is. 49:8–13.
The Bread of Life	John 6:32–40.
God's Blessing Makes Rich	1 K. 17:10, 11.
Hypocrisy of the Pharisees	Matt. 15:1–20.
The Old Leaven	Rom 1 18–25.
The New Life	Col. 3 1–10.

A sign from heaven. The same request had already been twice proffered. (i) After the first cleansing of the temple (John 2:18); (ii) after the feeding of the five thousand (John 6:30); and (iii) again shortly after the walking through the cornfields (Matt. 12:38). By such a "sign" was meant an outward and visible luminous appearance in the sky or some visible manifestation of the *Shechinah*, the credentials of a prophet. They asked in effect, "Give us bread from heaven, as Moses did, or signs in the sun and moon like Joshua, or call down thunder and hail like Samuel, or fire and rain like Elijah, or make the sun turn back on the dial like Isaiah, or let us hear the *Bath-Kol*, the 'daughter of of the voice,' that we may believe thee."

The leaven of the Pharisees is hypocrisy. But the Sadducees, the "liberal Jews" of that age, went to the other extreme. The reference is, therefore, not to what they taught in common, but to the mode and spirit of their teaching, in both cases *hypocrisy*. The emphasis here laid on false teachings is suggestive. Principles, tendencies, "*teachings*," are most permeating, and if evil, most dangerous.—*Schaff*. No word more suitable could have been employed. It exactly describes the small beginnings of false doctrine; the subtle, quiet way in which it insensibly pervades a man's religion; the deadly power with which it changes the whole character of his Christianity. Here, in fact, lies the great danger of false doctrine; if it approached us under its true colors it would do us little harm; the great secret of its success is in its subtlety and likeness of truth. Every error in religion has been said to be a truth abused.—*Ryle*.

Of leaven in the Gospel, I find three sorts interpret to our hands that we cannot mistake. Christ willed his disciples to beware of the leaven of the Pharisees and Sadducees. It is after said he meant it of their doctrine, that was full of corrupt leaven. (1) *The Pharisees;* of the leaven of superstition, consisting in phylacteries, phrases, and observances, and little else. (2) *The Sadducees;* of a leaven that smelt strong of profaneness, in their liberty of prophesying, calling in question angels, and spirits, and the resurrection itself. (3) And a third leaven Christ names "*the leaven of Herod;*" beware of that too; many times it is the bane of true religion, when God's truth and worship must be molded up with Jeroboam's and with Herod's ends, squared to them, just as it is fittest, to do their turns, that Jeroboam may be safe.—*Bishop Andrews.*

PROMPTINGS TO FURTHER STUDY.

From whence did God supply bread in the wilderness for the Jews to eat? What is the true bread that came down from heaven; and for whose life is it given? What reason did Jesus, in another passage, mention as a reason for gathering up fragments? Who is brother to "a great waster"? What man and the children whom God had given him were for signs and wonders from Israel from the Lord of hosts? By what word are even signs and wonders to be tested? Who, that looked in the wrong direction for light, were to be hungry, and fret themselves? —*Scholar's Quarterly.*

Words of Life for Every day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, May 4.—Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.—Is. 5: 20.

Friday, May 5. –Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee.—Is. 60: 1, 2.

Saturday, May 6.—The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light and thy God thy glory.—Is. 60: 19.

Sabbath, May 7.—The Lord is good to all: and his tender mercies are over all his works.—Ps. 145: 9.

Monday, May 8.—O house of Jacob, come ye, and let us walk in the light of the Lord.—Is. 2: 5.

Tuesday, May 9.—While ye have light, believe in the light, that ye may be the children of light. These things spake Jesus, and departed, and did hide himself from them.—John 2: 36.

Wednesday, May 10.—He revealeth the deep and secret things: he knoweth what is in the darkness, and the light dwelleth with him.—Dan. 2: 22.

—As an evidence of sure aim and no blank cartridges the following was sent to Bro. Hinman the day after his second lecture in this city, on a postal card addressed simply, "Rev. Mr. Hinman, city."

"DEAR SIR:—Your attack on Masonry last night has exposed your ignorance and bigotry to all enlightened people, and should Jesus Christ appear again you would be one of the first to hold up your hands in holy horror and cry, 'Crucify him.'"

The postoffice authorities had of course to read this card, or they would not have guessed that it should be sent to the N. C. A. office; therefore they are parties to the offense of transmitting open and slanderous matter through the mail. Nor, unless they had a little Masonic spite in the matter, would they have taken pains to forward a note so blindly addressed and without a signature. For this reason the card is more valuable than if the writer's name were given, since it shows, both in him and in the postal clerks, what ignorance, malice and falsehood the lodge spirit begets in otherwise respectable men.

We have seen the 133d Psalm in a Masonic manual slightly changed, as follows:

"Behold how good a thing it is
And how becoming well,
Together such as Masons are
In unity to dwell."

The compiler of the manual was probably ignorant of the fact that the Holy Spirit is the author of the Psalm when he undertook to make him "speak like" a Mason. We who believe in a faithful version and repudiate all paraphrases, have always thought it was bad enough for Dr. Watts to "make David speak like a Christian;" but to make him speak like a Mason is worse still.—*Evangelical Repository.*

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 4, 1882.

THE WILES OF THE SERPENT.—"Masonry, as such, makes no issue on political questions any more than it does on strictly religious ones."—*Voice of Masonry*, p. 372.

The snake makes no issue against birds or rabbits, but creeps slowly and slyly up, charms, and swallows them. If Masonry is neither politics nor religion, what is it? Answer: The kingdom of the "prince of this world."

DISRAELI (Lord Beaconsfield) said that Christ had made the Jewish Decalogue the moral standard of Christendom. He did more. He condensed that code, and all codes, into the two harmonious principles, "supreme love to God and equal love to man."

FOR YEARS New England ministers stood aloof from the anti-slavery movement as Garrisonism, ultraism, the heresies of no Bible, no church, non-resistance, no voting, and the like. It is noticeable that none of the thousands of clergymen bring any such charge against the anti-secret reform. By their silence they consent to the truth of its teachings, and many evince concern lest the movement shall succeed and sink them in popular estimation as unfaithful guides. Hundreds, if not thousands of the best ministers are praying in secret for the success of the reform.

"EMINENT AND RIGHT EMINENT" Sir Knights conferred the red cross on thirty-one new aspirants in their "asylum" (for lunatics?) in Chicago on Wednesday of last week. While Congregationalists were graduating new ministers from the Seminary, T. T. Gurney and other eminent Congregationalists, Baptists and Methodists, were making new teachers of the Masonic religion in the Asylum. D. C. Cregier said that "Craft Masonry was the school from which the Templars graduated." Some weak and ignorant Masons say Templarism is no part or parcel of Freemasonry. Dr. Thomas said: "It is a religion with God above it, with God beneath, and the best of manhood within. Knight Templary is the Christianity of Masonry—it is the gospel where Masonry is the law." When will weak and deceived Master Masons learn these two facts: that Masonry is a religion, and that it is not the religion of Christ, but the religion of Satan? Dr. Lorimer, Baptist, "drew an amusing picture of a Knight," going home after midnight to his wife, "who does not receive him with as much affection as she used to twenty years ago. To be cradled in a cyclone, sleep through a tornado, and arise with a whirlwind." Are Baptist families in Chicago willing to sit for such a picture by their favorite preacher?

The Congregational Triennial.

The Congregationalists of Illinois and States adjacent met in the Chicago Theological Seminary Triennial Convention last week. Rev. Frank Woodbury, of Rockford, Knight Templar orator, was secretary of the body. The State Associations in the leading States represented have all, in years past, adopted strong papers against the secret lodges, but "when persecution arose because of that way, by and by they were offended." Thirty-one aspirants were receiving the Knight Templars' red cross preparatory to the devil's human skull libation in their asylum in Chicago while they were sitting, and the Congregational deacon T. T. Gurney, and others, were among them; but this great body of descendants of the Puritans were silent as the grave on that lodge-system which makes Chicago Congregational women half-widows, and absorbs the men and money and souls of their people by thousands.

Two speakers hinted at the lodge about as children speak in a house when there is a ghost in the cellar. Dr. T. M. Post, of St. Louis, alluded to men "seen through a hole in their wall worshiping the sun with their faces toward the East." Several years since the same speaker in a similar convention in Chicago, alluded to the lodges as setting up the hollow sham forms and titles of the king-and-priestcraft, from which our fathers fled in the old world, so that their shams may become realities when republicanism is fallen by their corruption of the masses.

How can these Christian gentlemen look their intelligent audiences in the face; nay, even, how can they face the sneers of Ingersoll & Co., while they, not ignorantly, exalt the debauched servants of Templarism, and throw over the whole vile system the shield of their character and their silence. They strain out the gnats of Dr. Newman Smyth's Unitarianism and Universalism, and swallow whole the camel of organized deism in their officers who are slaves of the lodge! "Know they not that it will be bitterness in the latter end?" The women of the Congregational churches are neither fools nor blind, and when they see their young husbands, by their honorable desire to support their families caught in the gull-traps of the lodges, sworn to concealment from themselves and their children, debauched by their demon-worships and swindled by ceaseless taxation; how will these Congregational ministers answer their godly women, when they look them in their faces and say: "*You knew these things, why did you not warn our husbands of them?*"

Demit or Denounce.

"Is a person who has not paid his dues to a secret society of which he has been a member, and who has not the pass-word, thereby to be considered not a member of the lodge, and not to be debarred from membership in our church?"

The editor of the *Telescope* answers this question: "Our church does not proscribe a man for his opinions, so as to demand that he denounce the lodge; but it is expected that he abandon his affiliation with these organizations. Another way to get out of the lodge is to secure a demit and never go back again, which is perhaps the best thing to do.—*Telescope, April 19.*

Mackey (Lexicon, Art. "Demit") says: "It [the demit] relieves the individual from all pecuniary contributions and debars him from pecuniary relief, *but it does not cancel his Masonic obligations*, nor exempt him from that *wholesome control* which the order exercises over the moral conduct of its members." The italics are ours.

The only way to get out of a wrong is to repent of it; and repentance includes renunciation. A seceding Mason owes this renunciation to himself, to free himself from the "wholesome control" which the lodge still claims over him, and will attempt to exercise as long as his silence gives them hope. He owes it to his brethren in the church, who have been grieved by his joining the lodge. And he owes it to the world, of which Christ requires him to be the light. And he further owes it to the lodge, whom he is bound to save from the snare in which they have been taken as he has been. If the United Brethren church does not expect its members who secede from the lodge to "denounce" it, why does the church itself denounce it?

—The debate over Dr. Smyth and his election to the vacant professorship at Andover Theological Seminary is overflowing its denominational barriers, and has become of general interest. An editorial which contains facts and observations not likely to be read in any of the church organs was prepared this week for the *Cynosure*, but lies over for necessary reasons.

—The younger readers of the *Cynosure* have been entertained and well instructed by the conversations of Mrs. Hardie with her Sabbath school class. This series of useful talks closes in this number, but we shall soon have other sketches of the boys, whom we have learned to esteem during the last three months for their honest inquiries into great movements going on about them in the circles where they will soon become actors. Many parents and Sabbath school teachers will join us in a hearty vote of thanks to Mrs. Hardie for her skillful presentation of the principles we labor to maintain, and we fancy the voices of thousands of our boys and girls give it a grand echo. Watch for the stories about Tom Jones, Harvey and others in a few weeks.

Interesting Obituary.

Mr. A. W. Wheeler, and Mrs. Wheeler, his wife, were laid side by side in a double grave in the village cemetery, Wheaton, Ill., on Monday, April 23. The box enclosures of the elegant coffins were lined with evergreen, as was also the wide grave quite to the surface of the earth, which novel and unique arrangements, together with the profuse and tasteful floral decorations of the burial cases at the funeral, took much from the natural gloom of the grave, and made it seem rather a green and quiet alcove, into which this aged, honored and loving couple had retired from the world.

Mr. Wheeler was a little short of 76, and his wife of 74 years of age. When I first came to Wheaton Mr. Wheeler introduced himself to me as an old-line Abolitionist, who had known me at Cincinnati near half a century ago. He was then a member of the Methodist Episcopal church, where he had held all the official positions but that of the ministry, and to which he was attached with all the ardor of his honest and earnest nature. But the pro-slavery action of his General Conference, and the proscription and persecution of Abolitionists by his denomination, chilled his affection for the church where he had been born again, married, and was universally respected and beloved; and for the last twenty or twenty-five years he had wholly withdrawn from its communion, and was a member of the Free Methodist church. But a few weeks before he died he said to Rev. Mr. Baker, of the *Free Methodist*, as he has often said to me, that he could never again receive the emblems of our Saviour's death from the hands of a Freemason. About the same time he brought, as he was wont, his subscription to the *Cynosure* and the anti-secret mission fund, with an added contribution to the Morgan monument. He was intelligent and capable as he was honest and upright, and he has long and often dwelt on the pain it cost him, and the chicanery practiced toward him by its authorities, in his separation from the M. E. church.

And yet the crowd at the funeral, the readers of the *Cynosure*, and of the *Free Methodist* and *Wesleyan* in the neighborhood of the beautiful rural home which they so long made happy, will wonder how it happened that a Freemason of many degrees came to direct and share the funeral services of these Free Methodists who, if alive, would shrink from a communion service which he administered! The explanation was given by the gentleman himself, who said to the crowd that the family of the deceased were old-time bosom friends of his family, and that while visiting their death-beds he was requested to officiate at their funerals if they died. This might pass for a beautiful incident of early friendship reviving at death, had not the M. E. pastor in question, Elder Boring, twice in his remarks over their coffins spoken apologetically of Bro. Wheeler's "mistakes," by which he must have meant, and was understood to mean, his leaving the M. E. church because of its employment of Freemasons like himself! I almost thought the dead saint must have, if permitted, arisen from his coffin and addressed the preacher in words like the following:

My long ago friend and early Christian brother, how can you not only suppress my earnest, open testimony against the secret curse of my country for the last quarter of a century, but hint to the crowd of my neighbors that it was my "mistake!" How could you take advantage of a dead witness to pervert and destroy his testimony? I am now with our Lord, who "in secret said nothing," and who must soon judge us both as we have followed or contemned his example. Do, my dear brother, repent, while you may, of the loathsome oaths, blasphemies, strippings, and swindlings of the lodge, and do something to deliver the multitudes whom your hoary example has misled, nightly, into the ditch.

This same Elder Boring sent back, unread, a small package of anti-secret tracts sent to him by a brother minister, with a kind letter requesting him to read them and point out the errors if there were any. And when questioned concern-

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the operation.

ing his Masonry by his own godly and lodge-hating members, as he was on the day of Bro. Wheeler's funeral, he answers, "I am a back-slidden Mason." This answer faces two ways. A Mason would take it as a confession that he was neglectful of his duty to *holy lodge*, while he doubtless means his anti-secret members should regard him as in a hopeful way of quitting the lodge. O the unutterable horror of the situation of a minister of Christ who is a sworn worshiper of the devil! To what depths of two-facedness, trick, and tergiversation is he not forced! And how disastrous to all simple, truthful piety in his flock!

Other Notices.

Mrs. E. F. Austin, wife of Dea. Alvin Austin of the College church, Wheaton, died at her home after a short illness of a week, April 2nd, in the 60th year of her age. In 1843, when the reform principles of the Wesleyan church were beginning to penetrate the rural districts of Connecticut, Mrs. Austin was led to Christ in a revival in the little village of Fitchville. Bro. Austin was leader of the class at the time, and, after their marriage and the subsequent dissolution or removal of the Wesleyan church, they maintained for years a weekly prayer-meeting at their home. In 1855 they removed to Wheaton and united with the College church, then connected with the Illinois Wesleyan conference. With the exception of Prof. Lumry and his wife they were the oldest members of that church. In earlier years, Mrs. Austin, though of a quiet and reserved nature, was always active in church work, Sabbath school and prayer meetings, and to the last her influence among her immediate neighbors was strong, and enforced by such labors of Christian love as always move even the irreligious to confess the power of a godly life. Her death was the fourth among the older members of the College church within a few weeks, Bro. T. R. Stevens, and an aged brother and sister, Sylvanus Mann and his wife, having just gone before into the presence of God. Dea. Austin himself on Monday of last week was severely, and for a time it was thought fatally injured by a fall, but is now recovering.

Rev. John Crider of Farmersville, Ohio, died on the 7th ult. at the advanced age of 87 years. He was licensed to preach in the United Brethren church in 1821. The *Telescope* says of his labors for the kingdom of Christ: "He cast the first anti-slavery vote polled in Jackson township. He was the first farmer in that section of country to refuse liquor to his hands in the harvest-field, and was a staunch opposer of all forms of secrecy. In short, he set his face as flint against all he believed to be evil. He was always a fast friend to the poor and unfortunate. He not only extended to them his sympathies, but shared with them largely of his means. Many will miss him."

—Some kind friend sent us some while since a copy of the *Freemason*, London, England, of Feb. 4. Its pages are largely occupied with notices of fifty-two lodge meetings of various sorts, installations, initiations, etc., from the Blue lodge up to the Commandery and Grand Chapter. Three of these meetings were balls, and thirty-four others were followed by banquets. Thirteen only adjourned after their ritual work was done. These facts show us somewhat of the tendency of English Masonry. When five-sevenths of the meetings of the order are followed by scenes of questionable conviviality it does not thereby follow that it is either a "handmaid of religion" or a support to a justly regulated government.

Wicked Oaths.—Learn to beware of oaths. It was "for his oath's sake" that Herod murdered the man he reverenced and desired to save;—he has sworn, and he must make it good. The sacredness of an oath did not prevent his swearing rashly in the midst of a scene of riot and folly, but it prevented his releasing himself from an obligation which his soul abhorred. His oath was a sin against God; and the only right course for him to adopt was to disavow his obligation. Christ has said—"swear not at all," and he who seeks to justify the commission of a crime by pleading that he has sworn to do it, needs to remember that such oaths are crimes from the beginning, and have neither force nor authority. The laws of God and man equally agree that no promise to commit a crime can be of binding force.—*The Armory.*

An Important Decision.

"The Supreme Court of Maine decides that a Masonic lodge is not a charitable or benevolent institution within the meaning of the laws of Maine, and consequently that its real and personal estate is subject to taxation like other property."
—*Boston Journal, Apr. 24th.*

AMERICAN POLITICS.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Nominations for 1884.

For President,

JONATHAN BLANCHARD,
of Illinois.

For Vice-President.

JOHN A. CONANT,
of Connecticut.

The National Committee

Appointed at the Galesburg Political Convention.

Illinois, Ezra A. Cook, chairman.
Alabama, Jesse Murrah.
Arkansas, Charles F. Obermeyer.
Colorado, St. Clair Ross.
Connecticut, Philip Bacon.
Florida, Joseph F. Galloway.
Georgia, Charles Crumley.
Indiana, J. F. Phillips.
Iowa, J. N. Norris.
Kansas, J. W. Margrave.
Kentucky, John G. Fee.
Louisiana, J. Hamilton.
Maine, Enos Mitchell.
Massachusetts, Edwin D. Bailey.
Michigan Cornelius Quick.
Minnesota, Ed. G. Paine.
Mississippi, Eli Tapley.
Missouri, M. W. Butler.
Nebraska, J. M. Snyder.
New Hampshire, S. C. Kimball.
New Jersey, R. Ingram.
New York, F. W. Capwell.
North Carolina, Robert Hall.
Ohio, J. G. Mattoon.
Oregon, Thomas C. Haines.
Pennsylvania, Nathan Callender.
Rhode Island, A. M. Paull.
Tennessee, Thomas Johnson.
Texas, Will Ames.
Vermont, J. W. Phelps.
West Virginia, J. W. Moss.
Wisconsin, Isaac Bancroft.

In an interview soon after Garfield's inauguration, Mr. Blaine is reported to have said that while there are only about one hundred thousand federal offices, there had been, since the inauguration of Mr. Garfield, over one million applicants for them. This shows to what an extent the American people are given to office-hunting. Add to these the seekers for office, state, municipal and others, and it is evident that fully one-half of the voting population of the country is engaged in this strife for the public places.

To Michigan Subscribers.

The State Convention at Holly recommended starting the *Michigan American* and appointed Geo. W. Clark, No. 682 Fourth street, Detroit, Mich., editor, with Elder H. A. Day, of Coldwater and Elder A. H. Springstein of Pontiac, as assistants; and Elder C. C. Foote of Detroit, Cornelius Quick of Weston, and S. P. Poole of Bellevue as central committee.

The size and price of the paper will be the same as the *Illinois American* (see page 13) and what is now most needed to insure success is a good subscription list for the new paper. The best document for canvassing purposes that we know of is the *Illinois American, which will be sent to canvassers* FREE, in lots of 5 to 100 copies postpaid, and the subscription papers prepared for that will answer by changing the heading a trifle.

Subscriptions may be sent to either of the appointed editors or to either of the central committee as above.

Subscriptions for 1,000 copies insures the success of the paper, and surely there are 20 persons in Michigan who will invest $7.00 in this important enterprise and that pays for 1,000 copies for a year if sent to the 20 addresses, or for 800 to 800 different persons, and there ought to be and are 1,000 others who will gladly take the paper and pay 25 cts. per year for it, if some friend will give them the opportunity.

State Political Action in Michigan.

The late State Convention held in Holly, Mich., having the matter of political action under consideration, adopted the following report of their committee:

REPORT.

The Committe on Publications and Political Action beg leave to submit the following report:

1. We believe that the old political parties are hopelessly corrupt, and that the vital issues now forced upon the people demand the organization of a vigorous movement based upon the law of God as applied to civil government.

2. We heartily approve of the principles of prohibition as enunciated by what is popularly known as the Prohibition party, but are of the opinion that this party stops short of the real evil that lies at the foundation of the political, moral and social corruption so fearfully prevalent in our country.

3. We are of the opinion that the "Secret Empire" which has its head-center in Freemasonry, is the most dangerous foe to civil government, and the most fruitful source of corruption that now exists in our nation, and that the American party presents a platform upon which all true patriots and real Christians can stand and vote with a conscience void of offense toward God and man.

4. We recommend that this convention ratify the action of the political meeting at Galesburg, Dec. 2, 1881, in nominating Jonathan Blanchard for President, and John A. Conant for Vice President of the United States.

5. We further recommend that a central committee of five be appointed by this convention for the State of Michigan, to co-operate with the national committee in pushing the principles of the American party to a successful issue in the coming presidential campaign.

6. Your committee further recommend the formation of American clubs in every neighborhood where a half-dozen or more voters can be found who are willing to advocate the principles and vote for the candidates of the American party.

7. Your committee further recommend the most extensive circulation possible of anti-secrecy literature among the people, and that a paper be established at some suitable point that shall be devoted to the dissemination of light and truth, with special reference to the effect of the lodge

Continued on 12th page.

HOME CIRCLE.

Woman's Mission.

He calleth for thee.—John 11:28.

What is a woman's mission
In this work-a-day world of ours?
To wander in gardens Elysian
And dally with Cupids and flowers?
To stand as a heading for sonnets,
A toast for rude men at their wine;
A milliner's peg to show bonnets;
A star in the gay world to shine?

Or is woman's province her oven?
To fry and to bake and to stew;
Her one aim to be not a sloven;
Her merit to make all things new?
Is the needle her scepter of office;
He regal insignia the broom?
And perpetually sowing on buttons
The Sisyphus path of her doom?

What then is a woman's true mission?
To beat the faint rhythm of bars?
With glasses to aid her weak vision,
To peer into secrets of stars?
With Darwin to trace her relations
In molecule, plasmoid or ape;
With Spenser to use God's creation
To question the Word which he spake?

No! woman's true mission is higher
Than each and all others combined;
Her music the heavenly lyre,
Her study the infinite Mind.
A watchman she stands where life's battle
Rolls fiercely o'er moorland and fen,
And tells through the thunder and rattle
God's wonderful thoughts unto men.

One hand on the glory supernal,
One hand on this world of unrest,
Her heart for the pity eternal,
A faithful and sheltering nest.
No serge of the cloister enfolds her,
But happy, and hopeful, and sweet,
She brightens the eye that beholds her
In mart, or on road-side, or street.

She shines for the darkened who need her,
She speaks for the sorry and sore;
Art, science and nature all feed her,
That more she may give from her store.
Courageous against all oppression,
She fearlessly stands for the right,
Her pure accents calling truth's legions
To quit them like men in the fight.

While oft in the sunset's red gloaming
She murmurs a lullaby low,
Or charms back the wanderer roaming,
With word-magic loving and low;
Her white hands fierce fever-heats soothing
And reverend robing the dead,
Or deftly the bright needle using,
And moulding the sweet daily bread.

For this is the true woman's mission,
Its field as humanity wide;
To see with love's clarified vision
Man's needs and their cure side by side;
As free as the winds or the angels,
All fetters, all meanness above,
To hearts and to homes God's evangels,
Our calling, His calling, is love.

—Selected.

The Prodigal's Brother.

We have heard no end of sermons concerning the prodigal son, and the loving father who took the wanderer to his heart and home once more, but the clear light which illuminates these leading figures, seems to cast a shadow on another one who stands in the background;—the elder brother, who is disgusted and displeased with the welcome received by the wanderer, rehearses his brother's misdeeds, and complains of his father's kindness.

Interpreters and preachers are, perhaps, too prone to overlook this character, which is by no means an incidental one, but which stands out with sufficient vividness to attract attention. Who does the elder brother in the parable represent? This question has been answered in various ways.

In an assembly of ministers, at Elberfeldt, Germany, the question was once under consideration:

"Who is the elder brother?"

Considerable learned discussion followed, until at length, Dr. Krummacher came to speak, and said:

"I know this elder brother very well; I met him only yesterday."

Eagerly his brethren inquired, "Who is he?"

"Myself!" said the great preacher, and then went on to explain that the day before, on hearing how a very unworthy person had been graciously visited by divine providence, he had felt envy and irritation within his soul.

Perhaps we may be able to make the acquaintance of the elder brother with less difficulty than we anticipated.

Let us note a few traits in his character.

First, he had a very distinct apprehension of his own merits, and was not at all inclined to conceal them. He said to his father, "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." A clearer or more definite testimony to his own faithfulness, could not be desired; though the testimony might have been more weighty if heard from other lips. He was evidently righteous in his own eyes, perhaps he was righteous in the eyes of others.

Second. He had never gone beyond the position of a servant. "These many years have I served thee." He had never taken the privileges of a son. "Thou never gavest me a kid that I might make merry with my friends." The reason for this probably was that he never asked for a kid; and it is not likely he devoted much time to making merry with his friends. Stern, it may be, and rigid in the performance of what he esteemed to be his duty; he was largely controlled by the law of duty rather than the law of love.

Third. He seemed exceedingly well informed as to the faults of his brother, of whom he speaks as though he was no relation of his, calling him "this thy son, which hath devoured thy living with harlots." It is a characteristic of some persons, who claim not to have transgressed the Lord's commandments, to seem to know more mean things about their brethren than their Heavenly Father has ever heard of. The father, with a yearning heart, saw the wretchedness and penitence of the lost wanderer, but the elder brother, who boasted of his own faithfulness, was ready to fling in the father's face whatever evil reports or rumors had reached him, concerning his brother's errors and sins.

Fourth. He was troubled about the music and dancing, and on learning the occasion of it, he was angry, and would not go in, but complainingly said, "As soon as this thy son was come, who hath devoured thy living with harlots, thou hast killed for him the fatted calf."

In proportion as we grow in a sense of our own righteousness, and are able to say, "Neither transgressed I at any time thy commandments," in proportion we are liable to imbibe the spirit of the elder brother. Human nature is the same in all ages. The words of Jesus are full of wondrous depth and power, and pierce to the dividing asunder of soul and spirit, of joints and marrow. It is easy for us to see the prodigal *afar off*, in riot and in sin, in wretchedness and in misery, but there are lost sons who may themselves be ignorant of the fact; and when the poor prodigal comes home let the elder brother beware lest his murmurings prove that one need not go "into a far country" to be far from God and far from peace.—*The Christian.*

Gladstone in the House of Commons.

Mr. Gladstone is an old man. His age is apparent in his slightly bent form; in his thin white hair; and in a certain mellowness and richness of pathetic cadence in his voice such as only age can impart; but it is apparent in nothing else. The whole House hushed into instant silence with his first sentenc; and, to my thinking, the respectful and generally quiet attention with which his opponents listened to his speech for an hour and forty minutes was a higher compliment than the most vociferous cheering which party friends bestowed on other speakers. Mr. Gladstone is easily first among the orators of the House, as he is easily, to my thinking, first among the statesmen of the century. His voice has a wonderful musical quality in it; it is like listening to a song to hear him speak; and it is as musical in its cadences as in its tone. This characteristic is quite indescribable. I have never noted in any other orator the same quality in the same degree; it recalled at times the clarionet beauty of the voice of the elder Dr. Tyng, which, in sweetness of tone and rythmical cadence it greatly surpassed. His voice does not strike one as powerful; he never seemed to exert it; but on coming away I remembered that his lightest tone was easily heard in every part of the House. He speaks slowly and deliberately. Even his most impassioned utterances were not rapid; he sometimes hesitated for a word, and sometimes recalled a wrong one and substituted another; but he did not tie together broken fragments of sentences with those dreadful "ughs." His action was slight and simple; it did not strike me that he added much force to his words by his gestures, and they did not possess a grace at all commensurate with the beauty of his voice. That he had studied his speech analytically and knew what course he wished to pursue, what points to make, what objections to his proposed measure, what arguments for its adoption to urge, was very evident; but that he had studied it rhetorically there was no indication. I should say that, in the best sense of the term, it was purely extemporaneous. But what impressed me most, and what unmistakably impressed even his opponents, in spite of themselves, was the spirit which breathed through it, and which, at least for the time, changed the whole atmosphere of the House. For an hour he had been baited —I can use no other expression—by the opposition. His notice of motion had aroused the bitterest animosities. That there was an endeavor to make him lose his temper I will not aver; that few men less disciplined and practical in Parliamentary warfare would have kept their tempers I unhesitatingly assert. His opening sentence, even more by his spirit than by his words, swept out the bitter passions of this unfortunate prelude: "In approaching the discussion of a profoundly important, very comprehensive and rather complex subject, I think my first duty will be to efface, from my recollection at any rate, the occurrences of the last hour and a half." And in all that followed, even when he was characterizing in vigorous terms the obstruction of the Irish party at the last session, the sense of personal wrong never was uppermost, the sense of calm but intense devotion to the highest welfare of the nation was never absent. —*Christian Union.*

A Hint to Pastors.—Edward Irving succeeded in getting the sympathy and respect of an infidel shoemaker by using the knowledge of leather, which he, as a tanner's son, had acquired. He discoursed so skilfully on the shoemaker's fabric, that he charmed him into laying down his hammer and lapstone, and entering into conversation with him. Next he was won to church and to the ministry, excusing himself to his infidel friends by the exclamation: "He's a sensible man. He kens aboot leather!"

At one of Mr. Moody's meetings, a minister related the following incident:

"I was holding a mission in a colliery district, and in the course of the morning, when I was inviting people to the evening meeting, I knocked at a door and found a woman at a washing-tub. I said to her: 'I called to tell you I am holding mission services at such and such a chapel; will you and your family join us?' 'Chapel,' she said; 'I am up to my eyes in washing. I have three black men coming in, and there's that wringing-machine, I gave fifty shillings for it, and it's broken the first round.' She was in a towering passion, and I thought I would not say any more to her, so I took a look at the machine and found it was not broken, but had only slipped out of its gear; I set it right, and then said: 'Now you have been hindered, so I'll just take a turn at the wringing.' So I went to work, —turn, turn, turn. At last she looked up and said, 'Where did you say the chapel was?' I told her. She said, 'I'll tell my husband tonight, and we'll come.' That woman was saved, and her husband and all the family, and she became the best worker in the village, and there was a blessed awakening in that place. She went from house to house saying, 'Come and hear the minister; it's he as mended the machine.

No man ever sailed over exactly the same route that another sailed over before him. Every man who starts on the ocean of life arches his sails to an untried breeze. Like Coleridge's mariner, he is "the first that ever burst into that lonely sea."— *William Maethews.*

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the operation.

CHILDREN'S CORNER.

Never Forget to Pray.

"Never, my child, forget to pray,
Whate'er the business of the day;
If happy dreams have blessed thy sleep,
If starting tears have made thee weep,
With holy thoughts begin the day,
And ne'er, my child, forget to pray.

The time will come when thou wilt miss
A father's and a mother's kiss;
And then, my child, perchance thou'lt see
Some who in prayer ne'er bend the knee;
From such examples turn away;
And ne'er, my child, forget to pray."

—Kind Words.

Half Hours in the Pastor's Study.

BY JENNIE L. HARDIE.

XVII.—During which, being the last one, we Considered the Question, "What are you going to do about it?

"Ef it's so wicked, ma'am," said Harvey Horne, his gray eyes growing bright with the earnestness he felt, "Ef it's one o' the works of Satan, as you say; a bad weed, worse 'n nettles or Canada thistles, why doesn't the Lord, seein' he's able, jes' put his great hand to it and pull it up, roots and all, then shake the dirt off and hold it up high, where every one can see it, an' then throw it one side where it'll wither an' die? Why doesn't he, ma'am?"

"Because he knows the best way," said I. You've seen a plant stop growing, haven't you, Harvey, and day by day shrink and wither, and by and by die? What was the cause? When you come to remove it to make room for a healthy plant you find the cause. Worms have been gnawing at the roots, eating, eating till the life was destroyed and the plant must go. That seems to be God's plan with this evil plant. Do you know what worms are at work at its roots?"

"Folks, ma'am, as thinks it orter be out o' the way, seein it's so bad," answered the boy.

"And remember," said I, "the Lord looks down from on high and superintends its destruction, and just as surely as if with one grasp of his mighty hand he uprooted it, just as surely as by his power were the cities of the Plain destroyed, so surely is this work being accomplished. Are each of you willing to be his servants for the work?"

"I be willing, ma'am, for one," said Harvey.

"What can you do?" whispered Sam Slater, aside, in a jocose tone.

"Do?" repeated Harvey, slowly and aloud, "I can cut the wood and draw the water, anyhow!"

All the others laughed.

"Don't, boys," said I. "This work, as well as all others, needs the 'hewers of wood and drawers of water.' It is to be regretted that so few are found willing to take that place."

The boys' faces lengthened. "Did that Horne boy really mean what the teacher supposed he did?" was what each one asked himself; and it must have been answered affirmatively, for Harvey Horne was ever after treated with greater respect.

"And what can each of you do to aid in the work?" I asked, addressing the remainder of the class.

"We can follow his example, at least," suggested Will Slater.

"You can make yourselves thoroughly acquainted with the nature and extent of this great evil. One cannot work well unless he understands his work, of course. And then you can be fearless to work, no giving way to the enemy through lack of courage. This work means persecution to a greater or less degree. Remember that. You can work with zeal, too. God would have such workers. 'Whatsoever thy hand findeth to do, do it with all thy might.' And perseveringly, also. 'Line upon line, line upon line;' that is Scripture. We won't be discouraged if we do not see the fruits of our work immediately. Work in the right way, too, with the right tools and from the right motive. Among those of your own age—your field for action—much is to be accomplished. And oh, boys! be always found in the same place. Let who will pass that way, or who will ridicule or censure, do you stand firm."

And then with a few words of prayer to the Lord of the harvest, that in this particular spot of his vineyard each of these boys might be an efficient worker, we closed this little series of appointments.

One after another went slowly out, till only Wilson Butler was left, who said to me in a low tone, "I see it in a different way from what I did. I'm on the side with the others, because I think it's the right side."

"I am very glad indeed," said I, "and may you be found on the right side of every question, because it *is* the right side."

"Me, too," said Sam Slater, who had lingered near the door, and in a more serious tone than I ever before had heard him use.

"I'm glad again," said I. And as I stood at the door and watched them walk away, somehow a third glad feeling crept into my heart, a feeling that, perhaps, after all my misgivings, the "Half Hours in the Pastor's Study" had not been in vain.

A Wonderful Land.

The New Castle *Courant*, of Dec. 2d, publishes a three and a half column letter from Sitka, Alaska, written by a lady missionary of Lawrence Co., Pa., Mrs. Carrie N. Willard, in an entertaining style. It is dated, Sitka, June 29, '81, and among other things, says:

"This is a wonderful country in many respects. During the summer months it is literally a land where there is no night, except, indeed, the night which has so long reigned over the minds and hearts of this people. The sun sinks below the mountain top at about 9 o'clock P. M. I sat sewing last night till near 11 and then retired by daylight. It is 'dusk' only for about one hour at midnight, and the broad day streams in again. One could read all night without a lamp. We are so near the pole that, at this season, but little of the sun's circuit is invisible. It rises, I think, at about 1–6 of the circle from its setting. I believe that from the height of Mount Saint Elias we could see the sun's course around the horizon without a moment's shadow. In winter here, we are told, the days are correspondingly short—they have sunset at 2 or 3 o'clock in the afternoon. The mountains which enclose this picturesque village are white with snow while on the table at my side stands a bowl of the most beautiful berries I ever saw—the salmon berries—which are apparently a cross of the strawberry (which they resemble in color and form) and the blackberry, which they are more like in seeds, cells and flavor. In the last particular all fruits that I have eaten here are inferior, having a wild, woody taste, but believe by culture very much better varieties could be obtained. Since writing this I have eaten salmon berries which are as large as crab-apples, and very delicious. In appearance they are certainly all that could be desired. We had lettuce, too, from the garden, here, yesterday; very nice, and radishes, peas, cauliflowers, cabbage, potatoes, turnips, and many other things are growing beautifully.

TEMPERANCE.

Spreeing at the White House.

From the Washington letter, April 13th, to the Boston Saturday Evening Gazette.

Mr. Arthur's first care in the White House was not only to announce that his would be "no Hayes administration," but to set about making it just as different as possible. He literally loaded up his cellars with wines and liquors. He bought enough not only to start a barroom, but to fill up all his thirsty New York friends, who hadn't had a drink with a President since the days of Grant. The change was so sudden and so great that even the walls of the old cellar must have wondered at the presence of so much loud-smelling company.

The people here were glad at first that there was to be a change from the old Apollinaris days, when ten-course dinners and no wine bred dyspepsia throughout official life. But then there ought to be a limit to drinking, and there seems no limit here.

One of the New York patriots said the other day that he had been down into the President's wine-cellar, and even he was astonished at the enormous stock on hand. "Why, it looks as though there were enough for the whole United States," he said; "there are cases of champagne, and barrels of whisky, and bins of still wines, and casks of claret. It'll take us the whole three years to drink all that up."

The President has had one good, long, old-time spree in the White House. Twenty-one of "the boys" came over ostensibly to give their old comrade twenty-one silver forks—salad forks, perhaps. There were "Johnnie" Davenport, Elihu Root, Biglin, Cregan, and all the rest of that stamp. The spree began with an elaborate dinner.

"What are you over for, Davenport?" I asked the little man, as he poured down a cup of black coffee, which was his noon breakfast after the Saturday night's prelude to the big spree.

"Oh, no politics. We're just here to dine with the President and have an old-fashioned time."

They were successful. The dining was so elaborate and profuse that even now the eyes of "the boys" stick out with admiration when they speak of it. Arthur sent everywhere for strange dishes, and the New York crowd washed down strange and unseasonable delicacies with bumpers of costly wines until they could appreciate neither.

"I thought I had sat down to splendid dinners," said one of the feasters, "but that beat them all."

So did the wine beat many of "the boys." It was the kind of a dinner that is the precursor of long drinking, and in this instance the drinking kept up until 3 in the morning. It is stated on good authority that the friends of some of "the boys" found it convenient to send them home on wagons.

This is the greatest spree the White House had seen for years. It must have been very convenient for the President to have Monday as exclusively his day. It was a wise forethought that changed from Saturday. "The boys" always find the latch-string out on Sunday, and they often, like the President, do not get around till late on Monday.

The habits and the tastes of Mr. Arthur have not changed because he has become President. He is forced to more privacy; he cannot go the rounds with his old companions, but he can have them come to the White House, where, on two days of the week there is no restraint. He is edging the people out of the old historical mansion. He closes the public rooms oftener than they have ever before been closed. He still sees New England and other excursionists, but he complains bitterly about the intrusion on his privacy and about promiscuous hand-shaking. There is a new atmosphere about the White House and about the city. It is not so clean or so healthy an atmosphere as that which prevailed here during the despised Hayes Administration. Other faces are seen about the public places more bloated and altogether less agreeable; other figures are seen on the streets, better dressed, but without the air of respectability that marked those who came with Hayes and went with Garfield. The bars and high-priced restaurants thrive as they have not thriven for six years or more. The owners of open barouches are making money, for their carriages are full every day of vulgar New York politicians, for these men never walk when they have money enough to hire a carriage, and they court the gaze of the people on whom they prey. These men are the friends and associates of the President. Some good people will say that he cannot help their coming here. No, he cannot; nor does he want to. He can help their staying, however. He need not fill his cellars with such a supply of liquor as to suggest that his Administration is to be characterized by its drinking qualities, nor need he dine these old companions of the night, nor need he sit up with them as was his wont in New York and Albany. He need not make his Administration redolent of these creatures, nor need he neglect the public business to give up two-sevenths of his time to them and his Bohemian tastes and habits. They will leave when he wants them to. If he is to be a respectable President he must abandon the ways in which he is walking, and must cease to be the man about town and one of "the boys."

Continued from 9th page.

system on the legislation and the courts in the State of Michigan.

8. We recommend that one editor and such assistant news-gatherers as may be required be appointed by this convention.

9. Your committee further recommend that subscriptions to sustain such paper as shall be ordered by this body be taken at this convention, and that a committee of five, of which the editor shall be the chairman, be appointed to solicit funds and secure subscribers among the friends.

The convention having agreed to the above, considered and adopted also the report of a second committee chosen to nominate those who should take up the duties indicated; as follows:

1. We recommend that the name of the contemplated paper be *The Michigan American.*

2. That George W. Clark of Detroit be appointed its editor, with A. H. Springstein, H. A. Day, James Hitchcock, and J. A. Cairns as gatherers of items.

3. That the central committee consist of C. C. Foote of Detroit, J. O. Doesburg of Holland, Cornelius Quick of Weston, W. H. Ross of Allegan, and S. P. Poole of Bellevue.

From Washington Co., Illinois.

Nashville, Ill.

DEAR SIR:—After consulting my brother we concluded to send you two dollars for twelve copies of the *Illinois American*, for distribution among our acquaintance. As we are almost alone in this work and our means very limited, we cannot do as much as we would like to, but we are in hearty sympathy with you in this reform work. Our county offices are controlled, filled and run principally by the society men, who are in the minority, so far as numbers are concerned, and we see almost daily, some of the effects of the lodge work.

We will distribute some of the papers; watching the result and promise to inform you as to the effect. C. M. LIVESAY.

Good Words.

"Glad you have commenced the issue of the *Illinois American.* Just the thing with which to scatter the truth throughout the land. I have the promise from several persons that they will subscribe for the paper after seeing it."

J. Stratton.—"Send me a specimen copy of your political monthly, and I will try to canvass for it."

W. H. Ross:—"You may send me five copies for a year, and I will do what I can to get subscribers. . . . As soon as my paper comes I will try to get up a club."

A NEW PAPER.—We see by the *Christian Cynosure* that Illinois has a four-page paper called the *Illinois American* which is to be devoted more exclusively to the political phase of our reform. We have not as yet seen a copy, but every State should have such a paper, if rightly conducted. The *Freeman* has for considerable time been pouring hot shot into Masonry from this standpoint and the result has been most satisfactory. When loyal men see Masonry as it is, in its true relation to church, state and society, that soon Masonry and all its kith and kin must and will go down. Nothing perhaps does this more effectually than pouring Grand Lodge declarations and standard, openly endorsed Masonic law week after week, line upon line, precept upon precept into the ears and minds of the hearing and reading public.—*Am. Freeman.*

WOMAN SUFFRAGE IN WYOMING.—Governor Hoyt of Wyoming Territory addressed the citizens of Philadelphia on Monday evening, in reference to the influence of woman in the politics of that territory. In the year of 1879 the right of suffrage was conferred on women, and has been exercised steadily ever since. The Governor claimed that the women of the Territory vote as generally, in proportion to their numbers, as the men; that they are a more conscientious, less purchasable, and no less intelligent body of voters than the men, and consequently an element of strength and safety in politics. He affirmed that the people of the Territory are perfectly satisfied with the results of the experiment, and declare that in the four years of his residence there he had never heard a whisper of objection to woman suffrage. He claimed further, that its influence tends to the elevation of woman in the eyes of her own children, as well as of society at large. Sons do not so lightly esteem their mother, as one whose judgment is of little moment in comparison with the father's.

At the close of the address, an opportunity was given to ask questions, and was freely embraced by the large audience present. In answer to the question whether, if a prohibitory liquor law were to prevail by the votes of the women, the men would obey it, the Governor unhesitatingly declared that they would, on the ground that the law, however ascertained or declared, commands the obedience of all loyal citizens. It was suggested that women are more under the control of the church and religious teachers than men, and that woman suffrage would import an overshadowing influence into the sphere of politics. The Governor quite knocked the life out of the objection by saying that the more completely woman was emancipated from unjust restrictions and the sphere of her work enlarged, the more independent she would become of tutelage or dictation, and the more she would think and choose for herself. As a rejoinder from the objector's point of view, this reply was unanswerable. The Governor might have added that women fill the churches, not through priestly influence, but because they are generally better than men, and that the introduction of a moral and religious force into politics would do our politics no harm. Conscious, apparently, that his reply had fallen short of the whole truth, he soon after paid a marked tribute to the purer moral character of women, and found the cause of this in the influence of the religion of Christ.

The review which the Governor presented of the course of American legislation on this subject showed a marked tendency of society in the direction of woman suffrage. In many States she holds the ballot already touching all school matters. In others, temperance legislation is submitted to the votes of women as well as men. And in some constitutional amendments are now pending, which, if adopted, will confer the ballot on women on the same terms as men.—*Christian Statesman.*

ON THE OTHER HAND the *Statesman* speaks of a strong protest against the suffrage tendencies of the temperance movement:

"The worthy women who withdrew from the Women's National Christian Temperance Union after its last National Convention in Washington, because sanction was given to the work of the State Unions which have been demanding the ballot for women on questions affecting temperance, have organized the Women's Evangelical Temperance Association. They declare themselves 'unwilling to be used to forward woman suffrage at the expense of temperance.' M. A. Reilly, 3130 O. S. W., Washington, D. C., is President; Auretta Hoyt, Indianapolis, Cor. Sec., and Caroline Remington, 1526 Market St., Philadelphia, Treasurer."

RELIGIOUS INTELLIGENCE.

—The Synod of the Reformed Presbyterian church will meet on the 24th of next month in New Concord, Ohio.

—Pastor Seguin, of the French Protestant mission on Bleecker street, New York, spoke in his afternoon service on Sabbath, April 20th, of his mother-in-law, who died on the Thursday previous, commending the great benevolence of her character, the serenity of her home life, and her activity in aiding the poor. Her husband, John Mulholland, was, when a young man, a soldier in the British army. Once at a review the horse of Queen Victoria, who was then 12 years old, took fright and she might have been killed had he not sprang forward and caught the animal.

—The Board of Visitors of Andover Theological Seminary have rejected the nomination of Dr. Smyth, of Quincy, Illinois, for one of the professors of the Andover Theological Seminary. Dr. Smyth, it is reported, is now preaching in Dr. Leonard Bacon's old pulpit in New Haven, with a possibility of remaining there.

—Rev. U. D. Lathrop, of Viola, Illinois, lately visited the Theological Seminary at Wheaton, and writes to the *Wesleyan* with great satisfaction at the work being done by Prof. L. N. Stratton and his class. Of the College he also writes: "Wheaton College is not only reformatory, but Christian; and of all colleges in the country the one best suited to our needs. It was our privilege to spend an hour in Prof. Blanchard's room, and we can truly say, that we never heard anyone make secular instruction tributary to God's truth in a more clear and forcible manner. That 'light-house on the hill' gives a clear strong light. May its power for good never be less.'

—Bro. George Elliott, in charge of the Covenanter mission in Selma, Alabama, writes thus of the prosperity of the institution connected with it in the *Reformed Presbyterian:* "As to the school, it is almost crowded. The average attendance this week was 250. There are about 320 enrolled. We have over 160 in the *primary department.* There are only two teachers in this grade. Last year, and the previous years our cry was, *more room.* It seems now as if we must cry *more help.* We have ample room, but the laborers are few. There are five assistant teachers. I teach every day and am the sixth teacher, but still we have work enough for two more. The tuition paid by the children would pay for this additional help, could it be secured. All the expenses of the mission, except the teachers' salaries, are now borne by the income of the pupils and congregation."

—The *Missionary Review* commends the economy of Rev. D. K. Flickinger, United Brethren missionary agent, in taking his last trip to Africa in a sailing vessel instead of a steamer to save expense. He has secured during this last visit five deeds from native chiefs, each covering 160 acres of land. Two new mission stations have been opened and new buildings erected. The African mission includes five stations and preaching is regularly held in forty towns.

—A decree has been issued exempting Chinese converts to Christianity from all levies for idolatrous worship, processions, or theatrical performances.

—In Italy the English Wesleyan Methodists maintain regular preaching in ninety six places. In the Naples district they have 575 members and 196 probationers.

—A Presbyterian minister writing from India tells of whole villages coming over to Christianity, and adds: "There is a tremendous upheaval going on all through India at the present time, and I fear Hinduism will fall to pieces before the Church of Christ is ready to seize the fragments of the ruins, and build up the temple of the Lord."

—The Illinois Conference of the Swedish Augustana Synod met in Chicago recently. There were present thirty-five pastors and thirty-one lay delegates, and during the meeting six congregations were received into the body. Within the territory of the conference six new churches have been built during the past year, but on all sides there is a cry for more men as there are twenty-five congregations vacant. The conference decided to establish a hospital at Lake View near Lake Michigan, on a tract of land secured by Dr. Passavant for such a purpose.

—A dispatch from Elkhart, Ind., to the daily press of Chicago, tells of a remarkable restoration from blindness in answer to prayer: "Twenty-five years ago Mrs. Mary Durant, of this city, was stricken with blindness, caused by an attack of fever, and ever since she has been unable to see, until about two weeks ago, when she began to discern objects somewhat indistinctly. Since that time her power of vision has been gradually increasing, until now she can recognize her friends by sight, and is also able to read some. Your correspondent has conversed with her, and she attributes it to the direct interposition of Providence in her behalf. She is a devout Christian woman, and if any one might be deemed worthy of a miracle being performed in

their behalf it would seem as if she were one. Her husband is a veteran of the Mexican army."

—The Fiji Islands are about 225 in number. Great Fiji is ninety miles by fifty; population, 50,000. When first found by missionaries the Fijians were the most savage, cruel and dangerous race ever known. Their cannibalism, human sacrifices, infanticide and burying alive were the most horrible in manner and amount, of which heathenism furnishes any record. Humanity had sunk to its lowest depths. Now Sir Arthur Gordon, Governor of the British Colony, can say: "It is impossible to speak in too strong terms of the wonderful results, both religious and social, which have attended the Wesleyan mission in Fiji." They are now a Christian people; their churches number 900, church members 23,000; Sabbath sacredly observed; 42,000 children in the 1,500 schools, family worship almost universal. And it is an interesting fact that the first mission work in Fiji was by converts from the native Missionary Society of the Friendly Islands.

Christian Ministers and Churches of Kentucky.

The published minutes of the eleventh annual meeting of the State Association of the Christian ministers and churches of Kentucky, held at Berea last October, are sent us. The meeting was briefly reported, soon after its sitting, in the *Cynosure*, but we make a place for the resolutions adopted, as expressing the strong convictions of the body in the righteousness of our reform.

On the last evening of the meeting Elder J. F. Browne of Cabin Creek gave an address on secret societies, upon which one comment given in the record is: "The speaker made it very clear that the oath-bound societies referred to place the Koran and other so-called bibles on an equal footing with the sacred Scriptures, declaring, as they do, that the Bible is but the symbol of God's will, instead of its expression."

The resolutions were presented after the address, and were adopted, as follows:

WHEREAS, Secret societies hinder true religion by drawing men from meetings of the church and diverting the Lord's money into improper channels and further alienates men from Christ by leading them to be "unequally yoked together with unbelievers," deluded with the false notion that compliance with the requirements of these societies, will fit them for heaven; and

WHEREAS, These societies, as we believe, tend to the subversion of justice,

Resolved, That as Christians it is our imperative duty to bear solemn protest against these anti-Christian institutions, and that we will faithfully endeavor to enlighten the people concerning their real character and evil tendencies.

WHEREAS, Intemperance is one of the crying evils, if not THE crying evil, in our land; and

WHEREAS, Moderate drinking leads to drunkenness, and to the suffering and crimes attending it; and

WHEREAS, It is reported that moderate drinking or tippling in the use of strong drink is more or less common among church members, and that even drunkenness is not unknown among them, therefore

Resolved, That we regard the use of any and all forms of alcoholic liquors as a beverage, as being contrary to the spirit of the Gospel, and therefore a sin.

Resolved, That we earnestly and prayerfully recommend that all our membership teach, preach and practice total abstinence from everything that will intoxicate, and that faithful, vigorous and persistent efforts be made to warn, instruct and reform the people through the instrumentality of temperance organizations, meetings, lectures and sermons.

Resolved, That the Sunday school is an efficient means, in the providence of God, for teaching, expounding and impressing his Holy Word, and is an aid to the religious instruction which should be maintained in the family, and we earnes ly recommend to all our membership the careful preparation of every Sunday-school lesson, and as far as practicable the regular attendance upon the Sunday-school session in company with their families.

The Streator Congregational Church.

STREATOR, Ill., April 20, 1882.

EDITOR CYNOSURE:—I desire to correct, through the columns of your paper, a statement contained in your last issue regarding the First Congregational church of Streator, of which I am a member. In the first place, the said church was not "organized on the basis of open fellowship with lodgery of every sort," nor lodgery of *any* sort, I will add.

Secondly, the pastor is not a member of any lodge in this city, nor is he an active member of any secret organization, and has not been for years, if ever.

Thirdly, the First Congregational church of Streator was not "assisted into existence by the Illinois Home Missionary society," never having received a dollar or a cent from that or any other society. Nine-tenths of the members of the church do not belong to any secret organization. The church was organized for the purpose of saving sinners and doing good generally, and not to oppose or villify any other church or respectable institution. And the article in your paper convinces me that your informant was well stocked with ignorance on the subject, or else had no regard for truth and veracity.

Very respectfully, W. A. FUNK.

The above letter is printed, not because the *Cynosure* has any correction to make, but to show the blighting of the lodge spirit.

And first, the writer is a lawyer of Streator and an Odd-fellow, and the above is not the first attempt to mislead and falsify. A few weeks ago he wrote a letter to the *Inter Ocean* of this city which was very like the attempts of persons who are very large and very busy in a peck measure. His evident object was to ridicule and misrepresent the effort now being made to separate foresworn and self-seeking men like himself from the public offices through which on a small scale they plunder their neighbors, and the nation on a larger. Other proofs of this character in the writer are also at hand.

2. If the Streator First Congregational church was not organized to fellowship lodgery, the letters its friends wrote to the Chicago papers, notably the *Times*, were falsehoods. It is well enough known that the trouble in the Independent church and final secession of a few Odd-fellows and their friends was because of the opposition and testimony of that church against the lodge. Had lodge fellowship been practiced there would have been no separation. It was opposed, hence the split, that such fellowship might be enjoyed without question or rebuke.

3. The pastor of the Congregational church, Rev. J. B. Shay, is both a Mason and an Odd-fellow, according to the testimony of a credible witness who has known him for years. The letter above is an attempt to avoid or hide the truth in its very language. Moreover, Mr. Shay has, within the last seven months, lauded the secret lodges of Freemasons, Odd-fellows and United Workmen, by name, in a funeral sermon.

4. The *Advance* published April, 13th, that the Streator Congregational church seven months ago asked the Home Missionary society for a loan of $300 per year for three years. That after three months the sum was reduced to $250, and that now it was decided to withdraw the application. The language is obscure. Without explanation it would be understood that the society had granted the loan, but it was found no longer to be needed. We find since, however, that such is not the case. Though repeatedly asking for loans, as the note in the *Advance* implies, the church could get nothing since the Fox River Association, within whose territory it is located, does not esteem it as worthy of aid, and will not even receive the body into fellowship as a church of Christ. The *Cynosure* stated only that the society had assisted the church into existence. The statement we believe to be true, though the funds, so much desired, apparently, were not forthcoming seven months after the application. The secretary of the Missionary Society aided the church in its organization and rendered it the sympathy of the Society by preaching and otherwise, as has been learned from the *Advance* and other sources supposed to be reliable.

What is purposed by this notice is to call the attention of honest Congregationalists in Illinois to this Streator church, which by confession has one-tenth of its membership brothering with the ungodly, with infidels, drunkards and libertines in the lodge. The circumstances of its formation in this respect were such that the churches of the same order all around it refused their recognition; yet the money contributed by earnest and God-fearing people throughout the State would undoubtedly have been used to sustain it, but for the action of the Fox River Association. With all respect for Secretary Tompkins of the Home Missionary Society, we believe his zeal for the denomination has overcome his better judgment in this matter. The Streator church does not need the aid of the Congregational churches; it has already that of their enemy, the secret lodge.

NEWS OF THE WEEK.

—President Arthur, with the Secretaries of War and the Navy, attended the graduating exercises of the United States Artillery School at Fortress Monroe Friday.

—William L. Dayton, of New Jersey, the new United States Minister to Holland, is a son of William L. Dayton, who ran for Vice-President on the ticket with Fremont, and was afterward Minister to France.

—The Senate Tuesday passed by a viva voce vote, just as it came from the Committee on Commerce, the bill appropriating $6,000,000 for the improvement of the channel of the Mississippi River. No part of the money appropriated will be used for the construction of levees except such as may be strictly necessary for the improvement of the channel.

—It costs $10 or more to fire a regulation salute for the Secretary of the Navy. Mr. Chandler will dispense with that honor.

—The Board of Education of Chicago has ejected a gambler who has been occupying school property for his infamous business.

—An anti-Chinese convention in San Francisco Friday decided on measures looking to the speedy ejection of the Chinese from the Pacific coast, peaceably or otherwise.

—A meeting was held in Cincinnati Friday evening in support of the mayor and police for prosecuting the offenders against the Sunday saloon-closing law.

—The bill compelling railroads in Texas to carry passengers at a uniform rate of three cents a mile passed the Legislature and was signed by Gov. Roberts immediately.

—In the Court of Appeals at Louisville it has been decided that an atheist cannot be deprived of the right to testify, and as to credibility stands on the same footing with other witnesses.

—The vote of the Trustees of Dartmouth College on the resolutions sustaining President S. C. Bartlett was six affirmative and four negative. One member was absent whom the opposition claim would have voted in the negative.

—Ralph Waldo Emerson died at Concord, Mass., last Thursday and was buried with impressive ceremonies on Sabbath afternoon.

—The steamer City of Sanford, on her way to Jacksonville, Florida, took fire Tuesday morning, and nine persons, probably more, perished in the flames.

—The steamer Marion's boiler exploded Friday near Kingsville, S. C. She had on board a picnic party. Ten persons were killed and drowned.

—Near Cedartown, Ga., a trainload of 100 convicts was on its way to their work, all the prisoners being fastened together with a long chain. Some of them got off the cars when the train stopped, but it started suddenly and without warning, and the unfortunate wretches were dragged helplessly along the ground, many of them sustaining injuries that will prove fatal.

—The outbreak of the Apache Indians in Arizona is assuming fearful proportions. The reports received of the fearful massacre at Clifton are confirmed. A letter from there under date of April 22d states that over thirty men were killed in that vicinity within the last two days. The town of Gualleysville, in Arizona, just over the New Mexico line, was burned and completely destroyed Wednesday afternoon by the Indians. Thirty-five people were killed. The Indians are scattering into small bands and making for the Chiricahua Mountains. Gen. Forsyth, with his entire command, is in pursuit. It is reported from San Francisco that a party report having buried thirty bodies, making a total of over fifty buried on the Gila and Clifton during the past week.

—In the House of Commons on Wednesday great amazement was created by a formal statement on Irish affairs made by Mr. Gladstone. He announced that he would soon introduce a bill respecting arrears of rent in Ireland, making them a gift and not a loan to the tenant. The government must also, the Premier said, make compensation to the landlords for losses ensuing to them from this policy from the church fund.

—In the House of Commons a member complained of the existence of slavery in Hong Kong, on the Gold Coast, and in the Malay States of North Borneo. He said the slave market of Hong Kong supplied women to California, Australia and China.

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No vote is thrown away when it is cast against corrupt political parties, or to express desire for reform in the government. Always vote for a principle, though you have to vote alone, and you may cherish the sweet reflection that your vote is never lost.—JOHN QUINCY ADAMS.

It is curious how little we feel the burdens we put on the shoulders of others.

PUBLISHER'S DEPARTMENT.

Mrs. U. P. Merrill sends five subscriptions for a year each, making with others recently sent a club of twelve.

Joseph Frazier sends four of his club and gives us reason to expect more names.

Mary H. Fowler and L. C. Gaskell each send three for a year each.

SUBSCRIPTIONS RECEIVED DURING WEEK ENDING APRIL 29, 1882, from Samuel B Allen, Mrs L H Ames, J F Browne, P Bacon, B Casey, Thos Collier, Rev M V Clute, J Day, Josephus Day, Wm M Dean, Edw Etter, W S Fulton, Mary H Fowler, J Franklin, Wm Fleming, Joseph Frazier, Reuben Gardner, L C Gaskell, A S Hammond, D Kirkpatrick, J Lantz, Caleb Lyon, R W Lyman, Mrs Morse, Isaac M Myers, P R Moore, Mrs U P Merrill, Mrs L Y McKene, W Mosher, Mrs M Neulour, J C Noe, Geo Nolin, J N Norris, Mrs R Schnellbacher, Wm H Showalter, Rev Eli Tapley, B Tunnicliffe, M E Tynan, Jno Town, Jno Ward, J Yount.

Cynosure Extension Fund.

Statement for the week ending April 29, 1882.

New pledges received: None.

Cash received: A. N. A., 50c.

Number of new subscriptions on which this fund has paid 50c each: 424.

Number of subscribers aided by this fund: 374.

Books and Tracts sent during the week ending April 29, 1882.

By Express.

Clarence G Ames, P S Hoffman, C B McClure, Rev. Wm. Dillon.

By Mail.

L Reeve, W P Grovier, S Thompson, C E Gillet, F Campbell, A W Sanborn, E E White, D A La Monrenx, C G Mair, L R Wood, G M Payfer, J Roberts, C Groff, John Ward, K A Orvis, B F Grover, C E Price, J M Shaw, W T Richards, A Jones, J A Montgomery, J R Sumner, D A Richards, Rev. J L Wilson, J B Neal, J H Parker, O Schumacker, W H Mucklow, C S Cummings, T A Rogers, J Hallsworth, G J Heydecker, R Gardner, D D Layton, I M Myers, C Lyon, W C McGan, J B A Rants, A A Bummer, M J Wing, M H Green, H P Hoefler, J M Mitchell, S Hunter, J W Laker, W Borland, J Tregellas, G H Whithy, C D Trumbull, C Potter, E Holtzschue, J H Houghton, W A Gome, G W Schermerhorn, Mr. Vought, Jr., G Nolin, H B Vaill, G Sapp, H K Vandergrift, J Magerty, L Simonton, R R McVoy, W A Bodley, C H Clark, W Watkins, F O Shattuck, O Johnston, G M Kirchart, S Reilly, T S Hoffman, T H Bowles, E Servis, J Town, J W Seabrook, J H Hermitt.

Prof. Flint, in a late lecture to Edinburg students, says most truly and forcibly: "Some men assume that the first condition of ascertaining new truths is the rejection of the old; they are forever shouting about liberty, and always showing by their excesses that what they desire is license."

THE SUMMIT OF THE EARTH.—Adolphus Schlagintweit, the immortal though unpronounceable explorer of Central Asia, calls the highland of Pamir "die Welt-Zinne"—the roof of the world. On the road from Punjaub to Yarkland four passes have to be crossed that are higher than 17,500 feet, and for a distance of 280 miles the halting-ground is not below the hight of Pike's Peak. On the eastern plateau of the Beloor-Dagh there is a shelter-house near a cliff from whose summit the main chain of the Himalayas with all its giant peaks and immeasurable ice-fields is in full view from the highlands of Lassa to the sources of the Indus, while in the west the headwaters of the Oxus and Jaxartes can be traced to the borders of Cabool, where the peaks of the Hindoo-Koosh lift their crests of everlasting snow. In spring the echo of the avalanches resembles the boom of continuous thunder, and inmid-winter, when the storm-wind sweeps the table-land, whirling pillars of snow scud along the ridges, and often seem to dance together like specters in their fluttering winding-sheet. Our "Land of the Sky" in the Southern Alleghenies must be a mere piazza compared with that top-roof of the earth.—*Popular Science Monthly.*

DAKOTA.—Dispatches from the northwest say that large numbers of immigrants who came to settle in Manitoba are removing to Dakota. A correspondent at West Lynne says he counted thirty teams and about one hundred persons passing through there in one day. They were all Canadians. When asked why they went to Dakota instead of remaining within the Dominion, they declared the land was better in Dakota. Some of these immigrants were from the deserted farms near Bobcaygion, Ontario. It is suggested that, instead of assisting old country people to go to the northwest, the Government should devise means of stopping the exodus of Canadians into Dakota and other parts of the United States.

—The present year bids fair to be known as a year of cyclones. Although but four months have elapsed, there have been ten of these disastrous wind-storms, nearly all of them during the present month, which have destroyed hundreds of thousand of dollars' worth of property, injured hundreds of people, and killed one hundred and forty-one. They have been mainly confined to the south and southwest, though Pennsylvania was visited by a very disastrous one a few weeks ago. Last year there were 187 lives lost in this manner, but this year in the short space of four months the loss of life is almost as great, although the scene of their devastation has been confined to small and sparsely populated places.—*Tribune.*

Aaron Burr was detested by Tallerand, and when he sent his card requesting an interview the French diplomat said: "The Minister of Foreign Affairs will see Colonel Burr at such an hour, but a miniature of General Hamilton always hangs over his mantel." Colonel Burr did not call.

The Prussian railways are gradually being absorbed by the State. The government began the purchase of the private lines four years ago. In 1879 it owned 3,875 miles, and acquired from the private companies 3,125 miles, making a total of 7,000 miles. It also has under its management 1,469 miles of private roads, and 769 miles belonging to Alsace-Lorraine. On Saturday, the Landtag passed to a third reading a bill providing for the acquisition of private lines having a length of 2,053 miles. This places in the hands of the Prussian Government 11,291 miles of railway, while there are only 21,271 miles altogether in the whole German Empire, State and private. The other German States own 5,933 miles of railway, so that in the whole Empire there will be left only 3,987 miles in the possession of private companies. Last year the Government railways of Prussia made a returu of 5¼ per cent. on the money invested in them, the amount realized during the previous year having been only 4⅞ per cent. —*Ex.*

Burr lived until 1836. I remember that I was walking one day in my early boyhood with my father in Maiden Lane, he pointed out to me a little, shambling, old man, with a rumpled, white cravat, hair whiter than his cravat, and a rusty, black coat—a very forlorn and doleful-looking creature. "When you are older," my father said, "the time will come when you will remember that you have seen that man; that is Aaron Burr."—*Century Magazine.*

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The Broken Seal,

Finney on Masonry,

Secret Societies, Ancient and Modern.

See description of these books on page 15.

Those who prefer them to books can have the photographs of President Charles G. Finney, President J. Blanchard, Captain William Morgan and Elder D. Bernard on the same terms as the fifty-cent books; one set of four for 25 cents extra if sent with a subscription for a year.

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EZRA A. COOK, PUBLISHER,
No. 7 Wabash Ave., CHICAGO, ILL.

MARKET REPORTS.

CHICAGO, May 1, 1882.

GRAIN—Wheat—No. 2		1 40
No. 3	1 16	1 20
Rejected	90	95
Corn—No. 2		71½
Rejected		69
Oats—No. 2		52
Rye—No. 2		83
Bran per ton		20 00
Flour—Winter	6 00	7 00
Spring	3 25	7 00
Hay—Timothy	11 00	15 00
Prairie	6 00	11 00
Lard per cwt		11 12
Mess pork per bbl		18 10
Butter, medium to best	20	35
Cheese	6	14
Beans	2 00	3 75
Eggs		12
Potatoes, per bu	45	1 10
Seeds—Timothy		2 30
Clover	4 25	5 00
Flax		1 35
Broom corn	05	15
Hides—Green to dry flint	6	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL Washed	30	43
Unwashed	16	27
LIVE STOCK—Cattle, extra	7 30	7 85
Good	6 90	7 15
Medium	6 50	6 75
Common	3 25	6 25
Hogs	6 00	7 65
Sheep	4 00	6 00

New York Markets.

Flour	3 90	8 75
Wheat—Spring		1 44
Winter	1 23	1 48
Corn	78	84
Oats	59	64
Lard		11 47
Mess Pork		18 50
Butter	15	33
Cheese	08	12
Eggs		18
Wool	12	47

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THE CHRISTIAN CYNOSURE.

VOL. XIV., No. 33. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 628.

EZRA A. COOK PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, MAY 11, 1882. WEEKLY, $2.00 PER YEAR.

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HOW CAN THE CYNOSURE LIST BE DOUBLED?

It has long been the desire of the friends of the *Cynosure* and the Anti-masonic reform to double the subscription list of the paper. The National Convention at Galesburg gave this desire a tangible and definite form, in a series of six resolutions, parts of which quoted below are:

"*We believe the cause of reform can be promoted in no way more successfully than by doubling its (the Cynosure's) subscription list.*"

"*We recommend that funds be raised from each State to pay one-third of the club rates of subscriptions received from those States, so that agents may solicit new subscriptions in those States at one dollar each, until the amount so pledged is exhausted.*"

"*We believe the time has come for pushing the circulation of the Christian Cynosure with more vigor than ever before.*"

"*We urge all subscribers to assume a personal responsibility for the paper, and to render hearty aid in the promotion of its interests.*"

These resolutions resulted in the establishment of

THE CYNOSURE EXTENSION FUND,

which makes it possible to say to the public, "You can have the *Christian Cynosure* the first year by paying half price." After you have read it a year we hope you will feel like paying full price for it.

Prof. E. D. Bailey, the New England agent, expressed the views of many when he said at the convention that he esteemed the *Cynosure* as not a left or right hand of the reform, but, in the providence of God, its head and life-giving force. He had found that the men who take and read the paper are the men to be relied on for help in carrying forward our movement. The address of J. D. Nutting on "The Press and Reform," and the remarks of others in the convention, heartily endorsed and seconded this opinion.

To return now to the question, How can the desire of those who realize the wants of this reform be accomplished, and the mail list be doubled (it stands at about 4,000 now)? We answer that, in the light of the action at Galesburg and the present state of things, the following seems to be the plan most likely to succeed:

1st. Raise an extension fund of $2,000. Let the stewards of the Lord to whom he has entrusted the care of some of his silver and gold, put a portion of it into this fund, and quickly make up at least the $2,000 called for by the Galesburg Convention. Thus far it has been used up nearly as fast as paid in, so that the friends generally dare not go to work to secure fifty, thirty, twenty, or even ten subscribers at one dollar each. Now they send in two, three, or five, some saying return the money if the fund is exhausted; others, "If the fund is exhausted we will pay the balance ourselves;" others send postal cards asking whether one dollar will yet pay for the paper for one year.

If, during the summer an Extension Fund of at least $2,000 can be positively secured, friends can go to work in the fall campaign with enthusiasm and fair hopes of success. The announcement can be made at the National Convention, meeting at Batavia in September, at the unveiling of the Morgan Monument, that a fund has been actually raised and is on hand to pay one-third of the club rates of the *Cynosure* for four thousand new subscribers, who consequently can secure the paper at one dollar for the year; canvassers can then go out to reap the fall harvest with good courage and reasonable hopes of doubling the list.

Will those who pray ask God to open the hearts of his children to contribute to this fund, and all who can send a cheering answer to the following question:

HOW MUCH MONEY WILL YOU CONTRIBUTE TO THE CYNOSURE EXTENSION FUND? WILL NOT SOME ONE LEAD OFF WITH A CONTRIBUTION OF $500?

TOPICS OF THE TIME.

The sudden death of Hon. Horace Maynard at his home in Knoxville, Tennessee, last week was deeply mourned in all the region of East Tennessee where his philanthropy and patriotism were known and appreciated. A large delegation attended his funeral from Washington, where his brief administration of the Post Office Department had won the esteem of officials and clerks. Probably Knoxville never so sincerely and generally mourned the death of any citizen. For some thirty years he had been an elder in the Presbyterian church from which he was buried. For the various institutions for higher learning in the vicinity he held a warm a sympathy, and he encouraged especially the colored people in their efforts for education and a better condition. A year ago, when Bro. H. H. Hinman was first in Knoxville as agent of the National Christian Association, Mr. Maynard was visiting the colored classes in the United Presbyterian College, hearing their recitations in Greek and cheering the students by presence and voice. He received the representative of our reform cordially, listened to his statement, and encouraged him by words of approval. It is everywhere confessed that the nation has lost one of its purest and ablest public men.

The brief but bloody Indian outbreak in the southwest, which has just been suppressed by annihilating the aggressive bands, began as have all the Indian wars. About a year ago, we are are told, large deposits of coal were found within the limits of the White Mountain reservation in Arizona. Fuel being scarce in the region, efforts were made to secure the right to work the coal-bearing lands. After bungling the business and exciting the Apaches, the agent's negotiations were countermanded, and to remove the Indians was the last resort of the whites. Their reservation has been five times cut down within ten years, and the warriors resolved to perish rather than leave their hunting grounds. From all accounts the trouble began with the avarice of the whites, which prevented an amicable arrangement with the Indians. The result has been ruthless slaughter on both sides, and the depopulation of a considerable extent of the territory, all of which might have been prevented, had the efforts now being made to educate and civilize the Indians been begun ten years ago.

Our history has furnished two examples at least of the assassin's work which will never be mentioned but to be deplored and condemned. But in many respects as execrable as the "taking off" of Lincoln and Garfield was, the stabbing of Lord Cavendish, the new Chief Secretary just sent to Ireland under the conciliation policy of Gladstone, and his Under Secretary, Burke, amid the throngs in Phoenix Park, Dublin, on Saturday evening. The dark and fiendish deed has aroused but one sentiment among Liberals, Tories and Irish leaders alike—that of horror and indignation. It is a sad and terrible event, and, occurring just at the moment when unhoped-for privileges for Ireland were putting forth the generous and tender buds of promise it is of extremest moment. Gladstone must exercise again all his persuasive and commanding genius to prevent an abrupt return to the severities which he has just shaken off.

While the Nihilists are on the other side of the globe, we read of their numerous assaults with composure, and some excellent people are even inclined to approve of their spirit, as the only resistance possible to the despotism of the Czar. But when the dynamite business is set up at home, there is a kind of personality about it which changes its complexion altogether. It was a bungling attempt to explode infernal machines in the hands Wm. H. Vanderbilt and Cyrus W. Field, in New York a few days ago, for the packages were sent by mail and one of them burst on the way and set fire to the mail bag. These two gentlemen, do not, it is true, fill a large place in the popular affection, yet the principle of assassination is as bad in one case as in another; and the only effect of the business is to give the railway monopolists the reputation of martyrdom, and fasten the abuses for which they are usually held responsible, more firmly upon the necks of the people. Moreover, in America, we have no despot and the blind assassin who attempts his work strikes at the life and safety of the whole people.

A man with a mission, if there is any truth in the phrase, is Anthony Comstock. As agent for the New York Society for the Suppression of Vice, he has hunted down the dealers in vile literature, arrested them, and seized and destroyed their plates, publications, and other matter to the amount of scores of tons. Full of enthusiasm in carrying on his work and saving the young from the hideous and loathsome touch of these villains, he has extended his work over the whole country, arousing parents to their duty in the matter, and strengthening the hands of local societies. Such a work he has just done in Chicago, in a private address to business men on Saturday and more public speeches in the churches on the Sabbath.

A Meditation.

BY ALEXANDER THOMPSON.

We build our castles broad and fair,
We think them founded on the rock,—
We find them unsubstantial air,
That tower and glitter but to mock.

We think we hear a pleasant song;
We wander where it seems to be,
And find it but the murmur strong
Of some cold, wind-swept, icy sea.

We find a friend and love him well,
The sweet rythm of his life is ours;
To-morrow with the dead men dwell
His voice, his feelings, and his powers.

A kind maid, like a dear gazelle,
Comes to our home with fawn-like grace;
The dark-browed hunter seeks our dell,
And finds our humble dwelling place.

We hear the loud twang of his bow;
The feathered shaft unerring flies;
The dear one with the brow of snow,
All gasping on our bosom dies.

What e'er we love or cherish here,
Still, vision-like, eludes our grasp;
The bee and wild flowers disappear,
And leave the rank weed and the wasp.

We each must go where all have gone,
And fill the self-same narrow bed;
And lie in silence and alone
In that calm city of the dead.

Where all have gone we each must go,
To feed the worm and swell the leaf;
To lift a mound and lie below,
To earth's unnumbered voices deaf.

No! there is hope of better things;
The dark bolt of the tomb's withdrawn;
And softly, as on angels wings,
Come up the gleamings of the dawn.

The mind in meditative mood,
Through vast sky vistas seems to trace,
Some form that once beside us stood,
Some beautified and holy face.

Through shadowy avenues of light,
That earthly hopes and loves dispel,
We view as if on some far height,
The city where the happy dwell.

As when the full moon rising up
Or some stern mountain's rugged crest,
Shines on a lakelet's curling cup,
Jewel rim'd upon its lonely breast;

So rising o'er the dark unknown,
Is One whose glories ever shine;
One who can feel each human moan,
And make the human all divine.

WHEATON, ILL.

Secret Societies in Britain.

BY REV. JOHN BOYES.

Three years ago I wrote my first article to the *Cynosure*, which was entitled the "English Methodist Church in Relation to Secret Societies." In that I detailed the low condition of such societies, the rapidity with which they had waned, and the reason for their declension. That article was the result of careful inquiry, and though since then I have carefully watched the papers in hopes of finding something fresh on the subject, I have failed to find anything worthy of attention. At that time I had not met with a Freemason, but since then I have come in contact with one who occupied a prominent position in one of the Methodist churches, but who, failing to get his own way, soon drifted off.

A few years ago trades' unions were very troublesome, and wielded a fearfully tyrannical power. They did an immense amount of mischief to the skilled workmen, fettering his action, and placing him on the same low level with the ignorant and inefficient. Besides this, the mischief done to the commerce of the nation was incalculable. Legislation of a beneficial kind has restricted the action of all secret societies of late years. An agent appropriating the funds of a society that is not registered cannot be prosecuted in the law courts. To place the funds of a society beyond the power of appropriation by dishonest agents, it is needful that the society be registered, and in order to secure registration, the rules must be approved by a certifying barrister appointed by the government. No church has any legislation or the subject of secret societies, beyond that of requiring obedience to the law of the church and the law of the country. Membership with any society known or suspected to be disloyal to the church or the nation, would subject such person to expulsion. The connection of the Prince of Wales, and other national dignitaries with Freemasonary, is understood to have a political bearing in preserving the order loyal to the nation.

A few years ago Good Templary dazzled the minds of large numbers, but it turned out to be only a craze, a mere meteor that quickly lost its brilliance. Its declension has been about as rapid as its growth. The main secret societies of this land are a kind of outgrowth of Fenianism and Land-leaguerism, and are known to be of a malicious and murderous kind. The soil most conducive to the growth of this species of poisonous fungi seems to be Ireland. The extirpation of this fungus by St. Patrick would be more beneficial than his reputed destruction of venomous reptiles. I shall not fail to acquaint your readers with any phase of secretism which comes to the light.

Louth, England, April 13th, 1882.

The Mormon Question.

Sanguine people are rejoicing in prospect of the speedy overthrow of the Mormon power. When it is remembered that the abominations of the system were as well-known thirty years ago as they are at present, and that for the most of this period the members of Congress, possessing all the powers which they now propose to exercise, were content to sit "cheek by jowl" with the delegate from Utah, and that they are now only shamed by an indignant public into an appearance of earnestness to suppress the evil; and when it is further considered that one of the great parties, while unwilling to go upon record as the ally of the system, delights to pour ridicule on the measures intended to destroy it, and willing to resort to parliamentary maneuvers to obstruct them, the devoutly to be wished consummation, the entire removal of this putrid ulcer from the body politic may not be so near as it may at first sight, appear to be.

Whether as a divine judgment on the nation for dereliction in duty, or from contagion of evil example, or from both combined, the spirit of Mormonism seems in some degree to have pervaded the entire country. There is a general and most deplorable relaxation of sentiment in regard to the sanctity of the marriage relation, which appears not only in the prevalence of the principles of free love, but also in the facility with which divorces can be obtained on the most frivolous pretexts, and sometimes for acts which are done in order to secure that result.

The difference between a man who has three or four wives whom he acknowledges and another who has the same number, all but one of whom he has, for unjustifiable reasons discarded, is not very great. For to those who "deal treacherously against the wife of his youth," the Lord says, "Yet is she thy companion, and the wife of thy covenant." The Legislature of a State cannot repeal the law of God; nor the Court of Common Pleas annul what has been decreed by the court of heaven. It has thus come to pass that unscriptural legislation in regard to the marriage relation by most, if not all, the States of the Union has become a buttress to the abomination which has intrenched itself around Salt Lake and a modified Mormonism thus overspreads the country. On principles which universally govern human nature, men who are in the condition described, as well as those who approve the legislation which produces such results, cannot be very hearty or very active opponents of polygamy. When we add to these the multitudes who know neither law nor self-restraint in regard to such matters, the difficulty of stamping out the evil of Mormonism in the Territories will not appear to be light.

We may well believe that these principles are silently working in favor of the continued toleration of the Mormon plague when they are by some openly avowed, and in a place no less conspicuous than the floor of Congress itself. The minority of the Committee on Elections report, in the case of Mr. Cannon, to the House, that "to exclude a member or delegate from Congress on moral grounds, would be dangerous to the rights and liberties of citizens, and an end to republican government." They argue that if the present Congress "may exclude a member on the charge of polygamy," the next Congress may exclude a member on the charge of "adultery." It thus appears that polygamists and adulterers have a common cause, and may be expected to unite in maintaining it. The alarm manifested by many members of Congress, and others prominent in political life, for the liberties of the people and the safety of republican institutions, is, under the circumstances, quite natural.

We are not disposed to discredit the reality and depth of the feeling against Mormonism lately developed; nor to discount the determination of the people to destroy it. But the end is not yet. With the advantage of a system deeply rooted in the corruption of human nature, to a considerable extent isolated from the rest of the country, sustained by the influence of numbers and wealth, and with that capacity to wield these influences, which successful experience imparts, it would be a clumsy piece of management on the part of the Mormon leaders, and, at the same time on the part of the devil, by whom they are led, if they did not make a stout resistance before they are crushed. The present danger is that they may "feign submission" to the requirements of Congress, in order to get the shield of State authority thrown around their peculiar institution, and thus lay a foundation for its prolonged existence, and for a more general and bloody fight for its permanence.—*Rev. J. P Lytle in the United Presbyterian.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter VI.—An Evening with Rachel.

I was going to take the journey on horseback; and Major; a fine, fleet, spirited animal raised on the farm, was the one selected by my grandfather as best fitted in qualities of speed and endurance to bear me successfully on the expedition.

They all gathered round to say "Good-bye," and see me off—the dear home faces transfigured with the love and tenderness of parting. Even Joe, though he had so often been an aggravating thorn in the side of his more sedate elder brother, now looked almost manly in his new gravity and soberness. So much so that I bent down and whispered to him, as he stood giving Major a farewell pat:

"Dear Joe, I hope I shall come back all safe; but if I don't, if anything happens to me, take good care of our mother and grandfather. Don't let them want for anything, but be their prop and stay instead of me."

"Oh, Leander, don't talk in that way!" sobbed Joe, who was as warm-hearted as he was provoking. "I want to tell you now before you go off, I'm real sorry for all the mean, aggravating tricks I've played off on you, and I want you to forgive me."

Forgive Joe! Yes, until seventy times seven! Nor was it any check on the freeness and fullness of my forgiveness that I knew very well Joe's repentance would last as long as my absence by the calendar, and not a day longer.

I had bid good-bye to Rachel the night before. What we said I will not write here, for I am afraid the reader will not be interested in our lover's plannings for the future, or all the little things as important to us as the bits of straw to nest-building birds, which, with provident New England forecast, Rachel was already beginning to gather together in reference to our future home, and now showed me with a pretty pride in her own economy and thrift. There was an old arm chair that she had stuffed and covered with her own fingers, till it was the perfection of coziness and comfort; a stand bought at a bargain, which would be just right to hold the family Bible; and such stores of linen tablecloths and towels of her own weaving, wonderful to behold in their exquisite fineness and whiteness.

Yes, Rachel and I loved each other with that pure, honest love, which I am afraid is not as common now as it ought to be, but which, when-

desire is license."

Burr did not call.

ever I see it, makes me feel as if a flower from Eden had suddenly blossomed in my path. Yet Eden had its serpent.

There was one subject avoided by both of us with a kind of instinct. I had advanced to the third degree in Masonry only to find my first experience repeated; to be disappointed and astonished at the infinitesmal smallness of the secrets revealed, and bewildered with the general mixture of solemnity and puerility which characterized the ceremonies. But I had come to the conclusion that so long as I was fairly in, with no prospect of getting out, I would make the best of it by reaping all the advantages I possibly could from my connection with the Order. My self-satisfaction, however, was much disturbed by Rachel's negative disapproval, which I felt, like a kind of Mordecai in the gates, that would neither bow down nor do homage.

"You must see, Rachel," I said, with the hope of getting her to say something favorable, "that my joining the Masons is a very good thing now. I may be placed in circumstances where I shall need assistance that no mere stranger, uninfluenced by any such tie, would be likely to render."

Rachel took a moment to consider, and then, instead of giving me any direct answer, turned around with the rather startling inquiry:

"Do you suppose the Good Samaritan was a Freemason?"

"What an idea, Rachel!"

"I don't see anything so very strange about it. Didn't Elder Cushing tell us when Uncle Jerry died, and had that grand Masonic funeral, that Masonry was many hundred years older than the time of Christ? Didn't he tell us that John the Baptist and ever so many others, way back to Hiram and Solomon, were Masons? So the Good Samaritan might easily have been one, only I am certain he wasn't."

"Why not?" I inquired, curious to see by what style of reasoning she would prove her point.

"Just because our Saviour holds him up as an example of the purest benevolence for all mankind to imitate, which he certainly never would have done had there been any tie between the Samaritan and that poor wounded Jew, other than just their common humanity; for then it would not have been benevolence, but a mere sense of honor or duty, or some such thing, quite different from charity. Don't you see?"

I did see, and for the first time felt a little vexed at Rachel's clearsightedness. I had been rather fascinated, to tell the truth, with the brotherly love, so strongly inculcated among lodge duties, the only thing about Masonry, by the way, whichhad as yet very much commended itself to either my conscience or common sense.

"It seems to me, Rachel, you are straying wide of the subject," I said impatiently. "Why do you evade a plain question? I only asked if you did not think it a good thing under the present circumstances?"

"Oh, I dare say," answered Rachel indifferently, as if she did not care to discuss the subject. And then she went and stood at the window a moment, silently gazing out at the star-lit sky.

A vein of mingled poetry and humor, bubbling up in all manner of unexpected ways and places, gave to Rachel's character a sort of piquant charm. I think now she resembled as much as anything a New England huckleberry pasture, rich with every kind of wild, sweet, homely growth—hardhack and sweet fern and blackberry vines full of sharp little briars, all tangled in together.

"Now, Leander," she said, suddenly pointing up to the sky, "I am going to give you something to remember me by. I shall choose a star and call it mine, and whenever you see it shine out you must think, 'That's Rachel's star.' But which shall it be?" And she stood in a pretty, reflective attitude, with up-raised eyes, scanning the airy vault. Then she clapped her hands gleefully.

"There, I have it!" she exclaimed. "Don't you remember when we were children, coming home from school hot and thirsty, we used to think the water at the Widow Slocum's was better than anywhere else, for no earthly reason than because she always gave it to us in a new tin dipper, so bright we could see our faces in it? Thinking of that has put it into my head what I will choose—the constellation of the Dipper. It has such a housewifely, practical sound, too; just the thing."

And Rachel laughed her sweet, low, musical laugh, in which, as I had now forgotten my momentary vexation with her, I could not help joining. But she suddenly sobered, and turned away from the window with eyes suspiciously bright in the star gleam.

"Sometimes I have thought it wrong for me to pray," she said, "because I am not a Christian; but I *shall* pray—that God will guard you from every danger, and I think he will hear me, though I am not 'a believer,' as they call it. But oh, I wish I was! I think I might be one if I had somebody to tell me how. I tried to talk with Elder Cushing once, but what he said to me might as well have been so much Hebrew. It was all about 'saving faith,' 'sanctification' and 'assurance,' and such things that I could not understand in the least, or see how I could ever make them have any practical connection with my homely, actual, every-day life. I suppose these things are really necessary before one can be a Christian, but they seem to me as far off and as hard to reach as the very stars shining up there. Of course, it is not really so, or else nobody could be a Christian. I suppose the fault is all in me—that I might have them if I would. But it seems to me that I *am* willing, and all I want is to find somebody that knows how to begin low down, and teach me as they teach the primer to little children."

While nothing in my own heart answered to Rachel's longings, I was touched by the pathos in her cry, and felt something like indignation at Elder Cushing's utter inability to help her. For what right had a man to stand where he did and yet have no word of heavenly counsel that a simple, honest soul like Rachel's could appropriate to her spiritual needs? When she asked for bread—when, in the humility of her soul-hunger, she would have been glad of the very crumbs of Gospel truth—why did he give her a stone?

It is but fair to say that Elder Cushing had no direct intention of thus mocking her needs; no thought of bringing down on himself the old prophet's terrible denunciation, "Woe to the idle shepherd that leaveth the flock." But did he never sorrow in secret over his fruitless, barren ministry? Was he satisfied that while the lodge grew and prospered the church received next to none into its fold? Did no thought cross his mind that, professed minister of Jesus Christ though he was, he served at a strange altar—that he even took of its unhallowed fires, and in the very temple of Jehovah offered profane incense in praise of another God?

I dare not say.

Long years ago Elder Cushing went where mortal judgment has neither right nor the power to follow him; but let the "foolish shepherds" of a later day heed these words of warning from another plain old prophet:

Thus saith the Lord God, Behold I am against the shepherds, and I will require my flock at their hands.

In the neighborhood of Hoddam Castle, Dumfrieshire, Scotland, there was once a tower called the "Tower of Repentance." What gave the tower its name we are not told; but it is said that an English baronet, walking near the castle saw a shepherd lad lying upon the ground, reading attentively. "What are you reading, lad?" "The Bible, sir." "The Bible! indeed!" laughed the gentleman; "then you must be wiser than the parson. Can you tell me the way to heaven?" "Yes, sir, I can," replied the boy, in no way embarrassed by the mocking tone of the other; "you must go by yonder tower." The gentleman saw that the boy had learned the lesson of his book well, and, rebuked, walked away in silence.

THE SERMON.

PREACHED IN THE COLLEGE CHAPEL, WHEATON, ILL., ON SABBATH MORNING, APRIL 23, 1882, BY PROF. C. A. BLANCHARD.

Thou Shalt Keep my Sabbaths and Reverence my Sanctuary; I am the Lord.—Lev. xix. 30.

There is at the present time a great laxity in Sabbath observance on the part of professed Christians and a great increase in open Sabbath breaking on the part of those who are not Christians.

This change from the earlier and better spirit of this land has been occasioned largely by the fact that we have increased in population, wealth and the means of communication, so that the avaricious and pleasure-loving spirit of man has been greatly stimulated.

So far as known there are two positions held respecting this tendency by those who participate in and justify these infractions of the divine law: 1st. The infidel position that all religion is a humbug and impertinence and that man has a right to do as he pleases. "Let us eat and drink, for to-morrow we die." 2d. On the part of those professors of religion who take this position the argument is something like this: Christ said that the Sabbath was for man. Changed social and business conditions must change at least in part the application of the law. Labor on the Sabbath day ought to be as little as possible; but if men of the world run Sabbath-breaking institutions, it is not wrong for us to take advantage of and use them, though it would be wrong for us to conduct them ourselves.

Both these parties are agreed that the Bible law of the Sabbath is abolished, and that the Sabbath rests on the rational argument, viz.: man needs it as a rest day and therefore ought to have a time when he may cease labor; but no special day is regarded; one is as good as another and the whole matter is left to the judgment of the man. What he thinks right, is right. I therefore ask your attention to these questions:

1. Is there a law of God respecting Sabbath observance still binding upon man or not?

2. If there be such a law, what does it require and what forbid?

3. If it appear that God holds men to what is called the "Puritan" Sabbath, how shall this method of observing the day be reconciled with the needs of the business world, and the need of rest and recreation on the part of the laborers of our land?

4. What is our individual duty respecting this matter?

We in this church hold that the Christian Sabbath is of perpetual obligation in the church. The reasons for this belief would not perhaps be stated in precisely the same terms by any two persons, and accordingly I shall place before you those which occur to my own mind, leaving each to omit, insert, alter or improve in any way that seems fit. The argument in support of the proposition that God's law requires us to observe the Sabbath day is the following series of facts: That it was ordained in the beginning by the example of God himself, (Gen. 2:2); that it was given to the Israelites as a special law before the decalogue was written (Exodus 16:23); that it was made by reason of its length the most prominent of all the ten commandments (Exodus 20:8–11; that the punishment for its violation was so severe (Exodus 31:14, Numbers 15:32–36, Nehemiah 13:18, Jeremiah 17:27;) that this law has never been repealed; and lastly, that the reason of the command is as strong to-day as at any time, and that so long as the reason exists the law remains. *Ratione manente, manet lex.* This day is sometimes said to have been given to the Jews. It *was* given to them, but it was given to the race long before; and when given to the people of Israel it was not made a part of the ritual code, but was inserted in that list of moral precepts, which, given amid the thunders of Sinai, remain to this day as the foundation stones on which the temples of justice, love, purity and hope are builded.

So far as I know, the only Scriptures quoted by those who argue that this law has been repealed are the sayings of Jesus and the Apostle

Paul. When the Jews found fault with our Saviour for healing on the Sabbath day, he asserted his own authority over the Sabbath, and when they blamed his disciples for eating a little wheat as they passed through a field on a preaching journey, he said that the Sabbath was made for man, Mark 2.-27. It seems useless to reply to those who can seriously argue from such passages as these, that the law of the Sabbath is done away. Some ministers heal a sick man on the Sabbath or eat some grain as they pass through a field on the way to a preaching appointment. Some hyp critical lookers-on object to these things and our Lord justifies himself and his disciples. What conclusion is drawn? That the Sabbath *ought*, or at least *may* be used as a day of recreation or idleness; that persons are at liberty to spend it in the service of God, in visiting, riding, reading secular works, or as they please. Persons who reason thus cannot, of course, be affected by any argument, and hence it is best to let the matter stand with a simple statement of the case.

Paul in Colossians 2. 16, says: "Let no man therefore judge you in meat, or in drink, or in respect of an holyday, or of the new moon, or of the Sabbath days." This is a statement that Colossian Christians should not allow themselves to be vexed by Judaizing teachers who directed attention ever to the outward, and ever neglected the weightier matters. He charges them to be rooted and built up in Christ, not to pride themselves in mere external observances. But all this does not affirm that persons may live worldly, careless lives on the Lord's day. It simply teaches that if they do live such lives, outward acts of religion will not profit them.

The fact that this law was given so early, was so many times repeated, was enforced by such terrific penalties, has never been abrogated, is no part of the ritual law, was faithfully observed by these very writers whose words are quoted for the purpose of breaking it down,—all this convinces me that the law of the Sabbath stands on the same footing with that against idolatry, adultery or murder. Men are not to abstain from these two which men call crimes, simply because they will damage them in society, they are to avoid them because the things are evil and God will punish them if they disregard his law. They are to observe the Sabbath for the same reason.

We come now to the question: Allowing that the law stands, what is the law: The Sabbath command requires that all labor not absolutely necessary should be omitted, that all mere earthly pleasure-seeking should cease and that the day should be spent in praising God for his mercies, petitioning pardon for our multiplied sins of omission and commission, studying the word of God, and performing Christian labors for the bodies and souls of men. We are to hold the day as a dedicated thing; it belongs to God. On it we are not at liberty to speak our own words or find our own pleasure. Is. 58: 13. It is obvious that the Sabbath above described is what is commonly known as the Puritan Sabbath and it is the only one that has ever been commanded. The so-called Continental Sabbath which contains a little formal religion and a great deal of theater, beer garden, driving, visiting, etc., is not in the word of God. Those who keep the Puritan Sabbath are in the line of apostles, prophets and martyrs. Those who keep this Continental Sabbath are to be justified, if at all, by denying that the Bible still requires the observance of the day since the one which they observe bears no resemblance at all to the one required.

It is needless to say that the present trend is away from the Bible Sabbath. Professors of religion hold stock in railroads, street-car companies, creameries, cheese factories, and other like enterprises which are conducted in defiance of the law of God. While multitudes of other professors of religion personally or by agents patronize and encourage the desecration of the day. It is not claimed that there are never cases in which it might be duty to run a train on the Lord's day. It is not stated that if street cars should be run for the express purpose of taking people to and from church, it would be worse to ride to church in them than in private carriages. But it is notorious that trains run on the Lord's day to carry freight, not of "perishable" character, and to take persons to shooting parks and theaters, while the excuse for dairy establishments is that more money can be made in seven days' labor then in six. This, of course, is not the case, but it seems true and this is the reason why these institutions are run through and over the command of God.

We have now in course of erection an enterprise of this kind here in our own village. I rejoice in it in common with you, we expect that it will add to the industrial wealth of our people that it will furnish market for the produce of surrounding farms and patronage for our merchants. We ought, however, to use our influence and also to pray that this may not be, as some similar enterprises are, a seven-day establishment. If it is all that we may gain from it will be a curse. We have too much Sabbath breaking now, and if teams from all the farms around the village drive in to leave their loads on the Lord's day and certain of our citizens are busy all day long pursuing a money-making business, we shall find, as so many others have found hitherto, that no one has hardened himself against God and prospered.

BUSINESS ENTERPRISES CANNOT KEEP THE SABBATH.

But we are told that there are many lines of work which must go on seven days in the week. Trains loaded with live stock must hasten on, blast furnaces must keep up their heat, and men who have labored hard all the week must, if they can be released get a breath of fresh air. How, says one, are you to carry on these and a thousand like enterprises if you insist upon this Sabbath law. I answer, if there be a hearty disposition to obey God there will be no difficulty. The real trouble in all cases is, not the needs of business, the wants of live stock, or the poor laboring men, but the avarice and greed of soulless corporations and Godless men. Railroad officials know how long it requires, accidents excepted, to reach a destined point and can load their cars so as to observe the day if they choose. Blast furnaces may require the services of a few men for a portion of the day; and a poor laboring man can rest as well in a church as he can carousing about under a July sun in some shooting park, where brawling, swearing, drinking and fighting are the order of the day.

But, insists the objector, it would cost money and trouble to arrange to keep the Lord's day. Doubtless it would. It is right that it should cost something to obey God; but does it cost nothing to disobey him? Is it better to have men to serve us in these great lines of industry who have consciences, or those who have not? It has been shown over and over again that a man who has no fear of God, has little regard for men. A man who will run a creamery on the Sabbath will run away with the money on Monday, or burn down the establishment on Saturday night. Conductors, engineers, firemen and brakemen who are educated by a corporation to defy God, will, when the dead lock between labor and capital comes, tie the president and superintendent of the road to the track and run a forty-ton engine over them. The man who will undertake to cheat God out of the day he claims, will die poor, or in a mad-house, or as Dives.

The Lord requires men to keep his Sabbath and reverence his sanctuary. They must do this or suffer the penalty. They must in reference to this law give answer at a bar where the Judge cannot be deceived and will not be mocked, where the only witness called for the prosecution is conscience, where no defense will be attempted, and where the only sentence that can be passed is imprisonment for eternity.

Here, my brethren, is the point where the enemy is coming in like a flood and the Spirit of the Lord has raised up a standard against him. Let us range ourselves under this banner, and, led by our great Captain, go forth to victory.

—A further contribution of $1.00 has been received for Bro. Wm. Hazenberg, of Cape Town, S. Africa, from C. G. Miller, of Chambersburg, Pa.

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple St., Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—Resolutions passed at an Anti-masonic Convention at Reading, Mass., 1828:

WHEREAS, Speculative Freemasonry is hostile to our civil and religious institutions; therefore,

RESOLVED, Editors of public newspapers who exclude from their columns a candid investigation of Masonry have struck the American to the Masonic flag.

—E. D. Conant, a young business man of this city, and one of the executive committee of our local association, sailed for Europe last week for a few months' stay.

—The corner stone of a new M. E. church was recently laid in New Haven. Bishop Simpson officiating, aided by the Masons. Dr. Vincent, Dr. Hunt, of the American Bible Society, and other clergymen were present, and thus gave their sanction to this union of pagan and Christian ceremonies.

—Mr. Spaulding visited last week Wellesley, Natick and other towns. At Natick he went to the rooms of the Y. M. C. A. and was told that the association was given up. They gave as a reason that the young men were going into the secret societies and there were so many of them that the evenings were taken up by their meetings, and no time was left for their kind of work.

—The wife of an Odd-fellow told us recently, that her husband's parents spent four nights every week at lodge meetings. The father is a member of three secret societies, and the mother is in the Star degree. They are "good Methodists," and on being remonstrated with because they never attended prayer meeting, they said they had so many lodge meetings to go to they didn't have time. Strange, when Freemasonry promises not to interfere in any way with one's religion.

—From frequent notices in the papers of lodge festivities and entertainments, we see that the pastor of one of the Congregational churches in this city is a favorite speaker, gracing the occasion with his presence and exhibiting his attachment to the works of darkness by words of eulogy. He is a member of seven different societies and is as ready as any of them to don the white apron and march in the processions. This man is pastor of the church from which our late brother Bliss withdrew, unwilling to receive a gospel mingled with so much idolatry.

—A lodge of Odd-fellows in Hartford recently had an anniversary celebration and ball, and began with a mock initiation and burlesque. The paper says, "the costumes were very grotesque and the charges, oath and lectures very impressive. The large audience was no doubt profoundly impressed with the solemnities (?) of the occasion. Now that the secrets have been revealed, the lady friends of the brothers will give them peace." This sham exposition was of course followed by dancing till morning.

—The Boston correspondent of the Hartford *Post* gives as usual his laudation of secret societies, last week being the Odd-fellows' thanksgiving." He says the first lodge of that order in this country was organized in Baltimore in 1819, by six working men, common people and very busy, whose lodge room had a bar in one corner and the evenings were spent in a convivial manner amid the fumes of tobacco smoke, with song and laugh enlivening the time. He extols its benevolent features and remarkable growth and particularly commends the entertainments where dinners and dances are given. When we remember that Masonry also originated in a tavern we are not surprised to see the evidences of their origin still clinging to them and are ready to ask, "who can bring a clean thing out of an unclean."

—The author of our reform story, "Holden with Cords," had written previously under the *nom de plume* of "Robert Broomfield," and was engaged in writing a sequel to one of her stories which she laid aside to undertake the present work. In answer to an inquiry of her publisher as to when the sequel would be ready, she told him of her new venture—an Anti-masonic story.

He sent a reply of which the following is an extract: "We should be pleased to see your Masonic story. (Our Mr.— has taken the "Blue" chapter and council degrees in the York rite and is a 32 ·.· in the Scotch rite—in all 41 degrees.) It is the only formulated religion that has overlapped all creeds including Christianity itself, and spanned the universe with the web of civilization.. It is more formidable than Gibralter; we trust you have not attempted to demolish it."

Wellesley and Worcester.

Good Audiences and Enthusiasm Greet the New England Agent.

WORCESTER, Mass., May 1, 1882.

Mistakes will happen. The types make me report my "exhortatory' sermon at Weatogue, in the *Cynosure* of April 27th, as an "extraordinary" sermon. I have not got so far in the school of self-laudation as to relish such an error, especially as the explanatory adjective actually used was intended to convey the opposite meaning.

Tuesday night, by invitation of the Temperance Reform Club of Wellesley, I lectured in the Congregational chapel of that place on temperance. There are no saloons in this now famous college town, and the vote on the temperance question is practically unanimous for prohibition. But the club of which our friend and brother H. A. Fisher is president, does not abate its efforts, but labors to keep the reform sentiment at "white heat," until victory is won in the State and throughout the country. The audience which assembled to hear the lecture was large and attentive, notwithstanding the hostility which lodge men endeavored to stir up against the lecturer for some unfortunate views he happens to hold on another subject! The pastor of the church, whom I have twice before met, was present, and cordial in his approbation.

Thursday night arrangements had been made for a lecture on Freemasonry, but the evening for the meeting was changed before notice was widely circulated, on account of the unpropitious weather. Friday evening the lecture came off, and was a success so far as the attendance and attention could make it successful. An Odd-fellow was put forward to read an article on the purposes for which a church is dedicated, and after the article was read he condemned using the house for such a lecture. The man was more to be pitied than feared. His reading indicated that he had graduated from the "Third Reader," while the use made of the article was manifestly so far-fetched as to be insulting to the church and the trustees who consented to the lecture. About a dozen Odd-fellows succeeded in making a good show of enthusiasm with their hands and feet when their champion sat down, but the majority of the audience waited until I had replied to this attack, and then broke forth in lusty applause. It was not hard to see on which side the sympathies of the majority rested. The suggestion of this poor ignoramus that the lodges were not fit to be discussed in a church was really a more sarcastic thrust than any I had made, but it is doubtful if he could be made to see the true import of his blunder.

At last the public work has fairly opened in Worcester. There has been a great amount of personal work and indirect effort, but no decisive effort has been made here this winter until now. The reasons for the delay are two. I have found all the work I could do, and more, too, in other places, and have hardly had time to push forward vigorously here. But the principal reason is that there needed to be done a great amount of personal work in order to insure success. I think the sequel fully vindicates the method, and we are all "rejoicing in the Lord" this morning. The hall in which our meeting was held was full, and the audience seemed appreciative and responsive. The *Spy* had a reporter there, and comes out this morning with a good account of the meeting. The *Gazette* will probably contain a notice this evening. Both papers gave fair notices of the new Worcester organization and of the series of meetings in contemplation. So far as I have seen and heard from the friends of the movement they were all "happily disappointed," and in favor of pushing forward vigorously. There is no doubt but the sympathies of the best citizens of the city are with us, and if, by the blesing of the Lord, we succeed in keeping clear of misrepresentation and calumny till the people understand the nature of the movement, it will carry overwhelmingly. The trouble in all reform movements is that the enemy is more zealous in misrepresenting than friends are in making known the truth. I suppose we cannot hope to escape the usual deluge of lies, but we hope at least to merit an escape.

There was present at the meeting a gentleman from Princeton, Mass., who went to the legislature in 1832 on the Anti-masonic ticket. He has spoken for a lecture in Princeton this summer.

Wheaton friends will be glad to kuow that Mrs. Smith, formerly matron of Wheaton College, now from New London, Conn., was present at the Sunday meeting, and apparently in her usual good health. She was visiting friends in Worcester, and was apprised of the meeting through the public print. Her presence was a pleasant surprise.

At Wellesley it was very cheering to meet Deacon Leadbetter and wife, who came to add their influence to the work. Brother Isaac Flagg and daughter distributed tracts in their church some time ago, hoping in this way to scatter seeds of truth. They are efficient workers, as is also brother Eben Flagg and other friends of the cause in that place. Mr. Tanner spent two days at the conference of Congregational churches at Thompson, Conn. He reports that all the people of the town whom he met expressed themselves unequivocally opposed to the lodge, but they did not seem to feel responsibility of activity which they ought.

Just as soon as plans can be perfected, brother Tanner is willing to go to Vermont and commence the canvass of that State. We want to hear from every *Cynosure* reader an answer to the following questions:

1. Do you want a canvasser to visit your town?

2. Can you furnish him free entertainment while there?

3. Can you contribute anything towards his expenses?

Let every reader write me at once and it will enable us to plan the work to the best advantage. Write now, please, even though you may think a later time better, because we have to act in this case promptly, and need all the light we can get.

E. D. BAILEY.

REFORM NEWS.

Ohio State Convention.

Greenfield, Highland county, in the southwestern part of the State, is the place, and Wednesday, June 3d, at 2 o'clock P. M., the time fixed for the annual meeting of the Ohio State Christian Association. Further particulars will be given by the president, Rev. Wm. Dillon, in due time.

There are many friends in Greenfield, and sympathisers from abroad will receive a cordial welcome from their co-workers. Ohio was among the first to enlist in active efforts against the "Secret Empire," and will doubtless prove in this annual gathering that she has not "lost her first love" or abated her zeal for a good cause. Increased interest has been shown in nearly all the State gatherings during the convention season, and it remains for Ohio to put the Keystone in the arch by closing the year with the grandest victory on record.

Friends have ample time to make their arrangements to work with a will. God has shown his approval by giving the "hundred-fold increase" east and west, north and south, whenever and wherever the good seed has been sown. "He that soweth sparingly shall also reap sparingly: and he which soweth bountifully shall also reap bountifully." The first ripe fruits have been garnered and the full harvest is at hand. It is fitting that both they that sow and they that reap should meet together and encourage each other in the Lord, and plan for great increase of labor and reward.

Among important items to be considered are:

1st. A suitable man to give his whole time to the State work, and means for his support.

2d. The distribution of Christian anti-secrecy literature among the people. The National Convention at Galesburg, on December 1, 1881, voted hearty and unanimously that the first material need of the reform was a greatly increased circulation for its literature. Here are the words:

"We believe the time has come for pushing the circulation of the CHRISTIAN CYNOSURE with more vigor than ever before. We urge all subscribers of the CYNOSURE to assume a personal responsibility for the paper, and to render hearty aid in the promotion of its interests."

3d. The question of our duty as citizens to oppose and expose the usurpations of the "Secret Empire" should be carefully considered, and what means are within our reach for doing this work looked up, and the *Ohio American* considered.

4th. The National Convention at Batavia, September 12th, ought not to be passed without notice, and something should be added to the monument fund. These, with other kindred topics, will occupy the attention of the convention and call out the best thoughts of our ablest thinkers.

Bro. Dillon has not forwarded his programme or given a list of speakers, and I can only say, to put me down for what I am worth in the fight, and rest assured that the experienced president and his able corps of advisers and helpers will make provision for a "feast of reason and a flow of soul" that will do you good and encourage and help you to do good to others. Come, and bring others with you.

J. P. STODDARD.

The Minnesota Convention.

REPORT OF THE SECRETARY.

RICHLAND, Minn., April 25, 1882.

Editor Christian Cynosure:

DEAR BROTHER:—Doubtless the readers of your excellent paper have looked carefully for the report of the Minnesota Convention, and have wondered why it did not appear. I will briefly state why.

On my way home from the convention I had the misfortune to lose my valise, containing besides valuables to the amount of $10 or $12, the records and papers of our association, and have failed so far to recover it. I have delayed writing this report, hoping that I might get the the records again; but as it is I will have to write wholly from memory.

As Bro. Stoddard has already said, we did not meet on the evening of April 3d as was advertised, because of the city election. And although Market Hall had been engaged it was thought best, under the circumstances, to waive our right in favor of a very demonstrative temperance meeting. Market Hall will accommodate over 1,000 people, but it was packed. And let me say that, although the temperance people did not elect their mayor, still they won a very great victory. From less than 200 votes cast two years ago, they have polled nearly 1,000 this year; and besides they have taught the old political parties a very valuable lesson, viz.: that the temperance people are not to be ignored at elections. When will our temperance brethren, co-workers in reform, learn that until the lodge power is broken they might almost as well try to turn the Mississippi river up stream as to expect to succeed in their work with their great enemy, the lodge, in their midst.

Tuesday forenoon, April 4th, was spent in consultation. At 2 P. M., Bro. Stoddard delivered one of his telling addresses, which was well received. Prof. C. A. Blanchard not being on hand as we had hoped, Bro. Stoddard lectured again in the evening. The attendance was not large, owing, doubtless, to the inclemency of the weather and various other causes. Prof. Blanchard came in during the night, and was with us during the prayer and conference meeting in the morning, which to me was a season of great profit, and lasted until noon.

The time before and after the lecture in the afternoon was occupied in the transaction of busi-

Continued on 12th page.

CORRESPONDENCE.

The Unity of the Spirit.

JUDA, Wis.

DEAR CYNOSURE:—Under date of April 13, 1882, over the signature of "Hezekiah Davis," will be found the following words of encouragement:

"One year ago last January I did drop all I thought had any tendency to hinder my union with the true children of God, and raised the following flag, or took this platform:

"We take—the Lord to be our God;
The Son of God to be our Saviour;
The Spirit to be our Teacher;
The Bible to be our Guide, and the
Children of God to be our Brethren."

Now I wish to say to Bro. Davis, and to all lovers of the Lord Jesus Christ, that almost fifty years ago I made the following confession: "My young friend, are you willing to take the New Testament as *the man* of your counsel in *all matters* of religious *faith* and *practice?* Answer—I am."

In the New Testament times, under apostolic preaching, men were told to "believe on the Lord Jesus Christ" for salvation; that "There is none other name under heaven, given among men, whereby we must be saved." "And being made perfect, he became the author of eternal salvation unto all them that obey him." The Apostles, being guided by the Holy Spirit, taught their converts "To observe all things, whatsoever I (Jesus) have commanded you."

Hence Bro. Davis and I occupy the same ground, our religious faith and worship being circumscribed by the Lord Jesus Christ through apostolic teaching. And since apostolic teaching is everywhere the same, it follows, therefore, that those Christians whose measure of faith and worship is confined to those "all things" *taught* must necessarily be *one* in *faith* and *practice*. Then we shall realize "The unity of the spirit in the bond of peace." "One body and one spirit, even as ye are called in one hope of your calling: One Lord, one faith, one baptism, one God and Father of all, who is above all and through all and in you all."—(Eph. 4:4, 5, 6.)

May the blessing of God attend every lawful effort in the direction of Christian unity, and the abolition of all oath-bound secrecy is my sincere wish and ardent prayer. GEORGE ELEY.

Partner with a Thief.

Very many are the oath-bound confederacies of the present professedly enlightened age. Some of them are large, others comparatively small. The principle arises out of man's corrupt, fallen nature and evil propensities. Thieves, banditti, pirates, murderers, robbers, etc., resort to oaths and imprecations. Some confederacies have endeavored to modify the hellish principle and substitute vows or obligations. This perhaps relieves the conscience of the purblind a little, but as they are in principle allies or confederates in some important sense with the worst, it may be said of them almost entirely, "they hate their own soul." They cannot live out the Gospel of Christ. They must hold back a part as Ananias and Sapphira did of the money, if they preach or teach. "Whoso is partner with a thief hateth his own soul. He heareth the voice of an oath and bewrayeth it not."—Prov. 29:24. What thief, robber, murderer, "hears the voice of an oath" like the Freemason? Not a legal oath even, but infamous, blasphemous, extra-judicial. Quaker, Methodist and Jew in many, many instances have thus esteemed their own soul. They have heard the voice of the oath and dare not bewray it—have not the moral and religious courage. Unlike Finney, Rathbun, Ronayne, and others, they let the serpent's poison rankle in their own souls. What saith the law? "They shall bear their iniquity."—Lev. 5:1.

Now we Quakers have borne a testimony against all oaths. Our discipline (the Book) is pointedly against oaths, but what is our condition? We refuse to hear the voice of an oath in a court of Justice or before the magistrate, yet from Dan to Beersheba almost, are spotted with the oaths, vows and obligations of these hell-born secret clans.

True it is, perhaps, that many profess to have forsaken the dens of mongrel iniquity, yet "once a Mason ever a Mason" is the doctrine of the modern anti-Christ, and those cable-towed, tongue-tied church members and preachers still bear too plainly the mark of their Hamite order. Those secret, dark-lantern Hivites, Hittites, Arkites, Sinites, and other Canaanites are dark of visage. When once born, before fully developed, they have the hue and color of Ham, and nothing that they have ever accomplished, or ever will, has any appearance whatever, when you have a full view of it, of Zion's brightness.

QUAKER BOY.

What Baptist Ministers are Freemasons?

NEW YORK, April 25, 1882.

EDITOR CYNOSURE:—It has been suggested to me by a president of a theological seminary to get the names of all the Baptist ministers who are Freemasons.

Do you not think the suggestion a good one? Surely the true colors of these preachers ought to be exhibited to the people, lest the people be decoyed by these children of Belial. While we know that the common honesty that is in mankind is sufficient to put Freemasons out of countenance, we are also aware that it is, as God said to his prophet, "If thou shalt separate the precious from the vile, thou shalt be as my mouth." And, therefore, we must wait upon the Lord while we drive Freemasons out of the churches. Jesus Christ in the person of the Holy Ghost, at the mouth of his disciples, must wield the scourge that will drive them out. And through the *Cynosure*, by tracts, lectures, and every other available means, we will lay before the true people of God the real sentiments of these eminent Masonic divines

Yesterday morning, at No. 9 Murray street, I asked a Baptist evangelist by the name of Pratt, if he ever testified against Freemasonry. He laid aside his mask and said, "If I ever get such a hobby on Freemasonry as you have got, I hope I shall get out of the ministry." Now, I want to give my testimony of Jesus and his love. I am not out of the ministry, neither is it in the power of these Masonic preachers and their coadjutors, who assemble at No. 9 Murray street, to put me out. They may prevent my preaching in the Baptist churches; but God has a grand cathedral; its dome is the blue sky, and its audience wherever the people congregate to hear the voice of one of God's preachers. And I am solemnly admonished to obey every call of the Holy Ghost to maintain and defend the righteousness of Him who is the way, the truth, and the life, against the assaults of infidels, the secret emmissaries of the lodge, and their coadjutors in Baptist and other pulpits.

Now, I must do this in order to secure a peaceful transit from this world to the next; and in doing this, as I am now, God fills my body, soul and spirit with blessing.

I have purchased direct from the Masonic fraternity, at one of their publishing houses, a wonderfully interesting little book—a perfect gem of blasphemy against the Son of God, and against all civilized governments in the world. Your readers will be interested in reading its title page and preface. Prefaces to books are generally considered dry and uninteresting, but not so with this preface; it shows what dreadful havoc seceding Masons are making with the fraternity. And it is seen upon its title page that, like kindred bands of cut-throats, they seek to shelter their crime by assuming an alias: "ECCE ORIENTI; OR, RITES AND CEREMONIES OF THE ESSENES."

"PREFACE.—The Ritual adopted by the modern order of Essenes is so long that it can only be learned and retained by constant attendance at meetings, and as many are so situated that they cannot attend regularly, they soon forget much that they have learned, and thus lose interest in the subject until their connection with the order becomes merely nominal, or is entirely severed in default of nonpayment of dues. From this state of things arises the need and demand for some means for refreshing and aiding the memory, outside of the (lodge), and for the want of an authentic work on the subject, Essenes are availing themselves of any means of information that comes within their reach; hence the extensive sale of several open and highly erroneous exposes, that are sold alike to members of the order and the public at large. To arrest this evil and meet the demand for a work of this nature that is both accurate and legitimate, this volume has been prepared."

And now a quotation or two from their creed, which any of your readers can interpret by comparing with "Freemasonry Illustrated," Morgan, Bernard, or "Ronayne's Handbook."

[As some of the characters occurring in this book are not found in ordinary fonts of type, we cannot reproduce the text of the book, but from a copy before us the statements of the writer are confirmed.—ED.]

The translation of a few lines on page 148 is: "I furthermore promise and swear that I will keep the secrets of a Brother Master Essene [Mason], when communicated to me as such, murder and treason excepted, and they left to my own choice."

Again from the penalty for adultery with a Master Mason's relatives, *if he knows her to be such*, on page 150 the translation reads, "having my body severed in two, my bowels taken from thence and burned to ashes."

And such is the creed of the Masonic fraternity that murdered Morgan, and to day justifies that murder. And such is the creed of the men who rule in most of the churches; the creed that prevented me going South last fall to educate colored men for the ministry; because, as the corresponding secretary of the Baptist Home Missionary Society (H. L. Moorehouse) told me, many of the colored people are Freemasons, and the Baptist Home Missionary Society is supported by Freemasons, and therefore I cannot send you on that mission.

When the Apostle Paul was shipwrecked on the island of Melita, a viper fastened itself upon his hand, but he shook the beast off and felt no harm. So let the Baptist denomination shake the Masons out of their hands, and they will feel no harm; but unless they do, as sure as God rules, that denomination will become as rotten as popery; and its leaders, possessed of the guilty knowledge of being accomplices in the crime of Masonry, will come to an infamous end.

Yours truly, WM. FENTON.

Our Mail.

Joseph Frazier, Salem, Iowa:

"Wish that we could get one thousand libraries circulated in our beloved country, instead of one hundred. Think ours will do much good. I am pleased with it."

Edw. Etter, Minden, La.

"I am hardly able to purchase the necessaries of life, but the *Cynosure* is a necessity with me, and, although I miss many numbers, I know where they go, and can bear the loss, hoping they may work deliverance to some soul caught in Satan's snare. I have given away nearly all the tracts bought of you and loaned the books, though sometimes they are not returned. I scatter the *Cynosure*, too, quite liberally, and am certain I could get a few subscribers, were it not for the fear-inspiring lodge."

Mrs. R. Schnellbacher, Mankato, Kan:

"I know what Masonry has been, and is still doing to some friends, it is rule or ruin. Have felt the effects of some of their oaths for one another. My subscription will expire the 27th of this month. I do not want to lose a copy. I highly prize the *Cynosure*; I scatter them around among the neighbors; some like it. Was in hopes I could get some subscribers, but all said they were not able to take it yet. I will let them have my papers to read; by and by some one may be able to take it. Have only one dollar to send now, for the *Christian Cynosure*, trust to the Lord for more when that is gone. Our prayers and best wishes to you and all in this work."

Mrs. L. Y. McKene, Laban, Kan:

"We are doing successful work for God here. We have built a plain church and have quite a membership. All denominations unite in worship. We have a Sabbath school the whole year, every Sabbath morning."

Caleb Lyon, Utica, Ohio:

"Am glad to hear good news from other States. I do not know what the matter is in Ohio, unless the love of this world has blinded the mass of those that profess to love God. I think we need a missionary here very much; if Bro. Hinman or some other live preacher would come this way he might do good."

SABBATH SCHOOL.

LESSON VIII., May 21.—SEEING AND CONFESSING.—Mark 8:22-33.

(22) And he cometh to Bethsaida; and they bring a blind man unto him, and besought him to touch him. (23) And he took the blind man by the hand and led him out of the town; and when he had spit on his eyes and put his hands upon him, he asked him if he saw aught. (24) And he looked up and said, I see men as trees, walking. (25) After that he put his hands again upon his eyes and made him look up; and he was restored and saw every man clearly. (26) And he sent him away to his house, saying, Neither go into the town, nor tell it to any in the town. (27) And Jesus went out, and his disciples, into the towns of Cesarea Philippi; and by the way he asked his disciples, saying unto them, Whom do men say that I am? (28) And they answered, John the Baptist; but some say, Elias; and others One of the prophets. (29) And he saith unto them, But whom say ye that I am? And Peter answereth and saith unto him, Thou art the Christ. (30) And he charged them that they should tell no man of him. (31) And he began to teach them that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests, and scribes, and be killed, and after three days rise again. (32) And he spake that saying openly. And Peter took him and began to rebuke him. (33) But when he had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me Satan, for thou savorest not the things that be of God, but the things that be of men.

GOLDEN TEXT.—"And Simon Peter answered and said, Thou art the Christ, the Son of the living God."—Matt. 16:16.

DAILY READINGS.

Once blind—now I see.....John 9:24-38.
John the Baptist..... Luke 7:24-29.
Elias..... .....2 Kings 1:1-14.
Peter's great confession.....Matt. 16:13-19.
Peter's fall.....Luke 22:54-62.
Peter restored..... .....John 21:15-19.
Jesus risen.....Acts 1:9-12.

SUGGESTIVE QUESTIONS.

Vs. 22–25. *Christ, man's need.* "He cometh." From where? To where? Were there more than one Bethsaida? (John 12: 21; Luke 9: 10). (Locate on map.) What took place? *Who* brought the blind man to Jesus? Illustrations, John 1: 42–46; 4: 29; Matt. 9: 2; Mark 7: 32; 9: 17; 10: 13. Com. Matt. 17: 16, 17. If we cannot bring them to Jesus, let us endeavor to bring Jesus to them, Mark 5: 23; 7: 25–30. How received? *v.* 23. Note *six* things done and said by the Lord in *vs.* 23–25. Where here do we see his humility? Sympathy? Wisdom? Power? Sovereignty? Where man's responsibility? Compare this miracle with others of like nature. What lesson from the different modes of treatment? On progressive cure see 2 Kings 5: 9, 13, 14; Mark 4: 26–29. How does this man's case illustrate that man's need is Christ? What bearing has this miracle on prophecy? (Is. 28: 18; Ps. 146: 8; Is. 61: 1; Luke 4: 16–29. Who are spiritually blind? Rev. 3: 17; 2 Cor. 4: 4. What necessary to our having spiritual sight? John 3: 3. How maintained? John 8: 12. When will spiritual vision reach perfection? Is. 33: 17; 1 Cor. 13: 12; Rev. 22: 4; 1 John 3: 2.)

Vs. 27–30. *Christ unknown.* "Went out, etc." Where? What direction? How far? What on "redeeming time?" Prayer not overlooked. Luke 9:18. What point of resemblance in vs. 22 and 28? Oh, how great the darkness! John 1: 5. Lesson, 1 Cor. 2: 14. The *momentous* question, v. 29. Note answer as given in the three Gospels. What did such confession include? Considering the circumstances of our Lord (birth, life and treatment to this time), was Peter's answer in any way remarkable? Any blessing from such confession? Matt. 16: 17–19. Is such confession essential to salvation? (Rom. 10: 9; Matt. 10: 32, 33.)

Vs. 31–33. *Christ rejected.* What *five* great *facts* in v. 31? How are they related to the atonement? What their relation to man's redemption, present comfort and hope? What conclusion from the word *"must"?* Heb. 9: 22. (It will well repay to look up the several times our Lord makes use of this word "must.") In v. 31, wherein do we see the divinity of Christ? Were these great sayings uttered in private? v. 32. Comparing v. 32. l.c., with v. 29, l.c., what lesson? v. 33. In what sense was Peter *before* the Lord? What meant by "Satan" here? Matt. 4: 10. How true Is. 55: 8, 9.

LESSONS.—(1) *Know* Christ; (2) *Confess* Christ; (3) Take the place of *rejection* with Christ.—*Notes for Bible Study.*

NOTES.

22. *Bethsaida*, i. e., *Bethsaida Julias*, which lay upon the northeastern coast of the Sea of Tiberias.

23. *He took hold of the blind man.* Even as he did with the other sufferer, whose case came before us in Mark vii. 23. As then, so now, the Lord was pleased to work gradually and with external signs: (i) he leads the man out of the town, (ii) anoints his eyes with the moisture of his mouth, (iii) lays his hands upon him twice (Mark viii. 23, 25), (iv) inquires of the progress of his restoration.—*Bible for Schools.*

24. *As trees, walking.* He had not been *born* blind. He remembered the appearance of natural objects, and in the haze of brightening vision he saw certain moving forms about him, "trees he should have accounted them from their height, but men from their motion."—*Idem.*

(It is only by repeated applications to the source of light that the young Christian sees all things clearly. At first religion appears full of mysteries. Doctrines and facts are brought before his mind that he cannot comprehend. He is still perplexed, and he may doubt whether he has ever seen anything aright or has ever been renewed. Yet let him not despair. Faithful and repeated applications to the Father of light in prayer, and in searching the Scriptures, and in the ordinances of religion, will dissipate these doubts, and he will see all things clearly, and the universe will appear to be filled with one broad flood of light.—*Barnes.*)

25. *Saw all things clearly*, or rather *began to see all things clearly.* "So that he syz clerely alle things."—*Wyclif.* The word translated "clearly" literally means "far-shining," "far-beaming." The man meant that he could now see clearly *far and near.* This is one of the few instances of a strictly *progressive* cure recorded in the gospels. "His friends asked that he would touch him. To this demand for an instant act, followed by an instant cure, the Lord opposed his his own slow and circumstantial method of procedure."—*Lange.* Compare the cure of Naaman (2 Kings v. 10, 11, 14).

The end of Christ's ministry of grace is, that the blind not only see, but see with discrimination and clearly.—*Abbott.*

Whom the proud Pharisees looked upon with disdain the humble Jesus looked upon with compassion and tenderness; and thus must we honor all men.—*Henry.*

25. Solitude and silence after conversion are much safer than much talk and running about. We should let the truth take firm root in us before we speak much about it. The converted man must take care not to turn round again to the world.—*Osiander.*

32. *Openly* i. e. not publicly, but *"plainly"* (*"pleinli,"* Wycliff) and *"without disguise."* Compare John xi. 14, "Then Jesus therefore said unto them *plainly*, Lazarus is dead." Before this there had been intimations of the end, but then they had been dark and enigmatical. (i) The Baptist had twice pointed him out as *the Lamb of God destined to take away the sin of the world* (John i. 29). (ii) At the first Passover of his public ministry he himself had spoken to the Jews *of a temple to be destroyed and rebuilt in three days* (John ii. 19), and to Nicodemus of a *lifting up of the Son of Man, even as Moses lifted up the serpent in the wilderness* (John iii. 12-16); (iii) he had intimated, moreover, to the Apostles that a day would come when *the Bridegroom should be taken from them* (Matt. ix. 15), and (iv) in the synagogue at Capernaum he had declared that he was about *to give* his *flesh for the life of the world* (John vi. 47-51). Now for the first time he dwelt on his awful future distinctly, and with complete freedom of speech.—*Bible for Schools.*

Get thee behind me. The very words which he had used to the tempter in the wilderness (Matt. iv. 10), for in truth the apostle was adopting the very argument which the great enemy had adopted there.

Thou mindest not. "Thy words show," our Lord would say to the apostle, "that in these things thou enterest not into the thoughts and plans of God, but consideredst all things from the ideas of men. This attempt of thine to dissuade me from 'my baptism of death' is a sin against the purposes of God."

Papers and Magazines.

The current numbers of the Richmond *Star* and the quarterly *Reform Leaflet*, published by ex-Bishop Wright at Richmond, Ind., are out. It is a positive pleasure to read these papers, only that one must regret the evils that make them necessary. Together with the *United Brethren in Christ* of Chambersburg, Pa., they should penetrate every corner of the U. B. church.

The Faith Missionary, Oberlin, Ohio, sends out its second number with good reports from the independent missionaries in Bulgaria, and in Ellichpoor, Bassim, Punrooty and Burhanper, India. The Faith Orphanage in New Orleans has also an interesting report. Articles on "Faith Healing," "Independent Missions and Self-Sacrifice" and "A Scrap of History," are worth a careful reading.

Vick's Magazine has a flaming bright frontispiece of Tropæolums and entertains us with a talk about roses, the Scandinavian peninsula and the kitchen garden. Correspondents supply a variety of pleasant gossip and experience which is always given us in handsome and tasty style.

Missionary Review prints a discourse on the "Gain of Giving," whose sentiments are worth repeating in every American pulpit. Absorbed in the particular enterprises immediately about us, American Christians often lose rich spiritual blessings by refusing to give of their means to aid missionary effort where they can have no expectation of ever reaping permanent benefit from the outlay. The late annexation of Borneo to the British Empire is reviewed in respect to its influence upon missions in that great island. "The Church vs. Mission Boards" discusses a very important topic—which of the two should direct missionary labors in the home field. "Lady Medical Missionaries," "What is doing for Terra-del-Fuego," and the usual review of mission reports from various societies help make up an able and valuable number.

The Century Magazine for May has an unusually attractive list of writers—Carlyle, Lowell, Saxe, Stedman, Richard Grant White, Francis H. Burnett, Archibald Forbes, etc. The portrait of James Russell Lowell the poet, and our present minister to England, reveals something of the un-ideal in his nature. Some of the engravings of this number, especially those reproducing the landscape paintings of George Inness, are among the finest specimens of the engraver's art. Emma Lazarus, a Jewess, replies to the charges of Mme. Ragozin in the previous number against the Jews in Russia. The reply is pointed, able and almost complete. Of the Talmud there are some notices which are worth consideration, if the writer at all represents the sentiments of modern Jews.

The Talmud, is, in great part, a modification of the barbarous injunctions contained in the Bible, which continues to be one of the text-books of Christendom. Many of the most ridiculous, hair-splitting subtleties of the Talmund are simply introduced for the purpose of rendering impossible the fulfillment of harsh Scriptural commandments.

The very spirit of the Pharisee! "In vain," says Jesus, "do ye worship me, teaching for doctrines the commandments of men." In this sentence we see why Jews in this country are so generally Freemasons; their theology is Masonic. Again the writer says:

There are hundreds of converted Jews in Russia, going about freely and transacting business among their own people as well as among Christians. Such a thing as an indignity, much less an injury, offered to them at the hands of their former co-religionists, has never been heard of.

The truth of this statement may be fairly doubted. Russian Jews are quite in advance of their American brethren if it be a fact. Converted Jews in Chicago have been reviled, spit upon, hustled into the street by their countrymen; only fear of the law prevented personal violence, and perpetual ostracism from Jewish circles was the price of outward peace.

The Christian Cynosure.

CHICAGO, THURSDAY, MAY 11, 1882.

KANSAS TEMPERANCE.—The Chicago *Tribune's* special of the 4th inst. gives the following self-confuting statements: "Kansas is filled with fanatics. The people are naturally extremists. The superintendents (Sabbath School) develop into candidates for the legislature; carrying a convenient flask in their breast pockets."

Per contra: "The law has driven capital out of the State." Yet "there are only five or six villages in the State where liquor cannot be procured." "Prohibition is a magnificent failure." "There never was so much liquor used in Kansas as at the present time." "Liquor men's Protective Associations are springing up all over the state." "This Order, which is a secret one, has a large membership of business men generally." "St. John is a Moody–Sankey–Murphy rough boiled down," etc., etc. Moody and Gough are universally popular. And if Kansas is "filled with fanatics," temperance fanatics, it may be that St. John will succeed. And if prohibition is driving capital (liquor capital) out of the State, *may be* it is not a failure.

It is pitiful to see the Chicago *Tribune*, once a temperance, abolition sheet, lauding lawbreakers, and sneering at decent men. Apostates are ever the lowest and worst of traitors; witness Arnold.

BISHOP WRIGHT'S paper, the *Richmond Star*, (No. 3) comes to us with its crest brightened and illumined with hope. Its burden still is to "Cling to the Landmarks," and not to "give up our opposition to what we believe to be evil." These dear brethren must always remember that Masonry has snaked its way into the Brethren churches over those "landmarks" and under that opposition. Standing guard over the anti-secrecy law means defeat! The thing wanted is Christ's scourge of small cords. Nothing effectual is done till the Freemasons are converted or cast out of the churches. Bro. Buckwalter's proposed fast for "complete deliverance" is the right road. When the *Star* gets a large subscription list, which we trust it will, we hope it will move to Chambersburg and take Bishop Wright with it. Chambersburg is the Valley Forge of the war.

WE have lately seen and conversed with some ladies who are in the lead of the movement headed by Miss Frances E. Willard; and we are agreeably surprised to find their minds clear and their tastes decided against the secret temperance orders; with their long string of capital letters following the names of men whom they wish to make prominent (S. D. Hastings, P.R. W.G.T., for instance,) like paper tags in the tail of a kite to enable them to soar. The titles themselves are worse than the string of initials. "Past Right Worthy Grand Templar." Who is so ignorant, as not to know that the Templars of a past age, which name the modern, were suppressed by law, spewed out by the imperfect civilization of the dark ages, which they made darker by their profligacy, vices, and excesses. Their name no more befits a temperance society than a painted figure of drunken Gambrinus sitting on a beer barrel is a fit sign for a prayer meeting. Templarism means drinking, superstition and secret conspiracies.

EDWARD ETTER of Minden, Webster Parish, La., writes us a most interesting account of his labors in that State, where, from his narrative he seems to be a light shining in a dark place. This patient and intelligent self-denial will surely be crowned with success. He regrets, he says, to differ with the *Cynosure* on three subjects: *Woman Suffrage*, which he thinks "unscriptural" and "unnecessary;" calling aged men "father;" and ministers "Reverend." The last he thinks a crying sin."

On the first point we once sympathized with him; on the second we agree with him; and on the third we should coincide with him, as also with the Quaker objection to calling the days of the week by the names of old heathen gods. But we think the leprosy which was once in those titles and names, is become harmless, and when the leprosy in the wall did not spread or infect, the priest was commanded to pronounce the house clean.

We do not think the woman's suffrage inconsistent with the man being her "head;" but the titles we could wish were laid aside.

The Andover Controversy.

The Board of Visitors of Andover Theological Seminary have failed to confirm the election of Dr. Newman Smyth to the Andover professorship, and adjourned. They must act before the middle of June, or Dr. Smyth's election takes effect by the choice of the trustees. The excitement continues, and hints are made that Smyth's election, if accomplished, will be resisted before the Supreme Court of Massachusetts.

Dr. Smyth's friends concede that he has taught a modified probation after death, which would make prayers for the dead appropriate. The Boston *Journal* intimates that his theological views are approved by the so-called *liberal* clergy; and names Dr. A. A. Miner, Universalist, as among those who endorse the theology of Dr. Smyth.

Are theological teachers who understand the the Bible substantially as the mass of orthodox people receive it, so scarce, that a professor in that old and revered school, must be had who derives his doctrines from the catacombs of Rome, to make them acceptable to hearers who "disbelieve almost all the truths of Christianty but the Fatherhood of God?" Dr. Gulliver's idea that, "There is a vacuum which should be filled by bringing together the theologies of the centuries, toning the old with the new, and the new with the old," seem to us a dreary confession and a singular remedy.

Our impression is that "the friendship of the world" which is "enmity with God," is the source of this trouble. If the world has not changed its nature since Christ was here, it hates both Christ and the Father; and, by consequence, hates the truth of God. To say that Dr. Smyth preached to a congregation who had lost all Christian belief "except the Fatherhood of God, and that this fact modifies his teachings, is a singular justification of soundness in theological doctrine. Yet this is the defense of Dr. Smyth's friends.

And what it all this talk about "progressive theology," made acceptable to "a reflective age," but another name for conformity to the world which hates the truths of human depravity, regeneration and atonement.

The *Advance* of last week contains two singular articles—singular for their nature and source. Dr. Zachary Eddy, of Detroit, is so strong for the orthodoxy of Dr. Smyth, that he says he "must be permitted to doubt whether the Presbyterian church is orthodox," whose organs question the orthodoxy of Dr. Smyth. This Dr. Eddy has several times vibrated from Presbyterianism to Congregationalism and back. While pastor of the Hon. Seth M. Gates in Warsaw, N. Y., who was one of the hundred seceding Masons, at Leroy, and an earnest Antimason till death, he joined the Masonic lodge in that place. While pastor of the First church in Northampton, Mass., he requested me never to mention his Masonry to the beloved and honored J. P. Williston, who was his leading deacon. He apologized to me for his Masonry; intimated that he had done with it; and shrank from attending a Masonic funeral in his church, which, however, he allowed to be held in that venerable church on the Sabbath. Afterward, he went to the Dutch Reformed church, and thence to Chelsea, near Boston, where Hon. Samuel D. Greene assured me, he returned to the lodge and was carried by his Unitarian, Universalist, and other Masonic brethren, up to the seventh or Royal Arch degree. He was Grand Chaplain Quint's preacher at the Detroit Congregational National Council; and now he is a correspondent of the *Advance* to aid in settling the orthodoxy of Andover Theological Seminary.

Another article in the same paper is from Rev. D. F. Harris, of Cincinnati, Ohio, who, after quoting Dwight, Hopkins, Emmons, and others, as representatives of "Calvinism," says: "The vast majority of Congregational ministers and churches have left such 'stuff' behind." And he adds, "as a body of Christians, we are not Calvinists. By the vast majority of Christians, *that system of theology has been outgrown.*"

Now when I was at Andover under Drs. Wood and Stuart, we read works on theology but none on Calvin; and seldom, almost never, heard him quoted But it seems to me that what is called "liberal" or "progressive" theology at this day is neither more nor less than *an evil heart of unbelief in departing from the living God*; which scouts the plain words of God under the name of "Calvinism."

"Cromwell's Westminster Assembly" were the freest minded men who ever framed a creed. Henry had wrenched the scholarship of England from the grasp of the Pope, and Cromwell had freed it from that of the bishops. There was then no well-defined sectarian theology. And "for substance of doctrine," "the shorter catechism" is about as near the Bible teaching as man can get. The *Calvinism* of that day did not, as Rev. Mr. Harris hints, make God the author of sin. John Howe, one of Cromwell's chaplains, said: "The governing presence of God is not so efficiently present to the bad actions of bad men, as to the good actions of good men; *yet so neither is it wholly absent therefrom.*"

The great men of that day had no Tyler and Taylor controversies to split the very hairs of theology. Much less did they take their doctrines from the tastes of Freemasons and religious worldlings. They believed the Bible and taught it, and every foot of free soil has come out of their teachings, if Hume and Brougham and Macauley can be trusted.

The Westminster Divines, Saybrook, the Thirty-nine Articles, and John Wesley's compend of them, are these all "Calvanism?" The Methodists used to hunt the very ghost of Calvin; yet their "discipline" is orthodox. When men go to the Bible and attempt to live to it, they will not much disagree about its contents. But ministers who "see the wolf coming," and shun to declare the counsel of God against him, as the mass of the ministers of the present day do in respect to the swindlings of their people by the lodge, soon come to believe nothing firmly, *because they do not preach what they believe.*

If they did they would, like Dr. Bushnell, instead of *progressing* and contending about creeds, "feel inclined rather to accept all that come."

"The incomprehensive narrowness of our minds is incapable to lodge commodiously the immense perfections of deity," said the pious and profound Howe, "allowing each to expand in due proportion." And this makes theological wrangling the most senseless wrangling there is. The thing needed is *salvation*, *holiness*, devotedness to God, to "prepare the way of the Lord" by ejecting from the churches the worshipers of devils; to restore the Sabbath, and simple, saving faith in Christ. For if a man is renewed by the Holy Ghost the doctrines are in him somewhere, although he may awkwardly express them. "Return unto me, and I will return unto you, saith the Lord."

—Since the above was written a dispatch from Boston says that the Andover Board of Trustees decided, May 1, to formally invite Dr. Smyth to occupy the vacant chair of theology without reference to the Board of Visitors. The chair being vacant, the Trustees are authorized to fill it indefinitely without the formality of an election. The chair can thus be filled from year to year, if necessary, without the intervention of Visitors. This action is regarded as an emphatic endorsement of Dr. Smyth, who has also received a call to Dr. Bacon's church in New Haven. It will be of interest to note that Dr. Whedon, in the *Methodist Quarterly*, reviewing one of Dr. Smyth's books, likens the writer to Dr. Thomas, of this city! which must be considered as one of the most severe of opinions from a Methodist view.

—Prof. C. A. Blanchard has been engaged to lecture in the Free Methodist church, on Morgan street, near Lake, in this city, on Friday evening of this week. Chicago friends take notice.

—Bro. H. H. Hinman went to Grand Rapids last week to begin the three months' work in Michigan to which he was invited by the late State Convention in Holly.

—Prospects warrant the expectation that the Batavia meeting, Sept. 12th, 1882, will be the largest, most enthusiastic and in some respects the most important meeting held in the anti-secrecy reform movement for years. A number have signified already their purpose to attend, and very little has been said or done to call out an expression. If friends intending to be present will send in their names as *soon* as they decide to go, a list will be kept and it will be to our mutual advantage. It will help greatly in reducing expenses if we can have a list of the names of the thousands who ought to attend. Send your names with post office addresses *plainly written* to this office, or to the N. C. A. office, 221 W. Madison street, Chicago.

—Bro. E. Mathews reached Chicago last Friday and remained over the Sabbath, leaving Monday morning for Van Orin, Bureau county, Ill., to fill appointments made by Bro. W. H. Chandler in that neighborhood. He will soon report the Lockport, New York, convention and the work done thereabout, as well as lectures in Michigan following the State Convention. He speaks at Palo, Ill., from the 11th to the 14th inst., and at Haldane from the 15th to the 17th.

—The special Paris correspondent of the Boston *Journal*, transfers to the columns of that paper the substance of an article in the *Revue des Deux Mondes*, giving the impressions of our country by M. d'Haussonville, one of the members of the French delegation to our Yorktown Centenary. Says the letter of the French delegate: "He was surprised that the Freemasons took a conspicuous part in the official and patriotic ceremony at Yorktown, and although it was amply explained to him that Washington was a member of a Masonic lodge in Virginia, he is still troubled. 'Perhaps,' he remarked in his article, 'Freemasonry in the United States has not the political and anti-religious character that it has assumed with us. It is, I am informed, a secret society without any secrets. All these explanations still leave certain doubts in my mind, and I ask myself if I do not find here an indication of the growing influence, which according to certain authors little favorable to the United States, Freemasonry is assuming in that country." The sagacious and observing Frenchman in an instant discovered the superiority and semblance of power assumed by the lodge to which weak-spined and truckling Americans are blind. He was little inclined to accept the falsehoods palmed off in answer to his natural inquiry why a society with so infamous a record should be given the first place at an important national anniversary. The Yorktown celebration and its stupendous failure should be remembered to the honor of Freemasonry.

—The speeches of Drs. Lorimer and Thomas at the late Knight Templar skull-drinking performance in this city are worth, perhaps, a more extended notice. The latter's remarks will be the subject of an early review in these columns. The *Inter Ocean* reports him as saying of Masonry and Templarism, that there is an end and meaning in it all, obvious to those within the tyler's door, but unintelligible to outsiders. All the lessons in this asylum pointed to the development of the best things in life and nature. He knew of nothing that had a more direct bearing on the spiritual growth than Masonry. It was a religion, with God above it, with God beneath, and the best of manhood within. And Knight Templary is the Christianity of Masonry—it is the gospel where Masonry is the law." He was glad the new members had come "into a brotherhood which would help them in what was right, would strengthen them in what they and all men were weak. It was the only order he alleged that managed its own affairs without external interference." If Templarism is the Christianity of Masonry it is a query what relation the Blue lodge and Chapter degrees bear to the system. Are they its Mohammedanism and Judaism? But more of this hereafter.

The General Secretary's Assistant.

Much of my time has been occupied in looking after the duties of the office here and with the finances of the N. C. A. for some time past. This has of necessity kept me from doing what I otherwise might in the lecture work. The Board at its last session kindly consented to give me an assistant in the person of W. I. Phillips, who enters upon the work with a will and determination that betokens success. Brother Phillips is not without experience in our reform. Before I gave up my pastorate and entered this work he was in the field acting as colporteur and canvasser for the *Christian Cynosure*. During his two pastorates, one at College Springs, Iowa, and the other at Lindenwood, Ill., he bore a faithful and consistent testimony against the lodge, and the fruits of his labors and proofs of his efficiency are shown by the positions which both these churches occupy in sustaining our reform and its workers. Bro. P. is an experienced accountant and has an acquaintance with business men and their ways. His connection with E. A. Cook, as bookkeeper for some ten months has made him familiar with the literature and the men prominent in the anti-secrecy movement; and he accepts his position not as a hireling but comes to cast in his lot with us and give to the cause whatever of energy, skill and wisdom he possesses.

There seemed to be great need of just such talent as the Master has bestowed upon Bro. Phillips, and I can but feel that as God found a man for the Southern field when needed, and another for New England when there was a like necessity, so now he has called a man to fill an important station who will prove himself equal to its responsibilities.

I hope after this week to spend most of my time on the field as of old, and when Bro. P. can be spared from office and city work he will respond to calls at points within reach. Let us pray that he may become known to the enemy in the gates as a workman that needeth not to be ashamed and to the workers as a true and faithful brother among us.

J. R. Stoddard.

AMERICAN POLITICS.

American Platform.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Nominations for 1884.

For President,

JONATHAN BLANCHARD,
of Illinois.

For Vice-President.

JOHN A. CONANT.
of Connecticut.

—On the 27th of June the voters of Iowa decide one of the greatest questions ever brought to the issue of the ballot in the State—the adoption of a prohibition amendment to the State Constitution. Reports from forty-six counties in the *Tribune*, of this city, are, on the whole, favorable. From twenty-nine the word is that prohibition will gain the day. Most of the other seventeen are doubtful. American voters have a deep interest in the success of this measure, and should not only vote for it themselves, but work heartily to roll up a grand majority for the amendment.

Michigan.

Call for Congressional Convention.

We, the undersigned voters of the fifth Congressional District of Michigan, having waited long and hopelessly for the old political parties to take up the great issues which are crowding themselves upon the minds of the people, find with pleasure that the American party fearlessly presents all the living issues, and stakes its hopes of success upon the triumph of the great moral questions that are pushing to the front. Therefore we earnestly invite all friends of national reform, all lovers of temperance, and all who are opposed to the secret machinations and lying pretence of Mormonism, or of Masonry, to unite with us in convention at Luce Hall, in the city of Grand Rapids, on the first day of June, 1882, at eleven o'clock for the purpose of nominating a candidate for Representative in Congress, and the more permanent organization of the party in this district.

W. H. Ross.
John W. Sherwood.
Albert Warner.
M. Veenboer.
Nelson Perkins.
Daniel Leggitt.
Peter Buskirk.
Jeremiah Walter.
Wm. Wing.
A. Hubbard.
Sala Smith.

Good for Albion, Iowa.

Albion, May 1, 1882.

I see in the *Cynosure* of April 20 an item copied from the *Voice of Masonry* for March. Now, Mr. Editor, allow me to comment a little further on that subject.

The statement is substantially true so far as published in the *Cynosure*, from the fact that the Masons are selling out as fast as possible and removing to other parts. Not less than seven of their leading members have gone since the Grand Lodge report of 1881, and "still there's more to follow." The Masons of Albion are on the decrease, while the Antis are gaining. It is true we hold the offices, but it is no more than the Masons used to do, and they are mad because they are kept at bay now. It is also true that Albion is called the hot-bed of Anti-masonry. The fact is, we are a little too hot for the good of the order, therefore the order "slops over." They accuse us of being under the cloak of religion, and hurling epithets at them from the pulpit. This is a strange doctrine for the "old handmaid" to advance! I thought Freemasonry was the quintessence of religion itself (if Masonic authority is to be relied upon at all). Mr. W. E. S. says they are very punctual every full moon at their worship of the letter G., where Christ is not; but I venture to say that fifty out of the sixty-one are not seen inside of the church where Christ is once in twenty full moons.

Also we are accused of being under a strong pledge to Anti-masonry. If we are, we are not sworn under any death penalty oaths as Masons are. We are free to act *without* oaths; they are not free to act *under* theirs. Again he says, "Masonry flourishes in Albion," when the fact is the lodge is under the ban, and they are inviting in members of other lodges in order to have a meeting of respectable size.

So much for the good of the order in Albion. Let the *Voice* speak again and give us another broadside; it is a good advertisement.

J. W. Modlin.
[*Present Mayor of Albion.*]

—Muskingum College, New Concord, Ohio, has this spring term an attendance of 125 in all departments.

A Sonnet.

As a fond mother, when the day is o'er,
Leads by the hand her little child to bed,
Half willing, half reluctant to be led
And leave his broken playthings on the floor,
Still gazing at them through the open door,
Nor wholly reassured and comforted
By promises of others in their stead,
Which, though more splendid, may not please him more;
So nature deals with us and takes away
Our playthings one by one, and by the hand
Leads us to rest so gently that we go
Scarce knowing if we wish to go or stay,
Being too full of sleep to understand
How far the unknown transcends the what we know.

—Longfellow.

Front Seats in Prayer-meeting.

Why is there a general aversion to prayer-meeting? Anywhere else people avoid back seats, but at the prayer-meeting modesty is almost a universal grace. The few who sit in front are scattered. There is apt to be quite a large area of vacant space between the leader and the bulk of his congregation. We passed two ladies the other evening just as they were about to enter their place of worship. "Sit as far back as possible, please," we heard one say to the other, as they turned into the lighted doorway. Of course, if a person be in danger of sudden faintness, there is reason in the idea; but this is an exceptional malady, and its unfortunate victims a minority. We think the root of evil—for an evil it is—is to be found in a vague and abscure feeling, prevalent in many minds, that going to prayer-meeting is a somewhat solemn and sorrowful duty, and not a blessed and blissful privilege. Too many prayer-meetings are on the key of complaint, of melancholy, of pious and stereotyped humiliation, which has lost the ring of the genuine metal. While the church members go consciously on the appointed evening to the appointed place of convocation, they go in a formal and perfunctory manner. Hence their vitality is low, and the pulse of Christian life in the church beats feebly. It is quite natural that they who go like slaves to the performance of a task in which they have little heart, should take a back seat in the meeting, so they can flit away at the first moment which decency will permit. But let us look at the thing in the light of common sense. The closer and more compact people are seated in a meeting, the quicker and more potential is their sense of sympathy. It is easier for the leader to get the meeting fairly started when there is not a wide intervening vacancy between himself and others. The very fact of walking well towards the front gives emphasis to the individual presence. Your being there signifies that you have come with a real purpose to be and to do what you can to further the interests of the meeting. They who occupy front seats will be more likely to linger for a few minutes of social converse when the meeting is over, and nothing helps the family feeling in a church more thoroughly than the little informal meetings and conversations of friends who exchange words of greeting and inquiry after the hour of prayer. It is hard for us to comprehend the indifference and apathy with which some regard the weekly prayer-meeting. Into the midst of our secular affairs and thronging cares it lets itself like a Bethel opportunity. We have often gone to it feeling dull, disheartened and ill at ease with life and work. We have seldom left it without having been refreshed, gladdened and strengthened. The Master is there, and he gives peace to his waiting disciples. Just how the secret of his love is revealed to the inner consciousness in a prayer-meeting we cannot explain; but it is the theme of joyful memory that often the Lord has made himself known here to the famishing soul. No Christian can afford to be intermittent in attendance on this means of grace. And once there it is best for one's spiritual help to pass by the back seat and take the front.—*Christian Intelligencer.*

Dr. Arnold, of Rugby, gives in one of his letters an account of a saintly sister. For twenty years, through some disease, she was confined to a kind of crib; never once could she change her posture for all that time. "And yet," said said Doctor Arnold, and I think his words are very beautiful, "I never saw a more perfect instance of the power of love and of a sound mind. Intense love, almost to annihilation of selfishness; a daily martyrdom for twenty years, during which she adhered to her early-formed resolution of never talking about herself; thoughtful about the very pins and ribbons of my wife's dress, about the making of a doll's cap for a child; but of herself—save as regarded her improvement in all goodness, wholly thoughtless; enjoying everything lovely, graceful, beautiful, high-minded, whether in God's works or man's, with the keenest relish; inheriting the earth to the fulness of the promise; and preserved through the very valley of the shadow of death from all fear of impatience, and from every cloud of impaired reason which might mar the beauty of Christ's glorious work. May God grant that I might come within one hundred degrees of her place in glory!"—*Selected.*

Household Prayer.

The President of Harvard College in his last annual report tells us: "Early in the year 1880–1881, a circular was sent to the parents and guardians of the eight hundred and twenty-eight under-graduates, asking if they held daily family prayers in their households. The number of replies received was seven hundred and forty-one, of which two hundred and eleven, or two-sevenths, answered yes, and five hundred and thirty or five sevenths, answered no. The object of the inquiry was to ascertain how much support morning prayers at college had in the habits of the families from which the students came."

It is a bit of religious statistics which is more than usually trustworthy, and deserves the very earnest attention of the heads of Christian households and the ministers and people of Christian congregations. The time is quite within the remembrance of many of us when such returns would have shown a very much larger minority, to say the least, of homes in which family worship is maintained; and perhaps it is not very long since the yeas would have been in the majority. The figures are representative, suggestive and instructive. They may have a discouraging look, but none the less are they to be bravely faced, as sooner or later all facts must be; and, so met, they will but enforce the need of new discipline and new methods answering to the new circumstances of our swiftly changing modern life.

The fact is that much of this decline of religious usages is to be traced directly to the want of repose in our modern life, our hurrying this way and that, our dividing of the whole year, and even of each day, between town and country, our preference of gaslight and the electric light over sunlight, the whirlpool which has succeeded to stagnation, the perpetual crossing and re-crossing of the ocean, the living in apartments, and even hotel parlors,—where devotions are scarcely possible, except for the Mohammedan, who will spread his prayer rugs at noon-day in the public squares,—the temptation to take for much needed sleep the moments that were once appropriated to morning devotion. The travelling priest still brings out his breviary in the morning train; but the Protestant is absorbed in his newspaper, or watching for the messenger from the office of the telegraph. If you ask your boy to remain for prayers, he says that it will make him late at the counting room, and the girl will most likely only reach her school in time as it is. Those who in our day undertake to do anything are almost compelled to do a great deal, and with our continual running hither and thither, it is hard to retain even two or three in one place with any regularity.

We need, then, to be on our guard if we would keep, I will not say alive, but clear and bright, the lamp of our true life; we need to hedge about the church in the house, and to insist even with a certain precision and stiffness of our ancestrial Puritanism that a few moments, at least, shall be sacred to a recognition of Him who sets the solitary in families. Let this, too, be taken into account as a prime necessity, a part of our success in the world, so far as this success is real, and not rather a temptation and snare. Refuse to be forever hurried. Let the world wait a moment. Of the fourteen hundred and forty minutes that make up the day, can we not give five or ten to the common prayer of the household and its recognition of the hidden wisdom and love of One with whom are the issues of joy and sorrow, and life and death? Shall the only prayer ever offered in the house be a funeral prayer?—*Dr. Ellis, in Christian Register.*

Congress and the Bible.

Looking over an old file of the *Banner of the Cross*, we came upon this statement, which is worth reproducing: "During the revolution, in consequence of the suspension of intercourse between the colonies and the mother country, there was found to be a great scarcity of Bibles. In this exigency Robert Aitken, of Philadelphia, expressed a wish to Congress to publish, under their protection and patronage, a copy of the Scriptures, and in 1781 petitioned that body for permission so to do. A favorable report was made on this memorial, and a committee was appointed, consisting of the Rev. William White (afterward bishop) James Duane and another, to supervise the publication. They discharged their duty, made a report to Congress, and a resolution of approbation was passed by that body."

Turning to a catalogue of the American Bible Society's Library we find this entry:

"1782.—The Holy Bible, etc. (King James' version). Printed and sold by R. Aitken, at Pope's Head, three doors above the Coffee House in Market street. 12 mo. Philadelphia. 1782 (G)."

The New Testament bears date 1781. This is a copy of the edition of the Bible reported to Congress by the committee previously appointed on the subject, and respecting which the following resolution was adopted:

"Resolved, That the United States, in Congress assembled, highly approve the pious and laudable undertaking of Mr. Aitken, as subservient to the interest of religion, as well as an instance of the progress of the arts in this country; and being satisfied from the above report, of his care and accuracy in the execution of the work, they recommend this edition of the Bible to the inhabitants of the United States, and hereby authorize him to publish this recommendation in the manner he shall think proper.

Chas. Thompson, Secretary."

The report and the recommendation are prefixed to the Bible, and are a standing memento that the fathers of our country deemed the circulation of the Bible important to its political as well as religious interests.—*Churchman.*

Words of Life for Every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, May 11.—The way of the wicked is as darkness: they know not at what they stumble.—Prov. 4: 19.

Friday, May 12.—And if thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noonday.—Is. 58: 10.

Saturday, May 13.—For not the hearers of the law are just before God, but the doers of the law shall be justified.—Rom. 2: 13.

Sabbath, May 14.—Beware ye of the leaven of the Pharisees, which is hypocrisy.—Luke 12: 1.

Monday, May 15.—For thus saith the high and lofty one that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and revive the heart of the contrite ones.—Is. 57: 15.

Tuesday, May 16.—For both prophet and priest are profane; yea, in my house have I found their wickedness, saith the Lord. Wherefore their ways shall be unto them as slippery ways in the darkness: they shall be driven on, and fall therein: for I will bring evil upon them, even the year of their visitation, saith the Lord. —Jer. 23: 11–12.

Wednesday, May 17.—How long will ye judge unjustly, and accept the persons of the wicked? Defend the poor and fatherless: do justice to the afflicted and needy. Deliver the poor and needy: rid them out of the hand of the wicked.—Ps. 82: 2, 3, 4.

CHILDREN'S CORNER.

The Little African Christian.

Mr Longden, missionary in south Africa, gives in substance the following history of "Umaduna." He said that some months before, in visiting some heathen kraals, he inquired at each one if there were any Christians among them. Coming into a kraal containing about three hundred souls, he put his question to many in different parts of the kraal, and received from all the reply, "Yes, there is one Christian in this kraal. He's a little one; but he is a wonderful man. He has been persecuted, many times beaten, and threatened with death, if he did not quit praying to Christ; but he prays and sings the more."

Mr Longden was greatly surprised and pleased to hear this; but, to his astonishment, the wonderful man turned out to be a naked boy about twelve years old. He had attended our meetings from the first, and I had often seen him among the naked Kaffir children in my audience, but did not know I was preaching to such a heroic soldier of Jesus till the last day of our series.

That day we sent for Umaduna to come into the mission-house, that we might see and learn of him how to suffer for Christ. He hesitated, but after some persuasion consented and came. He was small for a boy of twelve years, and had no clothing except an old sheepskin over his shoulders.

I said to him, through my interpreter, "Umaduna, how long have you been acquainted with Jesus?"

"About three years."

"How did you learn about him, and know how to come to him?"

"I went to preaching at Heald Town, and learned about Jesus, and that he wanted the little children to come to him. Then I took Jesus for my Saviour, and got all my sins forgiven and my heart filled with the love of God."

"Was your father willing that you should be a servant of Jesus?"

"Nay. He told me that I should not pray to God any more, and that I must give up Jesus or he would beat me."

"What did you say to your father about it?"

"I didn't say much. I wouldn't give up Jesus. I kept praying to God more and more."

"What did your father do then?"

"He beat me a great many times."

"Well, when he found that he could not beat Jesus out of you, what did he do next?"

"He got a great many boys to come and dance around me, and laugh at me and try to get me to dance."

"And wouldn't you dance?"

"No. I just sat down, and would not say anything."

"What did your father do then?"

"He fastened me up in the hut, and said I must give up Jesus or he would kill me. He left me in the hut all day."

"Did you think your father would kill you?"

"Yes, if God would let him. He fastened me in the hut many times, and said he would kill me."

"Umaduna, are you sure that you would be willing to die for Jesus?"

"Oh, yes, if he wants me to."

"Are you not afraid to die?"

"No. I would be glad to die for Jesus, if he wants me to."

Mr. Roberts gave him a copy of the New Testament in Kaffir, for his use after he shall have learned to read.—*Gospel in all Lands.*

The Secret of Good Manners.

The secret of good manners is to forget one's own self altogether. The people of really fine breeding are the ones who never think of themselves, but only of the pleasure they can give to others. No adornment of beauty, or learning, or accomplishments goes so far in its power to attract as the one gift of sympathy. In all French history no woman had a stronger fascination for whoever came within her reach than Madame Recamier. She was called beautiful, but her portraits prove that her beauty was not to be compared with that of many less charming women. And when every attraction of person had long passed away, and she was an old, old woman, her sway over the hearts of others was as powerful as ever. What was her secret?

It was this one thing solely—her genuine and unaffected interest in the good and ill fortunes of her friends. Authors came and read her their books; painters came to her with their pictures; statesmen with their projects. She, herself, wrote no books, painted no pictures, had no projects. She was sweet, simply and unconsciously, as a rose is sweet. She really cared for the happiness and success of others, and they felt the genuineness of her sympathy. It surrounded her with an immortal charm. Let any girl try Madame Recamier's experiment. Let her go into society thinking nothing of the admiration she may win, but everything of the happiness she can confer. It matters little whether her face is beautiful, or her toilette costly. Before the end of three months she will be a happy girl herself; for the world likes sunshine and sympathy, and turns to them as the flowers bask in the sun in June.—*Youth's Companion.*

TEMPERANCE.

Moderate Drinking a Falsehood.

FROM GOUGH'S GREAT SPEECH IN FARWELL HALL, CHICAGO, MARCH 18, 1882.

Many of you knew by reputation the Rev. E. H. Chapin, of New York city, who died a short time ago. I spoke with him on the subject of temperance years ago, as far back as 1843. I heard him once in the old Tremont Temple say this: "Would to God that the first drop of intoxicating liquor a man should take in his system would produce in him at once

THE RESULT OF YEARS OF DRUNKENNESS

and we would have no more of it." It sounded to me very shocking at that time, but when I came to think of it, he was right. If every man who touched it became a drunkard there would be no more drunkenness; the father would not dare give it to that boy any more than he would dare put his hand in a den of the rattlesnake; the mother would not dare give it to that child—no, she would build the barriers as high as heaven between him and it. But there are those who can drink moderately. I know that. I am not fanatical enough or fool enough to say that a moderate drinker is worse than a drunkard. I have heard such statements. It cannot be so or we should be telling the drunkard that he is improving continually. A moderate drinker is not worse than a drunkard. He has a

GREATER INFLUENCE THAN A DRUNKARD

I agree; he is not worse than a drunkard. There are men who can drink moderately; there are men who cannot.

Some men can drink moderately. My father drank moderately. He could drink in moderation; his son could no more drink moderately than you could blow up a powder magazine moderately, or fire a gun off a little at a time. I did as every intemperate man has done; I tried to drink moderately and failed. No man means to be a drunkard. There is not an intemperate man but tries to be a moderate drinker and fails. Why, a man said to me, "Well, you know what one man can do another one can if he sets himself about it." Oh, no; not at all; oh, no, sir. So I say to the moderate drinker, "I don't expect to convert you to my notion; all I ask is this: If you will drink, drink; but don't tell these young men you set them a good example by your drinking. [Applause.] How do you know you do?" "If they do as I do." "Ah, *if* they do as you do.

SUPPOSE THEY CAN'T DO AS YOU DO?"

"Oh, well; one man can do what another one can if he sets himself to work about it." I saw a man stand on a little platform that was sustained by a rope that was fastened, I suppose, on the inside of a little window on a spire about ten feet from the wall, 135 feet from the pavement, and he stood on that little platform without holding to anything. A man on the sidewalk hallooed to him. He put his hands on his knees looked right down 135 feet and spoke to the man on the sidewalk. How many of you could do that? All of you could, if you only think you could, to be sure. You could do what any other man could do. Well, try it. Now, if that man on the platform had said: "Follow my example," you would have said: "Oh, I don't like the looks of the thing." "Well, but I have stood here every day for the last two or three weeks perfectly safe; just try and do as I do; don't bend down with a rush; do it in moderation; don't rush for it, but steadily and moderately exercise your self-control. Now put your foot right on this plank. That's it! There, there! Now take the other foot, then the other—a moment—that other step." Ah, well, but down I go. You may say I was weak-minded, if you like. I say neither the mind nor the will has anything to do with it. You may call it a physical inability, if you like, for there are a great many persons with just that physical inability, and if I am unsophisticated, and you tell me I can stand there because you have, you induce me to do it and I fall,

ARE YOUR SKIRTS CLEAR OF MY BLOOD?

I only ask the question, and leave the decision to you. [Applause.]

You may fill this room with young men to-night, and let every man of them go out and say "I am going to be a moderate drinker. I am going to exercise self-control and self-government, and I am going to use this article in moderation." Take your pen and paper and make your calculation—make it as correct as you can—for life insurance, what proportion of these men will become drunkards. You say that there is no necessity that any of them will. I care not for the necessity—some of them will. By all past experiences you know it. Why, let any young man look back for the last ten years, and count up the men that have become intemperate and ruined, lost their situations, one after another, and drifted out to get their living by miserable sponging and begging, and when you are sixty years of age the long fingers of memory will draw crowds of them that you knew that have gone to ruin through drink, not one of them intending it.

A man said to me once: "I think that your teetotalism does not develop anything in a man but a spirit of cowardice; I stand on manly moderation; I say to a young man: 'Follow my example; do as I do, and exercise self-denial and self-control and self-government, and by the exercise of these qualities you develop your highest and noblest manhood.' Now, what do you develop? Nothing. You say to the young man 'There is an article; run and hide behind the temperance pledge.' You make men flabby; make them firm. I say: 'There is an article; use it in moderation; be a man; teetotalism is cowardly; excess is beastly. I stand between the two, by the exercise of self-denial, self-control and self-government." I said to him,

"WHAT IS EXCESS?"

"What is excess? Drinking too much." "Who is drinking too much?" "Excess." "Ah, I know what it is. Let me ask you a pretty plain, plump question. Would six tumblers of whisky todd in a day be excess for you?" "For me? We no [Laughter]; not if I could stand it." [Continued laughter.]

It turns right on that pivot, according to the man's theory, if a man drinks as much as he can hold and stands it, he has developed his highest and noblest manhood. [Great laughter and applause.] If he drinks two quarts of whisky and stands it, there is an evidence of self-denial and self-control and self-government [laughter] in the moderate use, and if he drinks two glasses and don't stand it, but staggers, there is a frightful illustration of an utter want of self-denial, self-control and self-government in the excessive use of intoxicating liquors. [Renewed laughter.]

What is excess? I suppose some people will sneer at the reply I give, but according to our definition of excess it is the simple inability of the man to stand it. If he stands it, he is not drunk; but if he don't, he is. You cannot judge of a man's drunkenness by the quantity he drinks, nor the quality he drinks. But by its effect on the brain and nervous system.

Why, there have been men disciplined in the army when the officer drank more than they did. The officers could stand it; they could not. [Laughter.] Members of the church have been disciplined for drunkenness when the deacons and the minister himself drank more than they did. The deacons could stand it; they could not. [Laughter.] So you punish a man because he can't stand it. [Applause and laughter.] I remember one man in the very church I attended, as long ago as 1857. He became converted. I knew his antecedents, and I said to him: "Stowell, I want you to sign the temperance pledge." Said he, "I would Mr. Gough, if I was not a Christian." I said, "Why should that hinder you?" "Because the grace of God is able to keep me now, and I don't want any temperance pledge or temperance societies. I want to show my young friends that the grace of God is able to keep me without any other agency whatever." Very good idea, but the province of the grace of God is not to prevent drink from affecting a man's brain and nervous system if he drinks. You can poison a Christian to death just as quickly as you can a Hottentot; [Laughter.] and if a man brimming over with the grace of God and a man who doesn't believe in the grace of God take prussic acid together they will go down together. It is folly to talk of the grace of God preventing physical effects from physical causes.

That man kept a little general store and drove into the city to get a load of goods. When he got in—it was a drizzling afternoon—he took a glass of brandy and water to keep out the cold. When he got his goods loaded up, he took another—only two. When he came out to the square in the village he got off from the wagon and backed himself against the thills and there he stood. Some one said, "You are drunk." So he was.

A CHURCH MEMBER DRUNK.

There were young men there that did not like church members; there were young men there that sneered at the revival. It was "nuts" to them; they gathered around him. "That is one of them! That's a new convert—converted in the revival! Made a speech in the prayer meetin' last Thursday night! Set him up! Old fellow, now give us some talk!

That man disgraced the church, so they said. So they disciplined him, and it broke his heart. He came to me after giving up that little store and said: "Give me some work on your farm," and I did, and he worked for me eighteen months. "I have given up all business, all hope; they have disgraced me." Why? Because he could not stand two glasses of brandy and water. If he had stood it they would not have touched him, not one of them. He might have drank twenty glasses, and stood it, and the church would have taken no action whatever in the matter. Now I know men in that church who drink more than two glasses every day in their lives. I would like to see the church undertake to touch them. Oh, wouldn't there be a row! [Laughter.] Touch me! Anybody ever see me drunk. Don't touch me! [Renewed laughter.] He could not stand it, that is all. There are some men who can stand it, and some men who cannot stand it. You say it is because they are weak-minded. I say the mind has very little to do with it. If a man is weak minded because he yields to temptation, and acquires this awful appetite, what do you say of the man who breaks it? Ah, it requires some nerve, some vim, some force, some decision of character, something of the iron will to break a bad habit.

Let any one of these men undertake to break a bad habit. Suppose you smoke; now break it up! "Oh," you say,

"I AM NOT A SLAVE TO IT;

I can give it up if I choose to, it is a little bit of a luxury; I don't think I am a slave to it." Well, try it! I know a man who said he would give up the use of tobacco. He had chewed for a good many years this plug tobacco; he used to cut a piece off with his knife, take it in his mouth and chew it. So he took his plug and threw it out of his pocket. "There," says he, "that is the end of my tobacco." It is easy enough to say; but it was the beginning of it. [Laughter.] How he wanted it! He licked his lips and he chewed gentian, he chewed chamomile flowers, he chewed quills, he chewed tooth picks—anything to keep his jaws going; nothing satisfied. He said that the very tip of his tongue burned all over with an intense desire for the stimulating influences of tobacco. He said: "I am not going to stand this for a chew; I am going to take some." So he went and bought a plug, put it in his pocket, and said: "When I want it awfully, I will take some;" and he took it out, and he said he thought it was the good spirits striving with him; he held it in his hand and says: "I love you; I want you; but are you my master, or am I yours? That is the question, and I am going to settle it. You are a weed, and I am a man; you are a thing, I am a man; ah, you horrid black devil! (Great laughter.) I will master you yet, if I die for it; it shall never be said of me again: "There is a man mastered by a thing!" (Loud laughter and applause.) And he said every time he would want it he would take it out and talk to it, and says he: "It was nearly six months before I was easy without any tobacco, and even now when I see a man begin to take a chew I begin to roll my tongue around and imagine how it feels, and I like to get behind a man now that smokes a good cigar."

Break up a bad habit and then see what the power of that habit is, and when men have broken habits, burst the burning fetters and stand up free, you may call it weak-minded if you will; I tell you, young man, it is an awful struggle.

I know very well some persons have great objections to a man speaking of his own experience, but God knows I do not speak of it with anything but shame. I brought up a family—for I have no children of my own—I think there are eight or nine, I forget which (Laughter); but I have tried to educate them and take care of them; four young girls, as bright girls as you ever saw. I heard one of them say to my wife: "Aunt Mary"—they always call me Uncle John—"Aunt Mary, I can't imagine Uncle John was ever a drunkard." After that I didn't see those girls the rest of that day. I tell you, though I am 64 years of age, and it is forty years ago next October since I reformed from drunkenness, the bitter, damning recollection of it makes me mad. So help me heaven, I would give that hand cut off at the wrist if I could wipe out from my memory the seven long years of damning degradation by the accursed power of drink.

I HATE IT! HATE IT! HATE IT!

(Applause.) Call me what you will, I hate it, and I pray God to give me an everlastingly-increasing capacity to hate with burning hatred any agency under heaven that can enslave, imbrute and take away the best part of a man's life, and give him nothing in return but an awful black and fearful recollection to pay for it.

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING MAY 6, 1882.

J. McLeod and J. M. Kent, $1.00 each.
Rev W. Riley, 50c.
Mary Kent, 30c.
M. Springstead, Bell G. Fergusson, James Ferguson, R. Remus, Hiram Whitney and C. D Fergusson, 25 c. each.
Lizzie Brink, 20 c.
S. Sinderling, Lizzie McLeod, Sarah Bunn and Rebecca Whitney, 10 c. each.
Sadie Riley and Hattie Riley, 5 c. each.
Total, $5 00. Grand total, $1,611.81.

—Principle has little consideration with most of our Congressmen in settling the Chinese question. The *Nation* says of the policy that has the most influence in the matter: "If even 3,000 Chinamen had been naturalized in California, and had been voters during the past ten years, it is but certain that neither the Democratic nor the Republican politicians would have discovered the horrors of Chinese immigration, or have ventured to plant passports, and alien registries, and disqualification by race and color on American soil. In fact, they would probably be by this time as anxious to deny all hostility to Chinamen as they are now to conceal that they ever favored negro slavery, or belonged to a Know-Nothing lodge."

Continued from 5th page.

ness. Our association is so crippled for means that we scarcely know how to turn ourselves. Notwithstanding, it was decided to put a lecturer in the field, and quite a sum was subscribed for that purpose. The old officers were reelected. The lecture by Prof Blanchard in the afternoon was one that I wish every young man in the State could have heard. Surely Minneapolis can never again say that she has not had the means of knowing the danger to which she was exposed from the lodge power. He gave us another good lecture in the evening.

The attendance from abroad was rather meagre considering the many professed friends that we have in the State. While our convention was not what it might have been had our friends rallied in the name of the Lord, still it was by no means a failure. I believe that much good was accomplished in one way and another; for nothing done for and in the name of the Lord is lost. There was no sign of discouragement to be seen among us, only that arising from the fewness of the friends present, and that but temporary.

May God by his spirit arouse the friends of the cause in Minnesota to more earnest action, and create a more secrificing spirit in us.

THOMAS HARTLEY, *Rec. Sec'y.*

From Northeastern Indiana.

ALBION, Ind., May 4th, 1882.

DEAR CYNOSURE:—I have just returned from a severe trip to Allen and DeKalb counties, severe in point of travel and financial results. At Maysville, Elder Brown, of Stuben county, had endeavored to thwart the meetings by representing that I would bore the U. B. church if they let me speak, and this after the appointments had been announced. We had an unusually large audience nothwithstanding this, and excellent attention; and I learned that the United Brethren friends did not regret it.

At Spencerville, the scene of Bro. Stoddard's vigorous effort in days past, had good audiences, and attention. I got away safe and left no *hats* behind me. I feel that under the quiet and persistent work of Bro. E. L. Dilley and his excellent family a better sentiment in his vicinity will soon cheer him. I will *cheer* him "any how" for his nice sack of flour, and other tokens of the kindness from the whole family. I have spoken twelve times in April, requiring nearly two hundred miles travel, attended with uncommon labor, owing to the roads. I thank God for what success I have in interesting those to whom I speak. Next week I go southward seeking to sow good seed.

S. L. COOK.

An Important Decision.

"The Supreme Court of Maine decides that a Masonic lodge is not a charitable or benevolent institution within the meaning of the laws of Maine, and consequently that its real and personal estate is subject to taxation like other property."
—*Boston Journal, Apr. 24th.*

—Ben. Hogan, the converted prize-fighter, who has conducted a mission on West Madison street, near the N. C. A. building in this city for the past six months, is about to go to California. He closed his labors at a meeting in Farwell Hall on Sunday, April 30. During his labors in this city Mr. Hogan has been the instrument of reclaiming many men from the evil of their ways. These men are now sober, industrious, and reunited with their families.

—J. A. Northrup, Bombay, India, orders several books and writes: "There is considerable call for Freemasonry Illustrated here." May the light spread until the National Christian Association may become international and have the co-operation of all mankind in its glorious work.

No vote is thrown away when it is cast against corrupt political parties, or to express desire for reform in the government. Always vote for a principle, though you have to vote alone, and you may cherish the sweet reflection that your vote is never lost.—JOHN QUINCY ADAMS.

RELIGIOUS INTELLIGENCE.

—Dr. J. B. Walker, who has for some time been prevented by feeble health from public speaking, preached in the College chapel last Sabbath morning.

—The opening sermon at the Synod of the Reformed Presbyterian church will be preached this year by Rev. T. P. Stevenson, D.D., editor of the *Christian Statesman*, Philadelphia. The Synod meets in New Concord, Ohio, during the last of this month.

—It is reported that the vote in the United Presbyterian Presbyteries, on the repeal of the law against the use of musical instruments, stands finally: For repeal, 616; against repeal, 606.

—During a destructive fire at Lake City on the 22nd ult., the hall in which the Wesleyan church worshipped was destroyed, and they are in need of aid. Many families before in good circumstances are now in destitution.

—Nathan and Esther Frame, the Quaker evangelists, are now laboring in Cleveland.

—The *Christian Harvester*, edited by brethren Doty and Rice, has just removed from Cleveland to Canton, Ohio. The *Harvester* is one of the best of papers devoted to the higher Christian life.

—Rev. Wm. E. Merriam, late president of Congregational College at Ripon, Wis., has just been installed as pastor of a church in Somerville, one of the suburbs of Boston. In giving his theological standing he declared that while he believed in eternal life and eternal punishment, he also believed in a probation after death in some cases and that the Bible does not teach that eternal punishment consists in illimitable, conscious, eternal misery.

—Homer Martin, a pioneer preacher of the Wesleyan church, reports the healing of his wife in answer to prayer. She was afflicted with a tumor, and her case was considered incurable by the physicians.

—The "Believers' meeting for Bible study," held last year at Old Orchard, Maine, will be held this year on the island of Mackinac, Mich. It will open July 6th, and continue twelve days.

—A Christian Convention similar to those held by Mr. Moody, was held in Oakland, Cal., April 18–20, by Major D. W. Whittle, and his associates in gospel work, Kimball, McGranahan and Hallenback. The attendance was fair and the discussions earnest and practical.

—The Directors of the Presbyterian Theological Seminary of the Northwest are building houses for the professors on the grounds at the seminary.

—Dr. Walters, Treasurer of the Theological Seminary of the Northwest, has received a letter from a missionary in Northern China, inclosing a draft for $1,000, the money to be used to support poor students in the seminary.

—The *India Methodist Watchman* of Bombay, says, "We believe so called 'faith missions' are full of great promise for India."

—The Quakers have a mission at Hoshangabad, India, and the missionary in charge is just now superintending the erection of another mission house in Sohagpur. Rev. Mr. Williams the missionary, has also arranged to hold a Sabbath evening English service at the railway station in Sohagpur.

—In less than ten years Wm. Taylor the Methodist missionary, has sent out from the United States 154 men and women as missionaries to South and Central America and India. Of this number a little over twenty have fallen in the battle or returned in impaired health: leaving about 130 still in the field. But in India about twenty men and women have been raised up for the work, and in a recent letter Bro. Taylor speaks of 20 workers raised upon the soil in South America. To-day the force in India is about seventy-five men and women; in South America, one hundred and twenty. And the wonderful thing is that every one of them is supported on the soil, receiving nothing in the shape of salary or maintenance. Surely God is in this kind of missionary labor, as well as in others.

THE CONGREGATIONAL MEETING.—Among the interesting incidents connected with the late Congregational convention held in Chicago was the laying of the corner stone of a new library building for which some $27,000 is already raised. Another item of note was a warm debate participated in by Dr. Sturtevant, ex-president of Illinois College, Dr. T. M. Post, of St. Louis, Dr. Noble of this city and others. Rev. J. W. Hough had read a paper on the scarcity of young men for the ministry, and the remedy, when Dr. Sturtevant remarked that there were yet other reasons for the lack of young men than those mentioned. One great one was that our American women are avoiding the responsibilities and duty of maternity. They are coming to have certain ambitions far less noble than raising boys for the ministry. They are seeking to enter the lecture field and to get into public positions and so will not rear boys for this work. Such ambitions are hostile to the marriage relation and the rearing of boys for any purpose. The debate which followed was quite spirited, and though almost unmentioned in the press reports, had its effect upon those who listened. A Nebraska pastor who has been traveling for some weeks in New England expressed privately the deep alarm he felt for the future of that section from this same dislike of rearing families. This is a topic little mentioned publicly, but of deepest moment to the churches and the nation while so great a foreign immigration is coming upon us.

THE WORCESTER SUNDAY AFTERNOON LECTURES.—The Worcester *Spy* of the 1st inst. has an exteuded notice of Prof. Bailey's first discourse on the religion of lodgery in Horticultural Hall the afternoon before. The latter portion of the report reads thus:

"The probable origin and development of secret societies was treated at length, and their growth was said to be due to the purpose of the devil to corrupt the world. The first record of any true worship is in the offering of Abel; who sacrificed a lamb, as typical of the need of a mediator, and the idolatrous Cain dared to establish a false altar, in the worship of which modern secret societies are but later manifestations. The devil seeks to control the world by corrupting its worship and deceiving men, and the system of opposition to God, which began in the Garden of Eden, is still perpetuated in the organizations which proclaim anti-Christ.

The lecturer said that the chief reason why a revival of religion does not sweep over our land and secure thousands of converts to evangelical Christianity, is because men say that organizations which perform benevolent work are the most practical, and are sufficiently religious for them, and that a worldly righteousness is religion. This is Unitarian doctrine, and these pernicious ideas are creeping into the churches and even into the sermons of nominally Christian ministers, many of whom are Masons or Oddfellows. Here in Worcester are idol temples that are but a reproduction of pagan Rome, and this spread of idolatry must be stayed, or it will eventually slay our Christian civilization.

Mr. Bailey has recently removed to Worcester, intending to make it his future home, and he will continue his Sunday afternoon lectures for a few weeks at least, having still more evidence to offer in support of his assertion that all secret societies are enemies to Christianity."

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HOME AND FARM.

Brown Hands.

Full many a page has been written,
And the gifted have sung, in the praise
Of lily white hands and fingers,
In a score of poetical ways;
This is all very well for a lady
Who lives among diamonds and silks,
But sometimes in life a farmer's wife
Is obliged to do housework, and milk.
And woman's best mission throughout our dear land
Is fulfilled in the strength of the little brown hand.

When the roses are blushing the sweetest,
And the vines climb up to the eaves—
When the robins are rocking their birdies
To sleep 'mong the maple leaves,
The sunshine smiles down 'cross the threshold
Where the labor of love seems but rest,
Whether rocking the household birdies
Or keeping the dear home nest—
Oh! I pity you all who can't understand
The wealth and the worth of a little brown hand.

If I were a man with a fortune,
A million laid by on the shelf—
If I were a youth—if I wasn't, in truth,
If I wasn't a woman myself—
I know what I'd do in a minute
White fingers have often misled,
I'd seek after those whose rich tinting shows
Acquaintance with puddings and bread;
I'd use all the eloquence words could command
And be proud might I win a little brown hand.

—Mrs. Hattie F. Belt in Rural New Yorker.

A Cure for Car Sickness.—Many persons, especially ladies, are great sufferers from that form of nausea and headache known as "car sickness." A journey by rail has for them all the discomfort and suffering that an ocean voyage has to the majority of travellers. A lady who had occasion to take a short trip on the Lowell road—and she never travels by rail for pleasure—was, as is usual with her, as thoroughly sick as ever a landsman is on the "heaving deep" by the time she had ridden a dozen miles. The conductor of the palace car, who was apparently very familiar with such cases, told the sufferer's companion that a sheet of writing, paper worn next the person, directly over the chest, was a sure preventive of the trouble in nine cases out of ten. He had recommended it to hundreds of travellers, and rarely knew it to fail. The prescription seemed to work like a "charm," a horse-chestnut carried in the pocket to ward of rheumatism, or a red string around the neck to prevent bleeding at the nose. For the return trip a sheet of common writing paper was fastened inside the clothing, as directed. Result: A perfectly comfortable journey, without a hint of the old sickness that had for years made travel by rail a horror.

Hint to Ungraceful Walkers.—A London letter to a San Francisco paper says: "An English lady, an acquaintance of M. Ingres the well-known French painter, had a most awkward gait. The gentleman recommended her daily to take a long walk, balancing meanwhile on her head a pitcher of water. This he said would give the true poise to the figure and necessitate the upright carriage of the head and a smooth firm step. An eminent French actor, who prepares young girls for the stage has taken M. Ingres' hint; his pupils every day at a certain time have to walk about with vessels of water on their heads.

Glycerine for the Hands.—A writer in the American *Grocer* says that glycerine is not used in the right way. She asserts to preserve the smoothness and softness of the hands, keep a small bottle of glycerine near the place where you habitually wash them, and whenever you have finished washing them, put one or two drops of the glycerine on the wet palm and rub the hands thoroughly with it as if were soap, then dry lightly with a towel. Household work and bad weather will not prevent your skin from being smooth and soft if this plan of using glycerine is followed.

To Color Walls Pink.—Take two ounces of cochineal, steep in warm water two hours, then add to it one-half ounce of cream of tarter. Put as much or as little of this decoction in your whitewash as will make the desirable shade. A cheaper and handsomer pink may be had from nichwood or madder. Take one pound of madder and soak over night in a brass or copper kettle; set it on the fire and let it come to a boil, then use the same as above.

Use Cold Water.—You will find asparagus and lima beans tough if put into boiling water, and very tender if put into cold water and then brought to a boil. And few cooks understand the importance of boiling meat slowly. Salt beef should be soaked over night, and put in cold water enough to cover every part. Then bring gradually to a boil, and hang the pot where it will merely simmer or "smile" for several hours. If it is very salt, pour off the first water, and fill up again with fresh water from a boiling teakettle.

Cabbages Cooked in Cream.—Take two quarts of chopped cabbage, boil until tender and the water is nearly gone; then pour in two-thirds of a cup of cream, with salt and pepper to taste; boil fifteen minutes and serve; or instead of the cream use vinegar, with butter the size of a walnut, and you have "hot-slaw."

The poison of a sting from a bee, wasp or hornet may be almost instantly neutralized by the application of a little liquid ammonia, and it is said that the poison and sting may be forced out by pressing the barrel of a small key firmly for a minute over the wound. No pain or swelling will result.

In case a knife or fork handle gets loose, set the handle upon end, fill the cavity with pulverized resin then warm the small part of the knife or fork and insert in slowly and crowd it down firmly and hold it in right position until the resin cools enough to set.

The Montezuma marshes in Cayuga county, New York, are likely to become valuable as a coal-mine. The marl is being shipped to France by the thousands of tons, being used as a deodorizer and entering into the manufacture of fertilizers.

Nitrate of soda carefully applied will protect roots from wire worms. They sometimes destroy the carrot crop.

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To carry on this work contributions are solicited from every friend of the reform.

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Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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Pleasant Ridge Congregational, Sandford county, Ala.
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First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
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Simon's Chapel, M. E., Lowndes co. Miss.
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College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each; per dozen, $2.00.

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. Each of these able writers in clear, forcible language treats the subject in one or more of its varied phases. Rev. David McDill in six chapters treats of 1. "Their Antiquity; 2. Their Secrecy; 3. "Oaths and Promises;" 4. "Profaneness;" 5. "Their Exclusiveness;" 6. "False Claims." Prest. Blanchard handles the topic: "Shall Christians join Secret Societies?" in a masterly way, showing clearly that they are all opposed to the genius of Christianity; and Dr. Beecher closes with his Report on Secret Societies, which was adopted by the Congregational Association of Illinois at Ottawa in 1866. In cloth, 35 cents; per dozen, $3.25. Paper cover, 15 cents; per dozen, $1.25

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated" and "Secret Societies Illustrated." $1.00 each; per dozen, $9.00.

History and Minutes of the National Christian Association. Containing the History of the National Christian Association and the Minutes of its Conventions at Syracuse, N. Y., and Pittsburg, Pa. 289 pages; cloth, 75 cents.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each; per dozen, $1.25.

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Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev. D. R. Kerr, D. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette; also Report of the Political Mass Convention, with Platform and Candidates for the Presidential Campaign of 1876. 25 cents each; per dozen, $2.00.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association. condition of the Carpenter donation, with engraving of building donated by Mr. Carpenter; tables showing the number of pastors and communicants in churches that exclude members of secret societies, tabular view of local, county, state and national conventions, and list of organizations auxiliary to the National Christian Association; brief opinions of eminent men on secret societies, and testimonies of religious bodies against them. 25 cents each; per dozen, $1.50.

SERMONS AND ADDRESSES.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Sermon on Masonry, by Rev. W. P. M'Nary, pastor United Presbyterian Church, Bloomington, Ind. This is a very clear, thorough, candid and remarkably concise Scriptural argument on the character of Freemasonry. 5 cents each; per dozen, 50 cents.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen, 50 cents.

Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

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Secrecy vs. the Family, State and Church. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

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Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite) Adoptive Masonry, Revised Odd-fellowship, Good Templarism, Temple of Honor, United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts. 99 pages, paper covers. 25 cents each; per dozen, $2.00.

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Stearns' Review of Two Masonic Addresses. In this scathing review the lying pretensions of the order are clearly shown. 10 cents each; per dozen, $1.00.

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Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price, 20 cents each; per dozen, $2.00.

Freemasonry and the M. E. Church. Let every lover of truth and justice read this report of the trial of Rev. J. T. Michael, showing how he was driven out of the M. E. church for opposing Masonry and loving Methodism. 10 cents each; per dozen, $1.00.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, $7.50.

Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry, and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2.00.

NEWS OF THE WEEK.

—The House has concurred in the amendments of the Senate to the Chinese bill and the document was sent to the President early last week.

—Senator Blair in his testimony before the House Committee testified on Friday that Shepherd obtained from General Grant a very favorable endorsement of his South American fraud.

—The President has pardoned Fitz John Porter. The effect of a pardon is to relieve Porter from the continuing part of his sentence. Since 1863 he has been prohibited from holding any office of honor or trust under the United States. He is now relieved from that prohibition. He is too old to be appointed to any position in the army.

—The humane interposition of the United States Government in behalf of better treatment of the Jews in Russia was not very successful. The Russians were not even disposed to make exceptions in favor of American citizens of the Hebrew race who might chance to be in Russia, but held them to be subject, equally with Russian native Jews, to all existing laws and regulations.

—Mr. R. P. Derrickson, one of the old citizens of Chicago and foremost in enterprises of benevolence and public welfare, died on Friday last.

—Horace Maynard, the patriot and pure-minded statesman, of Tennessee, died on Wednesday, and was buried in the presence of an immense concourse at Knoxville on Friday last.

—The attempt to enforce the State law against the owners or agents of buildings in Chicago in which gambling-houses are located, seems to be a complete failure. Among the parties indicted nearly all have made oath that gambling was carried on in their buildings without their knowledge, and the prosecutions have accordingly been dismissed. A number of the gamblers have been fined from $250 to $500, but it is believed that they continue their business.

—From Engineer Melville, of the lost exploring steamer, the Jeannette, comes the melancholy news, dated at Lena Delta, March 24th, that the dead bodies of Lieut. De Long and his party have been found, and with them all their papers and books. The information will excite no surprise, as all hope of the survival of the party had long since fled.

—A telegram has been received from Kolynola, Northeast Siberia, stating that thirty of the thirty-seven persons on board the Rogers were lost. The Rogers was burned while searching for the Jeannette.

—The widow of a man killed by the cars while in an intoxicated condition brought suit against fifteen saloonkeepers in Elgin who had sold her husband liquor. Against four of the saloonkeepers and the one landlord, a jury rendered a verdict fixing the damages at $2,804.

—The Indian war on the Mexico border seems to be at an end. It was of brief duration. Gen. Forsyth began his pursuit of the hostile band about a fortnight ago, and drove them before him into Mexico, where they were met and annihilated by the Mexican troops. Tupper and his troops had a second encounter with the Indians on the 1st inst., killing forty Indians and recapturing about 200 head of stock. The town of Gulleysville, falsely reported last week as having been burned by the Indians, is rapidly being deserted.

—Judge Romans, of New Orleans, has sentenced a juror to twenty-four hours in the parish prison for contempt of court in appearing in his presence without a necktie.

—Mrs S. J. Gray, colored, wife of the Rev. S. J. Gray, of Lexington, Ky., sued the Cincinnati Southern Railway Company for refusing her admittance to a ladies' car on a first-class ticket, last August, and placed damages at $50,000 was awarded $1,000 damages in the United States Court.

—Mr. Gladstone has announced the release of Parnell, Dillon, and O'Kelly, the abandonment of the Coercion act, and the introduction of measures remedying the administration of justice in Ireland This brings consternation to the ranks of Tory landlords and the Liberal opponents of any such concessions to the Home Rulers. The resignation of Forster as Chief Secretary of Ireland is announced.

—The court-house in Pittsburgh was destroyed by fire on Sunday. Most of the records and law library was saved.

PUBLISHER'S DEPARTMENT.

John Leeper adds five to his club of eleven and writes: I want to keep adding to this till it will be a club of much force in the good cause."

Myron Orton adds four to the club of A. Eastman.

Wm. Gray sends four for a year each and writes: "I am still trying. * * We are gaining ground.

E. D. Bailey sends three for a year and one for six months.

Lorenzo D. Brown, sends three subscriptions for a year and two for three months each. He secured these by following the "deep convictions of his mind." Friend, if you feel deeply that you should canvass for the *Cynosure*, do not slight your convictions.

John Hogue sends three for a year each.

James Davis: "I will still try to get subscribers."

E. H. Collins: I have worked hard to get subscribers for the *Cynosure*. Quite a number have promised to send."

Nathan Callender has some more subscribers in prospect.

The Extension Fund allows us to offer the paper to 81 new subscribers at $1. each.

Cynosure Extension Fund.

Statement for the week ending May 6, 1882.

Total cash received,	$212 75
Total cash used,	172 13
Cash available,	$40 62

Books and Tracts sent during the week ending May 6, 1882:

By Express.

E S Bullis.

By Mail.

John J Hame, J T Covington, A A Dinkinson, W Gray, C A Berg, U G Miller, W H Schnider, W K Wall, D M Wyland, W H McWilliams, Thos White, W E Ludlow, Uriah W Elmer, D A La-Morens, I N Brown, H Utley, Jno O Spungern, N T Kelly, N G O Coad, F Gily, L D Brown, M J Wing, J Roberts, S A Humphrey, J M Fisher, Dr Wm Glox, W E McKingley, H D Bi-hop, J L Condon, H G Oviatt, J O Frost, W H McConaghy, W H Belcher, H C Hull, S B Tinkham, Jos Alter, W Noble, G N Macklin, A Wiley, R D Wirt, F L Easley, Rev C C Dreyer, T D Myers, Ella Reidy, R H Glaspie, W Post, M I Morgan B F Grover, Louis E Plaster, E H Collins, Adam Denger, Aaron S Grim, Rev J A Northup, C Kuster, S Horner, G W Welch, N Callender, E C Brush, H B Bredt, J R Ladd, W S Hilles, F D Henion, N S Greenleaf, B Knoepfel, N C Read, W J Mills, C J Wilkens, F Dickinson, J M Goodwillie, B F Thorn, L Phillips, D Shepp, J Jones, B Ulsh, Wm Borland, G W Phillips.

Subscriptions Received During Week Ending May 6th from J. Alter, J L Burkell, J Ball, L D Brown, E D Bailey, J C Bartholomew, I N Brown, G S Carlisle, E H Collins, W N Coffman, J W Click, J Davis, N Callender, P Guthrie, D Glaspie, S A George Wm Gray, H G Griffin, A Housel, H H Haywood, J Hoyne, E Honchin, H H Hinman, J Leeper, W M Love, R Mansfield, B H Mawhinney, M Orton, Isaac Preston, Z T Petty, G S Peck, F K Robins, P Sjoblom, A R Schulz, J W Thompson, J W Trees, Mrs D L Whilten.

Teller on the Indians.—The new Secretary of the Interior is reported to be opposed to any abrupt changes of policy in the management of the Indians. He entertains decided opinions, however, on this subject. He believes in disarming all the wild tribes; in supplying those of nomadic habits with cattle, so that they may become herders, and teaching the rudiments of agriculture to such tribes as are far enough advanced in civilization. He does not favor the reservation system, and would supplant it by a system of patenting lands to the Indian tribes.

Rates to Agents and Canvassers.

A commission of twenty per cent. in cash, or *thirty per cent. in books of my own publication*, at retail rates, is allowed to canvassers on all new subscriptions taken at $2.00 a year, and half of that commission on renewals.

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The Broken Seal,
Finney on Masonry,
Secret Societies, Ancient and Modern.

See description of these books on page 15.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

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Allyn's Ritual of Masonry. Illustrated by a large number of engravings, and containing a Key to the Phi Beta Kappa, Orange and Odd-fellows' Societies. Price, $5.00.

MARKET REPORTS.

Chicago, May 8, 1882.

GRAIN—Wheat—No. 2		1 25¾
No. 3	1 15	1 17
Rejected	90	97
Corn—No. 2		74⅛
Rejected		71¾
Oats—No. 2		52
Rye—No. 2		79
Bran per ton		18 00
Flour—Winter	6 00	7 00
Spring	3 25	7 00
Hay—Timothy	11 00	15 00
Prairie	6 00	11 00
Lard per cwt		11 27
Mess pork per bbl		18 30
Butter, medium to best	15	29
Cheese	6	14
Beans	2 00	3 75
Eggs		16
Potatoes, per bu	45	1 10
Seeds—Timothy		2 30
Clover	4 25	5 00
Flax		1 35
Broom corn	05	15
Hides—Green to dry flint	6	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL Washed	30	43
Unwashed	16	27
LIVE STOCK—Cattle, extra	7 30	7 85
Good	6 90	7 25
Medium	6 50	6 75
Common	3 25	6 25
Hogs	6 00	7 85
Sheep	3 00	7 25

New York Markets.

Flour	3 90	8 75
Wheat—Spring		1 42
Winter	1 18	1 54
Corn	76	90
Oats	58	66
Lard		11 55
Mess Pork		18 75
Butter	15	30
Cheese	08	12
Eggs		18
Wool	12	46

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EZRA A. COOK PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, MAY 18, 1882. WEEKLY, $2.00 PER YEAR.

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TOPICS OF THE TIME.

The prohibition canvass in Iowa is progressing most hopefully. Less than six weeks remain until the 27th of June, when the vote will be taken. Ex-Senator Wilson, who is actively engaged in favor of the amendment, declares "The policy is right. The effects will be good. Our State will be benefited. Our people will be protected. Success is within reach. Let the 27th of June put an end to the saloon system in Iowa. This for the good of our people, the freedom of our politics, and the permanancy of our institutions." A temperance lecturer, who has been speaking through the State, estimates a majority of 50,000 for prohibition, and claims that the best informed citizens of Iowa agree with him; and that even the opponents of the measure concede a majority of from 5,000 to 50,000. The liquor dealers, he says, have used but little money in the State because they cannot trust any of their number to handle it. Even the Chicago *Times*, in an editorial note, confesses: "There is little present doubt that the election will result in the adoption of the proposed prohibitory amendment." Verily, a brighter day is dawning through the broken panes of a thousand homes where the fumes of rum have long stifled hope and stupefied conscience and bound the will.

A few years ago a mammoth hotel was built on Rockaway Beach around on the ocean side of Long Island from New York and Brooklyn. The establishment cost some two million dollars and was intended as a popular resort during the summer months, and especially for Sunday pleasure seekers. This resort and Coney Island, somewhat nearer the city, were frequented by scores of thousands on the Sabbath, and, to all appearances, were highly prosperous, but the Rockaway hotel has just been sold for $10,700 above the mortgage of $72,000 which was upon it. That is one of the profitable results of "Continental Sabbath" keeping.

The difference between trade for speculation and trade for the public utility is illustrated by a Chicago packer who shipped 1,500 packages of tallow to Liverpool some time ago; but the advance in the market here being greater than in Europe he brought the invoice back to Chicago and sold it at a considerable profit, after paying some 40 cents per hundred pounds for freights. If the dealer had kept faith with the theories of political economy, his losses might have ended his business career. Commodities of this sort generally serve but a short day for the speculator, and the demand now and then made that their use for such purposes shall be prohibited is not without strong reasons.

The prohibition of Chinese immigration for a term of years has undoubtedly come about by the urgent demand of citizens once themselves foreigners or the sons of foreigners who have found America a goodly land and want to keep as much of it as possible. We will not say that it is true, but upon the Irish voter is laid the burden of prohibition. It sounds oddly under the circumstances to hear a great meeting in Cooper Institute, New York, resolving themselves into "*Irish exiles* of New York," when the Mayor of the city was in the chair, and but few in the assembly probably were not holding some pubilc office or wanting one. When citizens of other lands come to us and take upon themselves the legal and moral obligations of American citizenship, it casts a dark shadow across the honesty of their intentions when, in a moment of sympathy, they can vote themselves back into their cast-off relations with kings and emperors. O'Connell, the greatest of Irishmen, could not say that such men would be likely to become better American citizans than an industrious Chinaman who wants work and pay for it, but no political office.

The secret labor lodges have been manifesting unusual activity in Chicago during the past month or two. The "Knights of Labor" have been extending their membership, until, if one could believe their officials, every man who could earn decent wages had either been wheedled into the order or was anxious to be. Its professions were captivating — it prevented strikes but in some unexplained way increased the working man's income, while at the same time it rigorously collected the regular dues; and all other labor organizations find in it a useful central body. After this lodge leech has taken good hold upon the wage laborers, along comes John Pope Hodnett with his United Labor League. On Sunday, this apostle of disorganization held forth on the excellencies of his order, and prophecied of the happy day when a million workmen should be paying their money into the treasury of League, and all lawless efforts against capital should cease. This order, like the other, professes to stand as an arbitrator between labor and capital—a kind of half-way house. But it is to be noted that they never go to the capitalist for dues or for other support.

Beside Hodnett's meeting were seven other secret labor meetings reported in Chicago last Sabbath. It may be presumed that the *Tribune's* attack upon them calls for some action or reply. The ground of the *Tribune's* objection is that wherever a labor union has control in an establishment no apprentices to speak of are allowed; hence Amercan boys are forbidden by these powerful secret orders from learning their father's trade. They are crowded off into clerkships and agencies where hands are not calloused nor always their pockets made heavier But the trades must have men; and by industry of the *Tribune* it is found that almost every Chicago manufactory is being filled with foreign workmen who have learned their trade abroad and now, coming into the labor union lodges here, are able to prevent the home supply from boys, but keep the places for emigrants. This is all very well for the man who has just come over the water, but how long will it continue with safety for American institutions?

The measures which Gladstone has proposed in Parliament, to meet the condition of Irish affairs revealed by the terrible blow in Dublin Park, are so severe as to wring a cry of pain and disappointment from the Irish leaders. But they certainly do not exceed the demands of his constituency. At the same time the conciliatory policy so lately announced will be continued and Trevelyan, nephew and biographer of Lord Macauley, and a radical Republican, takes the place of the slain Lord Cavendish. Gladstone's new measure is directed at the Irish secret societies which all concede, plotted and executed the murder. Parnell thought they might be Fenians or some branch of that order—the Ribbonmen, perhaps, who, from their semi-religious character, and bitter antagonism to the Orangemen are always prominent in Irish disturbances. The "Irish Republican Brotherhood" has been bold enough to put out a proclamation defending the assassination and abusing Parnell and his associates. The new bill is not too severe for such societies. It proposes to make membership in these societies an offense, and their unlawful meetings may be dealt with by the viceroy; newspapers announcing such meetings may forfeit their publication; and foreigners considered dangerous to society may be removed. The last clause has respect to the Fenians from this country who have all along advocated assassination, and may have planned the Dublin murder. The bill is severe because, like Lincoln's suspension of the *habeas corpus*, there is a great emergency to meet. The condition of Ireland is more perplexing than open revolt. The severe conditions are recognized by Gladstone who has limited its action to three years. The developments of this struggle must be watched carefully by Americans, for none can deny that the secret lodges of our own country afford agencies for the assassin and revolutionist in comparison with which the Irish societies are trifling.

—"A man's success is sometimes indicated by the activity of his enemies. There is no need of effort, to take down a mere nobody or a cause that is rapidly sinking into insignificance." —*D. Gregg.*

The Camorra and the Freemasons.

BY J. P. STODDARD.

An editorial in the Chicago *Tribune*, of April 29th, has the following significant paragraph:

"What is to be the end of all this if society cannot be protected? What other end can it be than that the people will take the law into their own hands? The administration of justice by the people is growing more frequent than is generally known. Since the first of last January there have been thirty-eight murderers hanged by the people and fifty-three hanged by the law, though most of the latter were negroes in the South, where there is no trouble about hanging unless the murderer is white. In nearly every one of the thirty-eight cases of popular hangings the punishment was inflicted because everything indicated that the murderers would escape if left to the law. It is not likely the people will stop hanging until they are assured that the law will punish."

The writer seems to be perplexed to know "the end" of all this lynching, and to apprehend grave results to society if in some way there is not a stop put to it. A single step back of the result he so justly deplores, he will find the real

cause why so many criminals proved guilty, escape punishment. If the editor of the *Tribune*, or any one else, will procure *Lippincott's Magazine* for November, 1879, and read the article "Secret Societies in Southern Italy," he will see that this mystery has been solved by other people who have had to grapple with the same evil that lies at the bottom of the mal-administration of law in our own country.

Chief among the secret societies in Italy was the Camorra, which was not unlike Freemasonry the head of the "Secret Empire" in the United States. A few extracts from this instructive article will show the identity of the Camorra with Freemasonry in its principles, and explain why it is the people are compelled to take the administration of "law into their own hands."

Baron Farina resisted the demand of the Camorra for money and reported one of their chiefs to the Lieutenant General of Victor Emanuel. An arrest was ordered, but the police officers refused to make the arrest, because, as they affirmed, it was "certain death to interfere with a Camorrista." A man of superior strength and courage at last consented to make the arrest, if the General would "recommend his wife and children to the King." Surprised at this request the General asked why he made it. Because, "replied the man, "I shall be killed within twenty-four hours after the arrest is made." The arrest was made and two prominent chiefs were lodged in prison. A council of the secret order was called and the man designated who must assassinate the officer who had dared to do his duty, or lose his own life.

The day after the arrest, while the officer Mele, was on his way home and crossing the Pignasecca, one of the most crowded thoroughfares in Naples, and waving his hand to his wife at a distant window, Gnaglione suddenly rushed at him and with one well directed blow of a razor, almost severed his head from his body. The assassin, protected by his accomplices, escaped, but was afterward betrayed, "to gain the thousand ducats placed upon his head." He was proven clearly guilty of murder in the first degree, but the jury having the fear of the Camorra before their eyes, found extenuating circumstances, and Gnaglione was condemned to twenty years service as a galley slave.

The Cammora chiefs were brought to trial, but though they were proved guilty of the crimes alleged against them, they were found *not guilty* by a jury of Neopolitans, fully aware that the Camorra which had murdered Mele would not hesitate to treat them in like manner in case they should vote legal punishment to any of the sacred twelve.

The article is too lengthy to copy entire, but it should be read in connection with Judge Whitney's account of the murder of Ellen Slade, of Belvidere, Ill., and the Judge's defence before the Grand Lodge of Illinois, when arraigned for attempting to bring his "brother Mason" the murderer, to justice. The evidence was overwhelming and nothing but the "secret empire" in the court room could have saved the culprit from the gallows; but the "Camorra" of America proved itself equal to the emergency, and set the murderer of an unprotected orphan girl free. If the editor of the *Tribune* will take the trouble to look up a few of the many cases of a similar kind and publish the result of his investigation, the mist will be dispelled from his own vision and his readers will know why Vanderpool and scores of others guilty of murder, are not hung; and why the people are compelled in self protection to "take the law into their own hands."

Until Freemasonry is rooted out of the courts and the whole brood of kindred "mutual protection" societies banished from our country there can be no guarantee for justice in the courts or any protection to our citizens by the courts.

It is said that of any company of young men gathered accidentally on the street, two-thirds of them will be armed with deadly weapons. They are peaceful, agreeable, happy, with no disposition to injure anybody; but because it is the practice of society they buy revolvers, load them and carry them about their persons. Other men, young and old, are similarly armed, though they have different dispositions and intentions, and mean, if occasion offers, to "defend themselves" by taking the lives of their "enemies" and assailants. In offices shops, stores and houses, there are the same means of "defence," and men live within easy reach of implements that are as murderous as they are convenient. A result of this is the unnecessary shooting of hundreds of persons, and the commission of crime by those who, but for these tempting conveniences, would remain innocent even of the thoughts of it. The whole effect of carrying deadly weapons, or making a free use of them in any case, is to brutalize the mind, destroy its delicacy and regard for human life, and hence fill society with crime and blood shed. There are many youth who gratify their craving for what they think are manly ways by filling their pockets with dirks and pistols, whose fathers should discipline them to a better behavior, and there are many others who need to have the law correct them for living in a state of threatening towards the public peace.—*United Presbyterian.*

Dr. Thomas and his two Gospels.

Is Knight Templary Christianity?

The Rev. Dr. Thomas, whose services are now given to the People's Church, of Chicago, which he formed after being expelled by the Methodist Episcopal church for heresy, said at a recent meeting of that Masonic body—the Knights Templar—that he knew of nothing which had more direct bearing on the spiritual growth than Masonry. It was a religion with God above it, with God beneath, and the best of manhood within; and Knight Templary is the Christianity of Masonry. It is the gospel where Masonry is the law."

Smoothly as these words may read they require but little consideration by any intelligent Christian, before their extraordinary character becomes apparent.

Many may never before have heard of Freemasonry as being so peculiarly distinguished for its "direct bearing on the spiritual growth", in a Christian sense. As a rule the spiritual decay of Christianity would rather mark its sway. The Christian's Bible is absolutely silent on the merits of Masonry. It becomes a duty, however, to ask what it does say regarding its principles as revealed in these words of the Rev. Sir Knight.

Over half a century ago some devout reformers in this country avowed the following maxim: "Where the Scriptures speak, we speak; and where they are silent, we are silent." This would seem a very safe rule for Christians. Shall we then by the inspired record try to test the above utterances?

The words quoted are liable to be understood as carrying the sense that Knight Templary is not only the Christianity of Masonry, but also the Christianity of the New Testament, whether or not so intended, they teach "another gospel," and a "false Christ," against both which we are divinely warned again and again.

In Gal. 1:6–8 it is said, "There be some that trouble you and would prevent the gospel of Christ. But * * if any man preach any other gospel unto you than that ye have received, let him be anathema." In Rev. 2:9 the term "blasphemy" is used against those who say they are Jews (Abraham's spiritual seed) and who were not but were of the synagogue of Satan.

If "Knight Templary" had been the true religion, it would have been given by our Lord Jesus Christ. That it was not thus given totally precludes its claim to be the religion of the true Christ, and as certainly marks it as the false religion of a false Christ. It is verily another gospel. If it was blasphemy for men to say they were Jews who were not, it cannot be less a blasphemy for men to say Knight Templary is Christianity if it is not.

The landmarks of Masonry form its fundamental law. We do not suppose that there is any pretence that these landmarks were given to Moses in Sinai. But it was that law given to Moses which the Christ of the New Testament came to fulfill in its every "jot and tittle." Hence the gospel of Masonry as the law of Knight Templary, cannot be the gospel of that Moses who wrote of the Christ who fulfilled the law given him, and who died for our sins, and was buried and rose again the third day according to the Scriptures.

Not a word about the land marks of Masonry requiring the Messiah. As well might we say that Mohammedanism is Christianity because it acknowledges Christ as a prophet, as to admit Knight Templary to be more than a deceiver and an anti-Christ. Masonic law is as much the law of Mohammed as of Christ.

The Lord Jesus Christ is sole head of his church and people, visible and invisible. Masonry is the head of all its lodges. Christianity *wrongfully* has divisions, but hopes to be one with Christ alone as Master. Masonry *rightfully* has divisions and allows the worship of every religion under it, if, at the same time, it is acknowledged as supreme over all.

Masonry acknowledges its members whether they are Jews, Christians, Mohammedans or any other religion, (or of no religion as in France.) But Christianity removes every other robe from its members and requires them to be clothed with the robe of the righteousness of Christ and to be "one" in him alone. Masonry claims to be the center of union for every religion. Christianity claims to be itself the center of union and demands the renunciation of every other religion as their hope of salvation. Christianity hopes for the unity of its people under Christ as the head. Masonry has erected an impenetrable barrier against this unity, and rendered it an utter impossibility for both religions to be united. The Christ of the Bible has rendered fellowship with such bodies as Masonry, a crime against his own gospel and kingdom.

The Lord Jesus Christ said, "Take heed that no man deceive you. * * Many false prophets shall rise and shall deceive many. * * If they shall say, "Behold he is in the desert; go not forth. (to Mormonism ?) "Behold he is in the secret (or inner) chamber believe it not." (of Knight Templary?)

The gospel and Christ of the Bible is a free, open gospel for all the world. The gospel of Masonry is a secret, oath-guarded gospel whose so-called Christ can only be found by entering through the door of Masonry. The church of Christ welcomes the poor, halt and blind, as truly as the rich in purse, or those of perfect physical formation. The Masonic lodge admits the last class only. Thus Knight Templary separates in its lodge services, wives from husbands, children from fathers, sisters from brothers, and protectors from orphans, but in the church of Christ these and whole families may peacefully and lovingly worship together.

Thus the Rev. Sir Knight Thomas preaches one gospel in the lodge to Masons, and as Rev. D.D., the other gospel or his version of it, in Hooley's theatre on Sunday to the "people."

The conclusion is inevitable, that Knight Templary as the gospel of Masonry is *not* the gospel of the Christ of the New Testament; and that the Christ of the lodge is not the sovereign Lord Jesus Christ who gave the command: "Go ye into all the world and preach the gospel to the whole creation. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned."

SENEX.

Trade Union Despotism.

The New York correspondent of the Sandy Lake, Pa., *News* gives an example of the Secret Empire dictation which occured in that city. These Knights of Labor are spreading through the whole land with their false principles of capital and labor:

"There is a corporation doing business here under the title of the Glen Cove Manufacturing Co., which is one of the largest manufacturers of starch in the world. They employ several hundred people, and around their works a beautiful village has grown up, many of the working people owning their own cottages. A week or so ago a portion of the operatives determined on a strike, and left their work. The strife between the employers and employed became qnite anima

ted, and at last a series of charges were formulated, and published in the New York *World*, the accuser of the firm sheltering his name behind the title of the Grand Statistician and a lot of stars, and pronouncing, as a penalty, that the firm be Boycotted throughout the United States; that no man or woman deal with any store where any of their goods are sold. In short, that they be treated as public enemies, ostracised as pariahs and moral lepers, and all because they saw fit to manage their own business after their own way, and refused to let anybody else manage their business for them. This pronunciamento comes from no less a person than the Grand Statistician of the Knights of Labor, whoever he may be. It is pleasant reading in 1882—in the chief city of the Republic—a set of irresponsible vagabonds, who dare not let their names see the light of day, can bring their barbarous and outrageous customs to this free land, and introduce a system which, to day, is making one of the fairest islands of the sea worse than the wilds of Patagonia or the Kingdom of Dahomy. If Boycotting can be introduced here by the Grand Statistician of the Knights of Labor, it will not be long before we may reasonably expect to see Captian Moonshine and his gang cutting off the ears and noses of every man who desires to pay his honest debts, and splitting the wisen of every unfortunate landlord who has misfortune to own a house. In a little while, if this thing goes on, a man would stand about the same chance as a woodcock or a quail, with this difference, however,that there would be no month in the year when the game would be out of season. Every stone fence would bristle with shot-guns, and each hedgerow glisten with pikes and scythes."

Religious Claims of Freemasonry.

SELECTIONS FROM MASONIC AUTHORITIES WITH NOTES BY REV. J. W. RAYNOR.

Oliver's Cyclopedia, pp. 180: "The religious creed of Freemasonry requires humble belief in the wisdom, power and goodness of God, and the practice of the four cardinal and the three theological virtues, faith, hope and charity."

Macoy's Cyclopedia, pp. 324—Articles of Faith: "The creed of a Mason is simple. It is a belief in a God, in whom we live, move and have our being.

Mackey's Manual, pp. 40: "A belief in God constitutes the sole creed of a Mason—at least the only one he is required to profess."

Mackey's Lexicon, pp. 100: "The creed of a Mason is brief, unentangled with scholastic subtleties, or with theological difficulties. It is a creed which demands and receives the universal consent of all men, which admits of no doubt, and defies schism. It is the belief in God, the supreme architect of heaven and earth, the dispenser of all good gifts, and the judge of the quick and the dead."

Oliver's Cyclopedia, pp. 218: "Masonry has the Omnipotent architect of the universe for the object of its adoration and imitation, his great and wonderful works for its pattern and prototype, and the wisest and best men of all ages, nations, and languages for its patrons and professors."

Macoy's Cyclopedia, pp. 555: "The highest duty of a Freemason is expressed by these words, i. e., The worship of God. The expression of veneration for the Supreme Being, of submission to his will, and of thankfulness for his goodness, are parts of this worship. Prayer and sacrifice are means. Freemasonry, through all its degrees and in every part of its ritual, earnestly inculcates this duty of worship." P. 507: "The Masonic idea is that religion is absolute, everlasting, unchanging. Not a dogma, or collection of dogmas, not sectarian, Freemasonry inculcates the religious sentiment. Freemasonry therefore, in the spirit of true reverence consecrates all to God; the world, the mind, the sciences."

Oliver's Cyclopedia, pp. 214: "Our public processions have been instituted for many noble purposes. We visit the house of God in public to offer up our prayers and praises for mercies and blessings." P. 104: "Fear God, honor the king is the foundation stone of Masonry."

Chase's Digest, pp. 206: To require that a candidate profess belief in the divine authenticity of the Bible, or a state of future rewards and punishments is a serious innovation in the very body of Masonry. * * * * It is Antimasonic to require any religious test, other than the candidate should believe in a God, the creator and governor of the universe." P. 208: "Freemasonry calls no man to account for his belief of any religion on the globe." P. 207: "The Jews, the Chinese, the Turks, each reject either the New Testament or the Old Testament, or both, and yet we see no good reason why they should not be made Masons. In fact, Blue Lodge Masonry has nothing whatever to do with the Bible. It is not founded on the Bible; if it was it would not be Masonry, it would be something else."

The Masonic Advocate for August, 1873, says: "Ancient Craft Masonry as taught in our lodges bears precisely the same relation to Christianity that it does to Buddhism, to Mohammedanism, Judaism, or to any of the other great religions of the world."

Mackey's Jurisprudence, pp. 502: "Every Mason,' say the old charges of 1722, 'is obliged by his tenure to obey the moral law.' Now this moral law is not to be considered as confined to the decalogue of Moses, within which narrow limits the ecclesiastical writers technically restrain it, but rather as alluding to what is called the *lex naturae*, or the law of nature. This law of nature has been defined by an able, but not recent writer on this subject, to be the will of God, relating to human actions, grounded on the moral differences of things; and because discoverable by natural light, obligatory upon all mankind. This is the 'moral law,' to which the old charge already cited refers, and which it declares to be the law of Masonry. And this was wisely done, for it is evident that no law less universal could have been appropriately selected for the government of an institution whose prominent characteristic is its universality. The precepts of Jesus could not have been made obligatory on a Jew; a Christian would have denied the sanctions of the Koran; a Mohammedan must have rejected the law of Moses; and a disciple of Zoroaster would have turned from all to the teachings of his Zend Avesta. The universal law of nature * * is therefore the only law suited in every respect to be adopted as the Masonic code."

NOTE 1. Oliver and McCoy's Cyclopedia, is the joint production of these two Masonic authors. The first part being Oliver's, the latter McCoy's. Dr. Oliver was a full believer in the Christian character of Freemasonry as will appear in future articles, while McCoy, Mackey and Chase, will not allow Masonry to be limited and tramelled in its cosmopolitan religion by the sectarian dogmas of Christianity.

NOTE 2. Since the Bible is acknowledged by Masonry as teaching the one way of life; and since Masonry holds all religions and all so-called sacred books in equal esteem, and since the worshipers at Masonic altars may be of any religion on the globe," is it not clear that every professed Christian thus worshiping is violating the law of inspiration, "Thou shalt have uo other gods before me, and will not such worshiper be rejected of the divine redeemer." "He that honoreth not the Son, honoreth not the Father."

"Though God hath translated me into the kingdom of life, yet He hath left the *Canaanite* in the land. God would have my faith exercised; therefore *Goliah* still shows himself in the field, so that I might make out to him in the name of the Lord. I will, therefore, unbuckle *Saul's* armor, humble mine own abilities, and betake me to the strength of Christ."—*Old Author.*

—The fore-runners of reform clothed in skins and eating wild meats are not necessarily the leaders of reform. Their office nevertheless is divine. Let us respect it, be loyal to their appeals and spring to their help in preparing the way of the Lord.—*Signal.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter VII.—A Certain Man Went Down from Jericho.

The parting fairly over, my spirits went up like the barometer before a clearing nor'west wind. The going forth like the hero in a fairy tale to seek my fortune had a pleasurable excitement that buoyed me up through the first part of the expedition, and made me insensible to most of the discomforts and fatigues which a journey of any length in those days almost necessarily involved.

But I had never any difficulty in obtaining a night's shelter even when tavern accommodations failed me, as they often did in that new, sparsely settled country; for among the rough but kindly farmers hospitality was the rule and its opposite the exception. Thus the first part of my journey was utterly devoid of those situations in which the Masonic rites and privileges with which I had been lately invested are peculiarly valuable; and a certain pride and self-respect, the result of my New England birth and breeding, kept me from claiming them when there was no urgent call for so doing.

Near the Ohio boundary I stopped at a cabin situated in the middle of a small clearing, but with no sign of any other human habitation near, to inquire my way, of which I felt doubtful. Dogs, little and big, rushed out as I rode up, barking defiance in various keys from the shrill yelp of the smaller curs to the deeper and more threatening base of their leaders; but an old man sitting on a log outside, smoking his pipe, came forward and hospitably dispersed the dogs with an oath here and a kick there—all but one, who seemed to be a privileged character, a cross between the bull and mastiff breed, and as surly as the captain of a regiment of Bashi-bazouks.

The whole place was repulsive—its owner no less so. Rum-soaked, tobacco-soaked, he was the very picture of a hoary-headed old sinner; I could not bear to look at him.

"Fine beast that o' yours," he said, admiringly, eying my horse, "but looks kinder jaded. Been far to-day?"

"Quite a piece;" I said, feeling disposed to be laconic. "Can you tell me if I am on the right road to Lundy's Settlement."

"Lundy's Settlement? Ye ain't reckonin' to git thar to-night?"

I answered in the affirmative, feeling that I should infinitely prefer spending the night out of doors with Major tethered to a tree than accept his hospitality, which, however, he did not seem to offer.

"I say Matt.," he called out, stepping back and speaking to some one within the cabin. "Here's a man wants to go to Lundy's Settlement. You kin tell him about it I reckon." And in answer to this appeal "Matt." came out; but as our conversation was mingled on his part with profane expletives, many and various, I shall not record it here, only to say that it was extremely unsatisfactory, for while possessing entire knowledge of the whole local geography of that region, he ingeniously evaded giving me any direct information regarding the points on which I most desired to be enlightened. He waa a younger man than the other—young enough to be his son, and of equally sinister expression. Indeed the relationship between them was apparent at a glance.

"He kin git thar to-night, dad;" said the worthy finally, and tipping a sly wink in the old man's direction as he spoke. There's a way through the woods, only its kinder lonesome. Git out thar, *you*!"

This side remark I must explain was not addressed to me, nor to the paternal relative, but to the canine Bashi-bazouk, who was smelling viciously about Major's BONES. By putting a few more questions I found that the "way through the woods" was a bridle path that would lead me out near the river, on the other side of which the settlement lay; and decided to take it without more ado.

"Just follow the road you come on, straight

along till you come to a blazed tree—its a big butternut. Turn in thar and keep along till you come to the river," was the gist of the directions given me as I rode away, which being so plain and simple seemed hardly to admit of mistake, especially as I found without any difficulty the "blazed" butternut tree which was to be my guiding star to Lundy's Settlement.

Innocent readers of more civilized regions and times may need to be informed that the number of "blazes" on a tree—that is, where the bark is chipped off—also their peculiar position on the trunk, whether horizontal or perpendicular, formed a system of directions for the use of the traveller as important for him to understand as the language on the regular signboards in more civilized parts.

For a while I trotted on in good spirits. But the woods grew denser, the shadows longer; and I halted and looked about me with a feeling of disheartening doubt. Could I have possibly mistaken the way.

I was about to move on when the woods to one side of me crackled sharply. Several masked men sprang out, and before I could turn for defence or parley I received a violent blow on the head that knocked me senseless from the saddle.

* * * * * *

When I awoke to consciousness the stars were shining. At first I did not try to move but lay in a kind of stupor feeling curiously indifferent to all that had happened. But as my senses slowly returned the whole terror of the situation rushed upon me like a great wave. The robbers had not only taken my faithful horse and my trusty pistol, but had also taken every cent of money I had about me.

I tried to sit up but fell wearily back with a groan of pain, wondering if there was anything left for me to do but to lay there, desolate and forsaken, in those wild unknown woods till death found me. But suddenly my heart leaped with a new sense of hope. As I gazed blankly upward I could see shining down upon me still and clear, the constellation of the Dipper—Rachel's chosen sign. O Rachel, bright, merry housewifely Rachel! What was she doing now? Working some pretty knicknack for the happy home that perhaps would never be ours? drawing the needle in and out with bright visions of the future? "O Rachel, Rachel," I moaned; and then, echoing in my heart like an angel's voice, I hear again her tearful words said on the eve of our parting; "I shall pray that God will guard you from every danger, and I think he will hear me."

I felt strangely comforted! The awful terror passed from me, and in its stead came a restful, soothed feeling almost like a child on its mother's breast. And the hours of the night wore on, and still I lay there watched over by Rachel's starry sign that paled as the dawn approached like a beautiful hope lost in its own fulfillment.

The east grew pearly gray, then flushed to roseate. All about me was the stir of awakening life. I roused myself to one more effort, and found I could walk though with great pain and difficulty, for among my other injuries I had suffered a dislocation of the ankle bone, which was the result of falling from my horse when the sudden attack of the ruffians felled me to the ground.

As I limped groaningly along, being obliged to sit down and rest at such frequent intervals that I made small progress, the welcome sound of a distant gallop struck my ear. It was coming nearer, and I shouted "Helloo!" with all the strength of voice I could muster.

"Helloo!" was answered back; and in an instant the horseman had flung himself off, and was listening to my tale in much wonder and indignation. He wore the common, rough, backwoodsman's dress, and his black hair and beard seemed totally unacquainted with razors or barber's shears; but he had very pleasant features, lit up by an expression of unconscious, almost childlike goodness, that I secretly felt to be rare, and was attracted to accordingly.

"Confound the mean horsestealing rascals," he burst out at last. "I ain't swearing stranger, though my woman would say I was. It must have been Dick Stover's where you stopped. I always suspected him and his sons of being in with that gang, but never could get the proof. They directed you right the opposite way from the settlement, and then gave information whereabouts to lay in wait for you as you rode along. I now see it all as plain as a church steeple."

I may as well stop to explain that I had suffered at the hands of a noted gang of horse thieves, the impunity with which they committed their outrages being chiefly due to the fact that they had secret accomplices scattered here and there through the settlements.

"If the folks in these parts don't get stirred up a trifle now, my name ain't Benjamin Hagan," continued that modern representative of the good Samaritan. "But let me help you mount my beast, and we'll get home as quick as we can. You look as though you wanted a little fixing."

Grave as was the situation, it occurred to me with some sense of amusement that I was pretty thoroughly "fixed" already, being now in circumstances of sufficient distress to give me an undoubted claim on the charity of any Masonic brother; for it may not be known to the general reader that the style of dress, or rather undress, imposed on every lodge candidate and duly described in a prior chapter, is really an object lesson, the lodge being much given to this peculiar method of instruction; and the reasons therefore, Masonically considered, are as follows: "That, being an object of distress at the time, it was to remind the candidate if he ever saw a brother in like situation to contribute liberally to his relief."

Mr. Hagan's connection with the fraternity I felt to be a rather doubtful point, but I remembered that among the other bits of disinterested advice given me before leaving home, I was told that it was always best to determine by putting a direct question at the outset, whether or no the person on whose charity I might happen to be thrown, was a Mason. And this question I accordingly put. But instead of answering me at once, Mr. Hagan stared with something between a frown and a smile, and then put the return interrogatory:

"Be you one?"

"Yes;" I answered, rather faintly.

"Then stranger, I will give you some advice. Don't go to maddening me with any of your grips and signs, for I tell you beforehand, I ain't responsive."

And having thus delivered himself, Mr. Hagan's face resumed its usual serenity of expression, as he helped me to mount, and then led the horse by the bridle for about half a mile, till he reached a neat, substantially built log cabin, the front almost covered with flowering vines, where "his woman," a gentle, dove-like being, who used the Quaker thee, and thou, stood ready, as soon as the case was explained to her, to lavish upon me every motherly care.

And sorely indeed, I needed it. Fever set in, the result of my wounds, and for several days ran high.

An Acknowledgment from Bro. Galloway.

OKHUMPKA, FLA., May 1, 1882.

DEAR BRO. K.:—I received last week from Bro. C. C. Foote the sum of $5.00. I suppose an acknowledgment of the same is due to the *Cynosure*. We feel very thankful to the dear Christian friends who have given us such timely aid, and to our common Father who is so faithful to provide for the wants of his children. My wife is still improving. Her shoulder is quite lame yet but she was able to resume her place yesterday as teacher in the Sabbath School. We have been having good rains lately and hope our late corn will be good if the bud worm does not destroy it. I feel much interested in our reform work and often feel that the Lord is with me and has work here for me to do.

Your brother in Christ,

J. F. GALLOWAY.

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple St., Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—The canvassers are all diligently at work again. Mr. Smith, who has been kept out of the field by sickness, commenced work again on Monday at Woodstock, and hopes now to labor without interruption till June. Mr. Spaulding went last week from Reading to Lynn, where he found good encouragement for lectures. On his way home he stopped at South Farmingham and was encouraged there also.

—This week Mr. Spaulding goes to Spencer, intending to spend the week among our good friends there. His next objective point is Leicester, the former home of Sam'l D. Greene.

—Mr. Tanner spent last week in New Hampshire, working mostly in New Market, the home of Prof. Kimball. He canvassed the entire town calling at every house; meeting in many instances, indifference, prejudice or open opposition—things so discouraging to weary workers. But his success was good considering how strong the lodges are there.

—The reports from Vermont are not yet as full and encouraging as we might wish, though one earnest worker urges a series of lectures and offers entertainment and help. Mr. Tanner expects soon, if able, to go to that State, and all who are interested in the reform there, should help in every way possible to make his effort successful.

—Elder Barlow has been obliged by failing health to take a vacation from active labor in his church. It is to be fervently hoped that he may return with strength and vigor to carry on the reform work so well begun.

—The attention of the people here is being drawn to the evil effect of secret societies in the Irish troubles. The telegraph despatches from London, announce that "Gladstone, speaking with reference to the coercion act made the special reservation that if peace and security should be jeopardized by the action of secret societies, the government would consider it its duty to propose counteracting measures." It is said now that he will introduce a bill bearing against them in the English parliament. A Catholic priest in Worcester, in a public address, attributes the recent assassinations to secret societies, and the Worcester *Spy* says that the most rational explanation of the crime is that it was committed by such political societies.

—The new Swedish church at Plainville, Rev. A. M. Ahgren, pastor, is to be dedicated next Sunday (14th.)

The Revolution Against Lodge Theology.

WORCESTER, MASS., May 8th, 1882.

The chapel of the Old South Congregational church at Reading, near Boston, was opened for two Anti-masonic lectures last week. Reading was the scene of great activity in the reform of fifty years ago. Mr. D. F. Pratt and others related to me some interesting incidents of the old struggle, in which the lodge attempted to mob the lecturers but was foiled. Something of the old interest still lingers among the older people but the pulpit has been so long silent that the old men have almost begun to despair of ever seeing better days. The modern movement was new to most of the people and it was not easy to stir up their dormant interest. Who shall answer for the guilt of those pastors who have seen the coming of these days of lodge supremacy, but have not warned the people? A very little discussion of the subject would have kept alive the flame of zeal for reform, but the ministers have been silent as the grave. The "offense of the cross" long ago ceased with the majority of them and they have found that it is easier to preach a pointless, aimless gospel, than to proclaim against organized sin.

At the first meeting Wednesday evening, the attendance was small and it would have been very easy to feel that much labor had been thrown away, but it is not a part of our business

to look on the dark side and hence we apologized as best we could for the absence of the people and consoled ourselves by the reflection that we had done our duty. There were, however, men and women enough present to revolutionize the sentiment of a small city and the seed-sowing was cheerfully performed. I suppose inadequate advertising would account for the absence of a crowd.

The second lecture was given in the same room on Friday evening. I could scarcely realize, as I stood before the congregation, that it was in the same place as before, so different were the circumstances. The commodious chapel contained a fair audience in numbers, while in character and importance it was eqaul to the best. The audience looked as if they had come expecting something and were willing to give a candid hearing. Although it was the evening for their covenant meeting, a number of the Baptists attended the lecture and a deacon of the church opened the meeting with a prayer.

Some of the more thoughtful Christians of Reading look with alarm on the evidence of doctrinal heresy at Andover and are able to discern the connection between this state of things and the inroads of secret societies into the churches. Evils do not come alone, and while the churches embrace one form of sin it may be justly concluded that other wrongs exist also. Such is the fact in this case. The more familiarity I have with the churches, the more alarmed I feel. The Unitarians and Universalists are finding ample occasion to boast of the progress of their ideas and they feel morally certain of large accessions to their memberships from churches now maintaining the outward form of orthodoxy. If Freemasonry is not the cause of this apostasy it is a legitimate attendant and abettor of it, and is a factor not to be ignored in our calculations.

Bro. Moses Morse and his estimable wife entertained hospitably Bro. Spaulding and myself, probably without even suspecting that they were entertaining "angels unawares!" Indeed, there may be doubt as to the fact, but we were duly grateful nevertheless.

While at Reading endeavoring to further the interests of the cause, we also visited Stoneham and Wakefield. This statement will not probably impress others so strongly as ourselves, for the simple reason that the pen cannot record the minor incidents of a long and almost fruitless tramp, a pleasant visit at one place, and a very disagreeable one at another—a gleam of hope, and an ice-berg of despair. There is occasionally a minister in New England (I hope they are few) who occupies a more responsible and exacting position than the Premier of England, and whose dignity suffers much from contact with the uncultured herds of sinners. These ministers are usually surrounded with yards of red tape and their chief amusement is in reflecting upon their own marvellous greatness and wisdom. They used to think, when they lived on the farms with their honest fathers, that sinners were worth saving, but they have found that those early notions were crude and could not stand the learned test of philosophy and culture. They now know that about all that can be expected is to serve the rich faithfully and show condescension toward the poor. I like to meet such ministers. They furnish amusement for leisure hours. They rattle around in big places and are sublimely oblivious to their own littleness. (This photograph is drawn from memory.)

But there is a sad, dreadfully sad, side to this picture. The godly are famishing and sinners perishing for the bread of life while these hirelings sport with their own folly. "We are not fed," is a remark that often reaches my ear; and I wonder how long the prophets shall prophecy falsely and "the people love to have it so."

Yesterday our second Sabbath afternoon meeting was held in Horticultural Library. We were placed in a dilemma about this meeting and compelled to choose between the postponement for one Sabbath, or holding the meeting at the hour when most of the churches held their communion service. We thought it advisable not to break the continuity of our services, but to allow those friends whose churches communed at that hour to absent themselves from our meeting if they desired. The result was altogether satisfactory. We had a fair audience and felt satisfied with the results.

There could hardly be a more propitious time to urge this cause upon the attention of the churches. There is a growing demand for a reformation, and we should be derelict to duty if we did not foster this spirit. There can be no service rendered to our churches more imperatively demanded than by pushing forward this cause, for the evils in the churches will not be remedied until the lodge with its baleful influence is cast out.

Subscriptions to our work are only coming slowly and it seems to be necessary to remind friends in New England that our expenses do not stop. Having put our hands to the plow we dare not look backward. The men who are in the field are doing the best they can with the means at hand and praying earnestly for enlarged facilities. Do not forget the call on your liberality.

E. D. Bailey.

REFORM NEWS.

Northeast Pennsylvania Quarterly Meeting.

Pursuant to appointment we met on the evening of April 25th, at Preston Center, Wayne Co., Pa., and were greeted by a fair audience, good attention, and tolerable order. Elder S. E. Miller, president of the society, gave us an excellent talk on the Morgan abduction and murder, which secured marked attention. He is a fearless advocate of moral and religious truth, on all the living questions of the age. Having once belonged to the Odd-fellows, he can speak from experience and observation on that order, and that craft fulfill the moral law negatively, by *hating* him with all their might.

On the 26th, we met at 11A .M. and at 3 P.M. for prayer, conference and business. In the evening, we met again for lectures, and had a fair audience notwithstanding the threatening aspect of the weather. Your correspondent opened with a brief talk, and was followed by Bro. Miller, who spoke mainly on Oddfellowship, with telling effect.

After the lecture closed, the usual opportunity for questions and remarks was extended to any who might wish to question our position and arguments. Some scenes followed.

Case 1st. A gentleman asked some questions with almost spasmodic confusion, and was cooly and respectfully answered.

Case 2d.—A distinguished gentleman next took the floor, a very *jumbo* among us small ones, and I suppose among Odd-fellows, the champion spirit. His talk admitted of no reply. Said a shrewd writer, "Never dispute with a blackguard; hire a lawyer whose business it is." No lawyer was there to meet him on his level, so he talked till his scurrilous and stale anecdotes run out, then he sat down. He looked the very quintessence of all knowledge, the embodiment of all wisdom, and one might suppose he had just swallowed the seven wise men of Greece, and Solomon to boot. In his erudition he told us of a little dog which barked at the moon, and the moon did not stop! What saucy little poodle was he? Ask the one who made the report. He must have been an eye-witness, else how could he know? When asked if he wore a chain in his initiation into the I. O. of O. F., he inadvertantly "acknowled the corn." by saying, "None of your business." He gave the lie to our chairman, and lavished on us what in an ordinary man, might have been regarded abuse, but he was not considered much responsible on certain acconnts. He also quoted the sage remarks of a Rev. Dr. Smith, who had been asked, by the speaker on the floor, what he thought of this anti-secret movement. This erudite divine opened his mouth and spake these wondrous words, "When the last sinner is converted to God, and there are no more souls to win to Christ, then it will be time enough to try and convert them from the secret orders." I have given the idea and the words as I remember them. Hear this, Father Chiniquy, and deal no more in books, tracts and sermons against the fatal dogmas of Rome. Do not dare to open your lips to contravert a single Papal delusion, however damnable, till the last Catholic is safely lodged in the Independent Catholic church. Let no Anti-mason attempt to share the tens of thousands of deluded lodgemen, who are trusting as much in the religion of Masons, for salvation, as any Papist is in his religion, say a word against the lodge till the last sinner is converted from the lodge, and all other sins, as he would be, if converted to Christ, then tell this lodge-bound soul the evils of depending on Masonry for salvation! Could a lunatic invent a greater solecism?

Let prophets blush before the new doctrine of the Rev. Dr. Smith and come back to earth, not to the mount of transfiguration with Jesus, but to take back all their fulminations against the soul-damning idolatry of the ages before Christ. Let John the Baptist, Jesus and the Apostles (shall we utter it?) confess their mistaken policy in exposing the soul destroying delusions of the age. They should have waited till all the souls were "saved from their sins," and in the new kingdom of righteousness, then warn them of the danger of idolatry and self-righteousness. But enough. To state the position of the sage divine is enough to refute it in the eyes of all thinking men. We should advise men who would escape the unpleasant duty of exposing the subterfuges of the people to go with Jonah to Tarsus, and with him through "the belly of hell" come up to duty squarely, rather than resort to such pretexts and so mislead souls.

Can a man faithfully preach Christ to the world and not expose and oppose the sins and the systems which antagonise the gospel?

Case 3d.—A deacon next comes to the front. Once an Anti-mason, now a *compound* anti-Anti-masonic. He thinks if we could hold a few more meetings there an Odd-fellow lodge would be the result; at the same time he questions our motives in coming there. Next time we go to Preston Centre we propose to open a lodge of I. O. of O. F., by the rules of the revised ritual, and so fulfill the prophecy of our good deacon. A good man, we think, only not quite equal to the pressure of his environment.

No. 4 Accused us of vengeful motives in coming to Preston Center. To those to whom "revenge is sweet" such an inference may be possible. We were conscious of no such motive. In all that was said by the opposition, not an argument was even attempted to rebut any of our's, and not a ripple of emotion was created in us through these scenes.

Next quarterly meeting will be held in the Free Methodist Hall, Waverly, Lackawana Co., on Tuesday, July 25th. Please mark the time and place.

Nathan Callender.

Work Done in the Empire State.

Returning from Michigan and Indiana, where I had some good meetings and made many new acquaintances, we found a notice for the annual gathering of Niagara County Christian Association at Lockport Free Methodist Church, for March 28 and 29. Owing to the impassable condition of the roads in the West, after consultation with Bro. Stoddard, it was decided I was to go and spend a few weeks in New York State. Arriving at Black Rock, a suburb of Buffalo, on March 23, and finding a meeting at the Free Methodist Church, I took part in testimony and prayer. By request, I preached Friday night at the same place, to a good congregation. I arrived at Lockport Saturday, and preached twice, announcing at each service our coming convention, and distributing hand-bills and tracts.

Owing to rain and mud, not many of our friends were in from the country on Sabbath, and there was some doubt as to our coming meeting, which seemed not to have been sufficiently advertised. The *Cynosure* had received no notice, and so a very efficient means of bringing friends together had been neglected.

On Monday Bro. Peter Miller called for me and took me to Newfane where, to a good congregation, I spoke at night. At this place God has poured out his spirit and many have been

(*Continued from 9th page.*)

CORRESPONDENCE.

Out of them All!

An Experience in Masonry, Odd-fellowship and Temple of Honor.

EDITOR CYNOSURE:—In my recent communication I promised to give you a little of my experience in the secret associations of which I have been a member; first, a Son of Temperance, while yet a young man but twenty years of age; next a Mason, when twenty-five years of age; an Odd-fellow the following year, 1852; and, lastly, a Templar, the order then being the Temple of Honor, in 1868.

Converted and uniting myself with the Methodist Episcopal church in 1843, while a poor, ignorant youth, I felt the need of all the help I could get; and being told by men of mature age that I would be greatly benefited by joining the Sons of Temperance, I did so; and was elected secretary, which position I retained while the order existed and I remained in the place.

I am not now aware that I saw or noted anything wrong in the order. Men who had been addicted to drink were induced to join, and for a time were the most zealous members we had; but I do not remember a single instance in which a permanent reform took place. We all liked the order because of its social features.

I came to this State in 1850, when there were few families, and but few females with whom a young man, reared as I had been, dared associate. The want of society led me into the Masonic lodge at that time; and I was soon elected and continued for several years its secretary.

I felt satisfied that many then entered these secret orders from the same motives that impelled me: 1st, their social and fraternal character, and 2d, the mystery connected with them.

I soon saw much which to my mind was reprehensible; but at length I could find myself apologizing for them all. They were:

1. The large sums expended in mere display, lodge parapharnalia and decorations, rich and costly regalia, large amounts expended on funeral occasions and anniversaries, banquets, in which wine flowed till reason in some fled for the time being.

2. Brother and sister (in the orders where the latter are admitted) are terms universally used, and yet we know that they are terms belonging to the household and the church of God only. This is one of Satan's most subtle tricks. See 1 Kings 20: 31–34, 42; 2 Cor. 6: 14–18.

3. The name of Christ is not permitted to be used in the Masonic lodge, if not wholly ignored. He is no more than Confucius or Mohammed, Moses, Buddha or Zoroaster. The California Grand Lodge of F. and A. M., in 1853 or 1854, decided the matter once for all, that the name of Christ must not be mentioned in Masonic prayers!

4. The oaths administered and taken in the Masonic lodges are blasphemous, barbarous and devilish! Not to violate them is impossible; even where the purpose is to do otherwise; and Satan well knows this. In hundreds of instances that might be cited, they bring the individual into conflict with the civil authorities where parjury must be the result. They permit criminals to escape justice, in scores of instances; and defraud those who are not Masons in all instances where judges and juries are members of the lodge. By them, they are "forever to conceal, and never reveal, the secret of a brother Mason," however much the good of the community or commonwealth may require the thing should be known! For years my lips were sealed under the misapprehension that I dared not make these things known; now I feel that I would be guilty indeed, were I to keep silence (see Isa 58: 1 and 61: 1).

5. Persons belonging to both the church and the lodge, I noticed in most instances, whenever the meetings of the two occurred on the same night, gave preference to the lodge. Christ's cause was ever of secondary importance to them. I saw, too, except in the case of large and wealthy churches, that the one contrasted strangely with the other in point of neatness and comfort; the church unkempt and dusty, with floor besmeared with the vile juice of tobacco, and walls filled with cob-webs; while the homes of these men and their lodges were finely decorated, scrupulously neat and inviting. Is it strange that God does not bless such a people? Would it not be strange if he did? How long before the curse will come—the judgment fall!

These and other reasons, which I have not time at present to give, decided me to quit forever these secret associations. It has been more than sixteen years since I left the Masonic, and over twelve since I was in a lodge of the Odd-fellows, and longer since I sat with a party of pleasure-seeking, love-making, vanity-loving people, young and middle-aged, called a "Temple of Honor;" ostensibly seeking to save men from drunkenness, but some of them at least intoxicated, or seeking to be, by frequent quaffs from the cup of pleasure.

When will men learn, as Paul did, not to be ignorant of Satan's devices!

Let us suppose just one-half of the money, time and labor spent in these various institutions, spent in a united and persistent effort to really benefit society in all that which these institutions proposes, without their machinery and the precious time used in their silly and sometimes disgusting ceremonies, openings, closings, etc., and what result might we not look for!

These considerations led me long since to say to friends: Since so many give their time, means, and influence to their lodges, and the things that work against the church, what there is of me must henceforth be given to Christ's cause alone; and I sang:

"I love thy Church, O God,
Her walls before thee stand;
Dear as the apple of thine eye,
And graven on thy hand."

"For her my tears shall fall,
For her my prayers ascend;
To her my cares and toils be given,
Till toils and cares shall end.

"Beyond my highest joy;
I prize her heavenly ways:
Her sweet communion, solemn vows,
Her hymns of love and praise."

You will see that I have been "free" for many years from these yokes (Isa 58: 6); then hearing the blessed shepherd's voice (Matt. 11: 28–30) I have found indeed soul rest and peace, and joy in the Holy Ghost. Thank God.

In conclusion, let me say to those who think me wrong in opposing all secret societies, and exposing the wrongs which I know to exist in those with which I have been associated, that the Lord requires it at my hands, if I am still to expect and enjoy his presence and blessing.

If we, who do this, have fruits of our labor which others do not, and the fruits of the Spirit in ourselves (Gal. 5: 22, 23), as many of you confess we have, ought you not to be logically consistent, and admit the correctness of our position; and, if so, can you expect God's blessing in any other way, or on any other line of conduct? (Gal. 6: 7).

I thank God I have turned many from the lodges during these years, and prevented many from entering, who otherwise would have done so.

Your brother in Christ,
W. W. STOVALL.

Woodland, Cal.

"Father Taylor."

I am not especially concerned to bring this notice of Edward L. Taylor before the public to gratify curiosity, but to show how deluded men may become who blindly follow the teachings of lodgery.

The book from which the following extracts are taken was written by Rev. Gilbert Havens, afterward bishop of the M. E. Church:

"Mr. Taylor joined the Corner Stone lodge of Freemasons at Duxbury, and received his degrees, according to its records, March 6th, 1820. His friend and brother, Hon. Seth Sprague, Jr., was the Master of the lodge at the time of his initiation. He loved this body to the day of his death. In the troubled days of Anti-masonic excitement, when many lodges were abandoned, when many withdrew from the order, and when members sometimes slunk into meetings hastily and with caps pulled down over their faces, brother Taylor used to strut into the entrance of the hall and with his hat thrust back on his head hung on the organ of obstinacy."

"He was afterward a member of Columbian lodge, constant in his attendance and always welcome. His prayer at the opening of this lodge, made when Anti-masonic excitement swelled high, has been repeated thousands of times—'Bless this glorious order. Bless its friends—yes, bless its enemies; and make their hearts as soft as their heads.'"

"He was also a Knight Templar of the Boston Commandery, and took special pride in its stately array, the rich, black uniform and lordly cap and plume, making him look and feel most knightly. As he marched in its processions his step was usually haughty even for his haughty nature."

"He loved Odd-fellows too, joining Suffolk lodge, Boston; and, when the oath of allegiance to this order was administered to him, he took it with this qualification uttered in his sturdiest tones: 'Unless this obligation shall conflict with the paramount qualifications of Freemasonry.'

"The Sunday but one before he died he dressed himself in his full Masonic regalia. He had often walked in the handsome dress of Knight Templar, one of the handsomest in the procession. With his cap, plume and sword, he fought the old battle for his beloved order over for the last time in that stately uniform."

Now, if heaven is a Masonic lodge, as Masons claim, his haughty spirit and knightly dignity will be in place; but if heaven is what the Bible represents, pure, clean and holy, then his Masonic delights and lodge associations will be out of place. The element of holy fellowship makes saints here as to character and holiness in heaven is in kind the same, but greater in degree.

It seems whatever makes our delights here makes our moral condition. If our delights are with men who have sworn, with ourselves, obedience to an anti-Christian power, under penalty of death, then of necessity, we, without repentance, after death enter eternity with that curse on us. We cannot be for Christ and against him at the same time. We cannot fellowship saints and sinners and please God.

This impossibility Father Taylor tried, and the judgment will decide how a minister of Jesus professedly, but anti-Christian really, can share in the glory to be revealed. L. KELLY.

Truth as a Medicine.

SHILOH, IA., May 2, 1882.

DEAR CYNOSURE:—I call you by your new name and I think it is somewhat significant, as you doubtless cure some people of the moral disease of secrecy. While your prescriptions make others quite sick, and this is the way it usually is with the practice of other doctors, reasons why people get sick after taking other doctors' medicine are various. Sometimes the medicine comes in contact with such a disordered system, sometimes the medicine is pretty strong and takes hold vigorously, and produces quite active results as an emetic from the disordered Masonic stomachs, and is mostly very bilious. At other times the effect is as though your patients had gone beside themselves and act wild and furious. Well, so it goes in the practice of medicine. Doctors, I believe, don't expect to cure everybody they prescribe for, since they find the disease has gone too far and has become too deeply seated in the system, so I think you find in your practice. I don't think you need advice, as you have been long in practice, but I would venture this much and say, Be sure the medicine is right and give it in full doses, and let the effects take take care of themselves. Send out your circulars and tracts; get certificates of as many as possible that you have cured, and send them among the sick and afflicted—as many doubtless in the lodge are, but don't know how to find relief. As it is in ordinary practice so it should be in your's. Patients affiicted with contagious diseases must be removed from society; so you should continue to insist that those affiicted with secrecy should not have a place in any Christian church.

Our anti-secrecy county convention will be early in June, the secretary will give notice of the time and place. I hope that the friends of this reform will take notice and be present to encourage the work and those engaged in it.

The temperance plank in the American platform will receive special attention in view of the election on prohibition which will occur on the 27th of June. Hope the friends of temperance will be on hand.

JOHN DORCAS.

Odd-fellow Celebration.

WAPELLO, IA., May 5th.

EDITOR CYNOSURE:—Your excellent paper has been a welcome visitor in our home for some time; and we are gratified to learn from it that there are so many faithful anti-secret workers in our land, and hope and pray that the number may be increased many fold, and that this "unclean spirit which came out of the mouth of the dragon" shall soon be known only in history.

The secret orders in our county thus far have met with but slight opposition; while considerable influence has been used in their favor. Many of the influential men of the county, as well as of those who if they had their just deserts would be cast out of decent society or possibly behind prison bars, serve to swell the ranks into a small army.

Last week (April 27) the Odd-fellows of this place and of several neighboring lodges held in Wapello what they termed a "Grand celebration." With their "ornamented bibs" and "painted bean-poles" they marched from their hall to the M. E. church, where they listened to several anthems by the choir, and a number of addresses, prominent among which was an oration by Rev. Frank Evans, of Fairfield, who is, I understand, both a Mason and Odd-fellow. The oration was well delivered and quite amusing, but in regard to the truth of many of the statements concerning Odd-fellowship, I think many doubts might be entertained. The sum and substance of it seemed to be: Join the I. O. O. F. "for this is the whole duty of man."

Think of such doctrines taught in the house of God, and by a minister of the gospel. writ.

It being train time the meeting adjourned and I returned to my home more fully convinced than ever of the truth of the lines of the poet:

"Earth fruitful was in many things,
Not least in fools."

C. P.

Was Jesse James a Freemason.

EDITORS CYNOSURE:—The following is from an editorial in the Birmingham, Iowa, *Enterprise*:

"It would seem to be a remarkable incident in the death of Jesse James that among his pallbearers were the clerk, sheriff and a number of other county officers. Their presence at such a time and in such capacity is difficult to understand, and how is an intelligent public to account for the surprising fact? If they had no respect for his memory, the proceeding is, to say the least in very bad taste."

Since first reading the above article my mind has been more forcibly called to the great issue of reform. I have been an opposer of secret societies for some time but have been marking the workings of secrecy more carefully since I have become a reader of the *Cynosure*. It is remarkable that when men are guilty they are the first to proclaim their innocence, and run when no man pursueth. Therefore men that are both Masons and Odd-fellows will cry out "remarkable," and "difficult to understand" when such things occur. When men are sworn together and bound under oaths which are stronger than death, it should be no marvel, nor difficult to understand even by those who have not "come to light." O that all men could receive light sufficient to see the destroying influences of mighty orders, and may God hasten the time when all men will have equal rights in society, and no respect of persons.

J. FENDER.

Our Mail.

The N. C. A. Secretary and agent, Bro. Stoddard, relates this incident which occurred during a recent visit to Wisconsin:

"On the train I made the acquaintance of a young minister from Ohio, who was on his way to Minnesota under commission of the Presbyterian Home Missionary Society. He was one of a band of five young ministers assigned to the frontier field. He soon became interested in our work and seemed desirous of obtaining all the information possible about secret societies. I furnished him with tracts and such other information as I had at hand and hope good was done. He had a classmate who was a Freemason and Knight of Pythias, from whom he had received the impression that he would obtain assistance among strangers and help in his ministry if he would unite with the lodge. He had never joined and possibly I was providentially thrown into his company to save him from this terrible snare of Satan."

George W. Donaldson, a seceded Odd-fellow of Washington city writes of his joy in working for the Lord distributing tracts of his own publication:

"Praise the Lord for a religion that keeps me day by day. I am trusting in the Lord and not in man. I am out every day working in the Master's vineyard, going from door to door with these tracts. The devil is raging here. Men know this tract is true because I have been all through the degrees They could hang me if they were not afraid. One Odd-fellow told me that such men as myself were the cause of their having to change their work. Well, praise the Lord, I hope he will raise up more workers to do the same. We need faithful workers here very much."

S. H. Pierce, of the National Home near Milwaukee, Wis., writes thus after a little experience in tract work performed with much feebleness of body.

"The 'Dragons of the wilderness,' or lodgeries, that inhabit Milwaukee are fast making it a spiritual desolation. Yet there is a surviving spark remaining in it that with a good canvasser for anti-secret literature who could be aided by lecturers and degree workers, might be kindled into a consuming fire that would consume its indwelling secrecy and make it a fruitful field, and a center for our State reform."

H. H. Nelson, Richland, Iowa, writes:

"All hail the time when men speak right out in opposition to this thing called dancing and associating it with institutions claiming to give it credibility. A few evenings ago, there was a festival conducted by the Unitarians of our town, the proceeds of which were to be used in paying their preacher. After the programme had been finished quite a number of this faith repaired to a private house and showed their good faith in dancing. Odd-fellows as a rule favor dancing. They ask, 'Why not? when the Grand Lodge of the State of Iowa must season their work with a grand ball.' There are those who will say, perhaps with an oath, 'It is none of your business.'"

Mrs. Mary E. Koogle of Lucas, Ohio, writes this opinion of a respected Lutheran pastor who had been asked to join the Odd-fellows:

"He had some notion to do so, until one day he was at Mansfield and saw them parade. He said he watched them to see if he would like to march by their side; and knowing about fifty members whom he knew to be among the hardest of men that could be found, he said he did not care to appear with them and he did not think that a man could be a true Christian and still belong to this order."

Well Answered.

The *Christian Standard*, of Cincinnati, April 29th, well answers a correspondent in these words:

"We never advise Christians to join secret societies. They are liable to serious abuses, and we know of no good work, such as Christians ought to engage in, that can not be performed quite as well without the aid of secret organizations. Moreover, most of them take on a *quasi* religious character, which brings Christians into religious fellowship such as can not be justified by New Testament teaching. If men of the world choose to go into such organizations, the propriety of their course may be debated on other grounds; but Christians, who, whether they eat or drink, or whatever they do, are to do all to the glory of God, must settle this question in the light of their duty to Christ Jesus. If the time and money and sympathy they give to such societies were given to the church of Christ, our judgment is that the Lord would be better honored and his kingdom would be more effectively served. We have ever found the work of Christ so exacting and absorbing, as to leave neither time nor inclination to enter into any of the associations to which our querist refers."

—Some experiments by M. Gautier appear to prove that human saliva possesses, in a milder degree, the same poisonous property as that of serpents. The human saliva injected under the skin of a bird caused death, with symptoms very closely resembling those resulting from serpent bites.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 18, 1882.

A CONGRESSIONAL CONVENTION for the fifth Congressional district of Michigan is called to meet in Luce's Hall, in the city of Grand Rapids, June 1st, at 11 o'clock, A.M. We hope every voter in the district will read and heed the call. Native-born Americans and those who have left their father's graves in Europe to become Americans, are alike interested. Every man who has lost a limb or a son in the late war, and all who are paying the taxes created by the war, should meet and share the honor of sending to Washington the first true "American" Congressman, since Seward, on the floor of the Senate, denounced the despotism of the lodge which hatched the war. Friends assure us that they have good hopes of electing their candidate in the fifth district, if suitable efforts are made, and as the first guns at Sumter sent their echoes around the world; so the first election of a Congressman by votes of the American party, will send reverberations through the lodges of the United States and Europe. There are members of the Reformed church enough in the district to put an American platform in the hands of every voter, and Gov. Seward's tract "To the People of New York" along with it. The National Christian Association, 221 W. Madison St., Chicago, will furnish the tracts gratis, if they are wanted.

THE TRUE THEORY OF SOCIETY: THE CATHOLICS.—We ask the special, *thoughtful* attention of our readers to the translated French article in the present number. The farther we go in these volumes, they richer they seem to us, a perfect mine of diamonds. But an air of abstruse speculation veils them, which will make them seem dull to the superficial reader. If Prof. Jannet, who is a sincere Papist, could be persuaded that Christ's is a perpetual priesthood (Heb. 7: 24); that all human priesthood ended in him; so that, since Christ, there are no priests but usurpers of the name and functions, and that we are "complete in him" (Col. 2: 10), his clear and philosophic mind would escape the thraldom of Rome, and bring him to the true catholic church which existed centuries before there were any priests or pope in the Christian churches. He signalizes, with great clearness and force the "mother idea" of Freemasonry, as displacing God, as the source of all legitimate power, civil and religious; and putting a spurious humanity in his place, as "the chief end of man." And if the ideas of Drs. Champs and Jannet can be diffused among our Roman Catholic population, I verily believe that numbers of them will vote with the American party against the lodge.

FAMILY PRAYER.—In 1880-1 the President of Harvard University ascertained by letters, that of 741 parents and guardians of students, 211 had, and 530 did not, have family prayer. We restate the above fact to re-impress it upon our readers. Well may the *Christian Register* ask, "Shall the only prayer ever offered in the house be a funeral prayer?" Christ prayed with those whom he ate with; and the Lord's prayer is a family prayer for daily bread. Parents had better rob their children of half their needful food than rob them of the benefit of a praying father's example. Had there been no family prayer there would have been no Cambridge College

The United Brethren in Christ, Prof. Tobey's paper, puts in its appearance regularly, filled with sound and sensible matter. One cannot read two or three columns in that sheet without seeing that, just so far as it is circulated, the divorce of the Brethren church from the lodge must be complete. As long ago as the year 1800, thirty years before the *Liberator* was started, there were anti-slavery societies in parts of Tennessee, the Carolinas and Kentucky. But all these went down before the growth and spread of slavery. But when (1831)the old Synod of Cincinnati appointed a day of fasting and prayer, and insisted on excommunicating unrepentant slave-holders, then the tables were turned, and slavery went down before the discussion; seeing it must go to the wall, the slave-system took the sword and committed suicide.

NATIONAL TEMPERANCE CONVENTION.—*The National Liberator*, which is the organ of the secret temperance lodges, is calling a national convention to mass the temperance forces in one. Can it be possible that paper cannot see that a secret order is a menace and a protest against union of the temperance forces? Suppose Christ's apostles had formed churches, half secret and half open; the secret half would not only have contemned Christ's example, but would, in the words of Webster, have been "sources of jealousy and just alarm" to the rest. That single measure would have been fatal to the Christian cause. The sooner the Christian temperance people see this and withdraw from the lodges the better. They are now in such a state as the Union army would have been, if one-half the regiment had worn rebel uniform. Secretism is the uniform of the devil's troops. Will Miss and Mrs. Willard, Mrs. Hibben, Mrs. Plumb and Miss West note this?

MRS. WILLARD OF THE SIGNAL, says: The women who are pleading for woman suffrage at the present time, are those who "never would have desired or dared to demand the right for themselves." They have been taught to demand it by members of the Legislature who answered all their arguments and appeals in behalf of the victims of the liquor traffic by this one word:

"Your matters are all good and right, *but I must not go against the wishes of those that voted me in.*" Where women have voted on the license thus far, their votes have stood two or three hundred to one against the traffic. The only proper answer to this argument of the women, is, to admit its force and give them the ballot. The causes which have made woman suffrage so unpopular and odious are the following:

1. The first advocates of woman's rights were fanatics, who opposed all voting, by men or women, because all government by force was wrong, and to be come out of.

2d. Their arguments ignored the difference between the sexes altogether. They ignored the headship of the man in the family, which gave each family a double head.

3d. They voted with Mr. Garrison against the Sabbath, the church, the Bible, and human suffrage alike.

4th. And their tastes were as defective as their understandings. Some of them wore bloomers, and some gentlemen's dress-coats, pants and hats; and, in a few instances, smoked cigars on the streets. Such advocacy necessarily made the thing advocated odious. It ignored both nature and revelation.

But with the Bible as our standard, the fears of woman suffrage will prove groundless. Nature will take care of itself. And if the amendment which gives her the ballot, shall, as it ought, exclude illiterate voting, and drunkard voting, as we now excludes convict voting, etc., we need not fear to take our wives and daughters with us to the polls.

Since the above was written the despatches from Washington bring the action of the Senate Committee on a Women's Suffrage amendment to the United States Constitution. The whole subject must now be handled in that august body.

HON. RICHARD RUSH, whose able letters in defence of the great principles of Anti-masonry fifty years ago are read to-day with no less interest and profit than when first published, was an American statesman and diplomatist of the first rank. His father, Benjamin Rush, was a celebrated physician, and one of the signers of the Declaration of Independence. Richard Rush was born in 1780, in Philadelphia. He was appointed Attorney-General of Pennsylvania in 1811, and was Attorney-General of the United States from 1814 to 1817. In the latter year, at the age of 37, he was temporary Secretary of State under President Monroe, and was by him appointed minister to England, where he remained seven years until recalled in 1825 by President John Quincy Adams, who made him Secretary of the Treasury. In 1828 Mr. Adams was nominated for re-election and Mr. Rush was nominated for Vice President on the same ticket and received the same number of electoral votes. (83.) In 1836, Mr. Rush was sent to England by President Jackson as commissioner to obtain the Smithsonian legacy, then in the English Court of Chancery. In this he was successful, and he returned in 1838 with the whole amount, over half a million dollars. In 1847, he was appointed minister to France. At the close of President Polk's term he asked to be recalled, and spent the remainder of his life in retirement at his residence in Sydenham near Philadelphia, dying in 1859 at the ripe age of 79 years.

Winds of Doctrine.

We esteem the *Advance* in its present hands superior to either of the other Congregational church papers; but it cannot accomplish impossibilities or reconcile opposites. For instance: The late President (Merriman) of Ripon College has recently been settled at Somerville, Mass., under the shadow of Tufft's (Universalist) College. He said he believed in eternal life and eternal punishment; he also believed in a probation after death, in some cases, and that the Bible does not teach that eternal punishment consists in illimitable, conscious, eternal misery. Dr. Newman Smyth, the Andover Theological Professor elected by the trustees for a year, holds, as we have heretofore cited, similar views with prayers for the dead who are in purgatory, or post-mortem probation.

Now these gentlemen and their progressive admirers seem to us to expressly contradict both Christ's word and their own; and to add to the words of the Bible, which nowhere teaches a probation after death. Of course there is a conflict, to which the *Advance* gives a page of editorials last week.

The object of the *Advance*, a laudable one, is to soothe and soften the conflict by inculcating charity, and to save Congregational unity. This is all well. But the *Advance* seems to us to teach the very doctrinal heresies which the orthodox object to. The editor says: "Every age needs the history of really Christian doctrine, and a historical *re-statement of it ever and anon as a living growth.* This "re-statement" he thinks needs to be "philosophical" and "systematic or *scientific*."—A license for the issue of amended editions of doctrine broad enough to satisfy a Swing or a Thomas or a Theodore Parker, who seem to such minds as Joseph Cook, to have cut loose from the word of God, and to be veering amid their own conceptions, "without God and having no hope in the world." And the good John Robinson's familiar saying that "more light is yet to break forth from God's holy word," is made to cover "swimming fancies," hurtful errors, and even "damnable heresies."

The Apostle Paul taught "The things of God" (1 Cor. 2: 11) that is to say, "doctrines," or "theology," "not *in the words which man's wisdom teacheth, but which the Holy Ghost teacheth.*" But what are these "re-statements of doctrine," but "words which man's wisdom teacheth," given as guides of our faith?

Now we submit to these respected brethren whether Satan may not be setting abroach these theological "re-statements" to amuse, occupy and divide the minds of ministers and churches in order to keep them from saving souls, and removing practical obstructions to the coming of Christ? The railroads, which could do the carrying business of the country better in six days than in the odd number seven, almost universally draw the movable wealth of the world to us through the broken law of God, depriving God of his worship by thousands on thousands of young men, and depriving the laborer of his day of rest!

Then there is scarcely a hamlet between the oceans where there are not one or more temples of secret worship, which worship is not paid to God through Christ, but which is paid to Satan!

What are these restaters of Christian doctrine doing to save our country and race from the loss of all doctrine by depriving us of the teaching day of religion; and the wholesale destruction of souls by the false worship and organized deism of the lodge?

Not long since, students of the Chicago Theological Seminary presented themselves for licensure to a Congregational Association. Two of them were Masons, and one answered the body that he would give up his chosen life work as a foreign missionary before he would quit his lodge!

The late Premier of Great Britain said there were secret societies among the nations everywhere, capable of "inaugurating rebellion and producing massacre." And the press tells us that at this present time a bill is before the Parliament of Great Britain, making membership in these secret societies a "criminal offence."

Now will these vast sheets called religious papers, and these theological seminaries with vast endowments explain their tomb-like silence on themes so vast, fearful and engrossing to the philanthropists and statesmen of the world? Acres of paper will now be covered with printers' ink by men of the pulpit and the press with "restatements of doctrine" while these mills of Satan grind on, and society trembles to its dissolution, by evils which are corrupting the ballot-box, the jury-box and the communion tables of this country! Here in Chicago lately three Masons hung a jury of twelve men and cleared the Masonic whisky thieves who were on trial, on five counts out of six in their indictment. "Be not deceived," brethren, "God is not mocked." False doctrines yield false morals. If we sow "every wind of doctrine" we shall reap the whirlwind of his wrath. "Faults in the life breed errors in the brain."

—Elder Rathbun informs us that he has returned to Clarence, Ia., where he may hereafter be addressed. He will in a few weeks be ready to begin lecturing again. It has been nearly a year since he spoke last in Iowa; let it be seen that the reform has gone on meanwhile.

—Rev. W. M. Love, editor of the *Banner of Truth*, Baker, Mo., writes of lecturing lately to large and attentive audiences at Black Oak Point, in Hickory county, Mo. "This," he writes, "is a new point of interest in our reform and promises to be one of the strongest in southwest Missouri. The lodge at this point is numerically weak and so far as exercising a moral influence, it is weaker. The friends of the reform represent the wealth, the intelligence, and the morality of the community, or the greater part of them. Never before in all this section has the reform been so strong as it is at present; more reading more thinking, more talking being done than at any previous time.

—Bro. Phillips, treasurer of the National Christian Association, desires that friends who send contributions for workers in the South will please signify when they write if they desire to aid any particular one. Brethren Tapley, Browne and Galloway are laboring independently; Brethren Hinman and Feemster are employed by the Association.

—Some time ago, after the lynching at Bloomington, Ill., it was rumored that another prisoner, Patsy Devine, who had twice been convicted of murder, came near suffering the extreme penalty also at the hands of the mob. But because the prison authorities ran him off to a safe place it was mistrusted that he was a Freemason. On Tuesday last Devine's death warrant was signed, and he sent for a Romish priest, an evidence that he had no connection with the lodge. On Friday he paid the penalty of his crime.

—Bro. B. Hess writes of the meeting held in Goshen, Indiana, on the 29th and 30th of March and reported by Dr. S. L. Cook. The friends regard it as a success and heavy stroke to the lodge. Dr. Cook they found to be a forcible speaker, who knows how to use his logic in an effective way. There was some disappointment that Bro. I. W. Lowman, president of the state association was not present.

French Article--IV.

The Mother Idea of Freemasonry and of Secret Societies.

The whole system of human societies rests on one fundamental truth and primordial fact. The fundamental truth is that man has been created by God, that his final end is God, and that, therefore all his action, all the manifestations of his activity, ought to tend in their several spheres to that end.

Religion is the first means given to man for realizing that end. She renews his connection with God by the knowledge he acquires of his dependence, and by the spiritual graces which the bounty of the Creator has prepared for him. The morality of human actions has for an essential criterion their conformity to that end and system. Society in general, which exists among all men by virtue of their origin and common end, and which is maintained in reality by the exchange of economic services; the family which ensures the conservation of the human race; the different nationalities which divide the world among themselves; legitimate political authority which maintains peace within the borders of each nation; public liberty, which permits each man to fulfill his obligations to God, to himself, to his family, and to his fellow citizens; and, finally, the right of property, which is the condition of natural economic order and which insures the perpetuity of labor whereby man subsists,—all these divers orders of things wherein man moves and acts, are in reality so many co-ordinate means by which he should attain his ultimate end, and it is in this sacred co-ordination that all the rights of the family, of the citizen, of property, and of all public, private, and economic liberty, find their reason to be, and their guaranty against the abuse of power, which emanates from the despot, the man of cunning, or from the mob.

This natural order of things, which is essentially conformed to right reason and to good sense, is in effect constantly menaced by human passions which lead man to rebel against God; to take himself for his end, and to oppress his kind. This disorder has for a cause the primordial fact of original sin. Man is constantly tempted by an evil spirit, who hates God and his creature man. This tempter finds a secret accomplice in the human heart in spite of the protestations of reason. But God, in his infinite mercy, has made reparation for that sin through the infinite marvel of the redemption, to the abounding merits of his Son, the eternal Word incarnate. These merits are applied to man by means of a visible church, essentially unique, which has for an instrument a priesthood amenable to a chair of infallible and indestructible rock.

Not only is it the mission of the church to guide men in spiritual ways, but she also guards the magazine of truth and of natural order, which represses the passions. She is for this double title, the cement of society, and the conservator of civil order.

Revolution consists essentially in the negation of this co-ordination of things, of this subordination of all human actions to their final end. It substitutes human rights for the law of God, and, radically reversing the order, sets up for man himself as an end. A profound thinker, who has also studied, to the foundation, the action and doctrines of Masonry, the Pere Pachtler, has summed up, in one word, the fundamental idea of Freemasonry and all other secret societies derived from it: "It is the deification of humanity, or the substitution of man for God."

NOTICES.

The annual meeting of the Cedar County, Iowa, Anti-Secret Association will be held Jnne 1st and 2d at Fairview church, commencing at 10 A.M. Free Lectures both evenings. All are invited to attend.

R. T. Anderson,
Sec'y.

—The Ohio Convention will be held May 31st in Greenfield, Highland county, instead of June 3rd, as first noticed. Ohio friends please note this.

—Bro. E. Mathews may, till further notice, be addressed at the N. C. A. office, 221 West Madison St., Chicago.

(*Continued from 5th page.*)

converted. Bro. Marriott, the pastor, spoke out plainly against secretism during the protracted meeting, and it helped amazingly.

Our convention began Tuesday night by a lecture to quite a good audience, which was truly cheering. Col. G. W. Bain, of Kentucky, the great temperance agitator, began a series of meetings at the Opera House the same night, and of course some were kept away from our meeting.

My next work was at Cataraugus and East Otto, which occupied me over Sabbath, April 2d. On Monday Bro. Perkins brought me nine miles over a very rough road to Springville. Here I preached at 3 P.M. in a protracted meeting held by Bro. Burgess and wife. The evening found me at the Faith and Works Mission, on Canal St., Buffalo, preaching to "publicans and harlots," and so helping Bro. Wells, who is laboring to save the most abandoned of that wicked city; God gave utterance, and several came to Christ, evidently in earnest. I found work here in our reform, too, and hope to hear of being instrumental in God's hand of keeping the missionary out of the Knights of Honor. God tells us to leave the widows and fatherless children to him.

The next three days were spent in Albion, Orleans Co., where we had a good time laboring in a Sabbath school convention. There was no hindrance to our reform work and I distributed tracts and spoke as occasion offered. Others, too, spoke plainly of the necessity of keeping the light against lodgeism on the people.

At Spencerport, I rested one night with Bro. Brooks, who is an active reformer. On Saturday Rev. G. Worthington took me to North Parma, where we lectured in the evening to a good audience. We have earnest friends at this point. An offer was made to rent a hall near the lodge in the village at $3 per night for a week's lectures, if I would stay, or come back at some future time. Michigan State meeting prevented my staying. On Sabbath I preached in the Free Methodist church and was paid liberally. In the afternoon I preached at West Greece and lectured in the evening on temperance, and on Monday night, in the same place, on secret societies to a very large and enthusiastic congregation, who wished I might stay longer. From early Tuesdsy morning I travelled to Holly, Mich, and, after a few hours' rest, found the friends at Dr. Wicker's, and, forgetting fatigue, I responded to Bro. Stoddard's call to arms.

E. Matthews.

The Chicago Christian Association.

Prof. C. A. Blanchard gave a valuable address to Anti-masonic workers in the Free Methodist church, Chicago, last Friday evening. He answered the question, "Why oppose particular sins?" which is so often asked of reformers by those who say, "Give men the gospel, convert them and the evils will be displaced." No one applies a general indictment to himself. It was important to investigate general principles to learn which were the true, and which the false, and then apply these to particular sins.

Another question often raised, "How much ought to be said about secret societies?" Answer: Each sin should be dealt with according to its importance. This is emphatically an age of secret societies. The British Parliament is now discussing this, among other measures, for the suppression of crime: That membership in secret orders is a crime to be summarily dealt with.

Another question, Can we accomplish anything? The lecturer, as well as the lecture, answered that question, by inciting new resolves for earnest usefulness in the minds of the hearers.

In concluding, he spoke of the work for each one to do: First, go to the Lord for light, and then do the work he gives you to do. Many can distribute tracts. A man with a voice can utter a testimony; a man with a heart can offer a prayer.

Rev. D. P. Baker followed, calling the attention to the great work which has been accomplished.

HOME CIRCLE.

The Sin-Bearer.

"He was wounded for our transgressions; He was bruised for our iniquities, Isa. 53:5.

Thy works, not mine, O Christ,
Speak gladness to this heart;
They tell me all is done,
They bid my fear depart.

Thy wounds, not mine, O Christ,
Can heal my bruised soul;
Thy stripes, not mine, contain
The balm that makes me whole.

Thy cross, not mine, O Christ,
Has borne the awful load
Of sins that none in heaven
Or earth could bear, but God.

Thy righteousness, O Christ,
Alone can cover me;
No righteousness avails
Save that which is of Thee.

Thy righteousness alone
Can clothe and beautify;
I wrap it round my soul;
In this I'll live and die.

—Bonar.

Mobbing Ministers.

Mr. Finney was preaching in the first Presbyterian church, Troy, N. Y. His themes were the sovereignty and holiness of God; the equity of his law, the guilt and rebellion of the sinner; the obligation of every man to perfect obedience and entire holiness.

The usual agitation resulted. Many opposed. The preaching was powerful. He overthrew the hiding places and swiftly and readily swept away the refuges of lies. A number of the members of the church published a pamphlet protesting against Mr. Finney's methods, and censuring the pastor for sustaining him. Yet strange as it seemed to some, the work of salvation went steadily and resistlessly on. Many leading men yielded to the truth, and deep humility and self abasement characterized the converts. This was the condition of affairs when Mr. Finney preached to an overflowing audience a sermon of immense force from Isa. xxviii: 22: "Now, therefore, be ye not mockers, lest your bands be made strong." He denounced drones and laggards in the church, reproved with severity formal professors, and lukewarm Christians as mocking God. He portrayed their guilt and danger in the most appalling terms.

The sermon excited the greatest commotion and anger on every side. Many were so enraged that they proposed to stop the preaching. They threatened that if Mr. Finney dared to preach another such sermon, that they would assail him in the pulpit and drive him out, and club him from the church. Finney was calm and perfectly unmoved. He proclaimed the truth with boldness and fidelity, and trusted in God. He knew that naked and unadulterated truth that turned many to salvation, would excite others to intense hostility. When he announced another sermon the exasperated crowd came with clubs and canes, publicly declaring that if the sentiments of the former sermon were repeated, they would mob him on the spot. Violence was expected, and the church was packed in every part. This expectation was confirmed when Mr. Finney took his text. He may have been at times unwise; he may have mistaken occasionally the line of duty; but none could doubt his sincerity and zeal, while few could resist his power. On this occasion he did not soften, or twist or disguise the truth of his text "The carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." Rom. viii: 7. The first thrust of two-edged truth, murmurs arose and menacing began. Finney coolly proceeded with his sermon. Louder and louder came the threats, and demonstrations more fierce and angry until the voice of the speaker was drowned in the extreme tumult. He paused and towering erect in the pulpit, calmly surveyed the raging mass around him. The rioters seemed to expect an apology and were anxious to know what he would do next. The commotion subsided. The angry threats were for a moment, suppressed. Stillness reigned. At this moment Mr. Finney said, in a voice of almost supernatural pathos and power, "I learn that some of you come this evening to the house of God to inflict what you suppose a merited punishment upon me. Oh! my friends, what profit is there in my blood? Will it plead for you at the bar of God? There is a higher wisdom than to strike down a poor mortal like me. Better reserve all your strength for your last conflict with your last enemy. Take those clubs and beat off death! beat off death!"

Turbulence ceased. Violence and opposition now were at an end. The solemn service proceeded to the close interspersed only with cries of penitents and sobs of the broken-hearted.—*Selected.*

Character-Building.

"That our daughters may be as corner-stones, polished after the similitude of a palace."—Ps. cxliv. 12.

The fatalist regards the character as a tree, which grows according to a fixed law, unable to alter the pattern of a single leaf; the Christian regards it as a building, whose materials you select, and whose walls you lay with your own hands. Were I a fatalist, I would not appear before you, for I should believe that I might as well exhort the oak to become a pine, as to talk to you of a better life; but, being a Christian, I know that I speak of a task which each one of you can perform, and I may hope to assist you in some measure. I shall consider at present only the general methods which you ought to employ.

In building a structure of any importance, the first attention must be paid to the foundations. If these are defective, the structure may be fair, but it can not be durable. The Pyramids of Ghizeh have outlasted the tempests of centuries; the temples and palaces of Babylon and Nineveh have perished. The Pyramids of Ghizeh are planted on a ledge of rock. The magnificent architecture of Babylon and Nineveh, the wonder of the world, have disappeared, because, as Rawlinson observes, it reposed upon the yielding soil; and this, dissolved in the rains, or pressed down by immense burdens, gave way, till the pavements yawned, and the walls leaned and tottered and fell. We have learned that no house can stand long which does stand upon some solid basis; we have not yet learned as clearly that a character must have strong foundations, if when put to any severe test, it is to prove worthy of admiration and trust. And the foundations of your character are nothing else than your opinions and convictions; if these are very erroneous, the whole fabric must be insecure.

You should hold the truths of Christianity firmly; and you should build upon them. There are many who believe that which we teach, but they build upon selfishness and passion; and there are many who doubt, and even reject our most holy faith, and yet seem to build structures of beauty. We know that those who hold the truth in unrighteousness, and build upon the mere soil of greed and appetite, must perish; but what shall we say of those who reject the truth, and yet erect fair lives for our wonder and delight? In Pisa they sell you cathedrals of alabaster whiter than snow; but you must keep them under glasss, or they will be stained by the invisible dust of the air; and you must shelter them beneath your roof, or some storm will break their columns. They answer no high purpose, for no anthem and no incense can ever ascend to heaven from their petty aisles. Notwithstanding their purity and symmetry, they are but mimicry, of little intrinsic worth. Even such is the most pleasing character, if it is not grounded on correct principles, a creation of the frailest grace, that may go down at any time in the blasts of temptation and trial, and shall fail before the inspection of God hereafter, even as it has failed to glorify him here. Our Lord has told us of the fate of the foolish man who built his house upon the sand. The prevalent maxim that "it is no matter what you believe," was invented by Satan for the destruction of souls. It requires but little penetration to discover that she who believes devoutly in the existence of Almighty God, in the immortality of the soul, in the joys and woes of eternity, in the love which led Christ to lay aside the robes of Deity and die on the cross for His foes, and in the beneficient offices of the Holy Spirit, has within herself the substructure of a grander character than any which can be reared upon the ever-shifting waste of doubt and denial.

Second. There are two general methods of forming the character, that of suppression, and that of development. Both should be employed. Many persons, however, employ the first alone; while, if any choice is made, the second is far preferable. The method of suppression consists in checking those impulses which are wrong; the method of development consists in the exercise and education of our higher nature, in the confidence that our meaner propensities, being deprived of the vitality necessary to their vigor, will wither and decay with comparatively little resistance. You should train yourself much as you would train another. Let a mother set herself to the task of watching and rebuking the faults of her daughter, giving but slight care to the nobler activities of the intellect, the imagination and the affections, and what will be the result? After a while she will confess with sorrow her utter failure, and she will cherish in her heart the secret conviction that her child is specially depraved. But let her change her course; let her find the girl some employment at once interesting and useful, and let her pay earnest attention to the discipline of those powers which we recognize as most lofty, and she will soon rejoice in her success. So shall you fail, or prosper, in the formation of an admirable character, as you forget or as you remember this distinction.—*Dr. Franklin Johnson.*

A Thought for Spring Bonnets.

Some little time ago Miss Frances Power Cobbe, who has identified herself with the cause of anti-vivisection, called on a distinguished man of science in Lodon to endeavor by persuasive speech and viva voce argument to gain him over to her cause. Three points were observable in Miss Cobbe's outward presentment, namely, she had an ostrich feather in her bonnet, a bird of paradise on or near her muff, and she carried an ivory handled umbrella. Consequently the distinguished man of science replied as follows: "Madam, charity begins at home. When you have given up wearing ostrich feathers, which are plucked from a living bird, causing the most exquisite pain; and birds of paradise, which, in order to enhance their beauty and lustre, are skinned alive; when you have adjured the use of ivory, because you know that the tusks are cut out of the dying elephant's jaw—then, and then only, come and upbraid me with the cruelty of my operations. The difference between us is, madam, that I inflict pain in the pursuit of knowledge and for the ultimate benefit of my fellow creatures; you cause cruelty to be inflicted merely for your personal adornment."—*Ex.*

How to Read the Bible.—George Muller says, in reference the study of the Bible:

1. Read the Scriptures regulary through. Read alternately portions from the Old and New Testaments. Begin at the beginning of each. Mark where you leave off and begin there next time. When you have finished each Testament, begin it again.

2. Read with prayer. You cannot by your own wisdom understand the word of God. In all your readings of the Scriptures, seek carefully the helpof the Holy Spirit. Ask for Jesus' sake that he will enlighten you.

3. Read with meditation. Ponder over what you read. You see now deeper meanings. It it is better to think over a little than merely to read, a great deal.

"Our Faith."—Let us who are the Lord's people get right away from our faith to God himself. When we are asking great things of God, we are more apt to be taken up with our faith than with the boundless resources of the God with whom we have to do. "They looked unto him and were lightened; and their faces were not ashamed" (Ps. 34: 5). God-honoring faith is neither taken up with itself nor with the circumstances around. It is simply, "God is able." (See Dan. 3: 17; 2 Cor. 9: 8; Eph. 3: 20; Heb. 7: 25, etc.)

Collection Day.

Little children bring your penny
Ev'ry mission day;
Do not say you havn't any,
Do not keep away;
Many littles makes a many,
Dont forget to bring your penny.

Teachers, and you older scholars,
Seems a penny small?
Then just tumble in the dollars,
We can use them all.
If of these you havn't any,
Don't forget to bring your penny.

If you knew the heathen's trouble,
And their life so sad,
Then I guess you'd put in double,—
Put in half you had.
If you truly love them any,
Don't forget to bring your penny.

—Selected.

How Ruth Ainslie Lost and Won.

You see, the one that stayed at the head of the spelling-class the most days in the term was to have a prize, really the most elegant Bible you ever saw, or at any rate I never saw one so handsome, but you have lived in the city, and I havn't. Well, Luena Shaw and I were just even, and that very dav was to decide it, because next day was examination.

The baby—our baby, I mean—was sick, and I told mother that morning Luena Shaw's baby was always well, and that was how she got ahead of me in arithmetic; but she said it was because Luena's mother was stronger than she, and so didn't need her little girl's help. That made me sorry I had been cross and I stayed till the last minute, carrying him round and round the room, singing to him. I'm glad enough I did, for he didn't live long after that, and I know he was pleased to be carried, because he kept just as quiet as he could be; but when the school-bell rang of course I had to go. The spelling class came just after the prayer, and I saw Luena's book open under her desk when she bent her head. I didn't like to do that; seems to me I'd never pretend that way; but, if I didn't study, I felt like crying, I was so anxious. And I guess I didn't pray any more than Luena, till it came to,—

"Deliver us from evil."

I thought missing a word would be dreadful evil, and I know I did pray then.

When the class was called, I stood at the head and Luena next. All the chance I'd had to look at my lesson was just a little time till mother came and kissed me good-night and took the light away the evening before. I was so sleepy then I could hardly see the words. But I was sure on the first part; and I made np my mind by the number of words we generally had, we were almost through the lesson, when the teacher gave ont,

"Tyranny."

I couldn't remember I'd ever seen the word, and I couldn't imagine how it was spelled; but as it went on down the class, everybody missing it, I listened to the best spellers, and felt sure it was *tyr* for the first syllable and *an* for the next. If there had been one boy below Tom Peters—he's always foot, and don't seem to mind it—I should have known whether the last syllable was *ny* or *y*. As it was it came to me without my being sure. I was so frightened I spelled well enough till it came to that last syllable. Then I hesitated a little, long enough, I suppose, for the teacher to think I'd put in the two *n's*, but I truly didn't put in but one. Just then somebody knocked at the door; and, as he started to answer it, he gave out another word. But Luena called out,

"Aren't there two *n's* in 'tyranny?'"

"Yes, and Ruth put in two, didn't you Ruth?" he asked.

And then he opened the door, for the rap was repeated, and I had to wait while he showed in a visitor. The school desks seemed to swim before my eyes. I knew he would believe me, because he said once I was truthful; and then there was that Bible, with its splendid clasps shining like gold. Besides, it hadn't been my fault that my lesson wasn't learned, and Luena had studied hers in prayer-time. I don't know how I thought of so much in so short a time, but I seemed to see in a flash all the reasons why it wasn't fair that I should lose the prize.

But, just as soon as I thought of prayer-time, I remembered the place where I had joined in it, and the *evil* seemed now to be a lie and not losing the prize. I couldn't make it that any more. It was as if I had said, "Deliver us from *lying*;" and I thought of mother, and what she would say and how the teacher would look if he found me out. As soon as he turned towards us again, if you'll believe me, he gave out another word as if nothing had happened. I spoke up loud now:

"No, sir! I didn't put in but one *n*,"

He looked puzzled first, and then said, "Didn't you?" and looked sorry.

If he hadn't looked that way, I shouldn't have done it; but when Luena went above me, biting her lips to keep from laughing in my face, I couldn't speak to spell the next word he gave me. He seemed to want the visitor to hear me spell a hard word, because I had just failed. If I had spoken, I should have burst out crying; and I hate to see a big girl like me do that, so I went down again.

I told mother about it at noon, and said I'd lost the prize and another place besides, all for asking to be delivered from evil; for by that time all my wishing had come back. But she kissed me, and said it was better so; I would never have enjoyed the most beautiful prize if it couldn't be honestly mine, and that she would give me a pretty Bible because I had told the truth. But I thought she could never afford to get me one like that I had lost; and I should have been cross but that she seemed so worried about the baby.

When examination day came, the teacher told us to take our places in the spelling-class in alphabetical order. That is, if a girl's name began with *A*, she should stand first. Mine did, you see, so I was at the head again; but there was no comfort in that now. When the class were all in their places, he made a little speech to the visitors, for the room was full by that time, explaining about the prize. Then he said Luena Shaw had been perfect one more day than I had, and called her up to take the prize. She was dressed beautifully; but I had to wear my old plaid that had faded in the wash, because baby was too sick for mother to finish my new gown. I felt as if everything was against me that day.

Luena made the prettiest bow, and said, "Thank you sir!" and came back up the aisle, looking so pleased. And she was good when she came to me, for she was looking another way and was sober. When she was seated, the teacher cleared his throat and said—well, I can't tell it just as it was, for I was so surprised: but he spoke of my having been perfect so many times in spelling, and he would have thought that I spelled the word right only I had said I hadn't. He ended by saying that he wanted me to have a present, and calling me up, handed me a Bible exactly like the other.

I didn't make a pretty bow, like Luena. I just bent my head for fear he would see tears. I saw them in his eyes when I tried to whisper, "Thank you." I didn't look nicely, nor carry it off nicely either, and told mother so. But she didn't care. She just hugged me, and we were so happy over it.

On the fly-leaf of the Bible was written:

RUTH AINSLIE,
From her teacher.

"They that deal truly are His delight."—*Christian Register.*

A Scripture Puzzle.

A young Bible student was asked, "How many boys are there in your class?" He replied: "If you multiply the number of Jacob's sons by the number of times which the Israelites compassed Jericho, and add to the product the number of measures of barley Boaz gave to Ruth, divide this by the number of Haman's sons, subtract the number of each kind of clean beasts that went into the ark, multiply the number of men that went to seek Elijah after he was taken to heaven, subtract from this Joseph's age at the time he stood before Pharaoh, add the number of stones in David's bag when he killed Goliath, subtract the number of furlongs that Bethany was distant from Jerusalem, divide by the numbers of anchors cast out when Paul was shipwrecked, subtract the number of people saved in the ark, and the remainder will be the answer."

TEMPERANCE.

Beer in Olden Times.

In reading descriptions of the festivities in olden times we are frequently astonished, says the *Allgemeine Chemiker Zeitung*, at the extraordinary quantity of beer consumed. This makes it interesting to compare the beer of to-day with that of the last century, as given by Prof. Casper Neuman, who died in Berlin in 1737.

Neuman examined fifteen different kinds of beer then in use in Berlin, and determined the quantity of inflammable spirits, and of extract or inspissated, substantial, resinous, mucilaginous substances. Without repeating his figures we will mention that he found from 0.85 to 2.84 per cent of alcohol; a brown Berlin dinner beer having the smallest quantity of alcohol. In Berlin white beer he found 1.70 per cent. The total average was only 1.78 per cent for all kinds. The extractive matter varied from 3.12 to 11.08 per cent, with a total average of 6-40 per cent.

Comparing these figures with the analyses of Rudolph Von Wagner of fifteen favorite beers of the present time, we have the following;

	Alcohol.	Extract.
Beer of the past.....	0.85 to 2.84	3.12 to 11.08
Beer of the present.....	3.22 to 5.72	4.78 to 9.7 8

AVERAGE OF FIFTEEN KINDS.

	Alcohol.	Extract.
Beer of the past.....	1.78	6.40
Beer of the present.....	4.12	6.38

The importat conclusions to be drawn from this are that while formerly there were 36 parts extractive matter to 10 of alcohol, now there are only 15.5 of extract to 10 of alcohol. In one hundred and fifty years the percentage of extract as compared with alcohol has fallen off about fifty per cent.

It will also be noticed that while the maximum percentage of alcohol was formely 2.85, this number now corresponds to the minimum, for we only rarely meet with beers having less than 2.85 of alcohol. Formerly the chief difference in beers was found in their percentage of extractives; the white and brown Berlin beers each had 1.70 per cent alcohol, while percentage of extractives was 4.82 and 10.79 or11 respectively. To-day more importance is attached to the alcohol than to the extractive matter.

From this it is easily seen that the beer of the past century must have been more healthful than that of the present. The comparison is more striking if we take the common beers of the present, of which twelve kinds were analyzed by the Leipsic Pharmaceutical Society and found to contain more alcohol than extractive; the alcohol varied from 4 to 6 per cent; extractive matter 3.55 to 4.58. One city in Bavaria has even gone so far as to prohibit the brewing and selling of beer that contais over 3 per cent of alcohol and less than 5 per cent of extractive matter, which will bring it very near to the beer of the "good old times."

If we are not mistaken Boston draws the line of at 4 per cent of alcohol for lager beer, and that which exceeds this limit is classed with "alcoholic liquors." The only practial effect of the law, however, seems to be to furnish work for the State assayer, who tests the beer, while it causes much bad feeling and dissension.—*Scientific American.*

L. T. McCune, of Lebanon, Kansas, writes:—"Prohibition does prohibit in Kansas. There were a sufficient number arrested in and between Beloit and Cawker City and fined to bring into our school fund $2,600, with costs, this spring. Judge Holt is suggested as candidate for Congress from this district."

SABBATH SCHOOL.

LESSON IX., May 28.—FOLLOWING CHRIST.—Mark 8:34-38; 9: 1.

(24) And when he had called the people unto him with his disciples also, he said unto them, Whosoever will come after me, let him deny himself, and take up his cross, and follow me. (25) For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it. (36) For what shall it profit a man, if he shall gain the whole world, and lose his own soul? (37) Or what shall a man give in exchange for his soul? (38) Whosoever therefore, shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels.

(1) And he said unto them, Verily, I say unto you, That there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.

GOLDEN TEXT.—"Whosoever will come after me, let him deny himself, and take up his cross, and follow me. —Mark 8: 34.

DAILY READINGS.

Following Christ .....Mark 8:34-38; 9: 1.
Self-denial required.....Luke 14: 27-33.
Self-denial shown.....Phil. 2: 1-11.
The gain of loss.....Phil. 3: 7-17.
The loss of gain .....Luke 12: 16-26.
Full reward promised....John 14: 1-14.
Full reward attained .....Rev. 7: 9-17.

NOTES.

34 He who denys himself must not consult his own desires, ambitions, or pleasures, but surrender every selfish purpose, submitting to his master's will. He must renounce self as his master, and accept Christ as his master. Christian self-denial consists, not in self-afflicted suffering nor in sacrificing particular interests, but in disowning self-interest as the motive of life and substituting therefor the will of God and the welfare of men.—*L. Abbott.*

Observe that this is not only *cross-bearing* but *cross-taking* that is required of the disciple; not merely submission to burdens which God's providence lays upon them, but a voluntary assuming of burdens, even the burden of death, for the sake of Christ and humanity. Luke adds *daily.* Luke 9: 23. Observe, *his own cross*, not some other man's. Compare Heb. 12: 1. Let us run with patience the race that is set before us. Observe, too, on the one hand, that the Christian is not merely to bear the inevitable cross laid upon him, but to *take up* the cross voluntarily; and on the other, that Christian cross-bearing consists not in assuming penances and inventing self-sacrifices (Col. 23), but in disowning allegiance in one's self and substituting therefor allegiance to God, thus following Christ's example. —*L. Abbott.*

As soon as you begin to turn your feet in coming you will feel the cross, but as soon as you feel the cross you will feel that it is eased for you. Pain will not vanish, but will become a privilege. Self-denial will not be annihilated, but will be welcome. A new power will come.—*F. D. Huntington.*

The point of duty for us, as for the Master, is not to seek the cross, but by the cross to seek the glory of the resurrection, which is found in no other path. The cross for the cross, never; but the cross for the Lord, always. For no man can accept the crucified One without the cross, except he take the shadow for the substance.—*A. Monod.*

LESSONS.

1. To say "no" to self—we must *abide in Christ*, by faith. 2. When we love him who first loved us, we willingly *sacrifice.* 3. True discipleship is marked by personal increase of holiness. 4. Loyalty to Christ is of more account than great successes. 5. Conflict and tribulation we are to expect on life's journey. 6. Final victory is insured to the believer—and his inheritance secured—because Christ has conquered every foe, and will soon subdue them under his feet, and manifest his glorious power. —*Notes for Bible study.*

PROMPTINGS TO FURTHER STUDY.

To whom is the preaching of the cross foolishness? What is it to those that are saved? What was it, which, if the princes of this world had known, they would not have crucified the Lord of glory? What reward did Jesus have for humbling himself and becoming obedient unto the death of the cross? What change do they look for, who wholly take up their cross in the steps of Jesus? What attainment did the apostle hope to reach, who counted all things loss for the excellency of the knowledge of Christ? What did that same apostle say was the end of the enemies of the cross of Christ? What text in the Old Testament tells of the curse of the cross? and by what New Testament writer is that text quoted? What instance is given in the New Testament of a man taking up a literal cross?—*Scholar's Quarterly.*

AMERICAN POLITICS.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.
For Vice-President.
JOHN A. CONANT.
of Connecticut.

THE MICHIGAN CENTRAL COMMITTEE are hereby requested to meet for consultation and to appoint a publisher and office editor of *The Michigan American*, on June 1st, 1882, at Luce's Hall, Grand Rapids, Michigan.

Signed: C. C. FOOTE, Ch'n.

Ho! Michigan!

TO THE READERS OF THE CYNOSURE AND EVERY FRIEND OF OUR CAUSE IN MICHIGAN:—Our recent state convention at Holly considered the importance of a state campaign paper and resolved to make an effort to obtain pledges for a thousand copies per month of such a paper for distribution among the people. A company of associate editors was apointed to prepare matter for, and conduct such paper, and the price fixed at 25 cts.a year.

We must have a *basis* for such a paper, and we ask every one who reads this appeal to send in their names at once to us No. 88 Columbia St., West Detroit, Michigan, stating *how many copies they will be responsible for and circulate* —getting all the subscribers they can in their localities.

Reader! How many will you take? Please let know at once! Be prompt. "Now's the day, and now's the hour!"

Associate Editors—

GEO. W. CLARK, C. C. FOOTE,
A. H. SPRINGSTEIN, H. A. DAY,
JAMES HITCHCOCK, L. A. CAIRNS.

An Imperious Duty.

In a letter to Hon. John C. Spencer, the eminent lawyer and legislator of New York, Hon. Richard Rush wrote as quoted below—Nov. 8, 1831. Hon. William Wirt had been nominated for President by the Anti-masonic party, and Mr. Rush urges the overthrow of the lodge at the polls:

"Let us, then, with Wirt as our leader, dedicate ourselves to its overthrow. Preposterously confounding all distinctions, it tells us it is no more responsible for the murder of Morgan, or for his blood being still unavenged, than the Catholic religion is responsible for the crimes of the inquisition. But let us put down their sophistry on the election ground, as it has been a thousand times answered in argument and by facts. They say that our cause is a narrow one; too narrow to form the basis of a cause that can be national. And is it in the country that the stamp act was resisted, and the tea tax, that we hear this language? Too narrow! The laws have been prostrated, they are still under foot, they cannot be executed; it is Masonic oaths and penalties that cause this disgraceful spectacle; we have proved it in a manner clear as light; we want to remove the superincumbent pressure for Masons will not do it themselves by giving up their charters, which we should prefer. This is our great our only aim. We want to raise up our laws from their fallen condition; we want to take Masonry off of them, to haul it away now and forever for so unparalleled, so absorbing an affront on the body politic. Die of itself! What tyrant ever gave up power, until forced to do it? No. It must be expelled by the spirit and perseverance of the people: it must be done at the polls; there is no other way; it is reasonable, it is just, it is indispensable that we should so expel it; it is an imperious duty as well as a constitutional right. The press wears its chains, or bent upon nothing but party and personal squabbles, blindly overlooks all principle at stake on the anti-masonic cause, and the real facts on which it is founded. The people must rise above the press, and make it blush for its past subserviency, and its past apathy. The civil magistracy must be restored to its efficiency, for five years ingloriously lost among the people boasting of their freedom. Call such a cause narrow! Why, its foundations are as broad as the civilized world. No question of tariff or anti-tariff, nullification or anti-nullification, has half its breath, strength or dignity. These are fleeting topics; questions of what sort of laws we are to have. Our cause presents a question of whether we are to have a master over our law; for Masonry now stands triumphant over them. This is our cause, plain, simple, majestic. It is a cause that in the best days of Rome would have rallied every citizen to its support, and in better days of our republic would have asserted its rightful ascendency over every other, until its triumph was secured,"

The British Government and the Lodge.

In connection with the assassination of Lord Cavendish and Mr. Burke in Dublin, and the extraordinary measures introduced by Gladstone for the suppression of the secret Irish societies at whose door the deed is laid, the letter of last week from our esteemed English correspondent, Rev John Boyes, has a special interest. No less so is the following extract from a report to the United States Anti-masonic Convention, held in Philadelphia, September 11th, 1830. The report was made by Henry Dana Ward, of New York (a seceder), Thaddeus Stevens of Pennsylvania, Samuel C. Loveland of Vermont, Joshua Longley of Massachusetts, and G. P. McCulloch of New Jersey. It reads:

"Russia, Spain, Portugal, Naples, and Rome, made Freemasonry a capital offence. There is no crime in the mummery to die for under the gallows; the offence lies in the political use made of Freemasonry, dangerous to all governments. The sovereigns of France, England, Prussia, Netherlands, Sweden and Brazil, take the fraternity under the royal guardianship. This is not because their majesties love the farce of the lodge-room, but they fear its political tendency.

"Great Britain has pursued both the restrictive and the protective course at the same time. While the late king was heir apparent to the throne, he was made grand master of Masons; and the parliament forbade the increase of the number of lodges in the three kingdoms; and also forbade the adoption of any degrees, except only the first three in Masonry. The statute bears date 39th year of George III. and is now in force.

"The only countries in which Freemasonry flourishes, neither forbidden nor restrained, are the republics of North America. Here the growth is without a parallel (except in France, during the last years of Louis XVI.); a growth honorable to the freedom, but dangerous to the stability of our public institutions."

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING MAY 13, 1882.

W. Dicky, $5.00.

D. West, J. D. Ellsworth, C. E. Temple, J. A. Fox, J. Bell, J. D. Bell and J. B. Crumb, $1.00

J. F. Browne, E. Bullers, Eleanor Bell, and L. Bullers, 50 cents each.

Mrs. Florence I. Hill, J. Seel, and A. Williams, 25 cents each.

R. McIntosh, 10 cents.

Total, $15 35. Grand total, $1,626.53.

RELIGIOUS INTELLIGENCE.

—The proposed union between the United Presbyterian and Associate Reformed Presbyterian churches, which was suggested by prominent ministers of the former, seems to be refused by the presbyteries of the latter, chiefly because of the overture in favor of instrumental music in public worship.

—In a paper read by Dr. R. B. Ewing on the subject of a liturgy of worship, read before the United Presbyterian Ministerial Association of Pittsburg, occurs the following passage:

"We call attention also to the present spiritual condition of liturgical churches in our country as not affording any encouragement to the Presbyterian church to walk in their footsteps; and to the pompous liturgy of the secret oath-bound orders of Freemasons and Oddfellows as something that should make the leaders of the church consider carefully whether it is right in the sight of God and profitable to the souls of Christians to have the yoke of ritualism even loosely fastened upon her members."

—The General Assembly of the Presbyterian church in the United States will meet May 18, at 11 o'clock a.m., in the first Presbyterian church of Springfield, Ill., and be opened with a sermon by Rev. Henry Darling, D. D., the Moderator of the last Assembly.

—Rev. T. S. La Due, who has been located in Pennsylvania we believe lately passed through this city on his way to Oregon, where he removes in response to an urgent call. He preached in the Free Methodist church on Morgan street on Sabbath May 7th. His sermon is described as one the of most eloquent yet simple and full of radical gospel truth. One passage in which the headship of Christ was described showed with wonderful clearness how that, as the head of the natural man guides the body, which can go where it leads; so the body of Christ, which is the church cannot be found in places where the head is excluded. This simple fact was turned to a powerful argument against the Masonic lodge.

—The quarterly meeting conducted by Rev. W. F. Manley in the same church began last Friday evening. The address of Prof. C. A. Blanchard which had been appointed for that evening took the place of the opening sermon. The address had been appointed before the interference was noted, but by mutual agreement with the pastor, Rev. C.B. Ebey, the appointment was carried out and the conference opened with one of the best of addresses on Christ against the false worhship of the lodge.

—A letter from Mrs. Sherman to the *Free Methodist* tells of a brutal attack upon her husband, a companion of Rev. W. F. Ellis in the Vanguard Band which was laboring in Quincy, Ill., during the winter but whose publication is now removed to St. Louis. The letter written May 4th says: "My husband, C. W. Sherman, was last evening assaulted without warning bruised and kicked on the head and face in a brutal manner. This seemed to be instigated by Masonic hatred, as Masons procured the ruffian a sham trial and paid his fine evidently to defeat justice. No pretext was given for the assault except vague, second hand rumors of things said in a holiness meeting. The the assailant warned him to desist from preaching holiness through this country, while he showered his blows and kicks."

—Dr. Leonard Bacon, so long pastor of the First Church of Christ in New Haven, Conn., and lately gathered to his fathers in a ripe old age, said in a letter to President Blanchard dated January 14th, 1880: "Freemasonry, veiled or unveiled, illustrated or in its native darkness, is to me the dreariest nonsense in the world, the most foolish of all foolishness.

—A correspondent of the *Advance* suggests that a department for the study of the theology of non-Christian and semi-Christian religions may be some time opened at Andover Theological Seminary. We suggest that the Andover authorities, if they ever enter such a field of theological investigation appoint a seceded Freemason who has been lecturing on the order a few years. His teaching will be based upon a sharp experience much more profitable than the learning of the schools.

—An editorial in the *Christian Instructor* reveals an alarming condition in the United Presbyterian churches. While the brethren have spent months of time and volumes of print discussing the instrumental music question evils of lodgery have crept in unawares. Says the *Instructor*. "Another fact that indicates the decay of the authority of the church, is a growing disregard of principles which we have enunciated as terms of communion in the admission of church members. It has become a matter of common fame, that members of secret orders are admitted and retained in the church, and that many of our members publicly unite with other congregations of other denominations in worshiping in the use of human composures—that we may have a growing element in the church of those who are stultifying themselves by a practice glaringly in opposition to their profession, and bring the church of their professed choice into derision. This breach of professed principles may not exist to the extent indicated by common report. But there is enough to cause the gravest apprehension that the church has begun to recede from her stand against the use of uninspired songs in the worship of God, and against secret societies. There seems to be no evidence of a disposition to apply the authority of the church in preventing this violation of the fundamental principles of her organization, in those quarters where it is alleged to exist."

—Le Temoin, the organ of the Waldenses, shows that an earnest, intelligent and even learned Protestantism is advancing in Italy. A new evangelical chapel has been established at Florence, which, with the residence and garden, becomes the property of the Vaudois by virtue of an act of sale registered. Le Temoin states that Evangelical Italian Protestantism in Florence possesses now no fewer than seven places of worship, without reckoning those owned by foreign Protestants. L'Italia Evangelica, also of Florence, says that the opening service at the chapel Manzoni was followed by an overflowing assembly presided over by Professor Geymonat, assisted by Dr. Prochet and Professors Comandi and Comba. These pastors are spoken of in very high terms, with reference especially to their knowledge of Scripture, their zeal, and their eloquence. In the opinion of all who know them they constitute a large promise for the spread of the Gospel in Italy.

—The United States census gives 92,653 Protestant churches, 71,662 Protestant ministers and 9,003,030 members of Protestant churches. According to the census the entire population of the United States was 52,152,866. Deduct from this 6,174,202 Roman Catholics and 114,283 Mormons, and we have a remaining population of 43,864,381. This gives a church for every 474 persons, including infants and children, a minister to every 612 of the people, and nearly one professing Protestant for every five of the entire population outside of Catholicism and Mormonism.

—The latest official statistics of the Moravian church give the following totals: communicants, 9,697; last year there were received 790, and readmitted 39 members. The net gain in the number of communicants for the year 1881 was 136. The Sunday school scholars number 8,636 who are cared for by 999 officers and teachers. The largest church is that at Bethlehem, Pa., with 1,199 communicants and 693 Sunday school scholars. Four other churches have over three hundred members, namely, Litiz, Pa., 374; Nazareth, Pa., 315; Lancaster, Pa., 303; and Hope, Ind., 310.

Brazil Christian Mission.

Some five years ago Rev. E. Vanorden, a converted Danish Jew and graduate of the Chicago Theological Seminary, began an independent mission work in Brazil. From his report issued in January, 1882, is taken the following:

"The conduct of the converts is very encouraging, with the exception of one, the very first who professed conversion, who has unhappily returned to the world, but he even sometimes attends our meetings.

"The church has elected a native deacon, who takes care of the collections and subscriptions, and every month pays the amount towards running expenses. Being a master baker, he refused baking or selling bread on Sundays, and he declares that from that time his sales have much increased. Another, a negro, a cook, soon after his conversion left his employer, because he would not violate the Lord's Day, and prayed the Lord to give him employment in a place where he could keep holy the Sabbath-day; and his prayers have been signally heard, for soon he was employed as a servant to a physician, who gives him permission to attend twice a day our public services on Sunday. He is a very quiet young man. and in a pleasant way speaks to his acquaintances about truth; he has brought to the meetings several persons; and one, a boy, a Portuguese by birth sixteen years old, is diligetly studying the Bible with him. Being a clerk in a dry-goods store, he has to work on Sundays, and only has leave to go out once a fortnight, when he attends our services. He wishes to find another place, and his friend told him to do what he has done—'Lay his case before the Lord.'

"Two of the negroes who were received into the church were married after having been admitted to the fellowship of God's people. The Holy Spirit having enlightened their eyes, they could no longer live in sin, and did what reason, conscience, and the scriptures told them to be the duty of the Lord's redeemed. The husband a joiner by trade, is always speaking of the Gospel, even to the Catholic parish priest who is very angry with him because he had left the church of Rome, and when, on one occasion, the priest remonstrated with him, and said some words in Latin, he said he wanted the Gospel preached in his own tongue; that he was now baptized and married aocording to Gospel precepts, and that he had no need of the intercession of saints and martyrs, because 'the blood of Jesus Christ cleanseth us from all sin.' He invites his neighbors to his house, and several times I have preached the Gospel there to an attentive audience.

"When he joined the two others also negroes, husband and wife, professed their faith in the Lord; and their five children were baptized the Sunday following. The husband was the president of the religious brotherhood. of S. Benedict, the patron-saint of the negroes, and those who know their love of show, display, and processions, will understand the reality of their conversion, when they left all these things behind to follow Jesus and worship him in Spirit and in truth, They are very useful members of our church, and are doing a good and great work for the Master among their people."

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HOME AND FARM.

Everything is writing nature's history, from pebble to planet. The scratches of the rolling rock, the channels of the rivers, the falling rain, the buried fern, the footprints in the snow, and every act of man, inscribe the map of her march. The air is full of sounds, the sky is full of tokens, and the ground is full of memoranda and signatures which are more or less legible to the intelligent.—*Miller.*

Trees on a Boundary Line.—The question frequently arises, who owns the fruit of the tree standing near the boundary line between two proprietors? It is generally supposed that the fruit on the limbs overhanging one's land belongs to him, but this is an entire mistake. If a tree stands wholly on your land, although some of the roots extended into the soil of your neighbor and de rive support and nourishment from his soil yet he has no right to any of the fruit which hangs over the line. If he attempts by force to prevent you from picking it, he is liable for assault and battery. The Boston *Cultivator* gives it that Judge Bennett has decided a case in point as follows: A lady while standing on a fence picking cherries which hung over the line, was forbidden to do so by the adjoining owner, who was at work in his garden, and in the scuffle to prevent her, she received some bruises on her arm, for which he had the pleasure of paying the neat little sum of one thousand dollars. According to the same authority if your fruits fall into your neighbor's lot, you have an implied license in law to go and pick it up, doing him no unnecessary damage. If, however, a fruit tree stands directly on the division line, and if it is what is called a "line tree," both parties own the tree and fruit in common, and neither can cut down the tree or seriously injure it, without being responsible to the other.

Old Pastures.—A few years since, says a writer, I had an old pasture that had almost run out, covered with weeds and patched with moss. I mixed a few barrels of salt and wood ashes, and applied about two barrels of the mixture per acre, covering about half the lot. The result surprised me. Before Fall the moss had nearly all disappeared and the weeds were rapidly following suit, while the grass came in thick, assuming a dark green color and made fine pasturage. The balance of the lot remained unproductive as before, but the following year it was salted, with like results.

The Irish *Farmer's Gazette* says half a million of money is annually transferred from that country to America for honey and wax. There are few places in Ireland where bees may not be kept with profit, and thousands of tons of honey and wax are annually wasted, owing to the absence of bees to gather them. A source of wealth is thus neglected. All true, we presume, but does it not equally prove that a source of no inconsiderable wealth is neglected here? Why should America import honey and wax when she has thousand of women who could as well as not attend to bees, while at the same time their own healthfulness and comfort would be secured?

It is but a few years since anything like systematic bee culture has been attempted in the United States, but the business has now become an important industry, more than 35,000,000 pounds of honey being annually produced and sold. The trade is principally carried on by large capitalists, who often have from 2,500 to 5,000 swarms of bees. In California the bees are farmed out; that is, apiaries of one hundred swarms or so, are placed in the grounds of farmers generally from three to four miles apart. The farmers receive a fixed rent or a share of the honey for their compensation, as may be agreed upon. On an average one acre of ground is estimated to support twenty-five swarms of bees and the yield of a swarm is generally about fifty pounds of honey a year.

The rapidity with which weeds multiply is marvelous. A single plant of purslane will, when fully grown, mature nearly a million seeds; the roadside mullein, 600,000; the ox-eye daisy, 13,500; the Canada thistle about 10,000; the Mayweed, 30,000, and the burdock 26,000. In view of these facts we should let no noxious weed escape. This should be the war cry, especially during the months of July and August. Plough them up, dig them up or cut them down. Not one should mature its seeds. Let us ever keep up the fight, remembering that "eternal vigilance" is not only the "price of liberty" but the price of clean lands also.

A correspondent of an exchange says that last year he plowed up an old pasture, full of grubs, planted it in corn, and before the grains sprouted he put a handful of salt and plaster, equal parts, on each hill. The result was no trouble from grubs, and the best crop he ever raised.

Plant tansy at the root of your plum trees, or hang branches of the plant on the limbs of the trees, and you will not be annoyed with curculio. An old and successful fruit grower furnishes the above, and says it is the most successful curculio preventative he has ever tried.

White hellebore sprinkled upon the leaves will destroy the worm after the third application. A damp clay soil is good for currants. Of the red kinds the Versailles is, perhaps, the best. They bear well and remain a long time on the bushes.

Tie a piece of lace over a tumbler, letting it down about half way; put in some sweet peas, fill with water so as to just cover the peas; in a little while roots will appear and seek the bottom of the tumbler; then the vine appears, and can be trained on a twine or support, and it will soon begin to put forth its pretty flowers.

Lime slacked with a solution of salt in water, and thinned with skimmed milk, from which all the cream has been taken, makes a permanent whitewash for out door work, and it is said, renders the wood incombustible. It is an excellent wash for preserving shingles and for all frame buildings.

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To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co. Miss.
Old Tebo Baptist, near Leesville, Henry Co., Mo.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

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ON FREEMASONRY.

Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by Prest. J. Blanchard, of Wheaton College. Monitorial quotations and nearly four hundred notes from standard Masonic authorities confirm the truthfulness of this exposition and show the character of Masonic teaching and doctrine. The accuracy of this exposition legally attested by J. O. Doesburg, Past Master Unity □ No. 191, Holland, Mich., and others. This is the latest, most accurate and complete exposition of Blue Lodge and Chapter Masonry. Over one hundred illustrations—several of them full page—give a pictorial representation of the lodge-room, chapter and principal ceremonies of the degrees, with the dress of candidates, signs, grips, etc. Complete work of 640 pages, in cloth, $1.00; per dozen, $9.00. Paper covers, 60 cents; per dozen, $5.50. First three degrees (376 pages), in cloth, 75 cents; per dozen, $7.00. Paper cover, 40 cents; per dozen, $4.00. ☞The Masonic quotations are worth the price of this book.

Knight Templarism Illustrated. A full illustrated ritual of the six degrees of the Council and Commandery, comprising the degrees of Royal Master, Select Master, Super-Excellent Master, Knight of the Red Cross, Knight Templar and Knight of Malta. A book of 341 pages. In cloth, $1.00; $8.50 per dozen. Paper covers, 50cts; $4.00 per dozen.

Freemasonry Exposed. By Capt. William Morgan. The genuine old Morgan book republished, with engravings showing the lodge-room, dress of candidates, signs, due guards, grips, etc. This revelation was so accurate that Freemasons murdered the author for writing it. 25 cents each; per dozen, $2.00.

Adoptive Masonry Illustrated. A full and complete illustrated ritual of the five degrees of Female Freemasonry, by Thomas Lowe; comprising the degrees of Jephthah's Daughter, Ruth, Esther, Martha and Electa, and known as the Daughter's Degree, Widow's Degree, Wife's Degree, Sister's Degree and the Benevolent Degree. 20 cents each; per dozen, $1.75.

Valance's Confession of the Murder of Capt. Wm. Morgan. This confession of Henry L. Valance, one of the three Freemasons who drowned Morgan in the Niagara River, was taken from the lips of the dying man by Dr. John C. Emery, of Racine County, Wisconsin, in 1848. 10 cents each; per dozen, $1.00.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. This book contains indisputable, legal evidence that Freemasons abducted and murdered Wm. Morgan, for no other offense than the revelation of Masonry. It contains the sworn testimony of over twenty persons, including Morgan's wife; and no candid person, after reading this book, can doubt that many of the most respectable Freemasons in the Empire State were concerned in this crime. 25 cents each; per dozen, $2.00.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. One of the most interesting books ever published. In cloth, 75 cents; per dozen, $7.50. Paper covers, 40 cents; per dozen, $3.50.

Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each; per dozen, $1.00.

Oaths and Penalties of the 33 Degrees of Freemasonry. To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each; per dozen, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen $3.50.

Are Masonic Oaths Binding on one Initiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massachusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able Introduction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Price, cloth, $1.00; per dozen, $9.00. Paper, 35 cents; per dozen, $3.50.

Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 304 pages; cloth, $1.

ON ODDFELLOWSHIP.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in ths Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2 00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Other Secret Society Rituals.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Oddfellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. Price, 25 cents; $2.00 per dozen.

Knights of Pythias Illustrated. By a Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret trades-union of the above name, giving the signs, grips, passwords, etc. 15 cents each; per dozen, $1.25.

Good Templarism Illustrated. A full and accurate exposition of the degrees of the Lodge, Temple and Council, with engravings showing the signs, grips, etc. 25 cents each; per dozen, $2.00.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each; per dozen, $2.00.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order and an analysis of its character. A complete exposition of the Subordinate Temple, and the degrees of Love, Purity and Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen, $2.00.

Five Rituals Bound Together. "Oddfellowship Illustrated," "Knights of Pythias Illustrated," "Good Templarism Illustrated," "Exposition of the Grange" and "Ritual of the Grand Army of the Republic," are sold bound together in cloth for $1.00; per dozen, $9.00.

MISCELLANEOUS.

Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, the Uses of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each; per dozen, $2.00.

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. Each of these able writers in clear, forcible language treats the subject in one or more of its varied phases. Rev. David McDill in six chapters treats of 1. "Their Antiquity; 2. Their Secrecy; 3. "Oaths and Promises;" 4. "Profaneness;" 5. "Their Exclusiveness;" 6. "False Claims." Prest. Blanchard handles the topic: "Shall Christians join Secret Societies?" in a masterly way, showing clearly that they are all opposed to the genius of Christianity; and Dr. Beecher closes with his Report on Secret Societies, which was adopted by the Congregational Association of Illinois at Ottawa in 1866. In cloth, 35 cents; per dozen, $3.25. Paper cover, 15 cents; per dozen, $1.25

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated" and "Secret Societies Illustrated," $1.00 each; per dozen. $9.00

History and Minutes of the National Christian Association. Containing the History of the National Christian Association and the Minutes of its Conventions at Syracuse, N. Y., and Pittsburg, Pa. 289 pages; cloth, 75 cents.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each; per dozen, $1.25.

The Anti-Mason's Scrap-Book, consisting of 31 *Cynosure* tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies; and the dangerous tendency and positive evil of organized secrecy are shown by the most varied and powerful arguments and illustrations that have ever been given to the public. Those who wish to circulate anti-Masonic Tracts ought to have the book to select from. 20 cents each; per dozen, $1.75.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev. D. R. Kerr, I. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette; also Report of the Political Mass Convention, with Platform and Candidates for the Presidential Campaign of 1876. 25 cents each; per dozen, $2.00.

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association. condition of the Carpenter donation, with engraving of building donated by Mr. Carpenter; tables showing the number of pastors and communicants in churches that exclude members of secret societies, tabular view of local, county, state and national conventions, and list of organizations auxiliary to the National Christian Association; brief opinions of eminent men on secret societies, and testimonies of religious bodies against them. 25 cents each; per dozen, $1.50.

SERMONS AND ADDRESSES.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Sermon on Masonry, by Rev. W. P. M'Nary, pastor United Presbyterian Church, Bloomington, Ind. This is a very clear, thorough, candid and remarkably concise Scriptural argument on the character of Freemasonry. 5 cents each; per dozen, 50 cents.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen, 50 cents.

Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Freemasonry Contrary to the Christian Religion. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen, 75 cents.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Secrecy vs. the Family, State and Church. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

Anti-Masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, Williams, M'Nary, Dow and Sarver; the two addresses of Pres't Blanchard, the addresses of Pres't H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion" and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth, $1.

Eminent Men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defense," "The Mystic Tie," "Narratives and Arguments," the "Anti-Mason's Scrap-Book" and "Oaths and Penalties of Freemasonry as Proved in the New Berlin Trials." 326 pages; cloth, $1.

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Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite) Adoptive Masonry, Revised Oddfellowship, Good Templarism, Temple of Honor, United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts. 99 pages, paper covers. 25 cents each; per dozen, $2.00.

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Stearns' Review of Two Masonic Addresses. In this scathing review the lying pretensions of the order are clearly shown. 10 cents each; per dozen, $1.00.

Stearns' Letters on Masonry. Showing the antagonism between Freemasonry and the Christian religion. Paper cover, 30 cents each; per dozen, $2.50.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price, 20 cents each; per dozen, $2.00.

Freemasonry and the M. E. Church. Let every lover of truth and justice read this report of the trial of Rev. J. T. Michael, showing how he was driven out of the M. E. church for opposing Masonry and loving Methodism. 10 cents each; per dozen, $1.00.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, $7.50.

Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry, and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2.00.

NEWS OF THE WEEK.

—The President has signed the Chinese bill.

—Two enormous appropriations, the Pension and the River and Harbor bills, have passed through the committees and are now before the House. The Pension bill appropriates the vast sum of one hundred millions to carry out the Arears-of-Pensions act, and the River and Harbor bill provides for the distribution of fifteen millions.

—The House passed, by a vote of 172 to 7, without amendment, the bill creating an Executive Department of Agriculture which provides that the department shall be under the control of a Secretary, who is an experienced and practical agriculturalist, and establishes Bureaus of Agricultural Products, of Animal Industry, of Lands, and of Statistics.

—The Senate select committee on woman suffrage has agreed to recommend for adoption a joint resolution providing that the rights of citizens to vote shall not be denied or abridged on account of sex.

—The Attorney-General of New York has dampened the ardor of the ladies of that State by giving the opinion that the pending bill giving the right ot suffrage to women is unconstitutional.

—Last week Reed, Guiteau's attorney, argued before the District Supreme Court in Washington for a new trial. It was reported on Saturday that the petition would be granted, but later news contradicts this. The consultation of the judges on Saturday lasted four hours, and was marked by the most searching examination of authorities and the most rigorous analysis of every point made in the arguments. The judges were in thorough harmony all through, and reached a decision which will be announced May 22. The decision affirms the sentence of the court below. This disposes of Guiteau's last chance. He will be hanged June 30, 1882.

—At Ossian, Ind., fifteen miles from Fort Wayne, the saloon of William Bodin was destroyed by a dynamite cartridge, which was thrown down the chimney. The saloonist had been warned to quit.

—The singular death of three burglars is described in a despatch from Salem, North Carolina. They had broken into a log smoke-house by prying up the logs with a lever, and were discovered by the farmer and one of them shot dead. The other two in trying to escape, knocked the lever from its place and were caught and slowly crushed to death by the settling of the logs.

—The differences between the Cleveland Rolling-Mill Company and the employes have culminated in a lockout. All the company's works are shut down, and between three and four thousand men are idle.

—Early last Friday morning from four to six inches of snow fell in Iowa, greatly damaging fruit that had not already been killed by the late frosts. Owing to the late heavy rains, corn planting is very much retarded, and there is a good prospect for a short crop.

—Information comes that the cyclone which so nearly destroyed the coal mining camps at McAllister, in the Indian Territory, on the night of the 7th inst., struck Mill Creek, or Mill Spring, lying east of the railroad, and wrought great havoc. Every house in the plaee was either destroyed or badly damaged. In fact only one building was left standing, and that was turned into a hospital. One man named Taylor was killed. Two children were fatally hurt and more than a dozen other persons wounded.

—The excitement over the assassination of Lord Cavendish and Secretary Burke in Dublin, does not abate. It is believed by the authorities that twelve were engaged in the tragedy. It is believed that on the car which stood near the scene of the murder, and loitering under the trees were armed men ready to effect a rescue in case the actual assassins were surprised. The police have now issued a description of the four men on the car. There is reason to believe that the assassins had intended to murder eight persons. The car-drivers of Dublin in mass-meeting have pledged themselves to aid in discovering the murderers of Cavendish and Burke.

—In the House of Commons Friday the Right Honorable Sir W. Vernon Harcourt introduced a bill for the repression of crime in Ireland, which proposes the suspension of trial by jury of persons arrested for treasonable practices, the suppression of politcal secret societies, and of seditious journals, and other stringent measures. It is to be in operation for three years.

—The Irish Republican Brotherhood have issued a proclamation in Dublin justifying the Cavendish-Burke murder on the ground that "the monster Burke had preyed upon the lives and liberties of his countrymen for many years," and that Lord Cavendish was one of a family, who, as landlords, had been guilty of wholesale evictions. Parnell is accused of injuring the cause of Irish freedom.

—The situation in Egypt is again of a threatening character, and the active intervention of England and France, very likely backed by an army, will be at once necessary. The antagonism long existing between the Khedive on the one side and the Ministry and the Chamber of Notables on the other, has developed into an open rupture of relations and a defiance of the Khedive's authority by the Ministry. The Khedive has appealed to Constantinople for support in this critical emergency, and has received assurance that the Porte will come to his aid.

PUBLISHER'S DEPARTMENT.

Wm. Whitesel, hoping that "the cause may have abundant success" sends fourteen subscriptions for a year each and one for three months. Hopes accompanied with such clubs if they come often enough will, with God's blessing added, bring the substance of things hoped for.

E. D. Bailey sends six for a year each, ordering more subscription blanks. This kind of work has a tendency to double the *Cynosure* mail list.

G. Marcy and Geo. Johnson each send three subscriptions for a year each.

Jane Liggett sends four for year each.

Six send two subscriptions for year each.

J. A. Richards sends two subscriptions and writes: "I want the *Cynosure* circulated. * * I will try and get you ten or fifteen subscribers. All I can. I am in for the war."

Wm. H. Showalter: "I will try to send you some more names before long."

Peter Guthrie will try to get the *Cynosure* a foothold in his neighborhood.

Josiah Anderson: "I will do all I can in getting subscriptions for your paper."

A. C. Reed: "I will try to do all I can for the *Cynosure*, for I think that it is the best paper out."

Cynosure Extension Fund.

Statement for the week ending May 13, 1882.

D. W.	$ 3 00
Total cash received,	$215 75
Total cash used,	178 13
Cash available,	$37 62

The Extension Fund allows u to offer the paper to 81 new subscribers at $1. each.

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CHICAGO, May 15, 1882.

GRAIN—Wheat—No. 2		1 24
No. 3	1 15	1 17
Rejected	90	97
Winter		1 36
Corn—No. 2		76
Rejected		73
Oats—No. 2		52½
Rye—No. 2		78
Bran per ton	15 00	18 00
Flour—Winter	6 00	7 00
Spring	3 25	7 00
Hay—Timothy	11 00	15 00
Prairie	6 00	11 00
Lard per cwt		11 35
Mess pork per bbl		18 85
Butter, medium to best	15	28
Cheese	6	14
Beans	2 00	3 75
Eggs		16
Potatoes, per bu	45	1 10
Seeds—Timothy		2 30
Clover	4 25	5 00
Flax		1 35
Broom corn	05	15
Hides—Green to dry flint	6	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	30	43
Unwashed	16	27
LIVE STOCK—Cattle, extra	7 30	7 85
Good	7 00	7 25
Medium	6 50	6 75
Common	3 25	6 25
Hogs	7 15	8 05
Sheep	3 00	6 50
New York Markets.		
Flour	3 90	8 75
Wheat—Spring		1 38
Winter	1 21	1 47
Corn	82	86
Oats	62	67
Lard		11 60
Mess Pork		19 00
Butter	15	37
Cheese	08	12
Eggs		20
Wool	12	48

THE CHRISTIAN CYNOSURE.

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EZRA A. COOK PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, MAY 25, 1882. WEEKLY, $2.00 PER YEAR.

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TOPICS OF THE TIME.

A few weeks ago, when the secret "Knights of Labor" began its rapid absorption of the names and wages of the workingmen of Chicago, it was confidently said that the organization would prevent strikes; but last week its managers ordered a strike among the tanners. Their challenge was met by the leading employers signing an agreement that hereafter no workman connected with the order shall be employed in their establishments. New men are engaged, and the workmen who have been fooled into the order find that it both acts and reacts and they alone are the sufferers. It takes their money, and gets up a quarrel with the employers who retaliate upon them for following the lead of knaves. The *Signal* was commending this order for another promise it held forth, namely, that it would prevent drunkenness among workingmen. This engagement must be held to be as good as the other and no better.

The call for a national convention in favor of arbitration instead of war in Washington, May 30th, marks an important movement. Months ago when Mr. Blaine sent out the invitation for a council of the American Republics, it was hailed by all not blinded by personal prejudice toward the author of the plan, as a grand step in the cause of permanent peace. The change in the Cabinet dropped the matter for the time from sight, until the message of the President last month, stating the fact of the invitation and of unexpected difficulties, and asking an expression from Congress upon the matter. "I am glad," says the message, "to have it in my power to refer to the Congress of the United States, as I now do, the propriety of convening the suggested International Congress, that I may thus be informed of its views, which it will be my pleasure to carry out. Inquiry having been made by some of the republics invited, whether it is intended that this International Congress shall convene, it is important that Congress should, at as early a day as is convenient, inform me, by resolution or otherwise, of its opinion in the premises. My action will be in harmony with such expression." The traditions and leading influences of our government are all in favor of peace and it is to be hoped that the coming convention will produce the good effect upon Congress to hasten a favorable response to the message of the President.

One end which we hope will be urged by this convention is a treaty between our government and England by which all questions of difference shall be settled by arbitration. It is time the two foremost Christian nations set this example to the rest. Our experience is most favorable for such a permanent engagement, and already we believe there is an agreement to thus settle some minor questions, as those relating to postal affairs. The same principle should be immediately applied to all our relations with England, and if Mr. Frelinghuysen can accomplish it, he will atone for some bungling already laid to his charge.

In a recent speech, Sir T. Brassey is reported as saying that the friendship between the United States and England is worth more than a hundred iron-clads. It is a valuable friendship if the reports from three of our government navy yards can help make up the estimate. At the Brooklyn, Charleston and Kittery yards there are six ships reported by a committee of Congress as "unfinished, rotten and utterly worthless," but the government has expended on the hulls of these ships $6,311,566—one-third the sum on a single one. Engines and boilers worth over $3,000 000 are charged to them, and a considerable sum for equipment; total, $9, 434,674. Not one of these ships ever touched water or ever will. Nor is it necessary that we should construct a vast and expensive navy, if we cultivate that friendship among the nations which will render war impossible.

A year ago under the liberal and wise administration of General Melikoff it was everywhere observed that Russian affairs were tending rapidly toward a constitution. It was indeed reported that the Czar had called a council for the purpose of preparing such an instrument. But the body never met; or, meeting, its conclusions were kept profoundly secret. A reaction set in against the considerate measures of Melikoff, carried Ignatieff into the high and controlling position so long held by Gortschakoff. A skillful diplomatist, he was also a disciple of the latter and best fitted to sustain the traditional repressive policy of the Czars. It is charged that his hand has been felt in all the outrages upon the Jews. It is certain that without some support or recognition of sympathy from the government, the massacres and mobs let loose upon this miserable race would have been short lived. That it will result in final loss to the country is sure, for it is estimated that the damage done by the anti-Jewish movement, including houses, breadstuffs, and other property destroyed and money taken away by the emigration of the Jews, amounts to $110,000,000, all lost to Russia. To this must be added the losses resulting from the prevention of labor and profit not only to the Jews but others during the riots and from the stagnation of trade generally, which would increase the total by many more millions. The misery of the exiled Jews in some quarters is described as beyond account. At Brody, in Austria, there are ten thousand without shelter, and new arrivals daily; while the overtaxed population of the city is unable to afford further relief. A powerful movement in England is organized to turn the exiles into the Holy Land, and for some inscrutable reason this good work is made the basis of a secret society, as if the promoters were either ashamed of their work, or traitorously wished to overthrow it.

The Dublin papers print revelations respecting the late assassination which do not lack in startling and sensational statements respecting the secret societies infesting Europe. Their statements are supplemented by the publication in New York, from some mysterious person who presumes to speak with authority on the same subject. Whether any credit is to be given to the story or not, no one will fail to see a marked confirmation of Disraeli's words that these societies have their agents everywhere "who countenance assassination, and if necessary, can produce massacre;" or of William Black's striking picture in "Sunrise." The New York *conspirator* says: "The murders were the work of a secret association, composed partly of Irishmen, partly of Frenchmen, and partly of Italians. One of the murderers is an Italian and the other is an Irishman. Both are men of fine education and in comparatively good circumstances. I may as well say here that the American Fenians had nothing whatever to do with the deed. The association to which I refer occasionally uses for some of its purposes the little clique of which O'Donovan-Rossa and Mr. Ford are the leaders, but it works outside and above them, and Rossa and Ford are perhaps not even aware of the existence of the association. The association has for its ultimate object the release of the Irish people from the domination of the Roman Catholic Church and the destruction of all religious faith among them. It works in Italy, Spain, and France for the same purpose. It has special reasons for drawing Ireland into its net, and it has adroitly used the land's discontent for its purposes"

"Your late issues of the *Cynosure* are so thrilling and spicy that under especially encouraging conditions I will consider whether I cannot put a sample in all our Baptist ministers' homes."

D. A.

Schismatics, Who are they?

BY H. H. HINMAN.

"*That there be no schism in the body.—1 Cor. 12: 25.*

Schism in the body of Christ is a great and crying sin, from which all who are guilty ought to desist and repent, but separation from a sect is not schism, and when any who conscientiously withdraw from any of the religious denominations are charged with being schismatics and with receding the body of Christ, such a charge is not only false and slanderous, but it is an arrogance that shuts up the kingdom of heaven to all who cannot speak the Shibboleths of that particular faction of professed believers. A religious denomination is a sect. It is not *the* church of Christ. It is not even *a* church in the Bible sense. The church which is the bride, which Christ loved and gave himself for, and washed from her sins in his own blood—the church he will present unto himself, a holy church, "without spot or wrinkle, or any such thing," is the one which John saw composed of all nations and kindreds and peoples and tongues, which stood before the throne and before the Lamb and cried, "Salvation to our God who

sitteth upon the throne and unto the Lamb." It is not a sect, it is not a vizible organization. Its roll of members is in the Lamb's book of life.

A church, in the Bible sense, is composed of all the believers who live in a given locality. Membership in such a church is the right and duty of all whom Christ has received and made members of his invisible body. When some of these believers organize a sect, take a distinctive name, or make any other terms of membership than simply belonging to Christ, then such persons are guilty of schism, and continued membership in such sect is continued participation in this wrong. Nor is this true of smaller and younger sects only. It is equally true of those which have become hoary with age. Indeed, it is these that call themselves the "Holy Catholic Church," and that clamor most loudly against the sin of schism, of which they themselves are the most active promoters and most marked examples. Separation from such a body, so far from being the sin of schism, is rather ceasing from schism. Through such separation may we hope for reunion of the scattered, divided members of the church, and the answer to our Lord's prayer, that "they all may be *one*, that the world may believe that Thou hast sent me."

It is a remarkable fact that this charge of schism is always made by those religious bodies that confessedly tolerate iniquity, and is made against those who withdraw because they are unwilling to be longer partakers in other men's sins. Thirty years ago there was a great outcry against those who withdrew from those religious bodies that tolerated slavery. Schismatics, come-outers, disorganizers, were the terms of reproach heaped upon them; and, while we may grant they were not always wise, yet the sin with which they were charged was not theirs, but the sin of the accusers, a sin which had only been made decent and respectable by long continued persistence. To-day secretism hides its hideous deformities and abominations among the altars of the sects. It refuses to be driven out, and men throw over it the mantle of denominational protection and denounce those who would expose it to public gaze; and more, when some people feel that they have no longer any right to have fellowship with these unfruitful works of darkness, but their duty to God and man requires them to come out and be separate—not from the church of Christ, but from that little fragment of the church that persists in this iniquity—then again, we hear the same voice of denunciation, like that of the dragon, charging their brethren falsely, and calling evil good, and good evil, putting light for darkness and darkness for light.

The history of the church proves that all reforms have come through separation. Protestantism itself illustrates this fact, and every one of the Protestant sects originated in a real or seeming necessity for such separation. It is with a bad grace that they charge on others what they practice themselves. Such separaton is not schism, and if those who separate form another sect, they are doing no more and no worse than those from whom they have separated.

Grant it that some persons may feel it to be duty to remain in their sects and seek their purity. Let no one denounce them. "To his own Master he standeth or falleth;" but let us remember that the sin of schism is a separation from the people of God. To come out from all complicity with sin is the duty of all God's people. When this can be best effected by withdrawing from any particular organization, it becomes the duty of those who have been led so to believe. They have divine warrant. Let no man denounce them.

A CHRISTIAN.—Since you would know by what name I would be distinguished from others, I tell you I would be, and hope I am, a Christian; and choose, if God should count me worthy, to be called a Christian, a believer, or other such name which is approved by the Holy Ghost. And as for these factious (or sect) titles of Ana-baptist, Presbyterian, Independent, or the like, I conclude that they came neither from Antioch nor from Jerusalem, but from Hell and Babylon, for they tend to divisions: you may know them by their fruits.—*John Bunyan.*

Shall Christians Dance?

BY MRS. L. R. DEWOLF.

There was a time far back in the history of the Christian church when this question met with the decisive *No!* At the present day when the church and the moral world cannot be told apart at all times, it is an open question. That professors do dance and waltz, is true, too true; that these same persons are seldom found in the prayer circle and never members of the praying band, is equally true. That their religion is a religion of form, not of obedience or love, must necessarily follow. To the young this snare of Satan is particularly trying; the more so since the heart is fresh and the thoughts buoyant and lively by nature's own design. The delights of society are open to them through this false channel, which fails after all to satisfy the cravings of the soul.

A dear young girl who had recently been brought to Christ, came to me, inquiring: "Is it wrong to dance?"

"Can you kneel down and ask God's blessing upon the ball to be held to-night; and then, when you return, thank God for the good it has done."

She was quick in replying, "No! I cannot!"

Whatever you cannot ask God's blessing upon, entirely avoid."

This young friend went out from my presence with a high resolve to deny self for Christ. I have since learned that as a woman and mother her influence is pure and good; as a Christian it is noble and devoted. Had I wavered, or queried, the church would have lost a valuable helper in the work Christ left for his children to take up and forward. She was the daughter of a manufacturer, and a leader in society. When she said, with decision, "I shall never dance again, for I love Jesus," all the converts stayed away from the ball-room. They then decided to meet and sing. When they had sung, they said to one another, "Let's pray." And so God met and blessed them, while the ball was a failure. If Christians of experience would lead the young aright they would seldom go far astray, but instead of this, they themselves follow Christ afar off.

Green River, Vt.

Masonic Law.

BY J. TANNER, JR.

It is a well known fact that the institution of Freemasonry is governed by laws which have been largely published for the benefit of the craft. These laws have been enacted in their halls of legislation, namely, the grand lodges, and it is from the reports of the discisions of these bodies we shall gather the facts that make up this article, together with the opinions of some of the most learned and prominent men that belong to the order.

1. Masonic law recognizes no civil authority.

On page 59 of the report on foreign correspondence to the Grand Lodge of New Hampshire for 1876 is the following words: "The municipal law of the land is, as such, of no binding force in the government of the Masonic institution." This fact will appear more plainly when we add the following from proceedings of the Grand Lodge of New Hampshire, 1876, page 49: "Freemasonry is a law unto itself, it treats many acts as crimes which the law of the land does not.

2. Masonry tries and punishes its offenders without mercy.

Proceedings Grand Lodge of New Hampshire, 1876, page 41: "A blue lodge, sitting at the trial of a brother, is not a Yankee town meeting, which adjourns upon motion, and by majority vote, but a court of criminal jurisdiction." On page 49: "Masonic tribunals are criminal and not civil courts;" and again, on page 29 of foreign correspondence, we are told: "The forms of trial may be dispensed with, but the lodge has no power to forgive—it must inflict punishment."

3. Its punishment is unlimited.

Proceedings Grand Lodge, New Hampshire, 1876, page 40: "No justice can be too swift and sure, no punishment too severe and certain, for so great an offence against law, decency, and all the great tenets of our order.

4. It recognizes no civil rights.

Report on foreign correspondence in same, page 43: "A Masonic tribunal will not interfere to establish the civil rights of brethren." Same proceedings, page 49: "Masonry will not take recognizance of a breach of contract or agreement between a Mason and a profane."

5. It demands implicit obedience.

Webb's Monitor, page 196, we read: "The first duty of the reader of this synopsis, is to obey the edicts of the Grand Lodge, *right* or *wrong;* his very existence as a Mason hangs upon obedience to the powers immediately set above him."

6th. An accused person cannot testify in his own behalf.

"The sworn statement of defendant and his wife can neither of them be read or considered in evidence." Proceedings Grand Lodge of Tennessee, 1875.

7. The master of a lodge is invested with absolute power to rule and control.

Proceedings Grand Lodge of New Hampshire, 1866, page 41: "A special communication of a blue lodge, held for trial, is called by the master, and not by the lodge. The power and perogative is his, not theirs; they cannot direct him when to call it, nor can they control him as to its postponement." Chase's Digest of Masonic Law, page 384: "Agreeable to Masonic law, the power of a master in his lodge is absolute." Again, same page: "The decision of the master of a lodge can not be reversed."

Add to the foregoing, the fact that to be a Mason one must "yield private judgment," that his covenant is irrevocable, and that the laws of Masonry are unchangeable, we must conclude that when a man becomes a Free mason he is no longer a free man, but a bondman, a slave, so long as he shall regard his Masonic obligations as binding upon him. We also have it clearly demonstrated that Masonry is an organization hostile to our Republican government, and free institutions.

Boston, Mass.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter VIII.—Mrs. Hagan's Opinion of Elder Cushing.

"I am glad thee is feeling better, friend Leander. Will thee try some squirrel soup? It will be nice and nourishing for thee."

This remark was addressed to me by Mrs. Hagan, one day after I had made considerable progress on the road to convalescence. Dressed in the regulation grey of her sect with a snowy handkerchief pinned across her bosom, and on her head the daintiest Quaker cap, which could not quite confine the bright hair that waved and rippled over her forehead with most un-Quaker like freedom, my hostess was a charming woman, as fitted to adorn a palace, had Providence seen fit to place her in one, as her own log cabin home.

During my sickness I learned considerable about my host and his wife. They were both communicative in the easy, simple hearted fashion which naturally begets confidence in return. Already I had told them all about Rachel, and my engagement to her, to the great delight of the worthy couple, the history of whose own courtship and marriage I will now proceed to relate.

Mr. Hagan was born in Virginia, and on the death of his father came into possession of considerable property, of which a number of negro slaves formed the most valuable part. On a visit into the bordering State of Pennsylvania, he fell deeply in love with a fair young Quakeress; who, though her family were decidedly against her marrying outside the pale of Friends, seemed disposed to smile upon his suit. But on one point she stood firm. Educated to believe that human slavery was a horrible system, replete with wrong, and the grossest injustice, she utterly refused to countenance it so far as to marry a slave holder. And as fourteen years of service were as nothing to Jacob for the love he bore to Rachel, so the value of his

human chattels were to honest Ben. Hagan as the small dust of the balance compared to the priceless jewel of such a woman's affection. Like the merchant man in the parable he sold all he had and bought it.

As was natural with a man of his intense convictions it was but a step from ceasing to be a slaveholder to becoming an ardent Abolitionist, and Mr. Hagan, by his fierce denunciations of the system, soon made himself so unpopular with his neighbors that he was finally glad for more pressing reasons than poverty—for after freeing his slaves there was not much left of the father's patrimony—to leave Virginia and buy a tract of land in one of the wildest portions of western Pennsylvania. But the woman who had urged him to this step for conscience' sake was not the one to shrink back from any personal sacrifice it might involve. Cheerfully she accepted all the hardships and privations of that rough, border life, while her Quaker thrift and management told in the long run. Children were born to them, and a fair degree of comfort and prosperity now blessed their simple God fearing lives.

Mr. Hagan had been for a number of years an itinerant Methodist preacher, whose services at campmeetings were in great demand, as before his stentorian voice and fervid eloquence his simple, excitable hearers bent like a field of corn before the reaper's scythe; and his gentle Quaker consort supplimented his labors most efficiently. For their seemingly opposite faiths, producing no discord in their lives caused no separation in their work. Her "inner light," and his "witness of the Spirit;" her Quaker simplicity of speech, and his Methodist fervor, blended together in delightful harmony like the different parts in a psalm tune; though the unregenerate man within him would sometimes crop out in a mild expletive—for which she always reproved him with a gentle, "I am surprised at thee, Benjamin."

As I was sipping the squirrel soup, delicious in its rich flavor and exact seasoning, Mrs. Hagan took out her knitting and began to engage me in a talk about Rachel, which brought out among other things the story of her spiritual difficulties to which she listened with silent though intent interest.

"Has thee no minister in thy midst?" she finally asked.

"O yes; Elder Cushing. He is considered a good preacher, I believe; but Rachel doesn't like him very well, and he never seemed to help her any."

"Hath he helped others?"

I thought a moment, and then was obliged to answer, bluntly but frankly, "I never heard of his converting anybody."

"Then am I to understand that thee never has any revivals in thy midst, no seasons of refreshing from the Lord?" gravely pursued my interlocutor.

"A few join sometimes—by letter from other churches mostly. Now and then somebody makes a profession, but that's rather of an uncommon thing."

Mrs. Hagan's needles clicked very fast for a moment, and I began to hope she had asked me all the questions she was going to,—at least on this particular subject; for not having thought much about it before I did not feel qualified to give her strictly accurate information.

Finally she dropped her knitting and turning round to me inquired,—

"Is thy minister a good man?"

"Nay, friend Leander;" she added, seeing that I was really too much astonished to make an immediate reply. "Thee need not look so surprised at my question, for if thee will turn to the Bible, thee will learn how the priests under the ancient covenant sometimes wrought evil in the sight of the Lord. There must always be offences, but woe unto that man by whom the offence cometh; and a double woe if he be set for a watchman of Zion. But I desire to think no evil of thine Elder. It may be in the people. What more can thee tell me about him?"

"He is thought a good deal of by other ministers, and some of his sermons have been printed; mostly Masonic addresses, delivered at funerals and other special occasions. He stands very high in the order, and has taken fifteen or more degrees. I really don't know as I can think of much of anything else to tell you about him;" I added, apologetically; for I could hardly suppose she would be satisfied with such a brief and bare description of Elder Cushing's ministerial character and qualifications.

But she answered quietly, "Thee has no need to say more; for thee hath said quite enough to show me why he has no help for thy friend. 'Can the blind lead the blind?' He hath need to be taught himself, and how should he teach another?—taught the same lesson that my husband learned five years ago this very night, when the spirit of the Lord came upon him mightily, and so convinced him of sin in the matter of being a Mason, and joining in their false worship, that he came out from among them forever, and bore testimony to their evil works."

She spoke with slow, solemn, almost rhythmic cadence, as she generally did when under the influence of strong feeling. And much as I wondered at her words, I wondered more at the speaker—this fair, spiritual woman with her strange dual life; one part all earthly and practical, filled with the rough, homely duties of a borderer's wife, while the other took such hold on the divine and the heavenly that she seemed almost like one who moved and had her being among the eternal realities of the unseen world.

During my illness she had often beguiled me of weariness and pain, by relating to me some of her "experiences," which, as I think of them now in the light of a maturer understanding, appear to have been the result of a mighty faith acting unconsciously on one of those rare natures in which the practical common sense of the worker goes hand in hand with the poetic mysticism of the idealist and dreamer.

Once when lost in the woods she had prayed for guidance and seemed to hear angel voices directing her steps. At another time when her husband was prostrated by a slow wasting sickness in which neither medicine nor doctors proved of any avail, after a season of prayer by his bedside, she had seen in a vision an elderly man of grave appearance, who, bidding her to "be of good cheer," put into her hand a certain root with directions how to make a medicine from it for her sick husband; which directions she at once on awakening from her trance proceeded to follow with such good results that he soon began to recover.

Of course nothing could be easier than for the sceptically inclined to demonstrate to a nicety that Mrs. Hagan was altogether mistaken and deceived; that the angel voices were mere figments of a bewildered fancy, and her knowledge of the root which proved so efficacious a remedy, instead of being supernaturally imparted by a divine messenger, had dropped in her childhood from the lips of some old Quaker nurse, but being too young at the time to give it any heed, it had lain dormant and forgotten until memory wrought upon by a sudden crisis, had delivered up the secret in this visionary guise. But, after granting the truth of any theory like the above, there remained much the same difficulty that thoughtful minds experience after hearing the Bible miracles explained away on the most approved materialistic basis; for her whole life and character sublimated as they were by a habit of most frequent and exalted intercourse with the Eternal, presented in itself a phenomenon more wonderful than any of her dreams and visions.

"My husband desires to have a talk with thee on this subject before thee leaves us," she said, rising to take away the empty bowl. "I fear thee will never see thy horse again, but thee must not feel uneasy about pursuing thy journey. Means will be found for so doing when thou hast gained sufficient strength. The robbers have been pursued, thee knows, but without success. It was hoped the capture of Dick Stover and his sons would break up the work of the gang in these parts, but they received warning in time to flee the settlement. But there is Benjamin, now."

And she hurried off to greet her husband, and attend to certain housewifely duties incident on his home-coming.

THE SERMON.

Preached by Prof. C. A. Blanchard in the College Chapel, Wheaton, Sabbath, May 6, 1882.

I was in the Spirit on the Lord's Day.—Rev. 1: 10.

Last Sabbath morning we considered together the question of the present existence of a Sabbath law. I hope that you were convinced either before or after the sermon that the decalogue is still law and that the fourth command is as binding upon conscience as ever. It is a matter of great importance not only that we believe in observing the day, but that we teach that this observance does not rest on the reason of man but on the law of God. The essential character of this point will appear when we remember that one man's reason or opinion can never oblige another man's conscience. Men will bow to God, but not to one another. Every man's own opinion is more valuable to himself than is the opinion of his neighbor, and in those regions where the Sabbath is not believed to be commanded by God, there is no Sabbath; while in those places where opinion is divided there is a partial Sabbath. Allowing, then, that it is fair to judge the future from the past, we must conclude that unless we return to the truth and teach that the fourth command is still in force we shall first have half a loaf and then no bread.

To-day, however, I ask your attention to another question, viz.: Granting that there is still a law of the Sabbath, what right have we to observe the first day of the week instead of the seventh which was originally commanded? As there is no direct precept making the change obligatory, are we not bound either to observe the old day or give up the old command? This is an important question, and merits our most careful consideration. At the outset, however, it is important that we remember that in case we find no warrant for the change, the arguments which prove the day to be required, are not affected, and we are under obligations to change the day, while we are not at liberty to cease to observe it, or to ground it upon human reason rather than divine command.

GRADUAL CHANGE IS GOD'S ORDER.

There is still another fact that should be taken into account in taking up this question, viz.: that the works of God are remarkable for nothing more then the delicate shading, the almost imperceptible degrees by which one kingdom passes into another, one dispensation follows its predecessor. We cannot draw the line exactly between shrub and tree, flower and leaf, day and night, bird and beast, saying with perfect certainty: all on this side is one; all on that side is the other. We do not pass in a moment from the ice and snow of winter to the flowers and fruits of summertime. We know that at one time it is day and that at another it is night, but between these two points lies the region of twilight when one is softly fading into the other. And since the God of nature is the God of the Bible we shall expect to find a like method in revelation. The old will give place to the new, as in the forests. In the fall the leaves of the poplars and aspens yellow and fall, the maples flame out like scarlet banners until they, too, whip their bare limbs in the soughing wind. The brown oaks give way slowly, but they also perish, and at last a new spring-time clothes all the hills with new garments of green. We shall not expect to find in the word of God notices, saying: "Here the patriarchal rule ended and the prophetic began." "Here the prophets ceased to direct and kings began to rule." "At this time circumcision, the seal of the old, was changed for baptism, which is the seal of the new covenant." "The passover is from hence to be supplanted by the Lord's supper." "The seventh day, which commemorated the work of creation, is no longer to be observed, but men shall now celebrate the Lord's day, which is a weekly reminder of the resurrection from the dead." This stiff, formal method of development would be like man, but it would not be like God, and it would be like man in his unenlightened, barbarous state where flaring colors

and broad lines best please, rather than like man in his more cultured state where harmony is the law and discord the exception.

IT IS MORE DIFFICULT TO SEE DUTY.

But, says the objector, these matters should have been more plain so that every one could be sure that he was right. If God had intended to have people immersed he should have said: "Go down under the water." If he wanted them to be sprinkled, he should have said Rantizou. If he desired to have family worship, he should have commanded it. If he wanted people to celebrate the resurrection of Jesus he should have told us so. There is no doubt but this would have been an advantage in one respect, it would save men the trouble of study, the exercise of reason, the hours of humble inquiry which they are now required to use. It would have been possible that God should have every baby born into the world bring in his tiny fist a little book in which should be laid down minute directions as to his whole life, for what time he is to wear long clothes, at what time he is to learn to read, what trade he is to learn, etc. God does not choose to do thus. He lays down general principles, illustrates them by examples, promises his Holy Spirit as a guide and says to men, "Search," "Knock," "Ask."

It is admitted without question that this makes obedience more difficult, but it does not make it at all impossible, and it does make it more worthy of man and more acceptable to God. A man who goes right because he cannot go wrong; who knows the truth because it is put down so clearly he cannot possibly mistake it, is ike the wooden men on four wheels that stands at the door of a cigar shop, he may be a good sign, but as a man he is not a success. But I imagine some to say you are spending a good deal of time on your preliminaries.

LET US GET TO THE QUESTION.

Very well, we have then this first fact that the first day of the week is now observed by almost the whole Christian world, and the further fact that it has been observed by an overwhelming majority of Christians during all the centuries past. It is claimed by those who think that we should observe the seventh day that the change was made by the Romish church without Scripture warrant, and they quote from the Romish catechism in proof of the claim. But it is to be observed that they do not attempt to show that the seventh day has ever been observed by any considerable portion of the followers of Christ from the apostolic age to the present time. It is not pretended that this decides the question, but it must have great weight with every candid mind. Here is a nation divided into two great parties with reference to the claims of Christ. One party believe that he is the son of God and the Saviour of men; the other party believe that he is an impostor justly crucified between two thieves. Both parties recognize the decalogue as an expression of the will of God. Both parties keep a Sabbath. Those who scourged, spit upon, and crucified him celebrate the seventh day; those who worship, testify to and die for him celebrate the first day and this continues through fifteen hundred years of persecution and three hundred years of peace. No man to-day can put his finger on any date subsequent to the apostolic age and say. "Up to this time the followers of Christ celebrate the seventh day, but at this time a change was made to the first." Men can say what we all know and what we should have deemed probable if we had known nothing about it, viz., That at first the apostles and the evangelists went into synagogues on the seventh day and preached. Of course it would have been difficult or impossible to get access to the people at any other time. They can also say that there seem to have been gatherings for worship on the first day of the week from the beginning, and that the latter increased until all Christians (with very few exceptions,) met on that day; and all persons who rejected Christ and at the same time received the Sabbath law, observe the seventh. Now, without affirming that this proves that the change was made by apostolic authority, I do claim that it establishes a strong presumption in favor of such authority and pass to

THE BIBLE ARGUMENT.

This, in short, is as follows:

1. Christ met the disciples after his resurrection on this day. Luke 24: 36—48. This meeting was certianly once and in all human probability twice. John 20: 26. Those who reject the Lord's day, claim that the eight days mentioned in this verse are to be reckoned, not including the day upon which they first met; of course, making this assumption (which is only assumption) he met with them on this day but once. It seems to me more probable that the second meeting was on the first day, but this is a point which I suppose cannot be definitely determined.

2. Paul preached on this day (Acts 20:7) when the disciples came together to break bread. It seems from the account that his ship reached Troas on Monday morning, and it does not seem violent to suppose that he remained until the next Lord's day that he might see disciples from the regions round about, who would be in to the regular service, and who could not be easily gathered before. Of course this explanation goes for what it is worth, but the fact of a preaching meeting on the first day of the week remains fixed.

3. John in the text (Rev. 1:10) speaks of the Lord's day. There is, so far as I know, no explanations attempted of this expression other than the resurrection day of Jesus. It may be said: Well, even if that is its meaning, it does not prove that the early Christians worshipped on that day. I answer, Be it so. We do not depend on the word of God for proof of the fact that they worshipped on that day. We know by the testimony of the fathers that they did so, and we quote these Scriptures, not to prove that the early Christians never kept the seventh day, we know that many of them did, but to show that they considered the first day a holy day and sometimes met on that day for worship. We repeat, if we had found a sudden change it would have been out of harmony with the whole system under which we live, neither nature nor revelation would contain the counterpart of such a fact. It is to be remembered, too, that the early disciples would only wait for permission to celebrate the first day; no command would be needed, for

THE REASON OF THE CASE WOULD COMPEL

them to do so, were it not forbidden. The Lord whom they loved, and for whom they had forsaken all things, had been stricken down. They were like soldiers in battle, who can struggle against overwhelming odds so long as they can see their general and hear his voice cheering them on to action, but who are panic stricken when they see him fall from his saddle. Their faith but imperfect, his words concerning his resurrection had been but partially understood. They had hung about the outskirts of the crowd that thronged the bar of Pilate or that one which jeered the Saviour as he plodded wearily along under his cross. They had looked and longed for some sign from heaven or some token from earth. They had run over in mind his wondrous works and said it cannot be that he will suffer this cruel mob to do its work. They had not yet learned the lesson which we are so slow to learn, that it is only by suffering that we gain a glorious victory. They had watched from some distant hill side the driving of the nails and the rearing of the awful tree. They had stood with bated breath during the strange darkness, and followed Joseph as he bore the body to the tomb. They had crept away in silence to hide from their fierce enemies, and all the next day had sat dazed, terrified, helpless. But on the third morning at early dawn came the women saying: "He has risen." They hasten to the tomb and find it empty. Joy comes back to those faces where sadness reigned but an hour before. They walk the street with the erect port and shining countenances of victors. And in the evening Jesus comes and stands in their midst, calm, glorious, triumphant. What could drive from the minds of those men the memory of that hour when the blossoms of joy hung thick about the portals of the tomb! when death was robbed of its sting and the grave of its victory! They gathered week by week on the *Lord's day*. Poor, hunted, hated, despised, this blessed reminder came to them week by week with its consolations. On it, over and over again, they rehearsed to each other and to all that would hear the story of the first Christian Sabbath when the Roman guard, the heavy stone and death itself were powerless before their leader. Ah! this was the assurance of their own triumph. If the Lord when he lay wounded, bleeding, dead, in a cave, could rise and burst the bands of death as Sampson the green withes, what had his servants to fear. They had nothing to fear, nor have we, "for this God is our God forever and ever; he will be our guide even down to death."

Oh! my brother, weak in faith, sore pressed by temptation, conscious of thine own impotence, helpless amid the roaring legions that surround thee, take heart. This is the Lord's day. On this day he won not for himself alone, but for thee. Thou art a conqueror, nay, thou art more than a conqueror, through him that loved thee. Go hence to battle manfully with Satan, thy great adversary. Be in the spirit on the Lord's day and then thou shalt be faithful into death, and Christ will give thee a crown of life.

A Light-House in Missouri.

It may seem strange to write of lighthouses in a country where there has been no sea since those geologic ages when all this vast Mississippi basin was one great ocean. Yet there are other oceans and other hidden reefs than the nautical ones, moral facts and forces and beings constitute these, and the world is covered and peopled with them. As not a pebble was ever thrown into the sea without producing wavelets, however small, reaching to the further shore, so never a deed of men but produces an effect on this moral ocean, reaching, by transmitted influence, to the further shore of life—eternity. And constantly are there sand bars and rocks, and sullen, hidden reefs beneath, hungry for the souls in the craft above them. And though the surface be placid, and the sailing seem fair, yet the winds above and the currents below, will carry many a gallant vessel on the rocks, if there be no light through the darkness above them.

Such a light is the Christian college. Such in olden times were Prague, Wittemburg, and Oxford, and such, later, have been Oberlin and Wheaton, with others. Since reforms began, probably the earth has not seen a single one that did not owe its existence, directly or indirectly, to the *Christian college*. "Knowledge is power," and Christian knowledge is reform power, led by God and energized by the Spirit of truth. And what has been in this respect will be; the Christian college will remain one of the greatest centers of moral illumination and moral power the world is privileged to see and make use of.

Such a center of moral and intellectual illumination is found in Avalon College, Missouri. Beautiful for situation, commanding view of many miles of undulating prairie and woodland in every direction, with Wheaton it is like a "city set on a hill" whose light cannot be hid. Founded in faith by men, some of whom have since gone to their eternal rest, it has made steady progress from an academy upward, until, a year since, it was created a college, with a preparatory and classical course of six years, a scientific course of four years, a normal course of three years, and a general preparatory or English course, fitting the student for entrance on either of the other courses mentioned. Its faculty, ably headed by President C. J. Kephart, a graduate of Western College, Iowa, and Dayton, Ohio, Theological Seminary, is a Christian one, of fully average ability, in earnest in their work, and willing to be known as standing for God and the truth against all the works of darkness, Freemasonry and its brood included. The moral sentiment, which is of paramount importance, as well as the rules and government of the college is good, and, with its low expenses, healthy, quiet location, and good corps of teachers, there is no place in Missouri of which the writer is aware where young men and women could be sent to fit for the active duties of life to so good advantage as to Avalon College. Especially does it seem the duty of the reform element

of the people of Missouri to sustain with their prayers and words and acts this institution. No-ere else in a similar institution, so far as my knowledge extends, would there be any opening for lectures or other work against the secret Baalisms and murderous politicisms that infest our land. In no other such educational institution is this part of essential truth allowed an utterance. But here are men who, in addition to furnishing other necessary requisites of thorough education, are not afraid to instruct those placed under their charge upon the evils which beset them, the church, the family, and the nation from great popular evils. Correct moral principles are worth more than the best intellectual training—indeed, without that the latter is but a curse to both its possessors and to society at large.

The attendance at Avalon College during the past year has embraced 171 different persons, averaging considerably more than heretofore—an evidence of prosperity which should lead to renewed prayer and effort in its behalf. Let the friends of truth and truly Christian education in Missouri and elsewhere stand true to Avalon College so long as she stands true to her Master!

JOHN D. NUTTING.

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple St., Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—Some time ago a gentleman in Worcester found from Masonic sources that out of eleven ministers who had become Knight Templars, nine had withdrawn entirely from the lodge. This negative testimony to the evils of Freemasonry is valuable and would doubtless be abundant if there was any way to ascertain the facts.

—Orders occasionally come for books from persons into whose hands our circulars have fallen, or who have gained information from our agents. There is almost as much inquiry made for expositions of Odd-fellowship and Knights of Pythias as for Freemasonry, both of these orders being exceedingly strong in New England.

—Mr. John Lamb, a friend and subscriber to the *Cynosure*, of Spencer, is so interested in our Sabbath afternoon meetings that he drove in through the rain fifteen miles to attend our last meeting. He is very urgent for lectures in his town.

—A gentleman from a neighboring town in passing along the street saw our sign advertising the National Christian Association, and thinking it had a good sound came in to learn more about it. He had never heard of the reform work but proved himself to be in sympathy with the movement by his testimony against secret societies, intemperance, church fairs, sectarianism, etc. His words of cheer and sympathy were very welcome.

—Friends in Maine who are struggling against wind and tide to organize the State work may be glad to know that their efforts are appreciated by the Masonic press. The following is from the Brunswick *Telegraph*: "An organized Anti-masonic movement has been started in this State having its headquarters at Pittston. The leaders propose to have public meetings in all parts of the State. It will be a repetition of the contest between the little yellow dog and the twenty-ton locomotive." Probably the writer of the above is not aware that the "little yellow dog" is a lion.

—Here is Mr. Spaulding's report for two months: Number of towns visited, 38; number of families visited, 290; Number of miles travelled, 943; Number of lectures arranged, 7; amount received in donations, subscriptions and for books, $80: number of tracts distributed (about), 6,000. Mr. Spaulding undertook the work without any previous experience, not for money but for the sake of the cause; and in spite of obstacles he has persisted in his labors and the foregoing is a brief summary of the results of two months' work.

—Some may be interested also in a synopsis of the work of the New England Secretary, and hence it is given as follows: Number of towns (since Jan. 1st), 40; number of miles travelled, 2,200; amount of books sold, $365.76; amount for subscriptions, $79.25; donations collected for New England work, $527.87; amount pledged, $125.48; amount collected for work outside of New England, $26; total, $1,124.36; tracts sent out, 60,000 pp. Only a part of the work done in Worcester is included in this.

—Mr. Smith's work was cut short by sickness and no report is at hand, but he has resumed labor and will report in due time. Bro. Tanner has also done some work and will report hereafter. Bro. Kimball's work in New Hampshire has been already reported.

—Thirty persons have contributed to the funds of the New England Board. There are more than two hundred zealous friends who have contributed nothing. Some of the two hundred could contribute $100 each others could contribute $1 each. Either amount would aid the cause. Let the appeal for more funds find a quick response.

The Secret of Success in Christian Work.

WORCESTER, MASS., May 15, 1882.

"Many of the first generals of the war had too many theories to succeed." So said a distinguished commander in commenting on the failure of some of the men placed at the head of the armies, at the beginning of the war. To conquer, a commander must not stop to theorize on the political situation, but push forward the conflict. In the struggles of life this principle is equally useful. While some men are *talking about religion* others are living it; while some are studying curious theories, others are at work; while some are telling how sinners ought to be saved, others are saving them. Those men are most successful in Christian work who most clearly apprehend the central work of the gospel. Men are sinners. God wants to save them. "Be ye reconciled," was Paul's watch-word. Those who get nearest this central work have the greatest success. They oppose whatever opposes Christ; they are in earnest for they see men perishing; they are strong for Christ is with them. Those who stand on the borders of the field of strife, discussing the plan of battle and refusing to bear a musket, are of very little service. How long the churches have struggled over methods, how long they have contended about obscure doctrines and unimportant forms, how long have they wrangled over denominational peculiarities, while a world was in the throes of death and the victims of despair were hurrying to the tomb! How long will it take to learn that the church exists as a means, not an end! I think Christ, were he to return, would rebuke every denomination now existing, and tell us all we had not grasped the magnitude of the work—we had been trifling with vain things and had omitted the weightier matters. While we struggle we may sing:

> And right is right, since God is God,
> And right the day must win;
> To doubt would be disloyalty,
> To falter would be sin."

Saturday evening by agreement, I addressed the Swedes on temperance. Some of their people are progressive in their ideas and preach and practice a pure gospel. A gentleman came here a few months ago to organize a Good Templar's lodge among them, but they would not hear to it, and organized instead an open temperance society which has been flourishing ever since. One gentleman told me Saturday that when he was converted he was addicted to the use of tobacco, but was prompted at once to abandon it and has since been free from the habit. Our churches will yet wonder that they ever dropped their standard so low as to make tobacco-users feel comfortable in the continuance of so uncleanly and disagreeable habit. There ought to be something in every sermon to make the conscience of a tobacco user twinge.

Our third Sunday afternoon meeting was held yesterday. We had not seen the sun for four days and people had to hold their umbrellas to reach the hall. Under these circumstances, we were all of course, prepared for a small audience and resolved not to feel discouraged. To our surprise, however, the hall was filled and the meeting was in all respects the most successful one of the series. The sense of horror and disgust at the blasphemy of the lodge is deepening and spreading and there is a degree of interest in the discussion wholly unlooked for. A number of ladies braved the storm to attend and if a fair day had brought a proportionately large increase our hall would have been wholly inadequate. From various sources we learn that the subject is receiving a general discussion in the shops and places of resort and we are not without hope that the influence of the meetings will spread generally through the city. Already the friends of the cause are inspired with new hope and courage and there is a marked improvement in the tone of remarks heard. It is noticeable that the people are beginning to murmur because the pastors have so long persisted in ignoring the subject and have kept them so long in ignorance of the true character of these secret orders. New Englanders are proverbially loyal to their ministers, but their refusal to give public instruction on this subject is shaking the confidence of many in their sincerity. The people are far in advance of their leaders and are losing confidence in them. Whether there is piety enough left in the ministers to recover themselves and whether they can repair the breaches without destroying the churches remains to be seen. But evidently no patch-work will suffice. When ministers confess that the discussion of this subject would rend their churches, they confess to a deplorable condition of worldly mindedness which ought to alarm every believer and arouse every worker to run to the rescue.

Mr. Spaulding's report, given elsewhere, attests the wisdom of the colporter method and shows an encouraging amount of work done. In two months he has taken from this office over $90 worth of books, the greater part of which are sold. The gross receipts have been nearly equal to the moderate salary which seemed necessary for his report, so that the expense of his labors has all been scattered among the people in books and papers. We have been extremely cautious not to incur expense which our income would not warrant, but I hope before next fall's campaign opens we shall have enough pledged to warrant us in launching out boldly and putting the net into deep water.

There are men of means who have been cautious about investing large amounts of money in an untried enterprise. Perhaps their caution is wise, but we shall need to see them venture more boldly soon. Meanwhile, let me ask those who have not yet contributed anything to make an offering at once. There are two months more in which our agents might work if our means would warrant it. Let us have some fresh contributions to round out the year and not contract our labor so early in the season. We shall have to call a halt soon unless new pledges are made. There are those who have been waiting and holding on to their subscriptions, but now the time has come to bring forward the reserve forces. Who will respond most promptly?

In years to come we shall mention the name of H. F. Loomis more frequently and reverently than we are now wont to do, when we learn to credit him with his proper share in the work now spreading through New England. Some men see far ahead of their times and seem gifted with almost prophetic vision and surely the Spirit of the Lord must have opened the eyes of our deceased brother to cause him to discern what the future must bring forth or he would not so willingly have paid his last and best tribute to this cause. I hope we shall not fail to keep alive the memory of those who dare to help the infancy of this reform.

I have agreed to go to Vermont in a few weeks and lecture. It will be economy to fill as many appointments as possible before returning and those who desire lectures would do well to write at once. Town halls, school-houses and churches can generally be had at very little expense and the most that is needed is the expenditure of a little time and the use of personal influence to make an opening for lectures. Let those who desire a visit write to me at once.

E. D. BAILEY.

CORRESPONDENCE.

Rumsellers' Testimony.

EDITOR CHRISTIAN CYNOSURE:—Recently it was our fortune to get possession of several old numbers of periodicals relating to a business of which all pure minds should be ashamed, and deplore; and which we would gladly pass by unnoticed. The periodicals referred to belong to the interests of brewing, and the points extracted pertain to the numerous concessions as to the marvellous strides of temperance and the corresponding tottering condition of the rum-sellers. The quotations are from large, standard journals, published during 1881, at no less than $5.00 per year.

First, we give the following, as a contemptuous, forlorn howl, concerning the good work going on in the Carolinas: "The South is growing fanatical. The Carolinas want prohibition. For God's sake let them have it, or they may secede."

Daily we hear of the laws in Kansas and other States as a "farce" and "dead letter."

"The Kansas prohibitory law has commenced to take its legitimate effect. Adam Gunther, a brewer, at Paolo, killed himself last week on account of the destruction of his property—the accumulations of a lifetime—by the fanatical law."

"Some thirty saloon-keepers in Wilmington, Del., who have been refused licenses, propose to sell under the special tax paid the United States government." Why evade a "powerless" law?

"In Kansas the very stringent temperance amendment is now in full force, to the great detriment of that State's industrial and commercial interests. Kansas has upwards of thirty breweries, which will now have to cease operations."

"In West Virginia the temperance fever will soon die out. The State Senate rejected the proposed amendment to the constitution, prohibiting the manufacture or sale of alcoholic or malt liquors. Had the amendment been adopted, twelve breweries would have had to cease operations."

"The sale of liquor being prohibited in Charolotte, N. C., several saloon-keepers erected taverns on sites which they thought were outside the city limits. They made, however, a mistake in measuring, and the saloons had to be moved about four hundred feet."

"Liquor selling in Rockford, Ill., can hardly be a remunerative business. Charles Rivers was recently fined $200 for that offense, and Joseph Quest, $100. Rockford is the most pious city in Illinois, unless it be Decatur. In both the priests are in full control."

"The prohibitionists in South Carolina are earnestly at work, and are sending petitions to the legislature in favor of prohibition for signature to all the clergymen, temperance societies, schools, factories and postoffices in the State. Thus the good work goes on. Meanwhile, what is the liquor interest doing to stem the tide?" Dreadful tide, this; and what of the wretches who labor night and day to have it counteracted?

"The Nebraska high license law went into effect June 1st [1881], and the saloon-keepers propose to resist it and try its constitutionality by test cases. Several small saloons in Omaha have already closed, and their former proprietors have gone into other business."

Following is something which, if coming from any other source, would need to be taken "with a grain of salt:" "In Waterville, Maine, the prohibitory laws are so strictly enforced that the college professors are unable to procure alcohol for scientific experiments." Yet the heavens never clear of the tumultuous roll and clamor that prohibition in Maine is a farce and failure. Bold, brazen, unparalled audacity. Whole cloth fabrications, to deceive those who will give ear, or who are not in shape to know the truth, and the facts.

"ANTI-FANATICAL LITERATURE.—The Committee of the United States Brewers' Association, empowered to expend $5,000 in liberal literature during the current year, have a most important and responsible work to perform. They will be able to disseminate a vast amount of good anti-fanatical reading matter; such as Dr. Crosby's sermon, of which the *Western Brewer* itself issued one million copies."

"The fanatic's avowed object in life is to ruin the liquor traffic, and the priest (to whom all fanatics are subservient) tells him that he must ruin the brewers business in order to save his soul. Once these perfidious doctrines planted in the mind of the child, and watched by the seductive promises of the preacher, or the mother, whose life the preacher fashions, and the boy is on the way to turn out a vigorous and superstitious fanatic. Surround him, further, with the idea that he has a 'mission,' and the job is done. In this way priests are made. In this way the grand army of 'reformers' is recruited. The rank and file of the temperance army do not reason, and cannot be influenced by anything short of the judgment day. They are safely hived by the priests, and do the bidding of their cunning masters, gathering in the shekels by the way."

Tribute to Mrs. Hayes and the noble army of temperance women: "Mrs. Hayes is to receive a big album with the faces of all the leading temperance women in it. What an aggregation of cheek it will be!"

More about the Christian temperance women: "Warrants have been served upon sixteen ladies of Star City, Ind., for entering the only saloon in the town, emptying out the liquors, breaking the glassware and cutting up the pool-tables with axes. The females were all church members, as a matter of course, and consider burglary, robbery and desecration of their neighbors' property as a Christian act. Every one of these she-devils ought to go to the penitentiary for life."

How about the breweries that are rotting in Kansas? At any rate, to talk of life-imprisonment for the destruction of property—property used for the wrecking homes and happiness, and which it has been plead, time and again, should be removed and its cause discontinued—to talk of such a penalty for such an offense, strikes one with horror, and would be passed over as meaningless, did we not see that it comports with the views held throughout, regarding this nefarious, criminal business, of rum-selling.

J. C. SCHOENBERGER.

"The Beauty of Holiness."

PHILADELPHIA, May 9, 1882.

Just before I arose this morning, and while enjoying a very rich foretaste of future blessedness, the Lord, by means of a heavenly experience, impressed upon my mind and heart a new and precious truth in regard to the future "beauty of holiness."

It was this. Since in heaven all things are very beautiful, and are constantly growing more and more beautiful, and since the inhabitants of the inmost or "third heaven," as Paul calls it, are all exceedingly beautiful both in form and feature, therefore heavenly beauty itself becomes a means of constant growth in beauty.

For instance; the more beautiful you become in form and feature the more I shall be led to praise and admire, not you, but the Lord Jesus Christ himself, who, in his infinite love and wisdom, gives you the heavenly beauty. And in return, the more genuine beauty you are able to perceive in me as eternity rolls on, the more you will be led to praise and admire, not me, but the Lord who dwells within me, and whose image and likeness I unworthily wear.

Therefore, the very beauty we behold in each other, as well as the beauty we behold in all things around us, will be a powerful means of drawing us, and thus of uniting us, more and more closely to the Lord himself, who is the very essence of beauty itself. For the more we admire and love pure heavenly beauty derived alone from the Lord, the more largely we shall be able to partake of his divine nature, holiness and beauty ourselves.

During the past year, "by the divine mercy of the Lord," it has been my inexpressible pleasure to receive and enjoy the second coming of the Lord, into both soul and body, "with power and great glory." The second coming of Christ does not mean, as so many suppose, a coming again in divine person, but it means, as I believe, a coming with greatly increased spiritual light and power through the medium of the written Word, and a coming also with peculiar spiritual power and glory into the souls and bodies of his saints on the earth.

CHESTER E POND.

A Choking Argument.

PONTIAC, Mich.

Just after our State convention I had a conversation with several Masons at Holly depot. I objected to Masonry on account of its garbling the Scriptures. A Knight Templar said to me, "What do you do when you eat fish; do you eat all or only part of the fish?" "Only a part," said I. "Well," said he, "we Masons do just so with the Bible. Some things in it we accept as true; others, we reject." I asked him what there was in the Bible that they, as Masons, could not receive. He could not answer, or rather, seemed confused and said he could not just then answer my question. I told him that I had read many Masonic books, and so far as I had learned, the part they uniformly left out was the name of Christ. They got wonderfully excited and said I must not suppose that all men could think or see alike. "Certainly," said I "but shall we agree on this one thing, namely, that the name of Christ is a fish-bone with the Masons, and if the institution should attempt to swallow it, it would be choked to death in the act?"

I leave you to guess how they looked and how they acted. If they did not give the "grand hailing sign," they betrayed many signs of real distress.

A. H. SPRINGSTEIN.

Words of Life for Every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, May 18th.—Search me O God, and know my heart: try me and know my thoughts: And see if there be any wicked way in me and lead me in the way everlasting.—Ps. 139: 23–24.

Friday, May 19.—Who is among you that feareth the Lord, that obeyeth the voice of his servants, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God. Is. 50:10.

Saturday, May 20.—He will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. 1 Sam. 2:9.

Sabbath, May 21.—Thou art the Christ, the Son of the living God.—Matt. 16:16.

Monday, May 22.—With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright. With the pure thou wilt show thyself pure; and with the froward thou wilt show thyself unsavuory. And the afflicted people thou wilt save; but thine eyes are upon the haughty, that thou mayest bring them down. For thou art my lamp, O Lord; and the Lord will lighten my darkness. 2 Sam. 22:26–29.

Tuesday, May 23.—And I will bring the blind by a way they know not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. Is. 12:16.

Wednesday, May 24.—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 Peter 2:9.

—The United States census gives 92,653 Protestant churches, 71,662 Protestant ministers and 9,003,030 members of Protestant churches. According to the census the entire population of the United States was 52,152,866. Deduct from this 6,174,202 Roman Catholics and 114,283 Mormons, and we have a remaining population of 43,864,381. This gives a church for every 474 persons, including infants and children, a minister to every 612 of the people, and nearly one professing Protestant for every five of the entire population outside of Catholicism and Mormonism.

SABBATH SCHOOL.

LESSON X., June 4.—THE TRANSFIGURATION. Mark 9:2-13.

(2) And after six days Jesus taketh with him Peter and James and John and leadeth them up into a high mountain apart by themselves: and he was transfigured before them. (3) And his raiment became shining, exceeding white as snow; so as no fuller on earth can white them. (4) And there appeared unto them Elias with Moses: and they were talking with Jesus. (5) And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles; one for thee, and one for Moses, and one for Elias. (6) For he wist not what to say; for they were sore afraid. (7) And there was a cloud that overshadowed them: and a voice came out of the cloud saying, This is my beloved Son: hear him. (8) And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. (9) And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. (10) And they kept that saying with themselves, questioning one with another what the rising from the dead should mean. (11) And they asked him, saying, Why say the scribes that Elias must first come? (13) And he answered and told them, Elias verily cometh first and restoreth all things; and how it is written of the Son of man, that he must suffer many things and be set at nought. (13) But I say unto you, That Elias is indeed come and they have done unto him whatsoever they listed, as it is written of him.

GOLDEN TEXT.—And lo a voice from heaven, saying this is my beloved Son in whom I am well pleased. —Matt. 3:17.

DAILY READINGS.

The transfiguration	Mark 9 2-13
The Son of man glorified	Dan. 7:9-14.
The saints glorified	1 Thes. 4:13-18.
Meeting one another in heaven	Luke 13 24-30
With Jesus in heaven	Rev. 21:22-27.
When he cometh	Matt. 24:2 -36.
At the last	Matt. 25:31-46.

NOTES.

Was transfigured. St. Luke writing primarily for Greek readers, avoids the word "transfigured," or "transformed,"—"Metamorphosed" would be a still closer rendering—which St. Matthew and St. Mark do not shrink from employing. He avoids it, probably, because of the associations of the heathen mythology, which would so easily and almost inevitably, attach themselves to it in the imagination of a Greek. In naming this great event, the German theology, calling it "die Verklarung," or "the Glorification," has seized this point, not exactly the same as our "Transfiguration." From the records of the three evangelists we infer that, while he was engaged in prayer (Luke ix. 29), a marvelous change came over the person of our Lord. The divinity within him shone through the veiling flesh till his raiment became exceeding *white* as *the light* (Matt. xxvii. 3) or as the glistening *snow* (Mark ix. 3) on the peaks above him, so *as no fuller on earth can whiten them*; moreover *the fashion of his countenance was altered* (Luke ix. 29), and his face glowed with a sun-like majesty (Matt. xvii. 2; compare Rev. i. 16.) "St. Mark borrows one image from the world of nature, another from that of man's art and device; by these he struggles to set forth and reproduce for his readers the transcendent brightness of that light which now arrayed, and from head to foot, the person of the Lord, breaking forth from within, and overflowing the very garments which he wore; until, in their eyes who beheld, he seemed to clothe himself with light as with a garment, light being indeed, the proper and peculiar garment of Deity (Ps. civ. 2; Hab. iii. 4.")—*Trench.*

Elijah with Moses. (i) Among all the prophets and saints of the Old Testament these were the two, of whom one had not died (2 Kings ii. 11,) and the other had no sooner tasted of death than his body was withdrawn from under the dominion of death and of him that had the power of death (Deut. xxxiv. 6; Jude 9.) Both therefore, came from the grave, but from the grave conquered. (ii) Again, these two were the acknowledged heads and representatives, the one of the law, the other of the prophets (compare Matt. vii. 12.)

It is good for us to be here. "Better, as no doubt he felt, than to be rejected of the Jews, better than to suffer many things of the elders and chief priests and scribes and be killed." (Matt. xvi. 21.)—*Trench.*

The impulse is to remain upon the mount of privilege and neglect the duties which await us in the valley.—*Riddle.*

If Peter's request to abide in the mountain top had been granted, the father's woe would not have been relieved.—*Abbott.*

As regards the Redeemer we may conclude that the transaction marked his consecration as the Divine victim, who was to accomplish the great "decease" at Jerusalem, even as the baptism inaugurated the commencement of his public ministry; it was the solemn attestation of his perfect oneness with his Father in heaven at the very time when he was about to descend into the valley of the shadow of death. It was, as it has well been called, the "summit-level" of the life incarnate. From this time forward there is a perceptible change. (*a*) *Miracles*, which had hitherto abounded in prodigal profusion, well-nigh cease. Only five mark the period between the transfiguration and the passion. Those for whom "signs" could avail, were already won. For the rest, no more could be done. They were like those, amongst whom in his earlier ministry, "He could do no mighty work because of their unbelief." (*b*) As regards his *teaching*, public addresses, before the rule, now became few and rare; his special revelations of the future to the chosen twelve become more frequent, and they uniformly circle, unenshrouded in type or figure or dark saying, round the cross.—*Bible for schools.*

PROMPTINGS TO FURTHER STUDY.

What glory do those deceitful workers seek who transform themselves into the apostles of Christ? What transformation does Satan undergo for the same glory? What glory in the flesh did the apostle indulge in for the sake of those who gladly suffered self-glorifying fools? Through what was Christ crucified, and by what does he live? What does Peter say of the power and coming of Jesus, when he speaks of being a witness of the transfiguration? In what mountain did Elijah hear the voice of God; and how? In what mountain did Moses hear the voice of God; and how? What discourses of Jesus were spoken on a mount? What contrast does John draw between the message from God by Moses, and the message of God through Christ? Where is a comparison drawn between the respective glories of the two?—*Scholars' Quarterly.*

Marriage.

Marriage is of all earthly unions, almost the only one permitting of no change but that of death. It is that engagement in which man exerts his most awful and solemn power—the power of responsibility which belongs to him as one that shall give account—the power of abnegating the right to change—the power of parting with his freedom—the power of doing *that* which in this world can never be reversed. And yet it is perhaps that relationship which is spoken of most frivolousy, and entered into carelessly and most wantonly. It is not a union merely between two creatures, it is a union between two spirits; and the intention of that bond is to perfect the nature of both, by supplementing their deficiencies with the force of contrast, giving to each sex those excellencies in which it is naturally deficent; to the one, strength of character and firmness of moral will; to the other, sympathy, meekness, tenderness. And just so solemn, and just so glorious as these ends are for which the union was contemplated and intended, just so terrible are the consequences if it be perverted and abused; for there is no earthly relationship which has so much power to ennoble and to exalt.—*Robertson.*

FAITH HEALING.—An eye witness tells us this: During a prayer-meeting at the house of Bro. James Wilder, in Stanwood, Mich., last week, Sister Dora Wilder was raised from a sick-bed and made whole, in answer to the prayer of faith, which shall "save the sick." She also regained the witness of the blessing of holiness in the same meeting. Glory to God!—*Christian Harvester.*

—Dr. Leonard Bacon, so long pastor of the First Church of Christ in New Haven, Conn., and lately gathered to his fathers in a ripe old age, said in a letter to President Blanchard dated January 14th, 1880: "Freemasonry, veiled or unveiled, illustrated or in its native darkness, is to me the dreariest nonsense in the world, the most foolish of all foolishness.

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The Christian Cynosure.

CHICAGO, THURSDAY, MAY 25, 1882.

A YOUNG LAWYER, who is opposed to secret societies, says: "My business is not that of a lecturer, but a lawyer." And he says true. So Paul made tents, the other apostles caught fish, and Christ himself wrought with carpenter's tools. But they all sought first the kingdom of God," and subordinated everything to that.

"THE LODGE IS NOT THE SOLE EVIL OR THE CHIEF ONE."—When I was a boy, my brother and I were rolling a heavy log upon an ox-sled in the woods. It was heavy and moved slow. A chap sat looking on, with his hunting gun on his shoulder, and said: "Boys, that is not the only log in the woods; what do you tug away at that for?" The answer was, "We have started it, and to let go was to be crushed." Besides, that was our business at that particular time. Moreover, we were putting up a building, and that log must go to the mill; and it and its fellows must be removed in order to get a crop. So is it with the lodge-question and the lodges.

The National Christian Association.

Sketch of Its History.

This Association arose to meet a great want created by the growth of secret orders; and the ignorance and timid silence of public teachers as to their nature and effects.

For a century or more, in Europe, discerning men have recognized Freemasonry as the mother of revolutions, undermining and wrecking family, religion and government. Prof. Claudio Jannet, of the University of Paris, thus describes the influence of Freemasonry and kindred orders:

"Regardless of differences of climate, race or State polity it spreads among the people the ideas and formulas of insurrection. [Witness the slavery war.]

'The people north and south are tainted alike, the young Republic of America, as well as the monarchies of the old world. Russia, with her popular communal institutions, immense territory, and thin-sown populations, is shaken by the revolutionary breath, equally with the crowded populations of the manufacturing districts of the West."

A late British Prime Minister said, "Secret societies have their agents everywhere, capable of organizing insurrection and producing massacre."

In May, 1882, Lord Frederick Cavendish and his secretary, Burke, were assassinated in Dublin, Ireland. The English Parliament, understanding the murder to be the work of secret societies, instantly put on its passage a bill making membership in them a crime.

In the United States, occupied by schemes peculiar to young nations, secret orders are not now met or understood as they are in Europe, as working by misrepresentation, intimidation and murder; or even as they were in this country fifty years ago. Then Captain William Morgan said, "I owe to my country an exposure of its dangers." He made the exposure and Masons murdered him in 1826.

The excitement caused by Morgan's abduction and murder, lasted ten years. And Daniel Webster, Edward Everett, John Qnincy Adams, John Marshall, Wm. H. Seward, Thaddeus Stevens, and other great men condemned the lodge in the strongest language men can use. The lodges feigned dead in the free States, and hid beyond discussion in the slave. The Anti-masonic army disbanded, and the lodges silently crept back into power.

Seeing this, Christian men met in convention in the City Hall, Aurora, Ill., October, 1867. A National meeting was called, and "The National Christian Association, opposed to secret societies," was formed at Pittsburgh, Pa., in 1868. This National body has met annually since: In Chicago, 1869; Cincinnati, 1870; Worcester, Mass., 1871; Oberlin, 1872; Monmouth, Ill., 1873; Syracuse, New York, 1874; Pittsburgh, 1875; Chicago, 1876; Dayton, Ohio, 1877; Worcester, 1878; Boston, 1880; and in Galesburg, Ill., 1881.

The presidents of the National Conventions have been: Bishop David Edwards, Prof. J. C. Webster, Hon. F. D. Parish, Gen. J. W. Phelps, Pres. I. Blanchard, Prof. J. G. Carson, D.D., Rev. B. T. Roberts, Dr. David R. Herr, Pres. H. H. George, Pres. S. B. Allen, Rev. Henry T. Cheever, Dr. A. M. Milligan and Pres. J. B. McMichael.

Its organ, *The Christian Cynosure*, was started in the summer of 1868, published three years fortnightly; ever since, weekly.

Prof. C. A. Blanchard was the first agent and lecturer, (1870–2,) succeeded by Rev. J P. Stoddard, Secretary and General Agent; Rev. H. H. Hinman, agent for the South, and Prof. E. D. Bailey for New England. Eighteen State Associations have been formed up to date, 1882: Alabama, California, Connecticut, Illinois, Iowa, Indiana, Kansas, Massachusetts, Michigan, Minnesota, Missouri, Nebraska, New Hampshire, New York, Ohio, Pennsylvania, West Virginia,

Thus, though little, yet something has been done:—

1. We have called the nation's attention to the secret, false worships, displacing the worship of Christ and preying like night vampires upon the vitals of the Republic.

2. We have unveiled the secret orders and shown them to belong to the same family with Jesuitism, the Commune, spirit circle, free-love, and Mormonism.

3. We have encouraged and strengthened those denominations which exclude the adherents of secret orders from their communion.

4. We have encouraged many to renounce and expose, and many to withdraw from lodges, while less substantial men are going into them.

5. We have commissioned and aided a few lecturers, and we hope to see such soon in every State.

6. We have sustained *The Cynosure*, which goes to postoffices scattered through thirty-two States and five Territories, from the Pacific coast to the Atlantic, and from Canada and Nova Scotia to the States along the Mexican Gulf.

Hon. Philo Carpenter has given a building at 221W Madison St., Chicago, to the Association as long as it exists, and a respectable endowment fund has been raised and invested, and laborers are being added to the cause whom God seems to have chosen and called to the work.

THE NATIONAL CHRISTIAN ASSOCIATION IS A NECESSITY.

Though some two-thirds of our globe is governed by rulers who acknowledge Christ, from three-fourths to nine-tenths of the world's population are deluded, taxed, and more or less corrupted by secret societies in pagan and Christian lands. God has raised up the National Christian Association to meet and change this fearful state of things, and thus "Prepare the way of the Lord" to come and reign on this earth.

It thus states its belief:—

"We think that Christ is the author of indissoluble marriage, true religion, and just government; that faith in him is the sole ground of acceptance with God; and that grace received by faith is the sole power of regeneration."

We believe, moreover, that Satan is "the god of this world, the ruler of its darkness, the source of its evils, the cause of its despotisms, the god of all false religions, the rival and antagonist of Christ, the enemy of God and of man, made in the image of God." The lodge system denies Christ and worships Satan.

The three fundamental degrees, on which all rites, Scotch, York, Egyptian, or other, in all countries, are based, exclude Christ altogether. And Templar Masonry, now so popular in this country, is a vile parody on the death of Christ, and travesty of the Christian religion.

In the Rose-Cross degree, in opening the lodge the presiding officer asks his first assistant, "What is the hour?" Who answers, "It is the instant when the veil of the Temple was rent; darkness shrouded the earth; light was extinguished; the pillars and implements of Masonry were broken; the flaming star disappeared; the cubic stone give out blood and water; and the word was lost."—Des Champs, Vol. 1, p. 56.

This odious jumble of the Bible narrative of the crucifixion with lying Masonic legends, like the caricature of Christ raising the dead and mock regeneration of the candidate in the Blue lodge, works double; it dignifies Masonry and degrades Christianity. And thus the whole lodge from base to apex, is really one solid pyramid of blasphemous burlesque of the Christian religion.

It is but few years since Strauss, in German, and Renan, in French, wrote "Lives of Jesus" for the million, which make him a mere man, and an imperfect man at that. All the lodges of Belgium subscribed to a presentation made to Renan in honor of his book: and when Strauss died, the Masonic journal *Banhutte*, of Leipzig, called on "every Freemason to treasure up the ideas of that heroic illuminator of the lodges": and adds, "thousands and millions of brethren will sympathize with that great destroyer of the rubbish from the plan on which the future temple of humanity is to arise." The "rubbish" so hated by the lodges was the divinity of Christ! Thousands who read and wondered at the works of Strauss and Renan, did not know that they wrote as agents and as emissaries of the lodge.

To meet this anti-Christ; to turn back the inky flood of ignorance, timidity, and fear, which chloroforms now the press, the pulpit and the legislature of the United States: in short to tear off this political, moral and religious shroud, which, like the fabled shirt of Nessus, enfolds our entire globe. God has given birth and being to The National Christian Association and has thus far given it success.

A MEMORIAL SERVICE to the memory of Samuel D. Greene, has been arranged at the suggestion of friends living at Greenville, near Leicester, Massachusetts, where the veteran Christian reformer was buried. The service will be held in the Baptist church of the village at 10:30 A. M., Tuesday, May 30th. Rev. David McFall, of the Chambers St. Church, Boston, has been invited to make the address. On the afternoon of the same day Prof. E. D. Bailey, is engaged to speak in the town hall, Leicester. Greenville, Leicester and Rochdale are near together; Rochdale is the railway station, (the first west of Worcestsr) where all who attend will leave the train. This occasion will be a fitting tribute to a good man and faithful follower of Christ, by old neighbors and friends.

HOW YOU MAY DO GOOD.—The Jackson Library and Lecture Association, of Jackson, Tennesee, have made a formal application for a donation of our books, saying, "We have not the means to buy these books at present, and take this method of increasing our library to a size commensurate with the needs of the society." Should any of our readers wish to send them our $12.00 Anti-masonic Library (16 volumes, in cloth), as there are still four of the 100 at half price left, one of them will be sent with the *Cynosure* for a yeaf for $6.00.

—Bro. Hinman sends a brief note of his work in Michigan. He preached three times to full houses in Grand Rapids on Sabbath, the 14th inst., and had appointments for all the week following, the last on Saturday the 20th at Hopkins, Allegan county.

—Avalon College, Mo., was struck by lightning during the night of April 25th, and would probably have burned to the ground but for the rain falling at the time. The cupola was badly injured several large beams being shattered and several holes torn in the roof.

—On the 15th, Bro. Mathews went from Polo, Ill., where his lectures are reported by Elder N. E. Gardner, to Freeport, where he seems to have had excellent meetings. "Pharoah was drowned," he writes. Appointments at Sharon, Wis., forbade a longer stay in Freeport, else he might have given days or weeks to God's work in that city. He has also a very urgent call from Cedar Falls, Iowa, to which he may give heed if places are not open in Illinois.

—Bro. J. D. Nutting, who is now travelling as agent for the publisher of the *Cynosure*, vis-

ited Avalon, Mo., lately, preaching in the college chapel, on Sabbath, May 14th, and lecturing on the relations of lodgery to our government on Monday evening in the same place. The Avalon *Aurora* has a good notice of the lecture, and the good word for Avalon College, in an other part of this paper will be read with interest in the connection.

French Article.--V.

Freemasonry the Army of Revolution.

Revolution is the name given to modern formidable phenomena. It is absolutely a new fact in history, having nothing in common with revolutions of the past. Religious, political or social, it is always one. Freemasonry is the church of that Revolution; and Socialists, Communists, Nihilists, the strikers, burglars, incendiaries and anti-social conspirators are its army.

It is universal. Disregarding differences of race, climate, state politics and institutions, it attacks all alike. The peoples of North Europe and South, the young republics of America, and the monarchies of the old world, it assails them all. Even Russia, with communal institutions for her people, with her thin sown population for vast territories, is shaken by this hidden force, as much as the crowded populations in the manufacturing countries of the West.

It is difficult to give precise numbers, for the basis of the lodge census varies. Outside of lodges there are many other associations [rings?], more or less public, which are tools in the hands of the supreme chiefs of secret societies.

Findel, the Masonic writer of most authority, in 1876, gives the number of Grand lodges in the world as 120, and local lodges, 9,000. This enumeration is far too small; for Masonic documents give the United States and Canada 54 Grand, 10,000 local lodges, and six or seven hundred thousand active members. Findel, evidently as a guardian of Masonic orthodoxy, counted out many Grand lodges as not regularly constituted, and treated them as clandestine, or following special rites. But the lodges, we cannot repeat too often, are the regular army roll of the anti-social sect. Under it are innumerable popular societies, clubs, and associations of all names, which are simple modifications of Masonry. Being less costly, they reach classes of society which Masonry would not. These unhappy dupes are more or less under lodge influence.

Secrecy, say the Masonic constitutions, is the first characteristic of the order. And they make the initiated, at each grade, take a new oath by which they devote themselves to the most atrocious penalties, if they reveal the secrets of the order. And yet the immense majority of Masons, even those taking the highest degrees, never share any confidence at all [from the chiefs], that is, never get the real secrets of the lodge. What then is the real binding force of their oaths?

Socialism [denying property, marriage, etc.] in its symbolic degrees, is a seed borrowed from Masonry; and the aristocratic and middle classes admitted it in their lodges, and propagated its doctrines while their persons and property were shielded by a strong government and the ethics of the church; but they refuse to recognize them when they clamor in mobs on the street. Then even lodges become conservative clubs, and some guileless Republicans in these conservative lodges, defend the rights of capital, and preach contentment with wages.

So long as the social edifice stands erect, the different hot-beds of secret societies are united. But they fall out with each other when their infidelity and disorganizing doctrines have triumphed (in confusion and massacre). They then combat with each other, undo their own work, and thus anticipate, by their own confusion, the retributive justice of God.

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING MAY 20, 1882.

W. Hopkins and J. Turner $1.00 each.
W. S. Wood, 25 cents.
Total, $2 25. Grand total, $1,628.78.

REFORM NEWS.

The Illinois State Lecturer.

Rev. E. Mathews writes from Freeport on the 15th inst., of solid work and victory in the name of the Lord. As usual where he speaks the opposition was routed and ball of reform set in motion. Bro. Mathews says: "I feel better when I am at work. Last week I spoke eight times and am now going to an open air meeting here at Freeport." Speaking of work in one place, he says: "After five services I received 30 cents."

Bro. M. mentions this, not complainingly, but to let us know the true state of his case. Friends who have means should be liberal in sustaining so faithful and efficient a worker, and where there is a deficit in one place it should be made up in another so as to keep the ball rolling. The condition of the roads during the past winter seemed almost to preclude work in rural districts and for this reason mainly Bro. Mathews delayed entering upon the work. He is now in the field, the roads are greatly improved, and if the friends will make known their wants, and send in their pledges or contributions to W. I. Phillips, treasurer of the State Association, 221 W. Madison St., Chicago, they will receive as prompt responses to their calls as the circumstances of the case will allow. Friends in Illinois, let us hear from you at once, before the harvest passes the summer ends and this golden opportunity is gone.

J. P. STODDARD.

From Ogle County, Ill.

The able lecturer and reformer, Rev. E. Mathews, of Michigan, has been making things lively and interesting here in Polo. He came to us without being previously advertised, yet we did what we could to secure him a respectable hearing on the great question of the day. Credit is due Rev. W. S. Hayes, pastor of the U. B. church of Polo, for the zeal and tact manifested by him giving publicity to the forth-coming lectures, which commenced Thursday, May 11th, and continued for three evenings. Sabbath morning and evening he preached in the same church (U. B.) where the lectures were delivered.

It was a privilege to form an acquaintance with this noble Christian reformer. I was permitted to hear two of the lectures, and pronounce them choice indeed; most stirring facts were presented in a way that conviction must have gone to many a heart. If we may judge by the flutter around town many a Masonic bird has been wounded. Few men have studied Masonry and its kindred societies more closely than Bro. Mathews, and few men are more fearless or eloquent in telling it to the world. We are sorry that he could not stay with us a whole week. While he did stay the congregation and interest increased. Evidently the dark orders of iniquity were thoroughly perforated and the light of the nineteenth century was let into it, and light is much more destructive to the lodge than fire.

Rev. F. A. Read, pastor of the M. E. church of this city, is a Royal Arch, and a very devoted worshiper at the altar of Masonry. On last Sabbath special trains were run to this city ladened with Sir Knights, who thronged our streets on dress parade, led by a brass band, to the great annoyance and disgust of the better portion of our towns-people. Rev. Reed delivered the oration, extolling the order to the heavens. His friends now find it convenient to play the role of the martyr and cry "persecution," "abuse," etc., because Rev. Mathews pointed out the deception and wickedness of such Sabbath desecration.

At the close of the third lecture, Bro. D. E. Middlekauff, an influential citizen of this town, voluntarily arose and stated that he had been a Mason and Odd-fellow and that he could testify to the truthfulness of all the speaker had said. This was driving a nail in a sure place, and came down upon the audience like a clap of thunder from a clear sky. Bro. Middlekauff held his membership of the Odd-fellows lodge in Maryland and of the Masonic lodge in Forreston, in this county, and is so well and favorably known that they cannot gainsay his testimony. But as is usual they cry after Bro. Mathews, "fraud," "dead beat," etc. Father Perkins, of the Presbyterian church of this town, an old veteran in the reform cause: so old and feeble that he could not get to the church to hear the lectures, sent ten dollars with his blessing to the lecturer. His reward is in the near and sweet bye and bye.

Bro. Mathews went from here to Freeport, Illinois, from whence we expect soon to hear of good work having been done for the cause of truth. This champion of truth ought to be kept in the field and well supported. Brethren, give him a call: you will not regret it, and truth will be helped to the front.

N. E. GARDNER.

A Polo Incident.

POLO, ILL., May 15, 1882.

I am anxious to know what will come of it. Of what, do you ask? Of being interviewed by the editor of the *Clipper*, published here. This editor, by the way, is the man to whom I was introduced on Thursday previous when looking for an eating room. Bro. Hayes, pastor of the U. B. church, advancing, said, "Rev. E. Mathews, agent of the Illinois Christian Association opposed to secret societies." We shook hands and he thought he would come and hear me. Our interview was short for I was hungry: long enough, however, for the hackneyed question, "Have you been a member of the order?" I'll answer that question to-night," I replied.

He retorted: "It is a fair question isn't it?"

"Come over to-night," I answered.

Did he come? No; not until the third night. Our congregations increased with each service until Saturday night, when the house was quite good. Our *Clipper* man was there and stayed through, except to the voluntary contribution part of the service when, like too many others, he walked out instead of coming and laying his offering on the table.

Monday morning bright and early he interrupted me as I was getting my trunk checked and asked me where I lived. "Spring Arbor, Jackson Co., Mich.," I answered.

Having written it in a book, "Now tell me the name of some Anti-masons there."

"Rev. Clark, Jones, Dewitt, Petty, Charles Matice"—and he stopped me with "Now some Masons."

"William Tifft, Dave Thomas and Jas. O'Connell, of the Jackson *Citizen*."

Now brethren, do you wonder that I begin by saying I am anxious to know what will come of it? This man is a local preacher in the M. E. church, and some time ago filled the pulpit of the U. B church, having answered the present pastor in such a way that he thought he was not and never had been a Mason, and was opposed to secret societies.

On Easter Sunday trains brought Sir Knights from Dixon and other points with their bands of music who paraded the streets of Polo, and finally filled the Lutheran church (the M. E. church having Anti-masons enough to withstand the application). Here Rev. Read, a Sir Knight, lauded the order for awhile, when they again desecrated the Sabbath as they filed out and to martial music marched to the Masonic church (or hall.) The *Clipper* puffed the discourse and the whole service which looked suspicious, and Rev. Hayes interviewed him and found he had been and I find he is a member of these Christless orders. More anon.

E. MATHEWS.

NOTICES.

Ohio State Convention.

The Ohio Anti-secrecy Convention will meet at Greenfield, Highland County, Ohio, May 31st, 1882, at 2:00 P. M. We urge the members of the church, both ministry and laity, and all others to attend. Able speakers are expected to address the meeting. Free entertainment is offered. Let churches make up money and send their minister or some one as a delegate, and let us have a large convention preparatory to the National Convention on the 23nd of Sept., 1882, at Batavia, N. Y. when the Morgan Monument will be unveiled. By mistake an incorrect date was given in a previous announcement.

WILLIAM DILLON, Pres.
J. P. LYTLE, Sec.

HOME CIRCLE.

The Pure Word.

Psalm cxxix. 140.

"Thy Word is very pure;"
As springs among the hills,
Where the soft rain distills,
And sinks to caverns low,
And thence in overflow
Glides down the valleys green
To gladden all the scene,
And give the cattle drink
Beside the water brink,
So is Thy Word, a blessed fountain,
That floweth from Thy holy mountain.

"Thy Word is very pure;"
As crystals in the light
Transparent to the sight
Seem touched with living hues;
And when the diamond dews
Give beauty to the morn
First in the azure born,
Thy Word reveals Thy love
In beauty from above;
And we sit in the radiance tender
Till earth is bathed in holy splendor.

"Thy word is very pure;"
'Tis gold unmixed with dross,
With gain in every loss;
It holds the healer's art
For every troubled heart,
Till pain is driven hence
With health to soul and sense;
Thy servant loves it well,
Let him the rapture tell;
The spring flows on, a boundless river,
From Thee, O Lord, the royal giver.

—Bible Society Record.

Gospel Fruit.

BY EDNAH SHAW.

After twenty-eight years of service in the Islands of Micronesia, Rev. A. A. Sturges and wife were compelled by failing health to return to America. Rest has so far restored his physical vigor that he will go back to his mission labor for a few years. His wife is unable to accompany him, and yet she can feel with him that "their life's work could be better rounded out by the return of one even for a short time." Mr. S. says:

"I am anticipating more than earthly pleasures in returning to our loving children in the far off isles of the sea. The teachers I took from Ponape to preach to others still in heathenism, send letters of love for me to come back, the Saviour bids me go, my family all consent;" so he can call himself a happy, grateful, missionary.

The story of one of these teachers I wish to tell you. Many years since a young man left an island of the Gilbert group aud went to Ponape where he found many natives of his own island. Deciding to live there in future he returned to his former home and easily pursuaded his parents to go with him to Ponape. While on the voyage a baby boy was born to the mother. At that time missionaries had but just come to Ponape. Very few had accepted the gospel and there was much drunkenness, with many feuds and brawls.

The natives seemed to have a special hatred toward the young stranger, and finally they enticed him away from home and murdered him. Then they stirred up a quarrel and while the fight was going on the baby boy was dropped on the ground. The parents were slain, but a woman of rank picked him up and protected him in her own home. He was kept hidden for awhile, but afterwards came under the care of Mr. Sturges.

By faithful teaching he was led to become a true Christian. He was greatly impressed with the Bible story of Moses, it seemed so much like his own case. So when he was baptized, he took the name of Moses and often expressed a wish that he might be able to lead his people out from their captivity in sin and heathenism. He entered the training school at Ponape, and in 1876 went with his wife Zipporah, to Etal. Here in two years he gathered a church of eighty-six members. He then took a station where all were heathen and after one year's labor organized a church of fifty-seven members. In 1879 no one could be found so suitable to begin mission work on Ruk, and he willingly consented to go. From this island Moses writes of the safety of the two teachers left there last year, and that a house has been built for each though not quite finished. The high chief of several islands last year called on Moses to know if they were not to have teachers. This fact shows great interest to learn of Christ. If heathens wish to know the way of life should not we wish to do more that they may not die ignorant of Christ and his great salvation?

The File-Grinder's Story.

I met an old "file grinder" a few years since, who told me the following story:

In the room where he had worked for nearly twenty years, were twelve massive grindstones. Each stone had its boss who daily "dressed" it; and, mounted on a wooden seat above it, ground files. Occasionally a stone, while going at full speed would burst, flying in all directions with tremendous velocity; and, as two men had been killed in that room, and a stone might burst at any time, it made the men quiet and cautious; yet among them all there was no Christian.

It was just after the noon hour, and the operatives had come in from a half-hour discussion about the genuineness of recent convertions among the "furnace men." The general opinion that it was all a matter of imagination; and if there was a God no man had ever heard from him—that he never did either call or warn any one.

The "speed" had started, the grinders were in their places, and work was progressing rapidly, when one of the men got down from his seat, pale and agitated, and staggered to the other side of the room. He was hardly able to speak for an instaut, but when pressed, said:

"Boys, something or somebody said to me, 'Get down from your seat; the stone will burst.'" he had hardly said this, when the very stone over which he had been working burst in pieces, crushing his seat to a shapeless mass, and breaking the heavy "guards" as if they were glass.

There was no more scoffing that day.

"Sir, added," the old file-cutter, "we all felt that it was God who spoke; and it made us pretty thoughtful. The man to whom it happened died last year a happy Christian, and there are five of us in that room that are trying to serve God. It's hard work to keep straight there, but it pays. A man can do his work better; and he feels that if a stone would burst and kill him, it would be all right with him."

"So you really think that God spoke to that man do you?" said I.

"Certainly I do, sir," he said, earnestly. "He saw that we were all asleep; that it would take a loud voice to awaken us, and so he spoke as he did, loud and strong, and we could not help hearing."

Friend look back over your life. Has not God spoken to you many times? Have your ears become so deafened by the clatter of the world's machinery that you can no longer hear his voice? You are in danger.—*Christian Weekly.*

Singular for Christ's Sake.

If you follow Christ fully you will be sure to be called by some ill name or other. For, first, they will say how *singular* you are. "Mine inheritance," says God "is unto me as a speckled bird. The birds all around her are against her." If you become a true Christian you will be a marked man. They will say "How odd he is!" "How singular she is!" They will think that we try to make ourselves remarkable, when, in fact, we are only conscientious, and are endeavoring to obey what we think to be the word of God. Oftentimes that is the form of contempt, practical Christians are set down as intentionally eccentric and wilfully odd.

Mothers have brought that charge against daughters who have been faithful to Christ because they would not go into gayety, or indulge in vain apparel; and many a working-man has said it to his fellow man by way of accusation. "You *must be different* from any body else." This difference, which God has made a necessity, men treat as a mere whim of our own. If we do not come out from among them, and be separate, we can not expect to be housed beneath the wings of the Eternal; but if we do, we may reckon upon being regarded by those around us as strange, unfriendly creatures.—*Spurgeon.*

The Alabaster Snail-shell.

Wm. Taylor, the eminent mission worker, while illustrating the condition of some churches which have moved out of their old meeting-houses into splendid temples, told a story of a snail which got tired of his shell, which was not quite stylish enough to suit him, and he got a new one made of alabaster. He left his old home and moved into his new quarters, which proved to be so cold that he froze to death the first night he was there!

An alabaster snail shell is not the most comfortable house that could be imagined. And a gothic pile with a spire so high that it overtops everything around it but the mortgage that covers it, is not the most desirable abode for the assembling of followers of the lowly Lamb of God. Warmth is more necessary than glitter, and splendor is a poor substitue for comfort. A man would not take the gift of a magnificent mansion if he were required to live in it one cold Arctic winter without a fire. He would choose rather a cabin or a garret, where a glowing fire made all things warm and comfortable. So a church may be full of material splendor, and yet be less fit for the occupancy of the followers of the Lord Jesus, than some lowly cottage, or humble school house, where the saints can assemble with humility and bow before the Lord in faith and prayer. It is not well to allow pride to sway our hearts, nor is it profitable for Christian men to forsake the paths of lowliness and yield to the enchantments of worldly grandeur which eventually lead them aside from God and from the paths of peace.—*The Christian.*

Thomas Carlyle On Darwinism.

I have known three generations of the Darwins, grand father, father, and son; atheists all. The brother of the present famous naturalist, a quiet man, who lives not far from here, told me that among his grandfather's effects he found a seal engraven with this legend: '*Omnia ex conchis*' ;everything from a clam-shell! I saw the naturalist not a month ago; told him I had read his *Origin of the Species* and other books; that he had by no means satisfied me that men were descended from monkeys.

A good sort of a man is this Darwin, and well meaning, but with very little intellect. Ah, it's a sad and terrible thing to see nigh a whole generation of men and women professing to be cultivated, looking around in a purblind fashion and finding no God in this universe. I suppose it is a re-action from the reign of cant and hollow pretense, professing to believe what in fact they do not believe. And this is what we have got to. All things from frog spawn; the gospel of dirt the order of day. The older I grow the more comes back to me the sentence in the catechism which I learned when a child, and the fuller and the deeper its meaning becomes; 'What is the chief end of man? To glorify God and to enjoy him forever.' No gospel of dirt teaching that men descended from frogs, through monkeys, can ever set that aside.

Christian Liberty.

Another arrow of contempt is the assertion that Christian people *have not their liberty.* "Look at you; you dare not go to the theatre; you dare not drink." "Why," says one man, "I like a jolly drink sometimes, and if I were a Christian, I could not enjoy that great privilege" No, my friend you would lose that booze of yours. As far as we are concerned, we have no ambition in that direction. Some of us know a little of what the amusements of the ungodly are, and we are astonished that you should be able to find content in them, for they do not suit our taste at all. We never envy hogs their wash. Let them have their trough well filled as often as they please. We have no taste in that direction. But you need not say we have no liberty because we do not feed out of the swine-trough, for such liberty we never desired.—*Spurgeon.*

CHILDREN'S CORNER.

Well-Doing.

Think the good,
And not the clever;
Thoughts are seeds
That grow, forever
Bearing richest fruit in life.
Such alone can make
The thinker strong
Strong to conquer in the strife.

Love the good,
And not the clever.
Noble men!
The world can never
Cease to praise the good they've done.
They alone the true
Who gather
Harvests which their deeds have won.

Do the good,
And not the clever,
Fill thy life
With true endeavor;
Strive to be the noblest man.
Not what others do;
But rather
Do the very best you can.

—Christian Union.

Splicing the Ladder.

One night the large, splendid Sailors' Home in Liverpool was on fire, and a vast multitude of people gathered to witness the conflagration. The fury of the flames could not be checked. It was supposed that all the inmates had left the burning building. Presently, however, two poor fellows were seen stretching their arms from an upper window, and were shouting for help. What could be done to save them?

A stout marine, from a man-of-war lying in the river, said, "Give me a long ladder, and I will try it."

He mounted the ladder. It was too short to reach the window. "Pass me up a short ladder!" he shouted.

It was done. Even that did not reach the arms stretched frantically out of the window. The brave marine was not to be balked. He lifted the short ladder upon his own shoulders and holding on by a casement, he brought the upper rounds within reach of the two men, who were already scorched by the flames.

Out of the window they clambered, and creeping down over the short ladder, and then over the sturdy marine, they reached the pavement amid loud hurrahs of the multitude.

It was a noble deed, and teaches a noble lesson. It teaches us that when we want to do good service to others we must add our own length to the length of the ladder.

Harry Norton saw that his fellow-clerk, Warren Proctor, was becoming a hard smoker and a hard drinker, although he was only sixteen years old. When he urged him to stop smoking and drinking Warren replied:

"Why, you sometimes take a cigar and a glass of wine yourself."

"If you will sign a pledge never to smoke a cigar or touch a drop of liquor I will do the same," was the reply.

The bargain was made, and Harry saved his friend by adding the length of his own example to the length of the ladder.

A widow lady near me was suffering from sickness and poverty. Her daughter, a delicate refined girl said to herself; "I'll advertise for a place as a servant girl."

She did so. A rich man saw the advertisement, and determining that the brave girl should not do that, he procured her a situation as secretary in an institution where she gets six hundred a year. An unselfish daughter thus brought relief to a suffering mother. She spliced the ladder with her own self-denying exertions.

It is a noble thing to be unselfish, and to give up gratification for the sake of other people. When the great Christian sage of old said, "It is right not to drink wine by which my weak brother stumbles," he added the length of his influence to the ladder for saving others from drunkness.

I could tell of two Christian lads, well educated and refined, who go every Sunday to a mission school, in a dirty, degraded street, that they may encourage some poor ragged boys to go there too. These two boys have the spirit of Jesus Christ. They are not selfish; and they mean that the poor, ignorant lads shall climb up in the world over them.

That is the way to imitate the divine Master, who gave himself that men might climb out of the folly and degradation of sin into heaven itself.—*Youth's Companion.*

What Causes the Blood to Circulate.

To what degree the heart is aided by other forces is yet a matter of investigation. Probably there are several forces assisting. The elasticity of the arteries increasing their carrying capacity. They are firm, elastic tubes, which expand under the pressure of each heart contraction, and then by their own elasticity contract and help the onward flow of the blood. In the smaller arteries the flow loses the intermittent character it possesses in the larger arteries, and becomes a steady stream. The elasticity of the arteries serves precisely the same purpose as the air chamber of any force-pump, that of equalizing the flow, and so increasing the amount delivered. The whole force is derived from the heart; the arteries cause the force to act continuously.

The veins are lax tubes, somewhat larger than the arteries, and capable of holding all the blood in the body. They convey the same amount of blood as the latter, but more slowly. In the larger veins, however, near the auricles, the velocity may be two hundred millimeters per second. They are provided with valves which effectually prevent the blood from flowing backward toward the heart. Any compression, produced by muscular contraction, or otherwise, will therefore assist the forward flow of venous blood. This is one explanation why exercise hastens the circulation. The movement of the chest in breathing probably aids the pulmonary circulation, the blood, as well as the atmosphere, tending to fill the vacuum during inspiration.

Physical capillary force is not generally regarded as an active force in the circulation. But there is an admitted force in the capillaries, resulting from the attraction of the tissues for the arterial blood, containing the required oxygen and nutriment. "The vital condition of the tissue becomes a factor in the maintenance of the circulation." It is this force, primarily, which adapts the amount of blood to the varying needs of any organ; the nervous system regulates the supply by varying the calibre of the vessels.

The force in the capillaries, or some other force, carries the blood, after death, from the arteries, where the heart leaves it, into the veins. Finding the arteries empty after death gave rise to the idea that they conveyed only air; whence the name. It was this belief which Harvey overthrew in 1620.—*Popular Science Monthly.*

In the Majority.

It is a common saying, "One with God is a majority." This is irreverent. *Our* God—Jehovah—is an *infinite* majority above all things. Only by being *separate unto Jehovah*, (which is the signification of the Hebrew and Greek word that in our English Bibles are translated "holy,") only by being on the Lord's—Jehovah's—side, can we have him on our side. Then we shall be in the majority indeed. The only true separation unto Jehovah is by being born again—born of the Holy Spirit, (John 3:3); born of water (John 3:5, 6, compared with John 6; 37–39.) Then may one say with the psalmist, "The Lord is on my side; I will not fear; what can man do unto me?" Ps. 118:6.

—There is a kind of popular holiness that is so superficial and compromising that it gives offence to no one. It is perfectly legitimate for a worldly-conformed "Christian" to find "the offence of the cross ceased." But to those who live to God daily this is impossible. The very essence of antagonism to Christianity is in the world. If your Christianity does not stir the devil and reprove the world, it is because it is spurious.—*The Good Way.*

TEMPERANCE.

The Ohio Sunday Law, known as the Smith bill, for the closing of saloons on the Sabbath, was lately declared constitutional by Judge Solders, of Cleveland. The judge said that the Legislature, representing the people, could make laws regulating the liquor traffic. This was merely a police regulation governing man as a member of society, just the same as the Sunday act prohibiting common labor. The selection of a day is but a question of expediency, and the adoption of that day confers no superior religious position upon those who worship upon that day. Sunday is a day of rest generally observed in accordance with a long-established custom. No one is compelled to worship except as his or her conscience dictates. As to the claim made that the act is not uniform in its operation, it is sufficient to say that the strongest and real objection is that it is too uniform in its operation.

The Real Spectre.—In a recent aticle entitled "Spectre-haunted Europe," the *N. Y. Tribune*, showed how the nations of Europe are kept in a chronic state of nervous apprehension, as well as mutual suspicion, by their armaments—the very means by which they profess to maintain peace and secure safety; and how liable they are to be thrown into hysteria and panic at any moment by the slightest occurrences. All this is strictly true. But an instructive word might have been added about the "true-inwardness" of some of these "Spectres." Thus, Skobeleff's "inspired" *pronunciamento*— which came so near rocking the continent like an earthquake—turns out to have been only an "after-dinner" speech, the pop of a champagne cork! McLean, the would-beassasin of Victoria, is found to be a "addicted to drink." The swarming *Czari*-cides of Russia are recruited from a peasantry that swill bad liquor beyond any people upon earth. Bismark owes his irritability, unstrung nerves, and shattered and suffering health to the fact of his having been a champion drinker of his day, and his still insisting on his champagne and ale against the advice and warning of his friends and physicians. Dr. Richardson of England mentions of his own knowledge that 150 noble lords—the upholders of Jingoism which unsettled all Europe and the East under the last administration—spent at a neighboring hotel in an hour or two no less than $800 for wine. The poor "Old World" may not itself be stricken with delirium tremens, but it is plain that many of its phanoms of terror are born of the still and wine-vat—*Intelligencer.*

—A well-attended, enthusiastic convention of the Woman's Christian Temperance Unions of the first, second and third congressional districts of Illinois, was lately held in Farwell Hall, Chicago. It was earnest, Christian and full of noble resolutions and carefully prepared plans for work. The following offered by Mrs. Hagans, of Elmhurst, Ill., was almost unanimously adopted by the convention:

Resolved, That, profoundly impressed by the action of the Brewers' Association at Chicago in October last which was as follows (the vote being unanimous and taken without discussion):

Resolved, That we oppose woman suffrage everywhere and always, for when woman has the ballot she will vote solid for prohibition, and the woman's vote is the last hope of the prohibitionists.

In view of this fact,

Resolved, That we, the Woman's Christian Temperance Union of the first, second, and third districts of Illinois feel constrained in conscience to favor woman's suffrage everywhere and always as the last blessedly-assured hope of the prohibition party.

In words of careful, conciliatory yet burning and effective eloquence Miss Willard recommended this policy to the faithful Christian temperance toilers in convention.

—A Saloon keeper in St., Louis, Writes over his door, as a sign, "The Health Office." This is a foul slander, but one in Carthage Missouri, has the heaven-daring audacity to denominate his man-trap. "The Old Men's Christian Association." This is blasphemy not to be surpassed outside a Masonic lodge.—*Gath Rimmon*

AMERICAN POLITICS.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9 That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,

JONATHAN BLANCHARD,

of Illinois.

For Vice-President.

JOHN A. CONANT.

of Connecticut.

—In the late town election in Goshen, Indiana, we learn that the successful candidate for marshall has renounced Freemasonry. The friends in that town regard it as one indication of the good result of their work.

Come to Grand Rapids, June 1st.

ALLEGAN, May 18, 1882.

The readers of the *Cynosure* have doubtless seen the call for a Congressional Convention at Grand Ripids, Mich., the first day of June next. I hope every one in the counties of Allegan, Ottawa, Kent and Ionia, who would see our government freed from ring politicians and bar-room statesmen, will attend the convention, and help to put in nomination a man who will stand by the great moral issues that are urging themselves upon the attention of the American people. Every man and woman who is interested in these great reform questions should be present to take part in the discussions that may take place. As this is the first convention of the kind held in this State this year, very much depends on its success, and we can make it a success if we all turn out. Our enemies will be very anxious to know how much interest there is in this movement, and will measure the interest by the number enrolled at the convention. There ought to be *five hundred names* enrolled as delegates; shall we have them? if all who are interested respond as they should, we shall. *Count me one.* W. H. Ross.

Arbitration Instead of War.

We print below the call for an important convention to be held in Washington the last of this month. The objects of the meeting are set forth in the 6th article of our American platform, and its proceedings will be regarded with interest:

The National Arbitration League of the United States of America being impressed with the vital importance of, and absolute necessity for, an International Court of Arbitration and believing that the Congress of the American nations, as well as the larger proposition to include all the nations of the world, as said to be contemplated by the latter, are movements in that direction and deserves the approbation and support of the American people; therefore,

The National Arbitration League hereby proposes a convention to be held in Washington, D. C., on the 30th and 31st of May, 1882, for the purpose of discussing the general subject of arbitration, and to emphasize the views of the people of this country who believe in its principles and desire them to take form and character in an International Court of Arbitration.

A cordial invitation is extended to all peace societies and religious organizations to send delegates, and all persons not so connected who favor the settlement of difficulties, disputes and claims between nations by the pacific means of arbitration, are also invited.

Eminent and able speakers will address the Convention.

FRED. P. STANTON, President.

ISAAC T. GIBSON, Secretary pro tem.

From the Free Methodist.

How Shall we Vote!

BY REV. T. S. LA DUE.

The existing leading political parties contain elements of evil which should be rebuked and abolished. They give but little promise of accomplishing certain essential reforms of national importance, in regard to temperanee, anti-secretism and the recognition of Deity in our constitution and fundamental laws. They mince some with civil reform, and tariff, and currency, but do not squarely meet the Mormon abomination. The leaders are the most of them Freemasons of every possible degree. Many of them indulge in strong drink, or count the revenue from liquor too valuable to be lost through laws prohibiting the manufacture and sale, and the votes of the rum and beer legions too precious to be sacrificed.

What shall be done? Old and large parties, like old and large churches, when grown lax and corrupt, usually go from bad to worse, and new and reformatory bodies arise to drive on the battle for truth and right. A new party must be formed.

Shall an accommodating platform be adopted by this, strong on some vital point; but silent on glaring, public evils—lest in grasping too much nothing be held? Shall the reform forces mass on some one point and carry it, or shall they divide and by several simultaneous assaults on different strongholds, fail in all? Shall they waive all other issues and unite with the temperance men, for instance, and achieve glorious victory for temperance, or shall they, by including other issues, repel—say—the large body of secret society temperance men among Freemasons, Good Templars, and that class, causing defeat all around?

We answer, let a platform be adopted embodying all reforms necessary to the public and national good. These must be agitated and maintained. Combining them in one platform will call attention and excite agitation as nothing else could. It would be a notification to the legions of error that we are going into this fight equipped to sweep the field, and to accept no terms but unconditional surrender.

The result of the radical measures taken by W. L. Garrison, J. G. Birney, and the Free Soilers, is suggestive.

Garrison, from 1826 to 1863, urged the complete and immediate emancipation of the American slaves. He refused to recognize either of the two leading political parties, tainted, as he believed them to be, with "the sum of all villainies." He combatted slavery with a most vigorous pen and by vehement lectures. He received hundreds of letters threatening assassination. The mayor of Boston was repeatedly appealed to for the suppression of his notorious sheet, *The Liberator*, which he published in that city for thirty-five years. He was mobbed. The legislature of Georgia offered $5,000 for his arrest prosecution and conviction.

But Garrison after a fight of nearly half a century, triumphed. His most radical desires and demands were fulfilled. In his latter years his former temporal reverses were more than made good by a hearty donation from friends of $30,000. Many of the great ones of the earth, in this land and in England, delighted to do him honor. And his disgust at the truculent pro-slavery attitude of the principal churches of this country being eclipsed by gratitude to Almighty God for the success of his most cherished purposes, he renounced all infidelity and embraced Christianity pure and undefiled.

Birney was born a Southerner. He was a member of the legislature of Alabama, and a slaveholder. In 1834 he liberated his slaves. Soon after, he started in Cincinnati, Ohio, *The Philanthropist*, one of the pioneer journals of emancipation. In 1844 he was the candidate of the Liberty party for President of the United States. He received 62,300 votes in thirteen states, causing Clay the loss of the electoral votes of New York and Michigan. By this, Clay was defeated and Polk elected. A sad result for reform, apparently, because thereby slavery was widely extended through the annexation of Texas. But mark the outcome; the slave power, made presumptious by this success and extension, became so inordinate in its demands that secession ensued, and with it the extermination of American slavery. So Birney triumphed after all.

The Free Soil party became prominent in 1846. It was based on the Wilmot Proviso that all territory acquired by the United States after 1846 should be free of slavery, or free-soil. It was denounced and ridiculed as extreme, visionary, impracticable, and that instead of helping, would paralyze reform by crippling the Republican party. But this move compelled that party to take higher ground. It was merged into the new Republican party in 1856, and gave important shape to those reformatory features which finally prevailed.

The great reforms, religious and political, have begun with a small minority, and worked their way through a sea of self-denials, a mob of abuse, hosts of cunning reasonings from foes and friends, an ocean of tribulation and many times of blood—to victory.

God calls some to be pioneers, to take positive ground, to repudiate any compromise with evil. And such extremists, walking in all the light shining at any particular era, have almost invariably triumphed, although years might be filled with conflict.

Cannot the eye of faith see the dawning of a day when this nation shall openly confess God and Christ as "Governor of the nations?" when Mormonism, intemperance, secretism, and intolerance towards men of any nationality or tribe shall be banished? when the Bible shall be exalted in all public institutions, and the Sabbath of the Lord our God be called holy, a delight, and honorable? For this we hope, pray, work and vote.

The times seem auspicious for the organization of a party which covers the whole ground. The temperance element has carried Kansas, and bids fair to soon carry Wisconsin, Iowa, Indiana and Ohio. The ranks of anti-secretism are steadily enlarging. A number of religious bodies are squarely committed against "the unfruitful works of darkness," and in all the churches is a strong and increasing anti-secret sentiment. The National Christian Association, through its organ, the *Cynosure*, and the National Reform Association, through its organ, the *Christian Statesman*, and through their other agencies, along with many co-operative influences, are making a profound and ever-deepening impression upon thousands of the best minds and hearts in this Republic, whose convictions are ready to develop into definite form and action.

Such a party is in process of organization, and has adopted a clean and comprehensive manifesto called The American Platform, which was published in the FREE METHODIST of December 7. For one, I am satisfied to stand on this and cast my ballot (D. V.) for the candidates nominated thereon.

No vote is thrown away when it is cast against corrupt political parties, or to express desire for reform in the government. Always vote for a principle, though you have to vote alone, and you may cherish the sweet reflection that your vote is never lost.—JOHN QUINCY ADAMS.

Seceders List.

The following ten names have for some time been ready to add to our published list of seceded Masons. They are a good addition to a noble company, who prefer the persecutions and enmity which follows renunciation of the lodge to fellowship with men who despise and reject their Saviour:

Rev. Bratton, Livingston Co. Mo.
Rev. Isaac Sinclair, " "
J. W. Phillips, Partridge, Ala.
A. W. Wingo, " "
Rev. Ira B. Ryan (R. A.), Leon, Ia.
O. D. Moore, Cortland, N Y.
J. F. Brooks, Bloomington, Ill.
Dan'l Green, Albany, Mo.
John Turner, Lexington, Ky.
Seth White, Los Angeles, Cal.

RELIGIOUS INTELLIGENCE.

—Rev. W. T. Meloy, of the United Presbyterian church in this city, preached on the Sabbath to a large congregation on "Drunkeness in Chicago." Dr. Meloy some time ago led the pulpits of the city in severely rebuking the mayor for connivance in gambling and other practices of thieves and vile persons.

—Dr. John Hall, of New York, now attending the General Assembly at Springfield, preached on Sabbath morning in the 2d Presbyteriah church of this city, to an immense congregation.

—Rev. W. T. Manley, district superintendent of the Free Methodist church, preached Sabbath morning to the College church, Wheaton; and G. H. Filian, just graduated at the Chicago Theological Seminary, in the evening.

—Bro. Filian is a native of Antioch, Syria. He has been studying three years in the theological seminaries of this country, spending a year each in Union, Oberlin and Chicago seminaries. He is a very eloquent speaker and simple-hearted and earnest in his piety. He united on the Sabbath with the Wheaton church, and will, God willing, be ordained by a council of pastors and churches, met by its invitation on Wednesday of next week. The following churches and ministers have been invited: The Baptist, Wesleyan and Free Methodist churches of Wheaton; the Congregational churches of Turner Junction, Geneva, Blue Island, Marsailles, Pecatonica, Tonica, and Bartlett; the Independent church at Streator, the Wesleyan church of Marengo, and Rev. D. P. Baker of the *Free Methodist*, Chicago. Bro. Filian intends returning soon to his native land, Armenia, where he has already preached some two or three years, there to engage in establishing independent native churches of Christ. His purposes are deserving of Christian sympathy and support. He has supported himself in this country by lecturing and preaching, everywhere arousing in the people the holy enthusiasm which he himself feels. He will respond to calls for work of this kind until his return to Asia.

—Bro. J. P. Stoddard went to Streator on the Lord's day to preach for the Independent church.

—Rev. L. B. Kent, President of the Western Holiness Association, conducted a series of meetings in the Wesleyan church, Wheaton, last week at the invitation of several churcbes.

—Rev. Herrick Johnson, of this city, was elected moderator of the Presbyterian General Assembly now meeting in Springfield, Ill. The very large majority he received is taken as an endorsement of his attack upon the theater last winter and his thoroughly Christian views respecting that institution.

—The General Synod of the Reformed Church in America will meet in the First Church of Schenectady, N. Y., on Wednesday, June 7, 1882. The Synodical sermon will be preached on the evening of the same day, by Rev. Isaac Hartly, D. D., the president of the last Synod.

—Rev. Dr. Talmage's church, May 7th, received over 160 new members,—among them, on confession of faith, a son of the late Dr. Norman McLeod, of Glasgow.

—Dr. Washington Gladden, of Springfield, Mass., announees that probably three-fourths of the business men in that city are actively engaged in Christian work.

—The London *Christian* has a list of 154 meetings of ninety-three religious and benevolent institutions to be held between April 18th and June 21st in that city.

—Joseph Cook, the great Boston lecturer, now in India, has produced a deep sensation in that country. The *Free-Church Monthly* (Scotland) says: "Our Bombay brethren, writing independently, declare that no such effect has ever been produced by a public speaker in India, and anticipate much good fruit from this noble defence and exposition of Christ's teaching in the face of the philosophies and faiths of the East. Mr. and Mrs. Cook were to spend two months in India thus, and then leave for China, Japan, and San Francisco.

—Mr. Gladstone, as well as Lord Cairns, has pronounced against the Revised Version of the English Protestant New Testament.

—*The London Christian* says that of twenty infidel lecturers and writers, who have been prominent in the last thirty years, sixteen have abandoned infidelity and openly professed faith in Christianity.

—Texas has inflicted a gross outrage upon those engaged in gospel work in that State. The Comptroller of the State has decided that all colporters are peddlers, and must, therefore, pay a tax of $50 a year. This must effectually bar out the work of Bible and tract societies.

—The sailor missionary, Captian Henry Bundy his been on a visit to his native country (England) during the past three month. He has returned to Chicago in time to go on his usual tour of evangelistic work up and down the lakes through the summer on the "Gospel Ship." This is third season of the little craft.

—Mr. and Mrs. George Muller of Bristol England, are traveling in the Holy Land. Mr. Muller has precahed several times in Jaffa and Jerusalem. When in Jerusalem he made his visit an event by addressing two companies of lepers.

—A petition, signed by over 1,500 citizens of Chicago, has been sent to Mr. Moody, now in England, requesting that he pay this city a visit at an early date. Mr. Smithson, when asked about the matter, said he had just returned from England, where he had seen Mr. Moody, and thought the pressure brought to bear on him there to carry on an evangelistic work in that country would prevent his acceding to the request of his Chicago friends, during the present year at least. London, Birmingham, and other large cities were getting up immense petitions, asking Mr. Moody to remain and work among them.

—Rev. A. J. Gordon, writing of Mr. Moody's work in Boston, says: "We took into our own church twenty-six converted drunkards. After five years, a careful weiging of their names shows that eighteen of the twenty-six have been entirely without reproach, living exemplary and devoted lives; three have stumbled once or twice, but are now maintaining an orderly walk; one died a most triumphant death, after having witnessed for three years a good confession; and one having moved away has been lost sight of."

—There are to-day about five hundred Scandinavian ministers in the United States, fully four-fifths of them born and educated here, presiding over fifteen hundred congregations of over 175,000 communicants, constituting nearly one-quarter of the Lutheran strength of the country. As to their ecclesiastical relations, the Norwegians belong chiefly to the Synodical Conference, the Swedes to the General Council, whilst the Danes are independent or in connection with the Church of Denmark.

MISSSIONARY NOTES.

—India contains 1,577,698 square miles. It is as large as twenty-eight States like Illinois, or one hundred and ninety-seven States like Massachusetts. The census has just been taken, but the results are not yet made known; we can safely say, however, that the population of India is about 250,000,000. Of this vast number, about 185,000,000 are of the Brahmin faith, about 40,000,000 are Mohammedan, and about 3,000,000 are Buddhists. Of the remainder 350,000 are nominal Christans, and the remainder are of the various religions of the hill and aborignal tribes.—*From Darkness to Light, by J. E. Clough.*

—Buddhism (says John Butler, missionary in China,) has no heaven for woman; woman is too impure; but with strange inconsistency she can be sent to hell. So all the women of China labor with might and main to lay up merits that they may prevail with the judges of the lower world to let them be born again as men, so that they may have a chance to get to heaven.

—Within fifty years the number of ordained foreign missionaries has increased from 656 to 6,696, not including native assistants; the number of communicants in native churches has increased from 70,000 to 857,332, and in the contributions of American Christians have risen from $250,000 to $2,500,000 a year.

—The ladies of Dr. Taylor's Tabernacle church, New York, have, the past winter, sent 22 well-filled trunks to as many home missionaries' families. Each trunk contained a general supply of clothing and house-keeping goods, a pulpit suit for each missionary, and a library of about twenty choice volumes. The estimated value of the gifts was $4,080.

—One of the most notable things about the churches in missionary lands is their liberality. From Southern India Mr. Rendal reports to the Missionary Herald that most of the 2,501 church members connected with the Maderia Mission "are from the lowest castes, and are day laborers, earning not more than ten cents a day. Yet most of them give something, and they are giving more and more liberally each year." Mr. Howland speaks of certain Christians in this region who live on $6 a year who contribute of what they have—possibly at times only a handfull of rice from their scanty store.

Good Resolutions.

WHEREAS, Secret societies are in nature, principle and practice, opposed to the Christian religion, free government and free manhood, and assume false titles, and false claims of "Sublime mysteries," to bewitch and decoy, and false names of benevolence and universal brotherhood to deceive and destroy; and,

WHEREAS, There is an element in the church of the United Brethren in Christ, who are in sympathy, or silently acquiesce in violation of law, and ignore the Constitution and rules of Discipline; and

WHEREAS, We believe the United Brethren of this district are not sufficiently awake, if not criminally indifferent to the facts;

WHEREAS, The Scriptures teach that rightful and invested authority may nullify a vow in "the day that it is heard," and that silence then establishes and confirms the vow (Num. 30); and,

WHEREAS, It is said. "Ye are the light of the world;" and we are commanded to let our light shine; therefore

RESOLVED 1. That we are bound to obey the teachings and commands of the word of God;

2. That we will use our means and influence, as we have ability, for the dissemination of light and knowledge;

3. That as we have opportunity we will urge our ministers and lay delegates to place themselves and the annual conference on record as "straight for God," and loyal to the Discipline and interests of the U. B. church;

4. That we heartily recommend the "United Brethren in Christ," edited by Rev. W. O. Tobey, and will labor to secure subscribers and increase its circulation.

5. That these resolutions be offered for publication to the Religious Telescope, United Brethren in Christ, and Christian Cynosure.

Taken from the minutes of the United Brethren quarterly conference, held Apr. 29, 1882, at Clackamas Mission.

AMOS KENWORTHY, Sec'y.

United Brethren Missions in Africa.

The Sherbro Mission Conference was held March 10th, last. The missions of the United Brethren are located on the west coast of Africa in Senegambia, between the British colony of Sierra Leone and Liberia. The mission work employs some six American missionaries and ten native assistants. There are seven stations and two more soon to be opened, while the gospel is preached in about 100 villages regularily. The conference adopted the following on reform:

"We believe it to be the duty of every member of Christ's church, in whatever capacity he may be acting, whether preacher, teacher or layman, to teach by precept and example; and seeing the gross wickedness that is being practiced around us, and believing that the habit of people going about in a half-naked condition has a demoralizing effect, and that all secret organizations, especially the Purrow and Boondoo, all wine or spirit drinking, dancing, and Sabbath-breaking are opposed to true piety, and damaging to the spirit of Christianity; therefore,

RESOLVED, That we will set an example in our own families, by seeing to it that all those under our control, whether children or adult persons, go properly clad, and that we will use every means and argument in our power to persuade others to do the same, and we will make use of every legitimate means to discourage secrecy, tippling, dancing, Sabbath-breaking and all other sinful practices."

The thanks of the conference were given to Rev. D. K. Flickinger, the missionry secretary, for his persevering efforts in behalf of the mission, also to the native chief who has lately given considerable tracts of land to the mission, making 800 acres in all, and is willing to give as much more if needed for missions and educational interests.

HOME AND FARM.

A Cure for Dyspepsia.—We have never experienced the miseries of dyspepsia, but those who have gone through the mill" can tell us the different stages of the ailment are far from being enjoyable. Of course, for that, as for every other disease, there are one hundred and one remedies, more or less effective. We copy from an exchange the following cure, which is said to be infallible, and, as it is very simple, those who are afflicted may be glad to try it: On the first day, take from the time of rising, once an hour, a table-spoonful of skim-milk, omitting it one hour before, and one hour after dinner. For dinner, rare roast beef—all the patient desires, nothing else. After dinner, resume taking the tablespoonful of milk once an hour for the day. On the second day let the dose of milk be two teaspoonfuls, the other details remaining the same. On the third day take three teaspoonfuls of milk, and after that a little bread may be crumbled in if desired. This diet should be continued fifteen days, at the end of which time the worst case of dyspepsia will be cured—so it is said. Don't take our word for it, however.

Something about Pancakes.—Some people suppose that pancakes are always unhealthful, but I think, if well made, they are more wholesome than either sour or heavy bread. It is often said that they are just as good without as with eggs, but I don't think so. Made without eggs they are very apt to be either "soggy" as they cool, or too thick to be enjoyable. When eggs are plentiful, allow one egg to each cup of "wetting," usually sour milk or sour buttermilk. When really sour, milk does not keep increasing in sourness, though it becomes bitter. Each cup of really sour milk requires half a teaspoonful of soda dissolved before mixing it with the batter. White flour alone is not so good as graham, or part corn-meal (well scalded), and part white flour. Old bread soaked in sweet milk, or in sour milk with soda added, or cold hominy, oatmeal, or Indian mush, all make good pancakes. Make the batter just thin enough to spread easily upon the griddle, when dropped from the spoon. Grease the griddle lightly, and avoid a "smudge." —*American Agricultarist.*

Manure for Strawberries.—A correspondent of the *Fruit Recorder* says: "An experiment made last year by myself may not come amiss at this time with those who grow strawberries. I procured half a hogshead, filled it with rainwater, and put into it one-quarter pound of ammonia, and one-quarter pound common nitre. When the strawberry plants were blossoming out, I gave them a sprinkling of the solution at evening twice a week, until the fruit was nearly ripe. The result was double the amount of fruit on those where the liquid was applied to where none of the liquid was applied."

Leading colts.—The best way to start a colt or a calf to lead is to stand by its side and slowly but firmly pull its head toward you. This will cause it to step its feet to keep from falling, and by continuing the movement it soon learns to step around, and can soon be taught to lead witnout even learning to pull with all its strength at the rope, trying to get away. Those who have not tried this method of trying to teach calves and colts to lead will be astonished to see how much easior it is than the old way of trying to lead them stright forward from the beginnig. In attempting to pull them forward, of conrse they pull back with all their strength; but in pulling sideways slowly and firmly, they can offer very little resistance, and to keep from falling they step, and so, in a short time, they learn to step as fast as the rope is drawn. It is desirable and necessary at times to lead a heifer or cow, and unless broken and trained when young difficulty is experienced in doing so.

Watering Horses.—One thing in the treatment of work-horses in hot weather we are disposed to deprecate, viz.: the custom of watering them three times a day, and no more. It is simply cruelty on the part of the man towards his beast to plow or mow from early morning until night without allowing it the privilege of a refreshing draught. It is inconvenient, many times, to water the team during the forenoon or afternoon, and we are apt to think the time thus taken lost, but when the farmer's millennium comes, there will probably be drinking troughs in every field, supplied from some elevated spring, or from a running stream. In the meanwhile time "lost" in doing good, even though it be in behalf of the dumb animals, is well "lost" —it may be regained. Could they speak, it might be to say that they would like to be treated in the matter of *times* for food and drink somewhat as we—their wise masters —are accustomed to treat ourselves. —*Rural New Yorker.*

A Wonderful Tree.—There is now growing at the New Gardens, Whitby, a rose-tree, which is attracting a good deal of attention from florists and horticultarists as well as from the general public. The description of the tree is known as the Marshall Neil. It was planted about eighteen years ago, and the extremity of its growth, horizontally, is no less than 102 feet—48 feet to the left and 54 feet to the right of the parent stem respectively. The average depth of the tree is 5 feet to 6 feet. Last year no fewer than 2,500 roses were plucked from it, and this extraordinary quantity will be greatly exceeded this season. The roses are now in their early bloom, and 3,500 distinct flowers have been counted, of which between 300 and 400 have already been plucked by the proprietor, Mr. H. K. Williamson.—*London Times.*

To keep stoves from rusting during summer, rub with kerosene, and wrap well with paper.

To Start Balky Horses.—Fill his mouth with dirt or gravel from the road, and he'll go. Now, don't laugh at this, but try it. The plain philosophy of the thing is—it gives him something else to think of.

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The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co. Miss.
Old Tebo Baptist, near Leesville, Henry Co., Mo.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

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Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

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NEWS OF THE WEEK.

—The judicial proceedings in the Star-route cases at Washington have all the appearance of a great farce notwithstanding the undoubted guilt of the conspirators.

—Mr. Trescott's mission of mediation between Peru and Chili has resulted in failure. His proposition to Peru for the cession of the Province of Tarapaca to Chili as war indemnity was submitted on the 25th of April to the Peruvian authorities at a small interior town, and was rejected, Peru claiming that Tarapaca is worth one billion of dollars, a sum enormously in excess of Chili's demand for indemnity.

—Secretary Teller says he does not contemplate the general and forcible disarming of the Indians, but favors the policy of encouraging them to deliver their arms voluntarily even to the extent of offering a tempting bonus, if necessary. He would then take care that they should be kept, so far as practicable, from getting arms again, and their attention turned to more useful pursuits than hunting and roving. So far as the Indians show a disposition to surrender their arms they will be encouraged to do so.

—President Arthur, nearly all the diplomatic corps, and a number of members of Congress were at a horse race last week.

—Theodore Thomas with his grand orchestra, a company of the finest solo singers and a chorus of a thousand voices are making a May Festival for Chicago this week.

—A mournful calamity occurred Sunday evening, May 14th, on Lake Calumet, near Chicago. In the teeth of a fresh gale an excursion party of twelve set out for a sail in a pleasure boat, which was capsized by the wind and waves and in spite of heroic efforts to rescue them the entire twelve perished. On the same day four men were drowned in Wolf Lake, Indiana.

—Great crops are expected this year in Kansas, Nebraska and Minnesota. The wheat crop of Kansas promises to be exceptional.

—The best and largest peach crop ever grown in Georgia will be ready for the market in about a month, but growers are complaining that they have not adequate facilities for getting it to market. In consequence, they anticipate that thousands of bushels of the fruit will rot on the trees, and that for what is sold, but a comparatively small price will be obtained.

—A New York dispatch states that tomorrow's specie shipments for Europe amount to $3,500,000.

—The gamblers are again at work in Chicago. All the old games are running about as usual. Only one or two places ceased to exist May 1st, and even these will soon be running again in new and more spacious and elegant quarters than before.

—The total of the killed and wounded by the recent cyclone at McAllister, Indian Territory, foots up 120. Of these fifteen are already dead and there are others who cannot recover. Many will be maimed for life.

—The pastor of the Catholic Church at Charlton, Iowa, in the pulpit openly justified the recent assassination of Lord Cavendish and of Mr. Burke, in Dublin, Ireland.

—Severe fires occurred last week in Leadville, Colorado, and Stewartsville, Mo. At Leadville several persons perished in the flames and the property loss was $200,000.

—The Chicago, Burlington and Quincy railroad will finish its extension to Denver by June 1st, forming the only through line from Chicago. It is reported by the officers that in 223 working days 247 miles of road were built—a rapidity which has never been excelled in this or any other country.

—The debate on the second reading of the Repression bill closed Friday in Parliament, with a majority of 338 in favor of the principle of the measure. The only noteworthy incident in the discussion was the emphatic declaration of Mr. Gladstone that the main basis of the bill and the motives which prompted the Government in carrying it forward with all possible energy had reference not so much to those persons of rank and station who had become victims of the fury of criminals as to the misery which had been carried far and wide among the people of Ireland by the infliction of outrages in every cruel and extreme form.

—Gladstone has received a formal protest from some of the Judges in Ireland against the droposed new law for the repression of crime. They recommend that special juries be impaneled for the trial of offenders, instead of denying trials by jury and that a verdict may be found by a majority of a jury.

—The eviction of tenants for non-payment of rent has been resumed in many parts of Ireland. In the county Galway alone 300 tenant farmers have been evicted inside a week.

—In obedience to public sentiment, Mr. James Gordon Bennett will abandon his proposed arctic expedition, which was to have been on a much grander scale than that of the ill-fated Jeanette.

—Petitions have been presented to the Canadian Parliament praying that an act be passed to prevent the running of trains on Sunday in Toronto.

—A petition is in circulation in Toronto asking the street railway company to run their cars on Sunday.

PUBLISHER'S DEPARTMENT.

J. S. Rice: "I am hoping that I shall be able to do something for the *Cynosure* soon.

B. Williams: "I shall work for the cause all I can." He sends three subscriptions.

Three dollars were received last week for the *Cynosure* extension fund. In making your disposition of funds to aid the prosecution of the Lord's work. Do not fail to take the *Cynosure* extension fund into consideration.

LIST OF SUBSCRIPTIONS RECEIVED DURING WEEK ENDING MAY 20TH, 1882:—Elder W D Anderson, Joel H Austin, Dimoch Archibald, Chester K Green, W K Guild, T K Bufkis, Absalom Ballard, E D Bailey, D Basford, T F Blair, C C Cross, J Crothers, Jacob Davis, J H Fake, Dean Fersun, D C Faris, Elijah Hanson, John Henry, Mrs G W Hanks, G C Hinsdale, Isaac Hyatt, D G Jeffrey Warren Jenks, E Janes, I H Jones, H B Johnson, P M, Philip Kribs, O C Lindley, Wm Mahan, Justin Miller, C J Matteson, Wm H McChesney, J D Nutting, Abner Orr, A Overhalt, Theo Osgood, Moses Pettengill, Marcus Phillips, Mrs R A Reed, S J M Robison, Rev S Smith, I L Stickney W Sperry, Elizabeth Scott, Dan'l Sprewell, J B Sichtenthaler, Robt Sheneld, Laura L Thompson, John Turner, Marlin S Wood, E H Wolcott, R Wait, B Williams, A F Worden.

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Statement for the week ending May 20, 1882.

M.P., C.G. M. and A. F. W $1. each

Total cash received,	$218 75
Total cash used,	182 38
Cash available,	$36 37

The Extension Fund allows u to offer the paper to 81 new subscribers at $1. each.

Books and Tracts sent during the week ending May 20, 1882:

By Express.

N Martin, W H Morrow, J Turner, M Dillenbeck, J E Brown, E H Ward.

By Mail.

M F Henry, C W Whitney, W H Mucklow, E F Luke, Mrs A M Walker, J L Goddard, F Upton, J Atkinson, W Watkins, J H Wilson, Rev. B. Willis, J H Fake, D B Brookover, S Peterson, I Thomas, F L Brown, W E Warner, W L Eaton, E Meechard, T Camp, S Cummings, H Buckner, C K Green, F P Dalley, W S Gallatin, Rev N E Jennings, Mrs P L Delano, F P Robinson, W H Rhodes, J E Rich, J M Howard, S W Middleton, G E Harris, J T Beavins, J H Wilson, I H Jones, W Nobles, S Siegel, J O Scott, J Davis, J Brown, J H Gardiner, W J Eldridge, M O Elsbreg, C Luster, B Bowen, F Reid, J Custer, J W W, Box 567, J Compher, S Burr, H H Laurence, G R Gum, D A Bigelow, C Gifford, W Evans, D Basford, M E Vermillion, B M McQuin, J M Anderson, J Kilbourne, O A Myers, W N Grubb.

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See description of these books on page 15.

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No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

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Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

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Allyn's Ritual of Masonry. Illustrated by a large number of engravings, and containing a Key to the Phi Beta Kappa, Orange and Odd-fellows' Societies. Price, $5.00.

MARKET REPORTS.

CHICAGO, May 15, 1882.

GRAIN—Wheat—No. 2		1 27
No. 3	1 15	1 17
Rejected	90	93
Winter		1 36
Corn—No. 2		74⅝
Rejected		72½
Oats—No. 2		52
Rye—No. 2		78
Bran per ton	15 50	18 00
Flour—Winter	6 00	7 00
Spring	3 25	7 00
Hay—Timothy	11 00	15 00
Prairie	6 00	11 00
Lard per cwt		11 42
Mess pork per bbl		19 65
Butter, medium to best	15	25
Cheese	6	14
Beans	2 00	3 75
Eggs		16
Potatoes, per bu	45	1 10
Seeds—Timothy		2 30
Clover	4 25	5 00
Flax		1 35
Broom corn	05	15
Hides—Green to dry flint	6	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL Washed	30	43
Unwashed	16	27
LIVE STOCK—Cattle, extra	7 70	8 25
Good	7 35	7 60
Medium	6 25	7 25
Common	3 00	6 40
Hogs	7 30	8 50
Sheep	3 00	6 50

New York Markets.

Flour	3 90	8 75
Wheat—Spring	1 32	1 37
Winter	1 21	1 48
Corn	82	86
Oats	62	68
Lard		11 80
Mess Pork		20 00
Butter	15	37
Cheese	08	12
Eggs		19
Wool	12	48

THE CHRISTIAN CYNOSURE.

VOL. XIV., No. 36. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 631.

EZRA A. COOK PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, JUNE 1, 1882. WEEKLY, $2.00 PER YEAR.

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TOPICS OF THE TIME.

At the late meeting of the remnant of the National Grange, great stress was put upon the demand that the Bureau of Agriculture be made a department and its head a Cabinet officer. The House has passed a bill ordering this change, and now gentlemen whose experience in agriculture has not been gained from the shallow ritual and disgusting initiation of the grange are giving their opinion against any further manufacture of political capital out of the agricultural interests of the country. A cabinet officer must be changed too often to wisely serve the interests of the country, and the half million already frittered away by the bureau can be best used by dividing it among the several States. The great objection, however, is that the most important interests of the country would become subservient to the least, for agriculture would become the tool of politics.

The liquor dealers are becoming more and more alarmed. Some of the representatives of the wholesale trade held a secret meeting in Cincinnati last week to consider measures of defense, while in Chicago a national organization was effected for the same purpose. The men engaged in this murderous business are alarmed at the wide uprising of public opinion against them. To be disreputable and outlawed also is more than they can endure. But their position is ten-fold more honorable than that of the mayor of this city who must be regarded as a sycophant and poltroon. He found his way to the Chicago meeting and welcomed the liquor-sellers. He considered them, says one report of his remarks, the representatives of one of the most important interests of the country. Next to the farmer those engaged in the distillation of liquor and the brewing of beer were component parts of the largest organization in America. The liquor interest had $400,000,000 behind it, and this immense amount of money was required to handle the produce of the farmer and turn it into a product which would enrich all classes of men. If the production of liquor were stopped there would be a howl from the farmers throughout the length and breadth of the land. Alcohol entered largely in the component parts of different kinds of food, and he believed God put it there for some wise purpose. In reference to the prohibitory law of Maine, he said it was a dead letter and a fraud, and accomplished nothing.

The public interest, though briefly diverted to Egypt by the revolution now in progress there, cannot be separated from the Irish bills in the Parliament and the efforts to discover the Dublin assassins. Gladstone designs that the act for paying some ten million pounds arrear of rent for the poor Irish farmer shall become a law along with the bill for the repression of secret societies. But the Tory party oppose the first, and the Irish radicals, led no longer by Parnell, but by Dillon and Davitt, will fight the other. Meantime the authorities are following up every clue to the murderers. Little has been discovered, and that little only serves to reveal the fearful power of that branch of the great Secret Empire which planned and executed the dreadful plot. Not only England, but Europe and America, over-run by similar societies, anxiously note every step made in this struggle between a great government and a secret society. On this topic the Dublin correspondent of the London *Times* writes: "A great deal depends whether the executive or the secret societies win in the present struggle. The crime itself was not only hideous and brutal to the last degree, it was defiant and insolent. No one who has not absolutely examined the surroundings of the scene of the murder can be adequately impressed with this fact. All Dublin and many others have examined the locality, and they see plainly what it means—that the secret societies have challenged the whole power of the executive, the lord lieutenant, the constabulary, and the military in the very heart and center of the stronghold, and that they have inflicted a blow which will be all powerful for evil in the immediate future if the authorities are baffled. It is painful to have to record the fact, but it can not be questioned that the object of the assassins was to murder, not the under secretary, but the chief secretary. The plot, it is believed, did not stop even here. here. The conviction is that it reached higher. In this dreadful crime there are mysteries which have not yet been more than glanced at."

Take Your Position.

BY REV. M. A. GAULT.

As the issue against secret societies is soon destined to divide the people of this nation, it is important for us each one to consider where we stand in our relation to this question. It will aid us in this decision if we divide men into five classes.

The first is composed of men who are giving their main strength to the cause. They are men who have read and studied on the question of Masonry until they believe it to be the greatest danger threatening the life of the family, the church and the state. They are men who are constant and untiring in testifying against this evil, by their tongues and pens. They aim to improve every opportunity of circulating such literature as the *Cynosure* whenever they can induce men to read or hear.

To the second class belong those who only on rare occasions utter any testimony against this evil. They do not like to make a hobby of anything. They say they are opposed to secret societies, and always have been. They take the *Cynosure*, and keep tolerably well posted in the progress of the movement, but never make an effort to increase its influence. Beyond paying for the paper, they make little or no effort or sacrifice for the reform.

To the third-class belong those who make no sacrifice for the cause, not even to subscribe for an anti-secret paper. They profess to be opposed to secret orders, and are members of churches which exclude them; yet they are accustomed to say of these orders, "I do not bother them, and they do not bother me." They think of them as being only silly foolishness, and do not like you even to talk about them. They do not realize their enormous wickedness.

Then there is a fourth class, who, while not members of the secret orders, yet are in sympathy with them, and look upon them with the same respect as upon the church or a political party. They think they have the same right to exist.

Lastly, there are those who are devoted members of the orders, giving them their earnest support.

Now, reader, you can easily tell to which of the above classes you belong. If you are in the first division, then gird on your armor, for you stand where valiant men are, and you must bear the shock of the battle. If you are in division second, you will find it much easier, for you will stand upon an eminence and view the battle. You may be useful as a reserve force, to frighten the enemy, but unless the battle sweeps around in your direction, you will have little to do but look on. The first division are like Gideon's valiant and devoted three hundred. They will have the honor of fighting the battle, and gaining the victory. The third class, like the border States during the war, will go some into one army and some into the other.

Now, reader! get off the middle or neutral ground as soon as possible. Take your stand on one side or the other. Remember a man is not converted to a cause until he is ready to work for it. Paul, when he was converted, said, "Lord, what wilt thou have me to do?" He began where a great many Christians now days leave off. A man is never truly converted to the anti-secret cause until he wants to do something. His faith in this cause as well as every other, is measured by the amount of labor and sacrifice he is willing to invest in it, for faith without works is dead. In all our professed anti-secret churches, the great mass seem to belong to the second and third classes. How few of us have taken a devoted stand! And should it not encourage us to identify ourselves with those who are at the front, battling against this giant iniquity, when we consider that it is this class of men who are leading the attack in every other conflict with sin. They are men who are earnestly enlisted in every moral reform. They are all rallied under the banner of loyalty to Christ.

And at the front on the other side, do we not find men uniting under an opposite banner? It is becoming more and more apparent that it is a conflict between the friends of Christ and his enemies; and the effect of the increasing agitation is to sift men, and to induce them to take their position, and the sooner the lines are drawn, and the issue joined the better.

Blanchard, Iowa.

Truth the Only Basis of Unity.

BY ELDER NATHAN CALLENDER.

All truth is one. By this is meant all truth is in perfect harmony. All moral, religious and spiritual truth is in harmony with all scientific truth throughout. Falsity, error and delusion are multiform and endless. But for the unity in truth, heaven itself would be a grand and final failure—the ultimate and awful counterfeit state, the Babel of all worlds.

In the latest and most fervent prayer of Jesus, "The Way, the Truth and the Life," in his valedictory appeal to the God of all truth, five times he utters the same burning thought in substance, "*That they all may be one*". How emphatically and often this sentiment is uttered throughout the New Testament Scriptures the student of the Bible should know. Yet in the face of all these plain texts, numbering scores, we hear the sentiment from pulpit, press and church that God is virtually the author of all the sectarianism in the religious world!

Doctors of divinity will tell us that much more good is done by the spirit of rivalry coming out of these divisions into sects than could otherwise be accomplished! That the denominations *watch* each other, note the errors and imitate the virtues of their competitors, and so search the regions beyond, of spiritual conquest. What kind of motives do men need to prompt them to the grandest of all achievement! Paul said "the love of Christ *constraineth* us." Will this love combined with the truth as it is in Jesus do as much as the spirit of rivalry and sectism, founded on much error, will do to forward the work of God in the world? To state the question is to answer it to any candid soul.

Divisions of God's people are founded on *error* somewhere, and that to the extent of such divisions. Unity in the truth allows no sects. Jesus prayed for the union of all his saints in him, making the *complete* union of himself with the Father the *model*. Are God the Father and the Son agreed in the truth? Do they not agree on all religious questions? Surely *they* are in harmony, on all doctrines and ordinances of the Lord's house. As well say that God denies himself as admit that he teaches any diversity on any single religious question; and as well say that he gives us *no* revelation as say he has not made the plainest and best that can be made.

All divisions into sects and factions known among God's dear people are in some way the fruit of the flesh, of a carnal mind and directly antagonistic to the prayer of Jesus and the teachings of Paul in Eph. 4th and many other places. In these passages the people of God are commanded to be perfectly joined together in the same mind and *judgment*, "*keeping* the *unity* of the *Spirit* in the bond of peace."

To this perfect unity of God's people no valid objection exists. It will be said, however, that such a union is not possible, without a miracle. To this we answer, then let a miracle be wrought to answer the prayer of Jesus, the author of the doctrine, and the worker of miracles. How much of the Gospel work is to be done in the world without a miracle? Salvation begins and is consummated in miracles.

To say nothing of the incarnation of Love, that culminated in the Gospel to man, the work of salvation, from true conviction to regeneration, sanctification and the resurrection from the dead, is a series of stupendous miracles. Why not then have another *unity* miracle to fulfill the prayer of the Author of all "wonderful works," and so unite our prayers with those of the Son of God! "That they all may be one, as thou Father art in me and I in thee, that they also may be one in us: that the world may believe that thou hast sent me."

No wonder that the present condition of Zion is so far below the divine rule, when the teachers fail not only to teach the truth on this subject, but teach instead, that God is pleased with, and is even the author of all this confusion. God, who best knows that truth only can do the soul good; Jesus, who prayed, "Sanctify them through thy truth," is not willing that his dear children should embrace *any* error. He knows as none else does, that error is poison, rank poison to souls. He does not therefore wish us to sell the truth, to compromise the truth in the least part for the sake of union. Such a course would only defeat the object in view. To be willing to sacrifice some truth, some settled convictions, for the sake of denominational union, would be also to embrace some things as true that "not of faith but sin" and so compromise the soul to conscious error. The union for which Jesus prayed is not of this superficial kind. It is a union in positive and profound convictions, union in the united Godhead, as the model; union in the truth itself, which can no more be at variance than God can be inconsistent with himself. Read carefully Eph. 4: 1–6.

Ask me how many of my settled convictions I am willing to give up for union? I answer, *Not any.* Ask me rather by close study, and prayerful conference with God's dear children, to come into holy harmony with all Christian truth and *there meet* his dear people, one and all, then we meet only where it is possible to meet and where all of us ought to meet. Then will the world believe in the Son of God as sent to earth to save sinners.

I propose next to consider the practical question, How can this prayer of Jesus be fulfilled.

Ancient and Modern Freemasonry.

[From the Christian Remembrancer, July, 1847, a Quarterly Review, London.]

Oliver's False and Sacrilegious Assumptions.

When indeed we put ourselves under the convoy of the bolder Masonic writers we learn to look upon Freemasonry as quite a middle aged person in the times of Solomon. We find ourselves whirled back to the time of Joshua, who is said, a little before his death, to have "convened a general meeting of all the lodges, and delivered a charge containing the grand principle of Masonry * * we now come," continues the doctor, [Oliver] "to the history of Jephtha, in whose time a Masonic test was instituted, which remains in full force to this day, and will do to the end of time." Thence he takes us to the times of Moses who modelled Masonry, * * himself being Grand Master and Bezaleel and Aholiab grand wardens. * * As a means of securing the practice of Masonry among the children of Israel * * Moses convened a general or grand assembly of all the lodges whether of speculative or operative Masonry * * and he remodelled Masonry into so perfect a system, and circumscribed its mysteries by landmarks so significant and unalterable that from him its transmission was little liable to perversion or error." Next we are told that Joseph "excelled all his brethren in the knowledge of Masonry, which excited their envy and hatred in the highest degree;" and then Abraham is asserted to have "reformed the rites of Masonry," and to have "taught them the superiority of Masonry over the absurd rites of idolatry." Earlier still, Enoch practiced Masonry, of which he was now installed Grand Master; while we read of Seth, that he was admitted to a participation in the mysteries of Masonry, to which study he applied himself with the most diligent assiduity * * associating with himself the most virtuous men of his age, they formed lodges and discussed the great principles of Masonry with freedom, fervency and zeal." It is not indeed till we come to "antediluvian Masonry" that Dr. Oliver confesses that he indulges in mere conjecture; and even these conjectures he does not rank with common uncertain "guesses at truth." "Antediluvian Masonry," he remarks, "depending in a great measure upon oral traditions, from the paucity of records ascending to those ages, some degree of conjecture must necessarily be used, but these conjectures at all times, however distinguishable from fact, being founded on the strongest and most irrefragible supposition will amount to nearly the same thing as direct proof." With this all but certainty of conjecture he asserts, that Adam was "taught that science which is now termed Masonry. (*Antiquities of Masonry*. p. 1.)

Now we might have thought that the Masonic divine would have stopped here; but no such thing. 'From the commencement of the world,' says the celebrated Preston, 'we may trace the foundation of Masonry;' "but," adds the doctor, "ancient Masonic traditions say, *and I think justly*, that our science existed *before the creation of this globe*, and was diffused amidst the numerous systems with which the grand empyreum of universal space is furnished. (*Antiquities*, p. 18.)

It would be well indeed, if Dr. Oliver and his fellow-writers were only ridiculous; the amount of profanity in their works shocks us at every page; and while we cannot but sometimes smile at the flights of nonsense sublime, we find such grossly irreverent quotations and applications of Holy Scripture, that sorrow, and indignation, and grief, are continually extinguishing our mirth.

If the whole body of Freemasons were only ridiculous, if they had contented themselves with being merely a convivial benefit club, however much we might have privately condemned all such convivial associations, we should have passed them by. They might have pleased themselves, like full grown children, with the bombastic puerilities of their foolish ceremonies, and marched round the world in their aprons, like a community of waiters, to their hearts content. But they are not content with being a mere secular society. They take high and grave grounds; they try to consecrate their convivialities; to invest their mummeries with a solemn religious character; they babble Scripture at their feasts, and thus, by a prominent assertion of religiousness, they provoke Christian men to investigate their religious claims, and to expose the utter rottenness of their religious principle of which they so loudly boast. Let them keep to their dinners, and silence would have been our best condemnation of their tavern life; but when they would fringe their tablecloths with texts; and patch religious sentiments into after dinner orations, and invite men to take Herod's oath, not knowing whatthey swear, and strut round their rooms with Bibles, and squares, and compasses in strange confusion, and preachify amid all the fumes of their festivities, —then we must oppose the principles of a body which, in this religious character, is opposed, not to the church only, but to the very vaguest and most indefinite forms of the Christian faith. That we may mete out the most scrupulous measures of justice, we shall not have recourse to the arguments even of the most impartial of their adversaries, but shall confine ourselves entirely to the evidence of their own writers, and judge them out of their own mouths.

"Speculative Masonry," says Dr. Oliver, "is nothing else but a system of ethics founded on a belief in a God * * and incites to the pure worship of the Creator." (*Antiquities*, p. 28.)

Again: "One grand principle of ancient Masonry was to preserve alive in men's minds the true knowledge of God, and the great idea of an atonement for sin by animal sacrifice." (p.42.) "The connexion between Masonry and religion is absolute and cannot be destroyed." "The universal diffusion of Masonry this day proclaims to the rest of mankind that its pedestal is religion." (Preface.) "The furniture of our pedestal plainly intimates that the object of all our research is the glory of God." "Our secrets embrace, in a comprehensive manner, human science and divine knowledge." "Religion was the only foundation on which our order could be securely placed; for no institution can be firm or permanent which is not supported by the power and protection of the Deity. * * Masonry, pure and uncontaminated with earthly abominations, shall triumph over the general and universal dissolution." (p. 11.) "The great and prominent truth to be illustrated in these views of Masonry is, that religion, or the genuine worship of God, was the chief object of Masonic practice in the primitive ages of the world. And this may be deduced from the existence of pure Masonry at the present day; for had it been erected on any other foundation but the glory of God, had it been instituted solely to to exalt human wisdom, or to promote human greatness, it would have been but a flitting sunbeam, which passeth away and leaves no trace behind." (pp. 79, 80.)

test from some of the Judges in Ireland

These quotations are plain enough; they might be multiplied to almost any extent; but they suffice to show that the modern Freemasons claim to be an essentially *religious brotherhood.* Nay, they consider Freemasonry, whatever it is, as an actual revelation, as a divine gift, as an institution of God. Thus Dr. Oliver asserts that "Masonry originated with God; like that eternal being, it existed before time was, and shall exist when time shall be no more." (*Antiquities*, p. 93.) "If the government of the Jewish church, established under the immediate superintendance of God, or of the Christian church, modelled by Jesus Christ, be considered as specimens of perfection, *the same must be admitted of Freemasonry.*" (*Constitutions*, p. 351.) "The great architect of the universe was the *founder of Masonry.*" (2.)

And now let us see what this religion is.

The Grand Army of the Republic.

From the Morning Sun, Iowa, Herald, May 18.

We live in an age of inquiry. When anything new to us is announced we at once ask, "What is its nature and character?" It is right it should be so. We are commanded, "Prove all things, hold fast that which is good." It has been announced in the *Herald* that there is talk of organizing an encampment of the Grand Army of the Republic in Morning Sun. Some are asking the question, what is the Grand Army of the Republic? What is its nature and character? In pursuing my investigation I procured a copy of the ritual of the order adopted in convention at Philadelphia, Jan. 17, 1868. (Any one can borrow it from the anti-secret library in the care of S. Y. Orr, or can buy it for ten cents). From the ritual it appears that membership is limited to soldiers, sailors and marines who have honorably served in the military or naval forces of the Republic, and have received therefrom an honorable discharge. Further, that the objects of the order are:

1st. To preserve fraternal feelings among those who have been brothers in arms.

2d. To assist the families of deceased soldiers, sailors and marines, and to educate their children.

3d. To aid returned soldiers, sailors and marines in obtaining honorable employment, and secure for them their proper position in the community.

4th. To choose for our rulers honest and loyal men, pledged to secure to the Nation in peace that for which we fought in war.

Were there nothing more objectionable about the order than appears from the above statement of its objects this article would not have been written; but when we come to look at other things connected with it, grave objections stand out before us. Among the things to which we object are the following:

1st. It is a secret organization. Recruits who desire to be mustered in are first hood-winked, then made to promise that they never will reveal anything they may see or hear while in the camp. After this each one solemnly swears that he will never under any pretence nor for any purpose whatsoever expose the secrets of the encampment, and that he will never make known or cause to be made known, any of the hidden mysteries, work, or ritual of this band ot comrades, whereby the same may come to the knowledge of the uninitiated. We hold that such organizations are dangerous and sinful, and we are not alone in this opinion. Daniel Webster once wrote: "All secret associations, the members of which take upon themselves extraordinary obligations to one another, and are bound together by secret oaths, are naturally sources of jealousy and just alarm to others; are especially unfavorable to harmony and mutual confidence among men living together under popular institutions, and are dangerous to the general cause of civil liberty and good government." Edward Everett pronounced all secret associations "dangerous and at war with the genius of a republican government." Wm. Seward said: "Secrecy is the badge of a tyrannical government; it is unsafe and dangerous in a republican government." The Rev. Albert Barnes said: "Any good cause can be promoted openly; any secret association is liable to abuse and danger." Dr. Howard Crosby has said: "We have no hesitation in writing secret societies among the quackeries of this earth, a part of the great system by which the mud-begotten try to pass themselves off as Jove-born." I wish to add here the testimony of Jesus Christ: "Every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be made manifest that they are wrought in God." And Paul exhorts, "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

2d. The obligation is unlawful. It is in form and in substance an oath. The recruit is instructed to kneel in front of the altar, place the left hand on the cross-swords and the Bible, raise the right hand pointing upward, and is required to repeat after the adjutant the oath. We quote some expressions: "I do solemnly swear in presence of Almighty God," "I do further solemnly swear" (three times repeated), and the oath closes, "So help me God and keep me steadfast." The adjutant has no authority either from God or from government to administer any such oath. He and the one who takes it after him are guilty of awful profanity. Dr. Jenkins on the oath says: "No society has a right to call upon God to be a party to the covenant of the oath until they can show that they are ordained of God. But this no merely voluntary society can do; and we therefore conclude that all oaths administered by the authority of such are extra-judicial and an abuse of the ordinance." The case is even stronger when there is anything in the oath itself which is sinful, as in this oath, as appears from what we have said and will further appear from that which follows:

3d. The obligations are ensnaring. Every recruit says with uplifted hand, "I do further swear that I will yield implicit obedience to the encampment of which I may be a member." Note the expression, implicit obedience. He yields himself to the control of others without any mental reservation or equivocation. No man can lawfully bind himself to yield implicit obedience to any man or to any body of men. God only is worthy of implicit obedience. The eloquent words of Wm. H. Seward, uttered on the floor of the Senate of the United States, are worthy of being quoted here: "Swear, sir! I, a man, an American citizen, a Christian, swear to submit myself to the guidance and direction of other men, surrendering my own judgment to their judgments, and my own conscience to their keeping! No! no, sir! I know quite well the fallibility of my own judgment and my liability to fall into error and temptation. But my life has been spent in breaking the bonds of the slavery of men. I, therefore, know too well the danger of confiding power to irresponsible hands to make myself a willing slave."

4th. The penalty of divulging the secrets of this order is horribly wicked. It is death. We find in the oath these words: "I do further swear that I take this obligation upon myself without any mental reservation of equivocation under no less penalty than that of being treated and punished as a traitor by this order." What is the penalty and punishment of a traitor? Let the encampment answer. While the recruit stands in their midst with bandaged eyes he hears these words uttered by the whole encampment, "The penalty of treason is death!" When he has sworn the oath the hood-wink is removed and he sees before him an open coffin with a spade and shovel and usual implements of a military execution, beyond these a firing party. The scene is significant, designed to inspire the mind with fear. No voluntary association has a right to threaten, much less to execute such a penalty. I repeat, it is horribly wicked.

Such are some of the grounds on which not a few readers of the *Herald* object to the Grand Army of the Republic. C. D. TRUMBULL.

The average of the pulse in infancy is 120 per minute; in manhood, 80; at 60 years, 60. The pulse of females is more frequent than that of males.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter IX.—In which Mr. Hagan tells what he knows about Masonry.

"I hope if the rogues ever are caught—and there's small chance of that, for they are miles over the border by this time, and safe in some of their haunts most likely—they'll be hung without benefit of judge or jury;" remarked Mr. Hagan, whose soul chafed within him at the easy escape of the desperadoes.

"Does thee know what thee is saying, Benjamin?" mildly inquired his wife, this outburst rather shocking her peaceful non-resistant principles, as savoring quite too much of that spirit of vengeance inherent in "the natural man." "It is an awful thing to send any poor soul before its maker without giving it any time for preparation."

"I know that Mary, and I would be the last man to counsel violence if the law could be depended on. But now about Dick Stover. Who gave him and his sons warning? and how did it happen that the sheriff at the time the writ for their arrest ought to have been served was away and couldn't be found till there had been plenty of time for them to make tracks out of the settlement? When sheriffs, and juries, and the very judges on the bench are in league with thieves and murderers, honest men had better take the law into their own hands. That's just my opinion."

"Thee thinkest, Benjamin, because one end of the skein is snarled, the best way to get it smooth is to go to work and snarl up the other end, does thee not?" asked his wife. At which small piece of feminine satire her husband laughed good-naturedly, and then as a sudden remembrance seemed to strike his mind, he turned to her and said:

"Daniel Stebbin's child is sick again, and they want to know if you hain't got some more of that bark mixture that did it so much good last Spring."

"A whole bottleful. The children are off down to the creek; but if thee'll see to the baby while I am gone, I'll go right over and carry them some."

This was no formidable charge, as the baby, a chubby ten month' old, was then placidly enjoying its afternoon nap. There was nothing to hinder a quiet talk, and Mr. Hagan seemed in the mood for one. Tilting his chair back at precisely the right angle for comfort he began, —putting in obeyance for the time a question I was about to ask, whether indeed the laws in that particular portion of the Quaker State were so imperfectly administered as to shield criminals, a painful conviction to that effect having been forced upon my mind during the preceding conversation.

"I suppose now you thought by what I said when you asked me if I was a Mason that I want one. But I am—or rather I was one once. Now if I may inquire what is the highest degree you've taken in it so far?"

"The Master's," I answered, not feeling of course, after what Mrs. Hagan had divulged, any surprise at the revelation.

"I did'nt reckon you'd been much further," coolly pursued Mr. Hagan. "I've gone four degrees higher than that—up to the Royal Arch. Now are you satisfied with it so far, speaking in a general kind of a way?"

For reasons that must be obvious to the discerning reader, I found it much easier to reply to Mr. Hagan, than to Mark Stedman, who, it will be remembered, had once put to me a similar question. Here was a man who knew not only all the Masonic secrets I knew but presumably a good many more.

"It doesn't suit me in all respects," I answered candidly. "I don't fancy the oaths, nor many of the ceremonies they have to go through with. But then I shouldn't think of saying there was no good in Masonry. Its teachings are on the side of morality and religion; and that is certainly a good thing as far as it goes. My grandfather belongs to it, and he is one of the best

men I ever knew."

"I only put the question that I might see better how the ground lay between us," continued Mr. Hagan, with a quiet ignoring of both these arguments. "Now I'll tell you how I come to give it up. You know that when I married Mary I made myself a poor man for her sake. Not that I've ever been sorry for that, mind you; I never felt so happy in my life before as when I broke the first clod of ground about here, and thought of my slaves all free and comfortably settled on farms of their own. 'No broken hearts,' thinks I, 'to be laid to my account hereafter; no wives parted from their husbands; no babes torn out of their mother's arms and sold on the auction block.' But that's neither here nor there. It's Masonry we are talking about, and that you know is a thing Friends ain't over partial to, no more than they are to slavery. So when I married Mary, I concluded not to say anything to her about my being one. While I see no great evil in it, I'm free to allow that I was anything but satisfied in my own mind. There were things about it I couldn't seem to make hinge with Scripture, no how; but I thought I'd hang on to it, saying to myself that I was a poor man and might be glad of their help sometime, seeing we are all liable to sickness and trouble as the sparks fly upward. And maybe I should have gone on deceiving Mary to this day if I hadn't fell under the power of the Spirit. I was at a camp-meeting over to Bear Creek. We had some powerful preaching and it hit right and left. I thought I had religion before; I used to pray and exhort; so I was kinder pitying the poor sinners, as they fell to the ground all around me by scores, groaning and calling on the Lord for mercy, when all at once an arrow from the Almighty struck me, right between the joints of the harness as it were. I began to shake and tremble, and almost before I knew it, I was down as flat as the most hardened reprobate there. I tell you when the Spirit gets hold of a man as he did of me then, and turns him inside out and upside down he feels like an empty vessel as the Scripture says; there ain't much spiritual pride or anything else left in him. Folks that knew me and had heard me pray and exhort, thought I was getting some deeper experience, and so they crowded round me, and some shouted 'Hallelujah,' and some prayed, and some sung 'Glory;' but all the praying and shouting and singing went over my head as idle and unmeaning as the rush of the wind in the tree tops, till finally old Father Loomis came along. He wan't the smartest preacher on our circuit, folks said, but he had a kind of gift with the anxious ones, a way of seeing through 'em somehow, and putting his finger right on their trouble. And when he came to me all he did was just to kneel down and pray like this: 'O Lord, show this man wherefore thou contendest with him. Set his secret sin in the light of thy countenance.' And then he went straight off to somebody else, but that prayer just flashed the truth right through and through me. I knew I'd got to give up Masonry. And I was glad to give it up; I hated it. Why if two doors had opened before me, and on the sign-board of one was wrote 'The Lodge,' and on the other 'The Bottomless Pit' I'd have gone into one just as quick as into the other. The Lord had set my secret sin in the light of his countenance. I got right up on my feet, and I made confession how I had sinned by continuing a thing my conscience disallowed. And as soon as I did that the Lord restored unto me the joy of his free spirit, and gave me great liberty in laboring with sinners; and there was a precious ingathering of souls at that meeting such as was never seen before or since in these parts."

Mr. Hagan paused an instant in his rapid narrative and then went on:

"But our feelings ain't the thing we are to go by. It's the law and the testimony; and if we had nothing but just the Ten Commandments, and the Sermon on the Mount, they'd be enough to show whether Masonry is right or wrong."

Astonishment and perplexity had taken hold of me while I listened, nor was either feeling much diminished when he handed me his well-thumbed pocket Bible open at the fifth chapter of Matthew, thirty-fifth verse.

"That says, 'Swear not at all;' then are lodge oaths contrary to Scripture or not? And ain't there some things in 'em at the end that don't gibe very well with the Sixth Commandment?"

"You mean the penalties;" I answered with a vivid remembrance of my own scruples in that regard, and the soothing anodyne administered by some of the lodge brethren. "I have been told that they do not really mean anything more than merely to impress on the candidate's mind a sense of the guilt he would incur if he violates his oath."

"Ain't it breaking the Third Commandment to call God to witness words that don't mean anything? And will the Lord hold him guiltless who takes his name in vain because he does it in a lodge with ministers and church members round to keep him in countenance?"

I was silent, while Mr. Hagan's long fingers moved on to another passage as relentless as one of the Fates.

"You promised never to defraud a brother Mason. How about cheating folks that ain't Masons? The Golden Rule don't read much like that if I remember right. And you know our Lord has given us some pretty plain talk on the Seventh Commandment. How did your lodge oath handle that? Didn't it say, not in just these words but what come to the same thing. 'Break it as often as you're a mind to, and we'll wink at it; only be sure when you're bringing misery into happy homes, and ruin and disgrace on the innocent, that they ain't Mason's homes nor Mason's wives and daughters?' How would you like some time after you are married to sit down and tell Rachel that part of your Master Mason's oath? What do you think Christ would say to it? I don't wonder his presence ain't wanted much in the lodge. He was sharp enough on the Pharisees when they tried to pare down and clip away from the laws of God—'Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Such a remark as that now might jar on the the proceedings considerable."

I thought the same, but preserved a discreet silence; though all the while Mr. Hagan was putting to me these terrible questions, I watched with fascinated gaze that faithful hand move serenely on, marking *Mene, Mene*, against that "moral and religious" system so dear to the hearts of my grandfather, and Deacon Brown, and Elder Cushing, to say nothing of a host of other worthies more or less eminent in their day and generation.

"What do you think Christ meant when he said, 'Render unto Cæsar the things that be Cæsar's?'"

I did not see very clearly the drift of this inquiry, but feeling it as a temporary truce in this severe cross-examination, I answered promptly enough, "That we ought to obey the laws of the land, and be good citizens, I suppose."

"Did you think of that when you promised to warn a brother Mason of *any* approaching danger, and keep *all* his secrets, *murder and treason excepted?*"

"I thought a good Mason was not supposed to commit criminal acts," I said; this being the best answer I could think of under the circumstances.

"Then it seems to me that when they put in them words they took a mighty deal of trouble for nothing, especially as they ain't very pleasant sounding ones," remarked Mr. Hagan dryly.

Again a discreet silence in which I began to dimly perceive the beauty of at least one of my Masonic jewels. For in the lack of any answering argument, what refuge like a "silent tongue?"

"And how are you going to tell a good Mason from a bad one?" pursued Mr. Hagan, thus calling to memory the unpleasant fact that even though the lodge expelled an unworthy member, there was no Lethe process which could pour oblivion over the knowledge of its secret signs and grips and passwords, for when once imparted he would be just as free to use them as a shield from the consequences of his own criminal acts, as any member in 'good and regular standing' for legitimate purposes. But I wont be hard on you seeing I've done a trifle worse than that myself. When I took the Royal Arch degree, I promised to help a companion in any difficulty, *right or wrong*, and keep all of his secrets, without any exception. And besides I—

"Mr. Hagan," I exclaimed, starting up. "I really can't—I mean I wish you wouldn't tell me anything that you have no right to tell. I think with your views about the order you did entirely right to leave them, but to reveal secrets that you have taken a solemn oath to keep seems to me quite a different matter."

My host answered with the same peculiar look he had worn on our first encounter when I put to him that unlucky question regarding his Masonic connections.

"I argered that out long before you ever thought of being a Freemason, and I've seen no ground for changing my mind since. If a man takes a wicked oath, where's the Bible authority for keeping it? Is it to the glory of God that he should keep it, or break it? But then," added Mr. Hagan, with a slight change in his voice, "a man hain't no right nuther to throw away his life. I argered that out too, and I'm mighty careful what I say before them that'll turn it to my hurt."

"Mr. Hagan," said I, startled but incredulous, "do you actually msan that if any Mason should betray the secrets of the order he would have to suffer the penalty of his oath?"

Mr. Hagan looked keenly at me from beneath his shaggy eyebrows.

"That ain't the question whether such a thing *would* be. It has been done; and *I'm knowing to it.*"

Commencements.

Wheaton College anniversary opens June 18th with the Baccalaurate sermon and address before the Society of Inquiry. The Alumni Association meets on Tuesday afternoon and evening. Commencement exercises on Wednesday, June 21, at 10 A. M. The annual address will be given by Rev. David McFall, of the Chambers street Presbyterian church, Boston.

Avalon College, Mo., will hold, in connection with the anniversary exercises, a Library Sociable on Monday evening, June 19th. The intent of this entertainment is the enlargement of the college library, all friends who attend being invited to bring a donation of a book or books for this purpose, and friends of the institution who may, on account of distance or other reasons, be unable to attend are none the less invited to contribute to the purely literary part of this occasion. We hope the expectations of the Faculty will be more than realized. This will be a fine opportunity for some friend to denote a set of the Anti-masonic library. But a few sets remain which can be sold for $6.00 each.

Knight Templarism may be fulfilling the end for which it was destined, but it *un*hallowed the Lord's Day by excursion trains and military parades on the occasion of Gen. Hurlbut's funeral—sowing the seeds of Sunday desecration over all Northern Illinois. And yet Dr. Thomas, of Chicago, in a banquet speech about the same time lauded the Order as the "Christianity of Masonry." It certainly is not the Christianity of the Bible.—*Shabbona Baptist.*

—Rev. Dr. Scudder asserts that there is no intellect in the world superior to that of the Brahmin. Even now no man can mingle with them and not have his wits wetted by them. They are the learned men of India. The queen of languages, the Sanscrit, is their peculiar possession. Its almost boundless literature is a splendid field for their mental training. They have clear, vigorous, and rapidly acting minds. "I would never argue if I were a missionary," said a Brahmin graduate of Madris University. "I would simply give the Bible and say, 'Read that.'"—*National Presbyterian.*

It is my deliberate opinion that the Anti-masonic party ought not to subside, or to suspend its exertions, till Freemasonry shall have ceased to exist in this country.—JOHN QUINCY ADAMS.

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple St., Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—The canvassers are still busy at work. Mr. Smith has arranged for three lectures this week in Connecticut. Mr. Spaulding has two or three lectures for next week in towns near Worcester.

—A gentleman who has attended the Sunday afternoon meetings is a teacher of a class of men in a colored Sabbath-school; nearly all of them are Masons or Odd-fellows, but last Sunday he said he gave them a review of what he had heard at the lectures against secret societies. So the seed is being sown in unexpected places.

—It is a hopeful sign to see the young men taking an interest in the discussion about Freemasonry, but we wish there were many instead of a few. Last Sabbath some intelligent boys of fifteen or sixteen lingered around asking questions and evincing a decided interest in the subject.

—Mrs. M. E. F. Smith, formerly of Wheaton College, has delivered a number of lectures in different places on her experience as a teacher among the freedmen. She lately spoke in Westboro, near this city.

—A few warm responses have come from Vermont, indicating that an earnest spirit pervades some of the friends in that State. They offer in some cases, help in the finances and in all, entertainment, assistance and sympathy. What work or when, is not yet decided for Vermont, but we hope not much longer to neglect any portion of this whitening harvest field.

—One brother writes from Vermont, "I want a canvasser to visit my town. I will gladly furnish entertainment." I have written a little, talked considerably, and have scattered tracts abundantly for the last eight or ten years. Success apparently small, but I do not feel that there is any reason for discouragement.

—One faithful brother in Connecticut writes a letter good enough with its words of encouragment to be quoted entire, but we give extracts. Of the results of one lecture he says: "One man thought it would be a difficult matter to make Masons of the people who heard it." He asks for a temperance lecture and "more of that precious but wonderfully scarce article — Bible truth." He wants his and adjoining towns canvassed and hopes to assume the expense himself.

—"The world has thus learned to consider Freemasonry the most benevolent institution on earth." (*Webb's Monitor.*) Specimen proofs: A Mason went from Vermont to a Western city and was taken sick. The Masons promptly stepped in, assuming all care of him and assuring his family that all would be done at their expense. When he died they sent a committee to carry him home, where he was buried with full Masonic honors. The grateful wife then applied for the $1,500 insurance belonging to her deceased husband, and was informed that it had been wholly absorbed in paying expenses of sickness and burial. Her opinion of the "most benevolent institution on earth" has suffered a revolution.

—Other instances: A minister of long standing in the lodge died and his widow requested aid and a Masonic funeral, but was refused both because during his sickness his dues were not kept up. In a town in Massachusetts a rich man died and the fraternity paraded at his funeral with great display. A poor man in the same town died and his wife petitioned the same lodge to bury their obscure brother as they had the man of influence and wealth, but no notice whatever was taken of the request. In Connecticut a Mason pacified his wife by telling her the order would take care of her if he died. He was taken sick and sent money needed by his family to pay lodge dues. At his death his wife confidently turned to the brethren for help and was repulsed.

"Comment would the text confound."

—Rev. Mr. Ahgren writes that he has postponed the dedication of his new church till the 11th of June, hoping that the N. E. Secretary may be present at that time. Reform churches are few in New England and should be sustained and encouraged.

—A man who has practically left the lodge said lately that he knew of hundreds who had done the same thing. This of course was a general statement, but there are beyond doubt a great number who have left secret societies for various reasons and are occupying the interesting position of "spiked guns" ashamed and disgusted with what they have learned in secret and afraid to tell of it because of their oaths. A more thorough discussion of the duty of renouncing the hidden things of dishonesty is necessary to open the eyes and unseal the mouths of these friends.

The Evangelists Needed in New England.

Read and Reflect on the Facts of this Letter.

WORCESTER, MASS., May 20th, 1882.

Men and money are quite essential in reform work. The more observation I have in New England, the more am I convinced that victory only awaits these two factors. It does not seem to me as if we were struggling to overcome a strong current of public opinion, for there is a decided opposition in the hearts of the people against the lodges, especially among the old men. If an unbiased vote on the desirability or undesirability of secret societies could be taken now I have no doubt the majority would be against the lodges. This opposition is found in unexpected quarters and is often like a fire in the bones of men who have hitherto considered it best to repress their feelings.

A Christian gentleman, whom I met by accident some weeks ago and who at that time was very guarded in his remarks about the lodge, of which he has been a member, assured me yesterday of his hearty endorsement of our movement and of his determination to have nothing more to do with Freemasonry. His clear testimony and cordiality were refreshing and reassuring. Another Christian gentleman, once a Mason, gives evidence of a change of mind and is cordial also in bidding us continue the discussion.

To-day a young man who has passed through the "chapter" and "commandery," meeting me on the street said, "I haven't been able to go into your Sunday meetings, but I hear you are giving it to them hot and heavy. It doesn't hurt me. I am out. Don't spare them." I think there is no doubt that a small army of such men exist here who are secretly praying for our success, which means their deliverance.

The situation here may be described as follows: The lodge runs the ministers (by intimidation), the ministers run the churches and the churches have their hands on the pocket books. Politically, the lodge runs the caucus, the caucus makes the officers and the officers protect the lodge. Socially, men do not care whether truth prevails or not if they are undisturbed in their frolics.

Meanwhile a storm is gathering and no one can predict when it will break forth. The strong and wealthy denominations, which still pride themselves on orthodoxy, hold the allegiance of the people and of course will not willingly yield their power, nor will they stain their garments with reform.

A practical question forces itself upon the friends of reform. The Methodist, Congregational and Baptist churches show very little disposition to help us. The pastors of these churches see the evils of Freemasonry and deplore them, but they are afraid to befriend the reform, or in any way assume responsibility. They have been known to tell me their feelings when they would not tell one of their own members, for fear their views would become known in their churches. Under these circumstances I am frequently asked by sincere Christians, what ought we to do? I have been very slow to give advice. It is not a matter to be rash about. Is it best to continue to support churches where Universalism, Unitarianism, worldly-mindedness and Freemasonry all prevail, or should we withdraw to start others, trusting that the Lord will provide the ways and means? These are not questions raised by myself, but questions which others are earnestly asking.

An undenominational missionary society, with means enough at command, could solve the problem quickly by sending a dozen evangelists (more or less) into New England to preach the gospel and testify against popular sins, including the secret orders. In some cases these evangelists would gain access to churches, welcomed by earnest pastors, and would be instrumental in reclaiming those churches, in other cases the result of their preaching would be divisions, separating the godly from the ungodly, as was done fifty years ago, and in other cases they would build up new churches in abandoned fields. Nothing would move New England like this. It would touch the piety of the churches and call forth a response as nothing else can. There are fields now almost abandoned that could be reclaimed; there are families outside of the churches that could be gathered in. A dead orthodoxy is the curse of New England and what is now needed is a living faith. There are already incipient movements here which would be strengthened and there are godly ministers who would soon catch the spirit of such a movement and bring their churches with them. The trouble with the Moody and Pentecost movement here was that it did not issue in living churches, it did not imbed itself into the life of the churches, but contented itself with burnishing the surface. The rottenness underneath was undiscovered.

I think the fear of a denominational jangle among ourselves is deterring us from the grandest opportunity of this generation. Let the Wesleyans, Free Methodists, United Brethren, Baptists and others, send men here full of the Holy Ghost and support them, to preach the gospel and to organize gospel churches *without sectarian names.* If we truly love the gospel, let us provide for preaching it without questioning whether our denomination will be glorified. Every one of the denominations mentioned could find men of sufficiently Catholic spirit to engage in a movement for God and holiness, without putting the love of denomination before the love of souls.

These reflections are forced upon me by the necessities of the case and although my suggestions of remedies may not be the best, yet it they stimulate others to solve the problem my object will be accomplished.

MAY 22.—The Sunday afternoon service here, the fourth one of the season, was attended with about the usual amount of interest and encouragement. A conference meeting of friends was held after the services to hear an expression of opinion from brethren as to what course we should pursue in the future. Earnest speeches were made by brethren W. J. White, S. A. Pratt, C. B. Knight and F. J. Dunham. A committee of five was appointed to suggest a plan of action and report next Sunday.

I am to lecture to-night at Putnam, Connecticut, to-morrow night at North Woodstock, and Wednesday night at Woodstock. E. D. BAILEY.

—President Arthur will gain a reputation for insincerity fatal to his usefulness if he makes any more fair promises of civil service reform to the public ear to break them as in the appointment of R. Worthington as collector of customs at Boston. The Massachusetts Senators, Dawes and Hoar, made a strong fight to prevent confirmation; but were beaten by a vote of over two-thirds. The appointee is said to be a political ringster of pure blood and without any other qualifications in particular (unless it be that he is a Freemason) and his appointment was particularly odious to the Massachusetts Senators. Perhaps Arthur planned thus to pay off a grudge against Hoar.

—Within the last 80 years great progress has been made in biblical and missonary work. In 1800 the Bible was translated into about 50 languages, now about 250; then there were 7 mission societies, now there are 70; then there were 170 missionaries at work among the heathens, now there are about 2,500.

CORRESPONDENCE.

Advice from a Local Worker.

SEEMLY, ILL., May 15, 1882.

EDITOR CYNOSURE:—I feel as if I ought to make an apology for neglecting to write to our valuable reform paper for so long a time. But will just say I have not been idle. Have lately distributed hundreds of our tracts; sold dozens of our "exposes" of the dark orders, sent up several subscrioers to the *Cynosure*, and last but by no means least, have advertised in two or three of our local papers that I keep the "exposes" for sale. I usually have regular weekly advertisements of Odd-fellow and Masonic expositions in two of our local papers. Let me call the special attention of our *Cynosure* readers to what I fondly believe is the great advantage of advertisements in local papers. It is this: In nearly every case (in consequence of books sold and thousands of tracts scattered) every candidate knows in advance the oaths he has to swear to, and the heathen and wicked ceremonies he is to be put through; and the result of knowing all this is, not nearly so many are joining the orders and those that do are almost invariably the lowest class in the community. Thus we are breaking down the influence of the lodges aside from curtailing their numbers.

If every reader of the *Cynosure* should do this (by advertising in local papers,) I confidently believe the power of the lodge would soon be broken. As a result of this advertising I know of but two initiations in this community for years. The lodge in my opinion is dragging many a noble man to the gutter, and whoever has friends don't want them in the lodge, as the tendency here is to tobacco, debauchery, drinking and carousing. J. S. HICKMAN.

"Sowing Pillows to all Armholes."

DEAR CYNOSURE:—We notice in one of your late issues an article entitled "Andover Theological Seminary and its Cyclone." It is truly sad to witness the tendency which is in almost every direction so apparent, at the present day, to "re-state," or "tone down" the unpalatable doctrines of the word of God. It would seem that those who thus tamper with God's word have come to believe that if they can but persuade themselves that the penalty of God's violated law is not so dreadful as the plain obvious meaning of Christ's words and other portions of Scripture represent, it will therefore cease to be so dreadful. Their course reminds one of the silly ostrich, which, when pursued, thrusts her head under the sand, so that she cannot see her danger, and then imagines herself safe.

Those who are so ready to believe that the penalty of sin as revealed in the Bible is too severe, must have very low and grovelling views of the odious and hateful nature of sin and of its fearful demerit.

Sin, which has caused all the suffering and woe and anguish that have ever been experienced, which, if left unrestrained, would dethrone God and banish all happiness from the universe, is in their view such an insignificant thing that it would not be consistent with infinite benevolence to visit upon it such a fearful penalty as the Christian world has been wont to suppose. Now what would be thought of a legislature that should enact a law against horse thieving, making the penalty for stealing a horse a fine of fifty cents! Would the country be thus protected from horse-thieving? But can we not see what is God's estimate of sin by the price paid for man's redemption? We can form some idea of the value of an object by the price paid for it. Now if the demerit of sin was so great as to require a penalty which could find an equivalent only in the fearful agonies of Gethsemane and Calvary, the sufferer the infinite Son of God, how is it possible to suppose that the penalty of sin is anything less than what we find it in the word of God without any toning down or "re-stating!"

Alas! this fearful tampering with the words of inspiration must cause the ruin of thousands of souls. These divines will next be arraigning their maker for permitting so much suffering in this world among infants that have never become moral agents, and unsinning animals. How will they reconcile these things with their ideas of what is compatible with infinite benevolence? Possibly they may not be competent judges as to what sort of penalty should be meted out to the violators of God's holy and righteous laws. If they find difficulty in explaining some things that pass before their eyes in this world, how can they presume their judgment is infallible in regard to the future?

Since writing the above, we notice in the last issue of the *Cynosure* another case of apostacy from the faith—for surely it is nothing less. It is to be presumed that the Somerville church spoken of, knew just where to find a man that would adapt himself to this reflective age. "For the time will come when they will not endorse sound doctrine."—2 Tim. 4:3. It is no wonder that every species of vice is rampant, since so many who are regarded as authority in religious matters are "prophecying smooth things," and in effect nullifying the threatenings of God's word. Retributive justice as taught by them is a small affair, and it was sheer cruelty in God the Father to exact so much of his beloved Son before he could pardon and save our guilty race. Indeed there seems to be little to save them from. All the exigencies of the case might have been met by a series of probations and thus the humiliation and suffering of our Saviour have been dispensed with. E. C. A.

A Suggestion.

I think five years active work in our reform, a part of which has been wholly devoted to travel in nine States entitles me to speak on methods which will insure success. I find no department more neglected than finance. It has been suggested by friends who are now dead that an annuity be devoted to the support of our work. Some I know paid so long as they lived, but they are gone from labor to reward. I simply re-echo the sentiments, yea more, I urge that local brethren provide the necessary means to pay for lectures, and so do away with public collections during meetings. My reasons are:

1st. It relieves the lecturer from the embarrassment which he feels as hats come back nearly empty, at least of cash. Though in my meetings hats are not passed when I can have my way.

2d. It does away with the appearance of seeking the money instead of the furtherance of truth.

3d. It equalizes the responsibility by collecting of friends twenty-five cents or more in advance and so doing away with collections and begging of the crowd, who largely act as though they conferred a great favor by attending our lectures.

Hoping to hear more on this, to me, important theme, I submit the matter to the readers of your most excellent paper. E. MATHEWS.

Our Mail.

Z. T. Petty, Oramel, N. Y.:

"There is no reform on earth needed more than this."

Wm. Gray, Albia, Monroe Co., Ia.:

"We are gaining ground."

Myron Orton, Pekin, N. Y.:

"I consider the interest particularly represented in your paper, one of the most important that can possibly engage the attention of an American freeman, and I most solemnly believe that upon the right or wrong decision of this question depends the prosperity or downfall of this nation. Yet I am aware that many well meaning and seemingly earnest men, regard such utterances ill-timed, if not positively fanatical—but certainly it is no mark of wisdom to trifle with danger, especially with one of such appalling magnitude.

"It is absolutely astonishing to see sensible men cherishing the idea that voluntary ignorance and blindness is somehow going to procure exemption from responsibility."

Josiah Shaw, Eau Claire, Wis.:

"The CYNOSURE is a host, our cause will prevail, I have no doubt."

S. C., House Mountain, Knox Co., Tenn.:

"I wish great success in your efforts to expose secret organizations."

Jason C. Bartholmew, Cedar Rapids, Ia.:

"I live on the Boulevard road, where the railroad crosses the Boulevard to Marion now, from Cedar Rapids. When our friends come this way, I would like to have them call."

Jno. Roberts, Conemaugh, Cambria Co., Pa.:

"I hope to be able to send for more works on secrecy, ere long, as the hydra-headed monster is alarmingly on the increase here, and if not checked we may before many years here be made to realize the sad fact that no one can buy or sell, unless he has the mark of the beast in his forhead or right hand. I have reason to fear our legal tribunals are more or less affected by this evil. If the proper efforts are made and the necessary documents circulated amongst our people throughout the State, I believe much might be done toward checking further spread of the evil."

H. Hull, Quasqueton, Ia.:

"I thought there was some good to be derived from secret societies until I joined the Good Templars eight years ago last fall. About six months connection with that order was enough to satisfy me. Yet I said but little against secret societies because I knew but little until I attended the annual meeting of the Iowa State Anti-secrecy Convention held at Marion last September, where I heard and saw enough in the lectures and addresses, and saw the degrees worked, and subscribed for the Cynosure. * * As the light increases my interest increases in the great reform work on which to a greater or less extent hangs the welfare of our nation and our holy religion."

W. P. King, Stafford, O.:

"Our Masonic friends and sympathizers are pretty strong here, and have their own way in lodge and church."

C. P. Paget, Smithdale, Ill.:

"My earnest wish is that your paper may find a place in every intelligent family in our land. All the influence I have will cheerfuly be given in aid of the good work now going on."

Jane Liggett, Girard, Kan.:

"Secretists have all their own way in this town. I am told there are only nine different orders here.

"It has been hard on farmers here this winter; they have had to buy all their corn to feed their stock at a high rate."

James Hart, Monroe, Jasper Co., Iowa:

"I am very thankful for several copies of the Illinois American, and have been anxious for many years for a safe refuge from corrupt parties and hope and pray that we have it in the American Platform. I am for the good cause. I intend lo work for the American Party."

David West, Sycamore, Ill.:

"The Oddfellows have had what they call a grand time at Sycamore."

It is expected that some lecturer who views Freemasonry from a generous, social, patriotic and Christian standpoint will visit Sycamore and speak for the right.

S. B. A. and M. A. Gault each send for the tract "For the Boys who hope to be Men." Mr. Gault wants to distribute them among the school children.

A Massachusetts friend, N. S., presents a dilemma to the "Hiramite" fraternity:

"I have heard numberless stories about the sign saving condemned persons from death. I suppose them true. If the victims were innocent then Freemasons were engaged in murder; if guilty, then Freemasons, by conspiracy, were defeating justice! On which side of the dilemma will the Freemasons sit?

"Consistency" of Chicago calls attention to the Knight Templar parade on "Ascension day," May 18th, when Dr. Lorimer danced attendance on the Masons:

"I perceive the commanderies are to be on exhibition on Ascension day. As Templars by eleven lighted candles, and one extinguished candle (to denote Judas), represent the twelve apostles; they do not illustrate that it is any offence to turn traitor to Christ, but the wrong is to break off from Masonic Templarism. It seems the honors fall on our Baptist brethren to furnish the second-class fiddler. As the Baptists are strict constructionists and favorable to that which is of Divine planting, it might be well to notify the brethren who may wish to follow along the procession, to behold them in strange attire. As the organization is of foreign importation it might be well to import the address. As it is expensive to wrest secret things to drum up for recruits, there must needs be much admiration to reimburse, to say nought of expense for implements of husbandry to reap the harvest on stony ground sown with tares."

R. W. Lyman, Arcade, N. Y., is much in favor of Christian union and dreads the power of sectarianism. He likes the end sought by Prof. Bailey, but has some criticisms on the plan:

"The plan under consideration utterly ignores, so far as its corporate body is concerned, every portion of the Christian family that does not degrade Christ, by forming or being detached to a schmismatic body.

"I submit the query, Is not the Bible plan anti-'tentative,' and one that summons to duty every individual soldier of the Cross, to act in union and concert, each with the others, as against all diabolism, and otherwise in the interests of our Emmanuel? Does such plan need a trial, in the sense of being an experiment?"

An Important Decision.

"The Supreme Court of Maine decides that a Masonic lodge is not a charitable or benevolent institution within the meaning of the laws of Maine, and consequently that its real and personal estate is subject to taxation like other property."
—*Boston Journal, Apr. 24th.*

SABBATH SCHOOL.

LESSON XI., June 11.—THE AFFLICTED CHILD. Mark 9: 14-32.

(14) And when he came to his disciples, he saw a great multitude about them, and the scribes questioning with them. (15) And straightway all the people when they beheld him, were greatly amazed, and running to him saluted him. (16) And he asked the scribes, What question ye with them? (17) And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit. (18) And wheresoever he taketh him, he teareth him, and he foameth and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out; and they could not. (19) He answereth him and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? bring him unto me. (20) And they brought him unto him; and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed foaming. (21) And he asked his father, How long is it ago since this came unto him? And he said, Of a child. (22) And ofttimes it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing, have compassion on us and help us. (23) Jesus said unto him, If thou canst believe all things are possible to him that believeth. (24) And straightway the father of the childcried out, and said with tears, Lord, I believe, help thou my unbelief. (25) When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. (26) And the spirit cried, and rent him sore, and came out of him: and he was as one dead, insomuch that many said, He is dead. (27) But Jesus took him by the hand, and lifted him up. and he arose. (28) And when he was come into the house, his disciples asked him privately, Why could not we cast him out? (29) And he said unto them, This kind can come forth by nothing but by prayer and fasting. (30) And they departed thence, and passed through Galilee; and he would not that any man should know it. (31) For he taught his disciples and said unto them, The Son of man is delivered into the hands of men, and they shall kill him: and after that he is killed, he shall rise the third day. (32) But they understood not that saying, and were afraid to ask him.

GOLDEN TEXT.—"If thou canst believe, all things are possible to him that believeth."—Mark 9: 23.

DAILY READINGS.

M., Matt. 9, 32. Tu., Isa 35, 5. W., Jud. 11, 14. Th., John 12, 20-31. F., John 11, 20-45. Sa., Heb. 3, 12-19. Su., Ps. 126, 1-6.

NOTES.

V. 14. What a contrast between the scene transpiring at the summit of that mount of transfiguration and that at its base! At the top we see "a flood of golden glory," where Jesus is transfigured before the favored disciples, while he talks with those heavenly visitants, Moses and Elias. At the base we have the excited, jarring, wrangling multitude. Are you satisfied to pass your entire earthly life in such scenes as that at the mountain base? Live a subject of the devil's kingdom and you will have your desire. But have you a secret longing to leave the sorry, wretched scenes below and rise into the glory that crowns the mountain's summit and have the company of glorified saints and a glorified Saviour? Believe in the Lord Jesus Christ and you shall ascend into the glory of the transfiguration.

Vs. 22, 23. *If thou canst do anything—if thou canst believe.* Jesus puts the responsibility just where it belongs. God's arm is able to save even to the uttermost, if only man's faith will move that almighty arm. "Well," says the father, "I have done all I can for that boy. I have given him good counsel and careful instruction and set before him a good example, and if he strays away from the church I can do no more. If God is pleased to convert him it is well, if not"—if thou, oh! thou of little faith, canst believe, all things are possible to him that believeth. "*If God will*"—what blasphemy! Has not God assured us in the most earnest and affectionate way that he *will*? "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but would that all should turn unto me and live"—*if thou canst believe.* Fathers, mothers, teachers, Christians, all put away your cursed unbelief, accept the responsibility God places upon you, and believe for your children, scholars, friends, and Jesus will cast the evil spirits out of them. If thou canst believe and if thou *wilt not* believe, how much of the responsibility for their eternal ruin will lie at your door? If thou canst believe.

V. 24. *Lord, I believe, help thou my unbelief.* Faith and unbelief are co-existent in every Christian heart. Yonder is Israel, marching fearlessly, complacently on the pebbly bottom of the Red Sea, dashed with the spray of the billows that surge and roar high above them—that is faith. Yonder again the same people are making a calf to lead them, fearing to trust that same almighty power that parted the sea whose waves roared—that is unbelief.

Hear the crash of the crumbling walls of the mightiest city of Canaan and the shout of Israel's triumph, because they compassed that city seven days according to the command of Jehovah with the blasts of ram's horns—that is faith! and see three thousand fleeing the very next day like the veriest cowards from Ai—that is unbelief.

There is Simon Peter at one moment walking the glassy waves of Galilee as though they had been solid granite—that is faith. See him the next moment sinking like lead into the billows, crying, Lord, save!—that is unbelief. Lo! all through the church's history of 4,000 years these two antagonistic principles have controlled, by turns, the people of God.

V. 24. *Help thou mine unbelief.* No true Christian will rest satisfied with a heart divided between faith and unbelief. Help thou mine unbelief, will be the cry coming constantly from the heart, and more deep and importunate as the terrific power of unbelief makes its presence seen and felt. Lord, help mine unbelief, take it quite away, free me from it altogether. It is the bane of my spiritual life, it retards my spiritual growth; it stands between me and every blessing; it makes me a weak, faulty, faltering disciple; it destroys my peace by shutting out the light of thy countenance. It prevents me being a blessing, it stops the flow of divine grace through me as a channel to other needy souls. Lord, help thou mine unbelief. Teacher, get rid of your unbelief if you would do a good work for Jesus.

Vs. 18, 24. Let us be reminded that unbelief or faith will triumph just as Jesus is far away or near at hand. With Jesus up in the mountain unbelief takes entire possession of that anxious father's heart. But when he can kneel at the Master's feet, then the poor weak faith that it was struggles up till it sits victor in the soul. Oh! what a difference it does always make to faith, whether Jesus is near at hand or far off.

V. 19. *Bring him here.* How important to go direct to Jesus. Why do you stop and listen to the caviling of scribes and Pharisees? Why do you allow the weakness of the disciples to stand between you and the Lord? Let cavilers say what they may, Jesus has healed others he can heal you. All the falsehoods of a world of infidels cannot rob God of one iota of his omnipotence; and why should the weakness of disciples trouble you? Suppose there were not another genuine Christian in the world, that is no reason why you should not be a genuine Christian. Suppose every professed Christian of your acquaintance were an utter failure, what has that to do with the matter between your soul and God? Go, then, straight to Jesus, cast thyself at his feet and he will save thee.—*Bible Teacher.*

Literary Notes and Notices.

Our Banner for May has a beautiful family picture for a frontispiece, representing Dr. Joseph Beattie, missionary in Syria, surrounded by his six children. This will be a welcome number of the magazine in every Covenanter family.

The Century Magazine for June continues Carlyle's reminisences of an Irish journey, wherein the characteristics of a people now much thought of around the world are presented in gruff but honest style. The fine portrait of John Henry Newman, Romish Cardinal in England, is accompanied by a biographical sketch by an admirer. E. L. Godkin, editor of the *Nation* writes on civil service reform. His article, which is one of the best of the number, is entitled "The Danger of an Office-holding Aristocracy." The illustrated articles are a sketch of a four months' trip from California to England around Cape Horn, the conclusion of Richard Grant White's "Opera in New York," "Bee pastures of California," and "Wood Engraving and the *Century* Prizes."

TEMPERANCE.

Dr. Meloy's Sermon.

"Drunkenness in Chicago" was the theme and Deut. 21: 20 the text of a discourse in the United Presbyterian church of this city, on Lord's day May 21st. According to the *Tribune* report, Dr. Meloy said:

"Under the ancient law the disobedient, drunken son was brought before the elders of the people, the parents themselves being the accusers, and stoned to death. All Israel saw and feared. To-day the household sought to conceal the terrible reality, while a hidden shame, a deep grief, a gloom darker than that of the tomb filled every chamber and brooded over every soul. By the execution of the young drunkard his evil influence was destroyed and a solemn warning given to all people. We know not how soon the sad confession of the text 'This, our son, is a drunkard,' might be wrung from our own hearts. There was no denying the fact that drunkenness prevailed to an alarming extent in this city, and that it was productive of untold suffing and crime. The places where intoxicating liquors are sold would, if placed side by side, reach more than twenty-five miles. Allowing each of these places to be frequented by thirty persons, there were 150,000 of the city's population supporting the liquor traffic, and if each one of these spent twenty cents a day for liquor, there was an outlay of $10,950,000 every year for liquor. To be added to this were the furnished wine-closets of persons who refused to frequent public houses—a sum that would swell the total to $11,000,000. This money, if spent in public improvements, would give remuneration to an army of 10,000 men, and Chicago would soon become the finest city in the world, without any additional cost to tax-payers. The expenses of civil and municipal government would be reduced at least one-half. The 5,000 men now employed behind bars would add something to the sum of human industry, instead of adding to human misery. The grain destroyed would give bread, brighten the face of poverty, and bring cheerfulness to homes where ragged wretchedness was now enthroned. The capital would buy out claims on real estate now held by the moneyed aristocrats of the East, and a millennium of commercial prosperity would soon dawn upon the city. A voice from a State in the extreme North-east said such a condition was possible, and a voice from a younger State, whose fertile plains were crimsoned with blood in resisting a similar spirit of thralldom, said it was not only possible, but accomplished. Iowa struggled for the same grand result, and Ohio was falling into line."

PRESIDENT ARTHUR'S HABITS are rebuked in the following resolutions adopted by the Allegheny, Pa., Christian Temperance Alliance:

WHEREAS, We learn from the public press, with deep regret, that his Excellency Chester A. Arthur, Chief Executive of the United States, has introduced wines for the use of his guests at his public receptions at the White House, in the Capital of our Nation, which house was so recently consecrated to temperance by his illustrious predecessors, ex-President Hayes and the late lamented President Garfield, and their noble wives: therefore,

RESOLVED, That we, the Christian Temperance Alliance of Allegheny County, Pennsylvania, earnestly protest against the reintroduction and reestablishment of a custom so corrupting to the morals and so destructive to all the interests, social, civil and religious, of the citizens whom it is the honor and responsibility of his Excellency to represent.

RESOLVED, That we earnestly request his Excellency to discontinue so dangerous a custom, and to adopt the good example of his illustrious predecessors and their noble wives.

Correspondents of the Chicago *Tribune* are diligently, week by week, sending in the same falsehoods about the "failure" of prohibition in Kansas." Gentlemen who may be believed, describe a very different state of things after visiting the State, and occasionally the records of a court get into print, as last week the district court at Clay Centre fined one party for assaulting a temperance witness, $176; another for selling whiskey, $250; and another, who had a jury trial, has to shoulder a fine and costs of about $1000. That is prohibition which comes pretty near being a fact.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 1, 1882.

CLEAR AND BEAUTIFUL DISCRIMINATION.—The Covenanters of Iowa, we are told by their leading ministers, will vote, June 27th, for their Prohibitory Amendment. Though they cannot support the State Constitution which omits Christ, they can and will stand outside, and vote to *put a Christian Amendment into it.* So they voted, in 1826, to make Illinois a free State. They walk up to the outside line drawn by their consciences; plant their feet on it, and nothing can drive or draw them an inch beyond that line. Whoever accepts, or rejects their principles, all must admire the men.

Now we venture to ask the same men to vote solid for the American Platform and for Blanchard and Conant who stand on it. That Platform amends the U. S. Constitution as truly as Prohibition amends the State Constitution of Iowa; and that, too, without voting to amend it. So, in 1782, just a century ago, Lord Chief Justice Holt amended the British Constitution by *interpretation*, as Blanchard and Conant if elected, will our own Constitution. In the celebrated *Somerset* case, the court held that slaves could not breathe in England: that, in England, *men* were free by law and Constitution; and, if found in that island without crime, though slaves elsewhere, their slavery fell off from them when they had set foot on its soil. So Massachusetts slavery fell by interpretation of its Bill of Rights, not by legal enactment.

Now the American Platform, as Gen. Jackson said, "*is the Constitution as I understand it.*" The men who framed the U. S. Constitution were "*Christian and not heathen;*" and they expected the country to be and continue Christian under that Constitution. Jefferson himself was a reverent reader of the Bible, and his friends spurned the party declaration that he was an infidel. Laws are properly interpreted to mean what their framers are known to have meant by them. And the American Platform means, or is intended to mean, just what the framers of the U. S. Constitution meant by that document. If there is an un-American principle in it, let us take it out, and then vote solid for it, one and all. And when we have amended the Constitution in fact, by electing men who believe that "Ours is a Christian and not a heathen nation," it will be easy to make the words of the Constitution conform to its sense.

OUR FRENCH ARTICLES are much more important than they would seem to ordinary readers. The one in this number lays bare the *optimism* theory which has addled, bewildered and cursed France and French sympathizers in the United States. It is just this: Destroy and remove all government and religion, and human lusts and passions would correct each other; find their level as fluids do when left free; and bring in the Masonic "age of God." But when all government and all religion are swept off, *the lodge is still to remain!* Optimism is the devil's proposition over again, namely: "Worship me and all will be happy and glorious." The sorceress Medea and her witch sisters proposed to their father to be cut up and put in their cauldron, and they would boil him over into immortal youth. The fable says the old man went into the cauldron but never came out. Such is the cauldron of French optimism, *alias* infidelity, *alias* the lodge.

ROBISON'S CONSPIRACY is a book which ought to be read. The writer was a learned professor in Edinburg University. He went into Masonry and visited lodges in France, Germany, and even joined the English lodge in St. Petersburgh, Russia. He kept his Masonic oaths, and did not "enable any uninitiated person to enter the lodge." But while in Russia a Masonic defaulter sent him at midnight, before fleeing his country, a box containing all "the Scotch degrees of a perfect Mason." This box he considered himself free to use. He had seen "adventurers coming to a city, possessing some new secret, and, in a few days forming new lodges and instructing, in a troublesome and expensive manner, hundreds of brethren." He spoke the languages of Europe, was a high Masonic orator in aristocratic circles, and money and honors were showered on him. At length, "under the specious pretext of en lightening the world by the torch of philosophy, and dispelling the clouds of civil and religious superstition," he observed all these Masonic night orgies culminating in Weishaupt's association called *Illuminati*; "*formed for the express purpose of rooting out all the religious establishments, and overturning all the existing governments of Europe.*"

This was one hundred years ago, (1775) and this discovery led Robison to write and print his book. And as soon after the French Revolution with its creed, "There is no God," and its government by guillotine, verified what Prof. Robison had written. His book spread widely in Europe and this country, and was the basis of Snyder's letter to General Washington which called forth his (Washington's) Anti-masonic letter. Prof. Jannet is teaching now what Robison taught then.

A VALUED CORRESPONDENT calls us to account for "leniency to Popery." As the *Cynosure* has taught from the first, that the Papacy is the "mother of (spiritual) harlots and abominations;" that it contains all the elements of superstition, paganism and secret false worships, the world over, the letter of our friend made us smile. But the Papacy and Jesuitism are not the Catholic church which existed centuries before Loyola and the pope. And we must distinguish between them. The Catholic church, in spite of the corruptions which now cover and curse it, still clearly and explicitly teaches that Christ is our divine Saviour, which the lodge system denies; and Daniel O'Connell, Catholic as he was, said: "Freemasonry should be condemned for its blasphemous oaths," while thousands of Protestant preachers have taken and now keep those oaths!

M. N. BUTLER, of the *Freeman*, Albany, Missouri, glows like an evening star amid the lodge shadows of the West. Send for his first and second lectures. He walks into the Grand Lodges and turns their reports inside out; reminding us of Homer's lines:

> "And pours in light on Pluto's drear abodes,
> Abhorred by men and dreadful e'en to gods."

Bishops and Presiding Elders.

A writer in Prof. Tobey's *United Brethren* paper begins to question the use of bishops and presiding elders. "Do they not obstruct rather than enforce discipline?" And we are in receipt of a letter from a U. B. presiding elder, asking our opinion and advice. He says: "I am much shaken in regard to bishops and presiding elders in the church of Christ.

"Did Christ or his apostles institute such offices in his church?

"Are they not a prolific cause of jealousy and scrambling for position," etc.

ANSWER.

It seems to me undesirable to raise questions of church polity at this time. Lincoln said, "It is no time to swap horses while swimming a river." The Baptists have no bishops or presiding brethren, yet the secret orders have corrupted them and their ministry far more than they have the United Brethren. The Congregationalists, like the Baptists in church polity, have been damaged nearly as much; while the Episcopalians and Episcopal Methodists have most largely absorbed the venom of the lodge.

The first Christian churches "were little independent republics" for 240 years (See Mosheim), and during that time, "a call to be a saint was a call to preach" (Vinet). Those churches were corrupted, not in doctrine, but in rites and government first; afterwards in belief; and every man invented ceremony and rite, was, so far, a substitute for Christ's atonement; and, as rites multiplied, priests were wanted to administer them, and these took to themselves the power of the brotherhood. The dark ages resulted, during which Christianity was a despotism, and worship, "mimic shows and trifling." Luther's Reformation, sending the people to Christ for salvation instead of the priest, gave the Beast his "deadly wound" which his lodge-image is healing, and "the world, the flesh, and the devil" are helping on the cure.

The thing needed now is "The Spirit poured upon us from on high." The promises are sure and pleadable. The religions which leave out Christ have no perfect humanity in them for men to model after. They are not planted by "the Father," and they "shall be rooted up," for the mouth of the Lord hath spoken it."

We must be "instant in prayer;" in the closet, in the family, and in the worshipping congregation; and "God, even our own God will bless us and that right early."

The Winnowing Fans of God.

"Whose fan is in his hand and he shall thoroughly purge his floor, and gather his wheat into his garner, but he will burn up the chaff with unquenchable fire." (Matt. 3:12.) Winnowing periods follow each other down history. God winnowed our race by Noah, by Moses, by Elijah, by prophets, and by Christ, who sifted out and took to Pella from the fires of Jerusalem kindled by the Romans, all Jews who dared to adhere to truth and right, and burned up and scattered the rest. The negro was another sieve of God. The slave had neither money, mind, "form or comeliness;" nothing but simple justice and right on his side. The American party is another such sieve, to winnow American politics. Every worldly interest is against it; everything but truth and right. But these are a glory, joy and triumph. They always eventually winnow nations, and save all not hopelessly corrupt. The United States has stood one fearful winnowing and come out wheat. Let us put American politics into another sieve, and see how much chaff has accumulated in the old parties. Ten righteous men would have saved Sodom, and the secret lodges are to-day the moral and political Sodoms of the nations. Witness Ireland, Germany, Russia, and the United States. The lodges drink; they make drunk; they perjure; they assassinate men, family, nations, and civilization itself. God has not planted them, and they will be "rooted up."

Corner-stone Layings.

Let every thoughtful American read and ponder the paragraph below; estimate the cost of the toggery, the time consumed about nothing, the mass of false legends stuffed in the memory to keep such "orders" together, the mock-solemn oaths and worships of each clan, ending like Aaron's calf-worship, in a dance, and say if anything in the African Purrow or Bondoo can excel it in un-American folly, stupidity, blasphemy and devil worship.

Knights laying corner-stones by day, and swearing to fight for religion, and dancing, and drinking wine from skulls at night! Oddfellows, Knights of Pythias, and what not, having no more relation to stone-masonry than their religion has to Christ; all using a county building erected by popular tax, as a stool or perch to display finery and practice falsehood! The lowest popular amusements at country fairs in England; climbing greased poles; watching and catching learned pigs by their greased tails; and out-door theaters, with a boor, clad in a cowskin with horns, to personate the devil; and all soaked with beer and whiskey, are innocent and elevating pastimes compared with religious despotisms, sworn to secrecy, and taxing and amusing the multitude for the sake of the sharpers who run the lodges:

"The corner-stone of Kosciusko County Court-House was laid to-day (May 25) by Most Worshipful Grand Master Bruce Carr, of the Masonic Lodge of Indiana. After the ceremonies, Gov. Porter delivered an address. The procession was over one mile long, and consisted of Knights Templar commanderies from Fort Wayne, Kendallville, Plymouth, South Bend, Elkhart, Valparaiso, and Marion, Ind., and Lima, O.; Knights of Pythias, Oddfellows, and blue lodges of Masons, each company having their band with them. The court-house will be the nicest outside of Indianapolis, and will cost $200,000. Excursion trains were run on both roads, and over 10,000 people were here. A grand dress ball will be held at the opera house this evening, which will close the programme."

—The General Secretary and his assistant, brethren Stoddard and Phillips went last week, the one to New Concord, Ohio, the other to Monmouth, Ill. The National Christian Association was thus represented at the Reformed Presbyterian Synod and the United Presbyterian General Assembly. From New Concord, Bro. Stoddard goes to the Ohio State meeting at Greenfield, Highland county.

—Pres. Blanchard expects to attend the political convention meeting in Grand Rapids, Michigan, this week.

—Rev. E. Mathews returned from Wisconsin on Wednesday last. On Saturday he went to Aurora to fill a Sabbath appointment for the Free Methodist pastor, expecting to remain and lecture one or two evenings. He has calls at Kingston, Elgin and Clintonville to which he expects to respond during this week and next going to Streator before the 10th inst.

—The Grand Lodge, Mich., *Independent* has been reading the *Cynosure*, with some profit as might be expected, but not yet wholly convinced of the necessity of the reform we advocate. We will send a copy or two more, convinced that a candid mind will receive the truth, and be happy in becoming obedient to it.

The Annual Meeting of the National Christian Association will be held in Carpenter Hall, Chicago, on Thursday, June 22d, at 10:30 A. M. This is not the official notice, but was the vote of the Directors at last Board meeting, changing the time to the fourth instead of the third Thursday in June. There should be this year a full attendance of the corporate body.

The Fund for sending copies of the *Cynosure* to Southern ministers, many of whom, especially pastors of colored churches, are unable to take the paper, but rejoice to read it, is now overdrawn. This should not be allowed. Friends of the freedmen who read the reports from the South last winter in connection with the labors of brethren Hinman and Feemster will realize that this is one of the very best ways of extending the principles of our reform. In few directions can money be used to more advantage, the seed yield a greater harvest. There should be $500 a year used in this way, and as the Southern work increases we shall find that this sum will be inadequate. Send in for this fund, naming it distinctly, so that there may be no mistake.

French Article.--VI.

TRANSLATED BY PRINCIPAL W. H. FISCHER.

Humanity.

The French article of May 18 contained an allusion to Pere Pachtler. The following extract from a work entitled, "The Idol Humanity," or the Positivism of Freemasonry, contains his views of the word at the head of this article as it is used by Freemasonry or so-called modern "liberalism."

This expression, *humanity*, with the equivocal meaning given to it for the last century and a half, is, like a dozen other neologisms, both the veil and vehicle of error. The word is used by thousands in a confused sense, without doubt, but always as the war cry of one party for one end, *i. e.*, opposition to positive Christianity. It means not only to be human as opposed to bestial; not only an aggregation of thoughts, aspirations and relations worthy of man; but it means to be *only* human in opposition to Christian. This politic meaning appears readily in the writings of Kant and Herder, and still more clearly in statements like the following by M. Bluntschli, professor at Heidelburg, and Grand Master of the G.·. L.·. of Bayreuth. He says: "The modern state is humanly founded on human nature. The state is a human community of this life, created and administered by man with a human aim. The modern conception, in order not be religious avoids being irreligious. * * * Modern science declares that she does not seek to penetrate the thought of God, but bends her efforts to comprehend the human state. The modern conscience hates all theocracy. The modern state is a human constitutional organization, its sphere is to regulate public right; its politics seek the public good as conceived by human reason with human means."

The specious colors assumed by the word *humanity*, far from being contradictory, prove either an error in the conception itself of things, or a tacit connivance with the enemy.

Humanity, then, in its real and objective sense, is the notion which embodies the absolute independence of natural man in the intellectual, religious and political domain, and denies him all supernatural destiny. In the subjective sense, it follows, that *humanity* is the recognition of that universal independence and such disposition of our actions that we do not impinge on the independence of others, but that the purely natural perfection of the human race of itself enters on the way of progress. With that we have the fundamental doctrines of the liberalism of our day." Such is the edifice Masonry seeks to rear in the place of the divine order which is humanity *with* God.

REFORM NEWS.

The Ohio State Meeting.

Mansfield, O., May 22, 1882.

Editor Cynosure.—I was very sorry to see in the last number of the *Cynosure* that the Ohio State meeting has been fixed for the 31st of May. If there had been consultation, either by letter or through your columns, as there ought to have been, I certainly think that a different time would have been fixed upon. Our State meetings are poorly enough attended at best, and a time that will suit the greatest number ought to be determined before arrangements are completed. In the first place the United Presbyterian General Assembly meets on the 24th in a neighboring State, which will call away from the State a goodly number of their ministers and elders; in the second place the Reformed Presbyterian Synod meets in the eastern part of this State on the 24th also, which will call thither all of our ministers and a large number of elders, and neither of these assemblies will adjourn in time for their members to reach Greenfield at the time fixed for the Ohio State Anti-secret Convention. It is true we do not furnish a very large delegation, but those who know us know we are not afraid nor ashamed to show ourselves; and I, for one, do not like to have such arrangements made as will shut off all possibility of our being there, when I feel convinced that if proper notice had been given it would have been an easy matter to have arranged for a different time. I think our good brother, the president of the Ohio Association, is to blame in this matter.

I hope you will publish this letter, that the friends may all know why we are not at the meeting; but, insomuch as some of us cannot be there in person, we will be in spirit, and will hope and pray for a good and influential meeting.

S. A. George,
Rec.-Sec'y Ohio Association.

The Michigan Work.

Allegan, Mich., 1882.

Dear Bro. K.—It is due to the readers of the *Cynosure*, and especially those in Michigan, that I should make some report of my labors in this State.

Leaving Chicago May 3d, I was in the evening at Grand Rapids, and was most kindly received by Bro. Wing, pastor of the Wesleyan church. With him I visited quite a number of ministers, pastors of the Reformed (Dutch) churches, and found them in general sympathy with us, but greatly divided among themselves as to what relation they ought to sustain to their General Synod. The more radical favor secession, and those churches that have voted for separation have rapidly increased their membership. It seems that nearly all the recent immigrants from Holland unite with these seceded churches. As there are about ten thousand Hollanders in Grand Rapids, and as they are very numerous in the adjoining counties, it is evident that whatever will awaken and concentrate this almost unanimous Anti-masonic sentiment will do much to deliver the churches and people of Michigan from the thraldom of the lodge.

I visited Zeeland, Holland, Saugatuck, and Douglas, where there are large churches of these people, and a precisely similar state of feeling. At Constantine, the pastor of the Reformed church is an active Mason, so are many of his members.

I spent my first Sabbath with Bro. Ross, of the Wesleyan church, on Allegan Circuit, preaching for him twice. He is an earnest and successful reformer. Rev. John Levington had recentiy visited and addressed his people on the evils of secretism. I was pained to find our stalwart friend, Jer. Walters, prostrated with sickness. He is now better, but not yet recovered.

My next Sabbath was with Bro. Day, of the Wesleyan church of Coldwater. I preached for him three times and lectured four times, twice at each of his appointments. We had fair congregations, and a good degree of interest.

This faithful brother does not shun to declare the whole counsel of God, and is never afraid of the consequences of doing right. I came back to Allegan to assist Bro. Ross in his quarterly meeting, and preached and lectured on Saturday afternoon and evening, and preached twice on the Sabbath. This, together with a lecture last night, made twelve discourses in nine days, which leaves me weary, but grateful to the Lord who has permitted me to scatter the good seed of the Word, some of which I trust will bring forth fruit unto everlasting life. Yours in the Lord,

H. H. Hinman.

Report from Coldwater, Michigan.

Rev. H. H. Hinman began work at this place by preaching three excellent sermons on Sabbath, May 14th, and on the four evenings follnwing gave lectures against those orders which fain would keep their secrets from the world but cannot. The argument presented by Bro. Hinman were unanswerable. The craft were somewhat discomfited, and have failed to "right up" since the lectures. One Knight Templar undertook to make a speech, and about all the instruction we gathered from it was that the degrees through which the man had passed had not helped either his elocution or good sense.

Much good has been done that ought to have been done before. I am ashamed that the Wesleyan ministers who have served this charge before, have not had this matter thoroughly stirred up years ago. But we do not purpose letting the matter rest here. The work must go on. Some craftsmen seem to be considerably exercised about my salary in the future. They express themselves as fearful that I cannot subsist on this charge another year; we shall see.

Michigan should awake from her slumber now, and rise, and strike. The *Michigan American* is destined to do much good in our State if the friends of the cause will take hold in earnest. We must show the enemy that we are in earnest. The cause is a worthy one, let us labor with a zeal worthy of the cause. I hope the friends in our State will keep Bro. Hinman at work during his stay with us.

Yours for truth and justice,
H. A. Day.

From Bureau County, Ill.

Van Orin, Ill., May 26, 1882.

Dear Bro. K.—Bro. E. Mathews spent Sabbath, May 7th, on the Van Orin charge, preaching in Dover, where our new conference school is located, in the evening.

Monday evening he lectured to an interested audience on the first degree of Masonry. Some "Hiramites" were present, but they were quiet. Tuesday evening he took up the "good man" argument, and by strong logic proved its fallacy.

Wednesday evening the third degree was exposed and reviewed. This was the most convincing and successful effort made. The conviction was fastened upon not a few honest minds that Freemasonry was a gigantic fraud and swindle, God-dishonoring, Christ-rejecting and man-degrading.

Lectures like these are new to this community, and they awakened no little interest and discussion. Seed has been sown that will result in a harvest for the reform in the near future. Bro. Mathews understands his theme and works fearlessly and successfully. W. H. Chandler.

HOME CIRCLE.

Not Lost.

The look of sympathy, the gentle word
Spoken so low that only angels heard,
The secret act of pure self-sacrifice,
Unseen by men, but marked by angel's eyes,
These are not lost.

The happy dreams that gladden all our youth,
When dreams had less of self and more of truth,
The childhood's faith, so tranquil and so sweet,
Which sat like Mary at the Master's feet,
These are not lost.

The kindly plan devised for others' good,
So seldom guessed, so little understood,
The quiet, steadfast love that strove to win
Some wanderer from the ways of sin,
These are not lost.

Not lost, O Lord! for in thy city bright
Our eyes shall see the past by clearer light;
And things long hidden from our glance below
Thou wilt reveal, and we shall surely know
These are not lost.

My Old Mother: Or Conscience in Trade.

A young man, who at that time, was almost an entire stranger to me, called upon me at a late hour in the evening, and after some general conversation, said he wished to talk with me in reference to a matter which had troubled him for some time. He came to me, as he said, because a few days before he heard a member of a neighboring church railing against me, and among other things saying, that I was stern and severe enough for a slave-driver. "So," said he, "I thought you would tell me truth right out."

He was a junior clerk in a dry goods store—a salesman. He had been in that situation for some months. He went into it a raw hand. His employer had taken some pains to instruct him in his duties, and had otherwise treated him in a very kind manner. But he was expected, and indeed required to do some things which he "did not know to be quite right." He stated these things to me with minuteness and entire simplicity. He had been taught by his employer to do them as a part of the "necessary skill to be exercised in selling goods, without which no man could be a good salesman or be fit for a merchant."

For example, he must learn to judge by the appearance of any woman who entered the shop—by her dress, her manner, her look, the tone of her voice—whether she had much knowledge of the commodity she wished to purchase; and if she had not he must put the price higher—as high as he thought she could be induced to pay. If there was any objection to the price of an article, he must say, "We have never sold it any cheaper;" or "We paid that for it, madam, at wholesale;" or "You cannot buy that quality of goods any lower in the city." With one class of customers he must always begin by asking a half or third more than the regular price, because probably, through the ignorance of the customer, he could get it; and if he could not, then he must put it at a lower price, but still above its value, at the same time saying, "That is just what we gave for it;" or, "That is the very lowest at which we can put it to you;" or "We would not offer it to anybody else so low as that but we wish to get your custom." In short, a very large portion of the service expected of him was just this sort, and, as I soon told him, it was just a lie for the purpose of cheating.

Whenever he hesitated to practice in this manner behind the counter, his employer, ordinarily present, was sure to notice it, and to be dissatisfied with him.

He had repeatedly mentioned to his employer his "doubts" whether this was right, and got laughed at. He was told, "Everybody does it,"—"You can't be a merchant without it,"—"All is fair in trade,"—"You are too green."

"I know I am green," said the young man to me in a melancholy tone. "I was brought up in an obscure place in the country, and don't know much about the ways of the world. My mother is a poor woman, a widow, who was not able to give me much education; but I don't believe she would think it right for me to do such things."

"And do you think it is right?" I said.

"No,—I don't know—perhaps it may be. Mr. H———"[his employer] "says there is no sin in it, and he is a member of the church; but I believe it would make my old mother feel very bad if she knew I was doing such things every day."

"I venture to say that your mother has not only more religion but more common sense than a thousand like him. He may be a member of a church. The church has always some unworthy members in it I suppose. But he is not a man fit to direct you. Take your mother's way and refuse his.

"I shall lose my place," said he.

"Then lose your place. Don't hesitate a moment."

"I am engaged for a year, and my year is not out."

"No matter. You are ready to fulfill your engagement. But what was your engagement? Did you engage to deceive, to cheat and lie?"

"Oh, not at all."

"Then certainly you need have no hesitation through fear of forfeiting your place. If he sends you away because you will not do such things for him, then you will know him to be a very bad man from whom you may well be glad to be separated."

"He says he will have his business done in the manner he chooses."

"Very well. You have no objection to that. Let him do his business in the way he chooses, but he has no right to make you use your tongue in the way he chooses; and if he complains of you because you do not choose to lie for him every hour in the day, just you tell him you have not hired out your conscience to him and you will not be guilty of committing any such crimes for him. Ask him if he expects you to steal for him, if he should happen to want you to do it."

"When I told him I thought such things were wrong, he said, 'That is my look-out.'"

"Tell him it is your lookout whether you please God or offend him;—whether you do right or wrong—serve the God of truth or the father of lies."

"If I should say that he would tell me to be off."

"No matter. Go anywhere—do anything—dig potatoes—black boots—sweep the streets for a living sooner than yield one hour to such temptations."

"He says, 'Everybody does so' and 'No man can ever get along in the way of trade without it.'"

"About everybody doing so, I know better. That is not true. Some men are honest and truthful in trade. A man may be honest behind his counter as easily as in the pulpit. But if a man can't be a merchant without these things, then he can't be a merchant and get to heaven; and the sooner you quit that business the better. And in respect to his declaration, that 'no man can get along in the way of trade without such practices,' it is false—utterly false! And I wish you to take notice of men now when you are young, as extensively as you can, and see how they come out. You will not have to notice long before you will be covinced of the truth of that homely old maxim, 'Honesty is the best policy.' You will soon see that such men as he are the very men not to get along. He will not get along well a great while, if he does not alter his course." "Oh, he is a keen fellow," said the young man smiling.

"Your employer may, indeed, prosper here. Such men sometimes do. But the Bible has described him: 'They that will be rich fall into temptation, and a snare and into many foolish and hurtful lusts, which drown men in destruction and perdition.' He 'will be rich.' That is what he wants. His will is all that way. And he has fallen into the temptation to lie in order to get rich. And this is a 'snare' to him. It is a trap, and he is caught in it; and if he does not repent and get out of it, he will be drowned in destruction and perdition. But I was going to speak of worldly prosperity. I am no prophet nor the son of a prophet. I do not believe that God will work any miracles in the case; but I do believe that man will fail. Mark him well and remember what I say, if you live to notice him ten or twenty years hence. In my opinion you will see him a poor man, and probably a despised man."

"What makes you think so?" said he with astonishment.

"Because he is not honest—does not regard the truth. His lying will soon defeat his own purpose. His customers, one after another, and especially the best of them, will find him out; and they will forsake him because they cannot trust his word. He will lose more than he will gain by all the falsehoods he utters. I know a dozen men in this city—some merchants, some grocers, some tailors—whom I always avoid and always will. If I know a man has lied to me once in the way of his business, that ends all my dealing with him. I never go near him afterwards. Such is my practice, and I tell my wife so, and my children so. And sometimes—yes often—I tell them the names of the men. If any of my friends ask me about these men, I tell them the truth and put them on their guard. And thus their custom is diminished, because their character becomes known. This is the one reason why I think Mr. H——— will not prosper. But, whatever the mode may be, his reverses will come. God will make them come."

With a great depression he replied, "I don't know what I could do if I should lose my place. I don't get but a little more than enough to pay my board [mother gives me my clothes] and if I lose my situation, I could not pay my board for a month."

"Then," said I, "if you get so little you will not lose much by quitting. I do not pretend to know much about it, but in my opinion Mr. H——— wrongs you, does you a positive injustice, and a cruel one, by giving you so little. And if you should quit, and can not pay your board till you get something to do tell me; I will see to that." He never had occasion to tell me.

"If I quit my place so soon," said the young man, "it will make my old mother feel very bad. She will think I am getting very unsteady, or that something else is the matter with me. She will be afraid that I am going straight to ruin.

"Not a bit of it," said I. "Tell her just the truth and you will fill her old heart with joy. She will thank God that she has such a son, and she will send up to heaven another prayer for you, which I would rather have than all the gold of Ophir."

The young man's eyes filled with tears, and I let him sit in silence for some time. At length he said,—"I don't think that I can stay there; but I really don't know what to do; or where to look."

"Look to God first, and trust him. Do you think he will let you suffer because, out of regard to his commandments you have lost your place? Never! Such is not his way. Ask him to guide you."

"I am pretty much a stranger here," said he, with a very dejected look. "I know but few people, and I don't know where I could get any thing to do."

"For that very reason ask God to guide you. Are you accustomed to pray?"

"Yes, I have been at times lately. Some months ago I began to try to seek the Lord, after I heard a sermon on that subject, and ever since that time, off and on, I have been trying. But I don't know what to do in my situation."

"Will you answer me one question as truly and fully as you able?"

"Yes, sir, if I think it is right for me to answer it."

"The question is, has not your seriousness, and has not your trying to seek God, sometimes been diminished just when you have had the most temptation to stop, leading you to do what was wrong, even if you did it for another?"

He sat in silence, apparently pondering the question for a few moments, and then replied,

"Yes, I believe it has."

"'Quench not the Spirit,' then," said I. I then entered into particular conversation with

him about his religious feelings, and found that his convictions of sin and his desires for salvation had rendered him for some weeks particularly reluctant to continue in an employment where he felt obliged to practice so much deception. And I thought I could discover no little evidence in the history he gave me of his religious impressions, that the way of his daily business has been hostile to his attempts to come to repentance. And after I had plainly pointed out to him the demand of the gospel, and explained as good as I could, the free offers of its grace and salvation, to all which he listened with intense attention and great solemnity, he asked,

"What would you advise me to do about my business?"

"Just this: go back to your shop, and do all your duties most faithfully and punctually, with out lying. If your employer finds fault with you, explain to him mildly and respectfully, that you are willing to do all that is right according to the law of God, but that you cannot consent to lie for anybody. If he is not a fool he will like you the better for it, and prize you the more; for he will at once see that he has got one clerk on whose veracity he can depend. But if the man is as silly as he is unconscientious, he will probably dismiss you before long. After that, you can look about and see what you can do. And rely upon it, God will open a way for you somewhere. But first, and most of all, repent and believe in Jesus Christ."

The young man left me promising soon to see me again. He did see me. He was led to seek the Lord. He became a decided Christian, uniting with the church. But he did not remain long in his situation. His mode did not please his employer.

However, he soon found another place. He soon established a character for integrity and promptness, and afterwards entered into business for himself. He prospered; he prospers still. It is now thirteen years since he came to me at that late hour in the evening; and he is now a man of extensive property, of high respectability, has a family and is contented and happy. I often hear of him as an active and useful member of a church not far distant. I sometimes meet with him. He is still accustomed to open all his heart to me when we are together; and it is very pleasant for me to notice his deep interest in religion, his respectability and happiness.

His employer became bankrupt about seven years after he left him, and almost as much bankrupt in character as in fortune. He still lives, I believe, but in poverty, scarcely sustaining himself by his daily toil.—*The Word of Life.*

Words of Life for Every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, June 1.—The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes. Ps. 18:7–8.

Friday, June 2.—I will bless the Lord at all times: his praise shall continually be in my mouth. My soul shall make her boast in the Lord: the humble shall hear thereof and be glad. Ps. 34:1–2.

Saturday, June 3.—The angel of the Lord encampeth round about them that fear him, and delivereth them. Ps. 34:7.

Sabbath, June 4.—And lo a voice from heaven, saying, this is my beloved Son, in whom I am well pleased. Matt. 3:17.

Monday, June 5.—Keep thy tongue from evil, and thy lips from speaking guile. Depart from evil and do good; seek peace, and pursue it. Ps. 34:13–14.

Tuesday, June 6.—The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Ps. 34:18.

Wednesday, June 7.—The righteous cry, and the Lord heareth, and delivereth them out of all their troubles. Many are the afflictions of the righteous: but the Lord delivereth him out of them all. Ps. 34:17–19.

CHILDREN'S CORNER.

Dropping Corn.

Little Katie went with the gray old squire
("Who was he?" Child, he was your grand-sire)
To the furrowed field in the dewy morn.
"Now sing," said he, "as you drop the corn,
"One for the blackbird, one for the crow,
One for the cut worm, and two to grow."

Crow and blackbird came fluttering 'round,
The cut-worm wriggled beneath the ground,
As five smooth kernels every time,
Little Katie dropped with the sing-song rhyme,
"One for the blackbird, one for the crow,
One for the cut-worm, and two to grow."

The old squire covered the grain with soil,
"Now see," he said, "they will have their spoil,
That's sure; but still we shall get our share,
If you always count, as you drop with care,
"One for the blackbird, one for the crow,
One for the cut-worm, and two to grow."

When kernels sprout and the green blades grow,
The crow and blackbird and cut-worm know,
And woe for the cornfield in harvest days,
Unless little Katie, in planting, says,
"One for the blackbird, one for the crow,
One for the cut-worm and two to grow."

Thus do we plant with our older hands
In wider fields and o'er broader lands,—
Since, for good seed sown by land or sea,
In the air or earth a foe may be—
"One for the blackbird, one for the crow
One for the cut-worm, and two to grow.'

The "two to grow!" That is all I ask
As the seed-time brings me my planting task.
I know who leads to his furrowed field;
As He wills, I plant, at his will shall yield
"One for the blackbird, one for the crow,
One for the cut-worm, and two to grow."

—May Wide Awake.

Are You Safe?

Two little girls were playing with their dolls in a corner of the nursery, singing as they played:

"Safe in the arms of Jesus,
Safe on his gentle breast;
There, by his love o'ershaded,
Sweetly my soul shall rest."

Mother was busy writing, only stopping now and then to listen to the little ones' talk, unobserved by them.

"Sissy, how do you know you are safe?" asked Nellie, the younger of the two.

"Because I am holding Jesus with both my two hands—tight," promptly replied Sissy.

"Ah, that's not safe," said the other child. "Suppose that Satan came along and cut your two hands off?"

Little Sissy looked very troubled for a few moments, dropped her poor dolly, and thought deeply. Suddenly her face shone with joy, and she cried out:

"Oh, I forgot, I forgot! Jesus is holding me with his two hands, and Satan can't cut his hands off, so I am safe."

Yes, my dear young friend, that is the secret. If you want to be happy you must not be thinking about yourself and your feeling safe, but rest in the happy knowledge that Jesus has got you safe.—*Selected.*

A Lesson about Ourselves.

The average weight of an adult man is 140 pounds 6 ounces.

Number of bones, 240.

The skeleton measures one inch less than the height of the living man.

The average weight of the brain of a man is 3½ pounds; of a woman, 2 pounds 11 ounces.

The brain of a man exceeds twice that of any other animal.

The average height of an Englishman is 5 feet 9 inches; of a Frenchman, 5 feet 4 inches; and of a Belgian, 5 feet 6¾ inches.

The average weight of an Englishman is 150 pounds; of a Frenchman, 136 pounds; and of a Belgian, 140 pounds.

The average number of teeth is 32.

A man breathes about 20 times in a minute, or 1,200 in an hour.

A man breathes about 18 pints of air in a minute, or upwards of 7 hogsheads in a day.

A man gives off 4.08 per cent. carbonic gas of the air he respires; respires 10,666 cubic feet of carbonic acid gas in twenty-four hours; consumes 10,667 cubic feet of oxygen in twenty-four hours.

A man annually contributes to vegetation 124 pounds of carbon.

The weight of the circulating blood is about 28 pounds.

540 pounds or one hogshead one and one-quarter pints of blood pass through the heart in one hour.

12,000 pounds or 24 hogsheads 4 gallons, or 10,782½ pints pass through the heart in 24 hours.

An Eccentric Student.

Twenty years ago there were but few students at the University of Wisconsin. But among those few students were many who have since made a name in their various lines of work. Among them came a queer genius, now John Muir, the naturalist. Where he came from I do not know. He was of Scotch parentage, studious, industrious, inclined to have but few companions, yet social; was a lover of quiet fun and long rambles in the country, and, like many others who had their way to make, cooked his frugal meals in his room. In all these ways he was not singular; his remarkable trait was his love of practical mechanics and invention.

He seemed to need few tools; an ax, saw, jackknife and gimlet were his chief weapons, while almost anything served as material. His clock served as a center about which several of his most interesting machines clustered. This was in the form of a scythe and snath, hung in an old, gnarled, burr-oak grub, where Father Time is supposed to have left it. The scythe was split lengthwise, and in the opening thus formed was a train of wheels constituting the works. The motor was a heavy stone, concealed under the roots and moss, from which the clock rose on the table. The year, month, day, hour, minute and second were indicated by index arrows on the various paper dials. The pendulum was also an arrow with a heavy copper point.

His study desk was provided with a spring trap-door, under which moved a rack in which his books were set up separately on their backs. He arranged his study hours for each lesson, and connected the machinery of his desk to the clock, so that at the appointed moment, the trap door opened, dropped the book into its rack, moved along, threw up the next book, and closed the trap under it. His bed was a machine, utterly destructive to the "little more sleep" of the sluggard. It was hung on a pivot, and supported at such a height that when turned up it stood nearly perpendicularly foot down. The foot was held up by a lever.

Beside the bed was the lamp stand, on which the fluid lamp, then in use, was placed at night. To this bed the clock was connected, and then set for rising. In the morning the machine took off the extinguisher, struck the match, lighted the lamp, and then withdrew the lever, letting the bed down, and bringing its occupant out on his feet. I have known him to satisfy the curiosity of visitors by putting them into the bed wrong end to, and so bring them out head down. In summer time he connected this bed to the east window, by a linen thread. A sun-glass was so adjusted as to burn off this this thread when the sun came to the right position.

Judge Griswold and myself roomed opposite him, and he arranged signals by which we were often called in to see a bit of fun, in particular with his "loafer chair." As soon as the supposed loafer, but real victim leaned back, he pressed a concealed spring which fired an old pistol directly under the seat. The wonderful leaps of the victims were worth seeing. Nor did John forget the ladies who sometimes came to see his machines. Out of a raisin a huge, vicious-looking spider was made, which was so supended as to drop just before the fair visitor when she was well seated in his best chair. It was delicious to hear them scream. John Muir taught school near Madison one winter, where his clock built his fire for him every morning. It only remains to say that he now has the reputation of knowing more of Yosemite Valley and Nevada mountain than any other man living.—*Oconomowoc (Wis.) Local.*

AMERICAN POLITICS.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,

JONATHAN BLANCHARD,

of Illinois.

For Vice-President.

JOHN A. CONANT.

of Connecticut.

The National Committee

Appointed at the Galesburg Political Convention.

Illinois, Ezra A. Cook, chairman.
Alabama, Jesse Murrah.
Arkansas, Charles F. Obermeyer.
Colorado, St. Clair Ross.
Connecticut, Philip Bacon.
Florida, Joseph F. Galloway.
Georgia, Charles Crumley.
Indiana, J. F. Phillips.
Iowa, J. N. Norris.
Kansas, J. W. Margrave.
Kentucky, John G. Fee.
Louisiana, J. Hamilton.
Maine, Enos Mitchell.
Massachusetts, Edwin D. Bailey.
Michigan Cornelius Quick.
Minnesota, Ed. G. Paine.
Mississippi, Eli Tapley.
Missouri, M. W. Butler.
Nebraska, J. M. Snyder.
New Hampshire, S. C. Kimball.
New Jersey, R. Ingram.
New York, F. W. Capwell.
North Carolina, Robert Hall.
Ohio, J. G. Mattoon.
Oregon, Thomas C. Haines.
Pennsylvania, Nathan Callender.
Rhode Island, A. M. Paull.
Tennessee, Thomas Johnson.
Texas, Will Ames.
Vermont, J. W. Phelps.
West Virginia, J. W. Moss.
Wisconsin, Isaac Bancroft.

It is now more than a month since the passage of the anti-polygamy bill, which requires a government commission to take charge of affairs in Utah, but President Arthur has not yet nominated this important board. It is time he postponed banqueting to attend to business.

Henry Wilson's Last Address.

With failing strength, just previous to his death, Vice-President Wilson addressed the following counsel to the young people of Rev. Dr. Talmage's congregation: "I hear men sometimes say, when a man writes his name upon the records of a visible church, that he had better let other things alone, especially public affairs. I am not a beliver in that Christianity which hides itself away. I believe in that robust Christianity that goes right out in God's world and works. If there ever was a time in our country, that time is now, when young men of this country should reflect and act according to the teachings of God's holy word, and attempt to purify, lift up and carry our country onward and forward, so that it shall be in practice what it is in theory, the great leading Christian nation of the globe. You will be disappointed in many of your hopes and aspirations. The friends near and dear to you will turn coldly from you; the wives of your bosom and the children of your love will be taken from you; your high hopes may be blasted; but, gentlemen, when you lay your dear ones away, when disappointment comes to you on the right hand and on the left, there is one source for a true and brave heart, and that is an abiding faith in God, and a trust in Jesus Christ."

National Politics.

In the National Antimasonic Convention held in Philadelphia, Sept., 1830, a committee of eleven, of which Hon. Amos Ellmaker was chairman, reported as follows on the urgency of national political action:

The principal object of Masonry in the United States for many years, has been the acquisition of political power. This fact cannot have escaped the observation of any one conversant with the political movements, and appointments to office in the various parts of our union. It is also abundantly proved by the direct testimony of numerous Masons of the highest respectability, and greatest experience, who have seceded from the institution, and of some who continue to adhere to it. But all doubt on the subject is banished by the oaths of one or more degrees of the order, whose manifest design and tendency are, to produce a preference of Masons in appointments and elections to office.

The result is, that although the members of the institution do not form, probably, more than one-tenth of the voters in the United States, they hold about two-thirds of the offices of trust, profit, and honor in the general and State governments.

If Masonry be thus fortified behind the political patronage and power of the government, where is it to be sought and attacked by those who desire to destroy its baneful influence on morality and religion, and its usurpation of the rights and privileges of the people? It is to be sought where alone it is to be found—in its intrenchments. Anti-masonry therefore, is necessarily political.

It is by the hope of advantage, and the expectation of office and undue influence that the young and ambitious are drawn into the toils of Masonry. Blast this hope, destroy this expectation, and the institution dies.

If these views are correct, it is evident that Anti-masonry cannot stop in mid-course, and confine its operations to the State governments; and that its reforming spirit must be extended to the government of the union; and especially to its executive branch. The exertions of the Masonic institution, as manifested by the project at the capitol, in March, 1822, to organize a general Grand Lodge of the United States, have long been directed to the acquisition of the entire control of the extensive patronage of the federal government. The project of organizing that central power, may be for the present moment suspended. It was defeated at the time by the State Grand Lodges, from their jealousy of a superior power; but it will never be finally abandoned while Masonry exists. If it shall ever be executed, the Committee need not say, that from that time the general Grand Lodge of the United States will exclusively control the Presidential election. The electors will be no more than passive instruments to register the decrees at Washington. A permanent central power, possessing a perfect organization also of subject societies throughout the union, with sovereign legislation, sworn secrecy, permanent funds, corporate rights in many States, with safe halls for consultation, and penalties of death for disobedience of orders, and the whole avowedly actuated by political purposes, must necessarily engross all power, if it choose to do so. The people under it can be no more than tenants at suffrance. To what degree Masonry has already succeeded, in engrossing governmental patronage, opinions vary; but it is known to be alarmingly great. Anti-masonry would be defeated in its efforts to free the land of Masonic rule and pollution, unless an able and a decided opponent of Masonry be placed in the Presidential chair.

The election of President necessarily excites attention and inquiry throughout the United States. The nomination of a candidate for the suffrages of the people, to be supported on Anti-masonic grounds—a candidate who shall receive the united support of those who are openly and decidedly opposed to the domination of Masonry, will force the investigation of the principles and practices of the institution into every district of the United States. Anti-masonry will be more widely extended by one Presidential election on Anti-masonic grounds, than by many years of exertion through State elections only.

Secret Sessions in the U. S. Senate.

Special Correspondent.—"Don't you think that these secret sessions have no place in our political system, and that they never should be held except perhaps in time of war or sometimes in connection with a treaty?"

U. S. Senator.—"That is quite true. The custom is unrepublican. It is one of the greatest abuses of our system. The Senate, in its secret sessions, is made the medium often of the grossest, most malignant, and cowardly attacks upon private character. There committees, in the matter of executive business, are often mere sluice-gates through which filth is poured upon the Senate. A man's character is attacked with impunity in a place where he cannot make any reply, and where he cannot properly know what he is charged with. Private character is often assaulted in the most outrageous manner, and perfect freedom is guaranteed by this secrecy of the most malignant libeler. Persons who would not dare to make some of the charges in public, much less in a court-room, vilify paivate character in the most extraordinary manner. The system, of course, is wrong; but it exists, and while it does exist it should be respected, and Senators ought not to violale its secrets. I suppose they do, or otherwise it would not be possible for the press to get such accurate information as they often do as to the proceedings in secret session. I do not blame the press, but I do blame the Senators. I have seen reports of executive sessions as complete and accurate in their details as if the correspondent had been present to take notes."—*Washington Letter, Chicago Tribune.*

—The rumseller is one of the big roots of the liquor tree which yields its poisonous fruit every month and week and its leaves are for the destroying of the nations. Make liquor selling a crime in the law of the land, as it is in the law of the Lord, if you want to abate the evil. Temperance sermons and prayers and lectures will never do it alone. With earnest political action and legislative prohibition rigidly enforced for a few years, and intemperance from intoxicating drinks would soon disappear.

—S. J. White, secretary of the Union Christian Association of LaSalle county announces a meeting to be held in the city of Ottawa in the near future, for the purpose of organizing for active political work throughout the county.

—Hon. James G. Blaine, in responding to the letter of an insurance agent in New London, Conn., who has named a new business block after the ex-secretary, uses a sentiment too seldom seen in the letters of our public men: "I trust that your business may prosper in the new office and that you may write 1,000 policies for one fire!—and, in the end, be securely underwritten yourself for this life and the life to come."

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING MAY 27, 1882.

Rev. C. C. Covel	$1 00
Mrs. Eliza Tuttle	75
E. G. Cook	10
Total	$1 85
Grand total	$1,630.63.

RELIGIOUS INTELLIGENCE.

—The General Committee of Home Missions of the United Presbyterian Church met in Kirkwood, Ill., near Monmouth, on the 17th of May. An unusually large attendance of delegates marked the meeting and a better year's work than ever reported. "More money," says the *Instructor*, "has come in the way of regular contributions, more in extraordinary channels, more churches have been organized, more churches have become self-sustaining, and there has been a larger addition to the membership receiving aid from this Board than in any previous year."

—The *Cynosure* office was made brighter for a half hour last week by the presence of brethren Trumbull, Robb and Medill, of Iowa, on their way to the Reformed Presbyterian Synod at New Concord, Ohio.

—Bro. G. H. Filian, whose ordination as missionary to his countrymen in Armenia takes place in Wheaton this week, preached for the Independent church, Streator, last Sabbath.

—The Ohio Home Missionary Society, representing the Congregational churches, has engaged the evangelist, Rev. J. D. Potter to spend several months in the State, laboring chiefly with the missionary churches.

—The annual meeting of the Education Society and Publishing and Mission Boards of the Wesleyan churches will be held in Syracuse June 14th.

—The United Brethren conference meeting in Stevensville, in the province of Ontario, April 20, passed a resolution in hearty sympathy with the discipline of the church on secret societies, and will continue to give it hearty support.

—Judge Tourgee, author of "The Fool's Errand," in speaking of the proposed reunion of the Methodist Church South with the Methodist Episcopal Church, says that until the two churches can work side by side in complete and thorough fraternity, it is the merest folly for sacerdotal politicians on both sides to talk about patching up a sore of confederation without power in the central body or community of interests or uniformity of administration in the members.

—Paris has now 92 Sunday schools, with 7,400 scholars, who are taught by 819 teachers. This shows a gain of 6 schools for the year 1881. Nearly half of these schools use the International series of lessons, only 24 have teachers' meetings, and 20 are mission schools, chiefly composed of Roman Catholic children, under the direction of the Rev. W. McAll:

—The classified list of London charities includes 1,003 institutions, whose total income last year was 4,121,546*l*, or over $20,600,000. Among them are 4 Bible and 13 tract and book societies 56 home, 23 foreign, and 11 home and foreign missions; 23 blind, 8 deaf and dumb, 7 incurables, and 6 idiot asylums; 70 hospitals of various kinds.

—The late annual business meeting of the American Home Missionary Society was a scene of contention an debate which will not tend to make the Society more popular with the churches. The *Christian Intelligence* (Reformed Church) reviews the matter from neutral ground thus: "There is evidently a deepening and broadening division among the Congregational churches, very nearly along the line that separates the so-called liberal and conservative theology. At all events, the coincidence is a very striking and suggestive one, in each new case of division. The Andover imbroglio has been followed closely by the stormy annual meetings of the Home Missionary Society and the Congregational Union. In each of these instances, very much the same element seemed to be in antagonism. At least, the same leaders were conspicuous on the side of those who carried the day, revolutionizing the management and "vindicating" officials. Whether this element, representing what is known as the "Beecher" type of Congregationalism rather than the Storrs or Taylor type, will be found to represent the sentiment of the majority, is yet to be determined."

The Reformed Presbyterian Synod.

Secretary Stoddard wrote from New Concord, Ohio, on Saturday: "I have just come from the Reformed Presbyterian General Synod now in session. Rev. David Gregg of New York is moderator; Prof. D. B. Wilson, Allegheny, Pa., secretary, and Rev. R. Summerville, New York, assistant. The attendance enrolled is about 135. The giants are here with their armour on—intellectual, moral, real heroes in peace or in war, men whom you can count on every time. Important questions discussed by the Synod are Sabbath Observance, Missions, Home and Foreign, Government Reform and Anti-Secrecy. The Synod gave me a cordial invitation to present our reform work last evening and at the close of my lecture adopted a strong resolution presented by Dr. J. R. W. Sloane. It is refreshing to meet such a body of consecrated, fearless men, and I leave them with regret to spend the Sabbath in Dayton on the way to Greenfield."

Faith Orphanage in New Orleans.

The *Faith Missionary* reports an interesting labor for the rescue of colored orphan children from lives of vice and crime in charge of Miss Lena Saunders, who is commissioned by the American Missionary Association, but receives no pecuniary aid from that body. She writes of this work:

"In looking over the mission field in this city, no need seemed so great as that some Protestant protection be offered to destitute colored children, particularly to little girls.

"Among the many benevolent institutions of this sunny South-land city, no Protestant home was found for colored orphans. Motherless ones, and nameless ones, whose mothers were 'somewhere,' have the goats and the dogs of the street for their companions by day, and at night many are drawn into the glittering dens of infamy for shelter, while many others sleep under the open sky on piles of boards by 'the basins.'

"To provide for these a Christian home would require money. None of us interested possessed it, but a few praying sisters held Heaven's note, 'Ask and ye shall receive,' and while about our daily duties, we presented it, in prayer, for payment. We prayed earnestly, and an old lady gave us fifty cents with which to commence our Orphanage. The following day in the Woman's Prayer meeting, a plea for the orphans was the burden of our prayers. We *agreed* touching that for which we asked. During the meeting a stranger came in, knelt with us and joined in our petitions. When the season of prayer ended, she lay upon the table a one hundred dollar bank note, as her effort to be instrumental, in the hands of the Lord, in answering our prayers. We returned thanks, and then stood still before Him. We thought we had asked in faith, yet the sudden answer frightened us.

"The year has brought to us continued proofs that the Lord has set his seal upon the work. We pray and labor, and the Lord chooses his own instruments through which to send supplies. By our financial report, it will be seen that though large gifts have come to us from friends in New Orleans, larger ones have come from Northern homes and Northern purses, and that the State of Iowa has been the most interested. To the ladies of that missionary State we are indebted for sympathy and much material aid.

"We have received during the year twenty-three children, and cared for them according to our means. We have to thank the Lord and a resident physician, who has kindly given advice and medicine free of charge, that no serious illness has fallen upon them during the entire year. Our hearts yearn after many more, and to be able to do more for those now under our care. God has never suffered our faith to fail not even when Saturday morning came and there was but "two bits" in the home purse, with which to buy bread for two days. While we prayed, before the market hour the postman brought five dollars in a letter. Our greatest need is a permanent home."

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HOME AND FARM.

Hints for Housekeepers.

A good way to keep a tea-kettle bright is to rub it often with a piece of newspaper.

It is a good plan to dip a broom into warm water, and shake it thoroughly before sweeping a carpet, and at intervals during the process, taking care to have clean water each time; in this way, the dust is prevented from rising, and the carpet looks bright and clean. The sweeping should be done as much as possible one way, the length of the room, not across or zigzag.

The heat of a room is made much more durable by the vapor arising from a dish of water kept on the stove. Some stoves are constructed with a sort of ornamental urn for this purpose; but how many woman see to it that is kept filled!

An unpleasant odor is sometimes observed issuing from the sink spout into the kitchen. When the sink is not to be used for some hours, hot water should be poured down the pipe, and the opening covered closely; in case of a wooden sink with no perforated cover, a cork tightly fitted in serves a double purpose, that of keeping out cold air as well as ill smells.

Dishes that have contained dough should be set away to soak in cold water; or if necessary to wash at once, still cold water should be used, as hot has a tendency to cook the flour, thus making it stick.

Here is my mother's recipe for making tea. The kettle must have fresh water; just as soon as it boils, the quantity required is poured into the tea-pot, and the tea shaken in on top; the pot is placed not on the hottest part of the stove, and allowed to draw ten minutes, never boil. If the tea-pot be tin, and the stove very hot five minutes will suffice.—*Farm Journal.*

How to Get Early Sweet Corn.—Judge Miller, of Missouri, being on a visit some time ago, mentioned to us a fact discovered by himself, in which a full week can be gained in getting sweet corn for boiling. He said it was, that as soon as the ear is formed, break the top down or cut it off, but leave the stalk erect in order that the pollen of the tassel will be sure to dust the silk of the ears, as they may not be fully impregnated should the stalk be topped. He stated that he had experimented for several years and was entirely satisfied that it was uniformly practical and of value.—*Germantown Telegraph.*

Scotch Snuff.— We have lost many a crop of cabbage plants by the little black flea, although we tried sowing ashes, plaster, and tobacco water, but have never lost a plant since we have used Scotch snuff. Sprinkle the snuff over the plants while wet, and the flea will not trouble the plants. The flea also troubles Stock, Sweet Alyssum, &c., and the snuff is just the thing for them. For squash bugs use a tablespoonful of saltpetre in a pail of water, wetting the vine and the soil around them; it will make the vines grow and always kill the bugs.—*Fruit Recorder.*

—*Be careful* about permitting cattle to drink from ditches or from pools in which they are accustomed to stand, or in which their droppings are deposited. Such impure water is not only liable to injure the health of the stock, but is also a fruitful cause of malarial and typhoid fever among those who use milk produced from cows thus watered.

—*The quality* of stable manure depends upon the quantity and quality of the feeding stuffs used, and on the amount of milk or other products obtained from the animals. As a rule, but a small proportion of the manurial elements of the food are permanently retained in the body or excreted as milk, etc., while the remainder passes into the manure. As a consequence, the richer the feed the richer the manure. Good feeding pays not only through increased production by the animals, but through the improved quality of the manure as well.

—The three well-known, venerable citizens of New York, Thurlow Weed, Gen. James Watson Webb, and Peter Cooper, have been interviewd by the New York *Times* as to the habits of life by which they have been able to retain their mental and bodily vigor. Oat-meal, milk, and regular living is the prescription.

—A two-foot rule was given to a laborer in a Clyde boatyard to measure an iron plate. The laborer, not being well up to the use of the rule, after spending a considerable time, returned. "No, Mick," asked the plater, "what size is the plate?" "Well," replied Mick, with a grin of satisfaction, "it's the length of yonr rule and two thumbs over, with this piece of brick, and the breadth of my hand and my arm from here to there, bar a finger.—*Punch.*

—"You cannot cure "scullions" (thick necked onions) sufficiently for storage. Never store them with other onions; throw them away, and let amateurs remember that green manure on land that has not before raised onions tends to produce scullions."

—It was one of the rules of a venerable doctor of the experimental school of medicine never to have anything wasted; and, therefore, when any medicine remained after the patient died or recovered, he would empty it into a bottle kept for the purpose, which became the receptacle of a heterogeneous compound that science could not analyze. A young member of the faculty noted this as a very singular fact, and asked of him the reason for it. The doctor hesitated a little, and then replied that, though in ordinary cases he knew well what to do, there were instances when all medical skill failed. At such times it was his chosen custom to resort to the big bottle, and leave Nature and accident to accomplish the cure. "And will you believe it?" said he—"some of my most brilliant successes have resulted from it!"

—A fashion paper says cornmeal rubbed in the hair will clean it. But nobody wants to take so much trouble to clean cornmeal.

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Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co. Miss.
Old Tebo Baptist, near Leesville, Henry Co., Mo.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co., Pa.

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Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

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History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. This book contains indisputable, legal evidence that Freemasons abducted and murdered Wm. Morgan, for no other offense than the revelation of Masonry. It contains the sworn testimony of over twenty persons, including Morgan's wife; and no candid person, after reading this book, can doubt that many of the most respectable Freemasons in the Empire State were concerned in this crime. 25 cents each; per dozen, $2.00.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. One of the most interesting books ever published. In cloth, 75 cents; per dozen, $7.50. Paper covers, 40 cents; per dozen, $3.50.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen $3.50.

Are Masonic Oaths Binding on the Initiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

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Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Oddfellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. Price, 25 cents; $2.00 per dozen.

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General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. Each of these able writers in clear, forcible language treats the subject in one or more of its varied phases. Rev. David McDill in six chapters treats of 1. "Their Antiquity; 2. Their Secrecy; 3. "Oaths and Promises;" 4. "Profaneness;" 5. "Their Exclusiveness;" 6. "False Claims." Prest. Blanchard handles the topic: "Shall Christians join Secret Societies?" in a masterly way, showing clearly that they are all opposed to the genius of Christianity; and Dr. Beecher closes with his Report on Secret Societies, which was adopted by the Congregational Association of Illinois at Ottawa in 1866. In cloth, 35 cents; per dozen, $3.25. Paper cover, 15 cents; per dozen, $1.25

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated" and "Secret Societies Illustrated." $1.00 each; per dozen, $9.00.

History and Minutes of the National Christian Association. Containing the History of the National Christian Association and the Minutes of its Conventions at Syracuse, N. Y., and Pittsburg, Pa. 289 pages; cloth, 75 cents.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each; per dozen, $1.25.

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Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

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SERMONS AND ADDRESSES.

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Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

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Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry, and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

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NEWS OF THE WEEK.

—The sum of $900 000 left by a Mr. Lewis, of New York, to reduce the public debt has been placed at the disposal of the Secretary of the Treasury.

—It has been learned that of 250 bonds taken from James B. Doyle the counterfeiter lately convicted in the U. S. courts at Chicago, the government is in possession of but 204. Two were traced to a saloon in Monroe street, one was hypothecated in a gambling room on Calhouin place, and three were followed to Peoria. A bucket-shop man is known to hold two, and the remainder are yet to be accounted for.

—Although wet weather was a severe drawback, the May festival of last week was a success. The receipts were $58,000, the expenses $63,000. The chorus, the orchestra and most of the solo singing was regarded as of the highest order. The attendance varied from 7,000 to 9,000.

—Snow and ice on the morning of the 23d of May were the phenomena existing over a very wide extent of country. The dispatches show that snow and frost were general throughout Iowa, Wisconsin, and Northern Illinois. In many places garden vegetables and fruits have suffered severely.

—All the fine monuments in the Jewish cemet'ryat Columbia, S.C. have been turned over and broken by unknown vandals.

—At a secret meeting of western distillers at Cincinnati, plans were discussed for forming an organization to include the entire interest from the Alleghenies to the Pacific slope.

—Moses Taylor, the Wall street banker, died in New York last week at the age of 76 His estate is valued at between $40,000,000 and $50,000,000.

—A train on the Denver and Rio Grande road was thrown from the track in Marshall pass, and rested on the edge of a canon one thousand feet deep.

—The Mormons held an election last week to adopt the constitution framed for the State of Utah, the Gentiles remaining away from the polls.

—The French chamber of deputies is considering a proposal to place a duty on alcohol instead of on wine and beer. Leon Say, minister of finance, therefore tendered his resignation.

—Cablegrams state that at a council of the Russian imperial family it was decided to defer the coronation of the Czar for one year. The German embassay at St. Petersburg has been warned that Crown Prince Frederick William will be in great danger should he attend the ceremonies.

—Seventy leading firms of Moscow memoralized the minister of finance on the disastrous consequences of expelling Jews. Complaint is made that the Liverpool committee is only sending strong young men to the United States, leaving helpless families at Broady.

—The channel-tunnel scheme has been temporarily abandoned, although the digging had commenced. Public opinion thus far has been strongly against the scheme, and the majority in parliament are unfaborable.

—The Egyptian Ministry resigned, after referring the demands of England and France to the Sultan. In their note to the Khedive that his acceptance of the ultimatum is an admission that the foreign powers have a right to intervene, which, they claim, is an infringement of the Sultan's rights.

—Sir Wilfred Lawson protested in Parliament against the Liberal Cabinet upholding the integrity of the Ottoman Empire, and demanded a pledge that force should not be used in Egypt. Gladstone said it was impossible to comply with the demand, and intimated it was unlikely that force would be necessary.

—The Khedive last week assumed personal command of the army of Egypt. On Friday he summoned the civil notabilities and principal officers of the army, and explained the object of the allied naval expedition. He was treated with contempt, the officers assuring him they would never accept the ultimatum. The commander at Alexandria telegraphed a demand for the reinstatement of Arabi Bey and the notables made a similar request, but the Khedive positively declined to yield. On Sunday afternoon, however a delegation offered the alternative of banishment or submission to the army, and he yielded. Arabi Bey is now in command This movement is a great affront to the English and French governments.

PUBLISHER'S DEPARTMENT.

M. E. R. Jones sends eleven subscriptions for one year each and five for nine months each with the following:– "I work in the cause from a deep-seated conviction of the sinfulness of secret societeis and the injury they are to the cause of Christ. I know it is not popular but I work for God and if he is with me who shall be against me. I intend to do my duty and leave the consequences with him."

A. Burgess;–sends eleven for one year each. J. M. Shellabarger, Wm. Hovenstock and Geo. Richey each send three for a year each.

198 subscriptions expire in June. If yours is one of them please renew promptly.

List of Subscriptions Received during wrek ending May 27th, 1882:—A. Ashbannor, C. G. Brink, A. Burgess, C. Bender, Rev. Jno. Boyes, Rev. C. B. Curtis, J. A Conant, L. S. Cook, Henry Cope, J Dunbar, Rev. J. W. Dill, Paul Dunken, Geo. Fends, J. B. Galloway, Jas. Haire, Rev. Isaac Hyatt, Wm. Hoverstock, Halsey Hurlburt, H. H. Hinman, Danl. Hill, I. A. Ingham, Mrs. M. E. R. Jones, Pres. J. C. Kephart, Rev. A. M. Malligan, H. C. Middaugh, M. H. Miles, S. Y. Miller, J. N. Norris, J. D. Nutting, W. I. Phillips, Rev. T. P. Robb, Jacob Ring, J. Rue, Geo. Richey, N. Rockwell, Geo. M. Smith, Mrs. H. Smith, Lois B. Smith, T.M. Shellabarger, Eliza Tuttle, Mrs. E. Talcott, Wright, J. A. Winslow.

Cynosure Extension Fund.

Statement for the week ending May 27, 1882.

T. P. R.	$7 50
Total cash received,	$226 25
Total cash used,	184 88
Cash available,	$41 37

The Extension Fund allows us to offer the paper to 81 new subscribers at $1. each.

Books and Tracts sent during the week ending May 27, 1882:

By Express.

Eld. J H Austin, N G O Coad, J Brockbank, J S Hickman, M D Zuver.

By Mail.

Wesleyan Methodist Publishing House, J W Cupples, W H Axe, C G Brink, A B Millet, G L Loring, J Thorton, R N Thompson, H Eversale, J H Maxwell, C Hunter, S G Thomas, J W Patton, W R Hatfield, D S Meyers, Rev. S Wright, H S Limbocker, E C Humiston, H S Jones, O Olson, F C DeWitt, Geo. Weber, J A Jarvis, H N Waldo, M L Waters, A Burgess, Mrs. Elixa Tuttle, C Pope, R F Ruch, D Weed, A Ballandi, Rev. A H Herrick, M T Jones, F T Wedge, J Thompson, J Grandstaff, J N Norris, G N Miller, Mrs. H Cooper, B Leland, Rev. P W Sinks, D P Matthews, Mrs. Spaulding, J C Knox, Annie E Merry, Miss Fannie Bell, Mrs. M E R Jones, G W Skillhom, I H Jones, J F Ruggles, S J Brown, H Hurlburt, F J Johnson, B D Bolling, J E Williams, J M Anderson, D A Kribs, W H Morrow, P Poland, W J Mills, A Z Wright & Co., J Walters, H Wise, F Walkers, S Horner, W W Lane, H C Monk, J S Rice, Rev. S Ranks, Felter & McClure, B F Grover, W T Elben&Co., J J Tryor, C F Jones, J A Gordon, E M Berger, W C McGan, T W Gulick, J R Baker, C A Babb, H Cope, Rev. F Chamberlain, G March, J A Talley, G J Walkers, S Edwards, J E S Williams, Geo. W Haurer, C D Wilson, H J Mears, M O Elsbree, A Bigelow, A Dunleavry, T G Brickell.

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See description of these books on page 15.

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Chicago, May 29, 1882.

GRAIN—Wheat—No. 2		1 23½
No. 3	1 10	1 13
Rejected	84	88
Winter		1 30
Corn—No. 2		70¾
Rejected		69
Oats—No. 2		49
Rye—No. 2		77
Bran per ton	15 00	18 00
Flour—Winter	6 00	7 00
Spring	4 25	7 00
Hay—Timothy	11 00	15 00
Prairie	6 00	11 00
Lard per cwt		11 30
Mess pork per bbl		19 55
Butter, medium to best	15	25
Cheese	6	14
Beans	2 00	3 75
Eggs		16
Potatoes, per bu	45	1 10
Seeds—Timothy		2 30
Clover	4 25	5 00
Flax		1 35
Broom corn	05	10½
Hides—Green to dry flint	7	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	30	37
Unwashed	16	30
LIVE STOCK—Cattle, extra	8 75	9 50
Good	8 25	8 50
Medium	7 50	8 00
Common	3 25	7 25
Hogs	6 25	8 40
Sheep	3 50	5 25

New York Markets.

Flour	3 90	8 75
Wheat—Spring	1 17	1 35
Winter	1 18	1 46
Corn	78	87
Oats	59	67
Lard		11 67
Mess Pork		20 00
Butter	15	22
Cheese	08	12
Eggs		20
Wool	13	46

THE CHRISTIAN CYNOSURE.

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TOPICS OF THE TIME.

The boldness and atrocity of the attack of a mob of strikers upon a passenger train of the Alton railway just at the Chicago limits is almost without parallel. Only a long familiarity with saloons and criminal life and the apathy of the police can account for the outbreak. The strike occurred some weeks ago at the ore docks in the southwestern part of the city. The men put on in place of the strikers have repeatedly been attacked with stones, but the police of the district seemed to be on too good terms with the mob to ever interfere. Colored laborers from Joliet were engaged, and these were the victims of the attack of last Thursday. Several men were seriously injured, besides Judge Pillsbury, whose wound may yet prove fatal. When the mob-making liquor dealers associations have adjourned, the mayor will find time to look after his police.

The strike among the iron mills of Western Pennsylvania and Ohio, extending to the vicinity of Chicago, is assuming immense proportions and affects other industries which are in any way controlled by labor union lodges. These orders are a convenient agency for the discontented and turbulent spirits and for outside sharps and demagogues. Their activity of late foreshadows what they may be expected ere long to attempt. While the measures of these lodges led by unscrupulous men are, as a rule, to be condemned, yet the demand of the laborer for more wages is a lawful and honest one. His rents and family supplies cost him now about one-fourth higher than two or three years ago, while his wages have advanced but little. With the saloon on one side and the secret union on the other, the laborer is soon in difficulty. Nor can we see any organization or influence to lift him out of this ever-recurring condition and give a permanent relief, but that of the Christian religion, which can make, by its operation upon the hearts of men, the interests of employer and workmen one.

A few days since the New York *Tribune* published a long and able article on cattle transportation which has received wide attention. One of our Chicago cattle dealers scouts its advocacy of patented devices and claims that the promiscuous herding of stock in a car is the best way yet provided, since the patent cars bruise and otherwise injure the animals. But last week a train load of 158 head of fine cattle were shipped to New York, on improved cars which prevented crowding or injury, allowed the animals to eat and drink freely, although the train ran through at the rate of thirty miles an hour. The actual shrinkage of the drove was a little over 3,000 pounds, while in the old cars it would have been 15,000. A good balance of this kind in the profit and loss account is the quickest way to stop the cruelties of the stock yards.

The Ohio Supreme Court decided last week the new saloon law of that State, known as the "Pond law," as unconstitutional. The law taxes saloons $300 a year license, but the constitution of the State makes no allowance for saloons at all, hence they cannot be licensed. The hope of temperance men had been by this law to greatly restrict the sale of liquor and soon secure something better by way of total prohibition. The issue is forced upon them sooner than they had expected. Their constitution is prohibitiory but with no "enacting clause," no penalty for liquor-selling. Let the earnest workers in this reform in Ohio sieze upon the vantage ground laid open by their Supreme Court, and secure a legislative enactment that will put the heel of law upon every saloonist until the infamous business is crushed.

A correspondent asks if Freemasonry is not the real stone under the wheel of the "star-route" prosecutions. The *Cynosure* has for some time believed the lodge at the bottom of the delay in this case as well as in that of the counterfeiter Doyle, lately convicted in the U. S. court of this city. A decision is promised in his case this week, when we intend to deal with it. It was announced from Washington last week that although a jury is ready for the star-route cases, the government lawyers are dissatisfied with it. Their complaints foretell a fiasco. A number of those on the panel from which the jury was selected have been in doubtful relations with the star-route swindlers. The collusion with these robbers of public money is doubtless real, although hidden. That they will ever be convicted few believe who have followed the case in all its errors and truckling from the first.

"Stalwartism," so called, or the "boss" rule in the Republican party in Pennsylvania is probably arrayed for its Waterloo. The "regular" convention in Harrisburg some three weeks ago, was managed as usual to suit the convenience of Senator J. D. Cameron, whose arbitrary demands produced a lively rebellion, and an independent Republican convention which makes a square issue with him and his political methods. Judging from the popular enthusiasm he is likely to be as thoroughly, though not as conspicuously beaten as Conkling was last year in New York. But the particular item of interest in this business is that Hon. T. M. Marshall, of Pittsburgh, who was nominated by the Cameron convention for Congress, declined. At the same time he declared he would like to canvass the State and give the people his views. He openly denounces all secret organizations—Masons, Odd-Fellows, Knights of Labor, etc., and the good people of Pennsylvania should give him an opportunity to speak throughout the State against the infamous rule of the lodge in our political affairs.

The Czar of Russia has again turned, for relief from the imprisonment of the secret orders that beset him, to liberal measures. Two commissions will be constituted to consider the question of central institutions and the share in the administration to be given to the people. Already a third commission is examing into local institutions. General Melikoff is made head of all three commissions, which is assurance that liberal and wise counsels will prevail until the old nobles again get control. For the sake of the Czar let us hope that this effort may succeed, and that his coronation may take place in peace a year hence, which is the last postponement.

A stranger to us writes: "I have this day sent, through my friend $1 00 for the *Cynosure* notwithstanding I am a Knight Templar. A new Blue Lodge was inaugurated here a few weeks ago which by God's help and my little strength shall be a failure. I have been duped and venture to say from experience that seven out of every ten intelligent members only want some encouragement and they will quietly draw out if not publicly."

The Danger of Secretism.

BY H. H. HINMAN.

"They have filled the land with violence, and have returned to provoke me to anger."—Ezek. 8: 17.

The recent assassination of Lord Cavendish and his under secretary, Burke, and the manifesto of the order of Irish Republicans, endorsing and commending it, has filled all minds with horror, and is haply awakening them to the danger of secret combinations. It is not strange that the new act for the suppression of crime in Ireland contains stringent provisions against secret societies. It is only strange that this wisdom should be bought at so dear a rate.

The history of the past proves beyond question, that secret societies are dangerous to civil society. This must be so while human nature is selfish. Because, first, secrecy is an element of power. For the sake of power men form secret combinations. The power of secretism has filled Ireland and Russia with violence and terror. This same power at Muskegon, Mich., has for more than a month suspended all labor and driven out all who would not submit to its control. It was this power before which (in the language of John C. Spencer) "the sword of justice has fallen pointless and blunted." It is this power which, in the language of William H. Seward, "tramples on every government it cannot control."

2. Secret power is not responsible to civil law or public opinion. It is for the sake of escaping such responsibility that secret societies are formed. "If the secrets of our order were made known, the design of our institution would be subverted, and it would fall into disregard." *Webb's Monitor*, p. 5. Every mask worn by a Ku-Klux was not only a concealment of his face, but a defiance of law. Every Tyler's sword is drawn against the right of public investigation, and guards unholy secrets against popular reprobation. It makes crime possible without the possibility of redress.

3. *Irresponsible power is always liable to be used for selfish purposes*, and to the injury of

individual rights, and the public good. As a matter of history it always has been so used, and no man or body of men can be safely trusted in its exercise. All despots have not been tyrants, but all were liable to become such. The Czars of Russia may have been the most amiable of men, but despotism has filled Russia with violence and wrong. All slave-holders were not cruel. There were more St. Clairs than Legrees; and power was sometimes used with the kindest regard to the interests of the slave; but so long as he was "a chattel personal in the hands of his master," oppression was inevitable. The possession of such power was a constant temptation to its exercise. No goodness of heart was proof against its seductions.

So, too, of the power of secretism. The Freemasons and Oddfellows may represent a better class of citizens than the Fenians, Mollie Maguires, or Ku Klux clans. For this reason, there may be less danger of violence and crime as the result of their existence. Just, kind, and amiable despots are less likely to be tyrants, and humane slave-holders less likely to be cruel; but it was not the *cruelties* of slavery that constituted its wickedness, but it was the irresponsible power that it conferred. It is not because secretism killed William Morgan and Lord Cavendish that it ought to be condemned, nor is it because bad men are constantly making use of Freemasonry and kindred societies for the perversion of justice that, in the language of Daniel Webster, they "ought to be suppressed by law." These are only the indexes pointing to the moral cancer which continually eats into and corrupts the principles of popular government. The real evil is in the irresponsible *power* of secretism, and the remedy is in making all such associations illegal—stamping them out, as it is proposed to do in Ireland. If the horrors of Ku Kluxism, Nihilism and Irish secretism shall open the eyes of mankind to this modern mystery of iniquity which, more than all else, disturbs the peace of the nations and fills the land with violence, they will, like the Southern rebellion, become a positive blessing to our nation and to the world.

Truth the Only Basis of Unity.--II.

BY ELDER NATHAN CALLENDER.

How is the prayer of Jesus to be fulfilled?

In my previous article it was intimated that this important event is to be the result of a miracle of grace. So we believe, though the present outlook is extremely depressing. Christian sects, so called, are numbered by the hundred, and still they multiply. The only sect which claim the name *Christian*, is, we think, far from orthodoxy, denying the proper divinity of the Son of God, as taught in the Old and New Testaments. This is not, we hope, the case with all included in that sect. This fact has produced a repugnance with the more orthodox sects, to adopting this Scripture name for the existing organizations. No religious conglomerates, baptized in the Christian name, will ever make the people of God one in the Messiah, whom they substantially deny. If some superficial and self-stultifying union is the thing desired, we have it in the Masonic plan of uniting all the absurd and contradictory religions in the universe under the T. G. A. O. T. U. But no merely nominal union can meet the significant prayer of the Son of God who pled for a union grand, deep and real as that which subsists in the unity of the Deity.

It may here be said in truth that once, at least, since that prayer of Jesus was offered, it has been fulfilled in the union of Pentecost. Then "they were all of one accord in one place." This was the result of a gracious miracle. This unity must be brought about again, by the same almighty Agent, and under his abiding power and presence, become a *permanent* condition of the church of the first-born whose names are written in heaven.

It is not at all likely that all now in the churches, as now composed, will ever be united. It is too much to hope, that under the lax and superficial modes by which multitudes are rushed into the religious societies, that this mixed throng will ever be in harmony with the truth and so be one. When this good time shall come God's people will be as careful to keep an unregenerate son out of the church as they are to get a saved soul into it. It will be infinitely better for the cause of truth to have the churches, so-called, reduced, under God's eye, in proportion to that of Gideon's army, and then get marching orders from him and go forth to victory. Veterans *united in God* always bring victory.

Such union and victory are in one way possible and practicable and must be fulfilled. God's word teaches but one thing on any single article of faith. It may seem superfluous to state such a fact. It may also seem so, to state that God's Spirit teaches none to differ on any question of faith and practice. Now, if these are moral axioms that need only to be stated, to be seen, all that can be needed by the church is a real spirit baptism to make the church one. As the body of a believer, in literal baptism, is in water and subject to its action and laws, so all the powers of the soul, only more completely, are controlled by the word and Spirit of God. Let every soul be the willing subject of this law of the Spirit of life in Christ Jesus, which makes free from the law of sin and death, and this seemingly difficult question is solved. As one simple law governs the body, this is God's Spirit law for the government of the soul, and through that, the mystic body of Christ, the church. This body has not many, but one soul, the Holy Spirit. Consult the following texts: "For as many as are led by the Spirit of God they are the sons of God." The path of no two such Spirit-led souls can diverge. See Rom. 8: 1–14, and read carefully. See also Gal. 5: 25 and 26; Eph. 4: 3–6, verses 11–16.

How ample are the texts that teach the unity of God's children in *faith*, *principles* and *practice*. Once united in soul, spirit, mind, heart, the name of the church is easy. "Saints," applied to such a body would not be unseemly and would be Scriptural. "Brethren" would have a meaning, applied to such a Spirit-led corps. "Christians" would be best and most significant perhaps.

Called saints does not make saints of abiding sinners. "Called *to be* saints" will, when God's Spirit leads the soul. The word, "Brethren" may be as empty of meaning in the church as in the Masonic lodge, and nearly as much as a burlesque; where "brotherly love (does not) continue" or exist.

How to bring to pass this unity. Be merged in the "one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in you all." "*Endeavoring to keep the unity of the Spirit in the bond of peace.*"

China and War.

It was recently stated in the U. S. Congress by John A. Kasson, Representative from Iowa, that at the close of the war which compelled China to admit opium, an American merchant, Mr. Forbes, handed a memorial to the representative of the imperial government in the province. In that memorial he alluded to the imperfect military system in China, and recommended to that government to send to the United States and obtain twenty, more or less, graduates of West Point, and guns and ammunition and examples of military armament which should better defend the empire and show the way that "Christian" nations made war upon each other, that China might use similar means for her own defence.

The Chinese official indorsed it, referring it to the imperial government at Pekin. The answer came in about sixty days, and reads something like this, as was told me by a member of that mercantile house: "The imperial government, knowing the friendship of Mr. Forbes for China, departs from its usual custom of receiving such papers in silence, and not only notifies him that it declines the proposition but gives the reasons why. The memorial purposes to educate this government in the art of war. War is barbarism and belongs to a state of barbarism. China long years ago passed that stage of her existence and has no desire to return to it."—*Friend's Review.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter X.—The Subject is continued.

A horror fell upon me. The soft South wind came sighing through the cabin, the sunshine lay in great golden patches on the floor, but I felt like one on whose shuddering gaze the door of some mouldering charnel house had suddenly opened as I listened to Mr. Hagan's story; which ran as follows:

"I joined the lodge when I lived in Virginia. Now there's a difference in human nater, we all allow that; and there's a difference in lodges. Some are decent and respectable as far as the outside of things go, and others again are as full of rowdyism and all manner of goings on that shouldn't be, as an egg is of meat. And this was the way with the one I joined. I got so disgusted after a while that I stopped going to their meetings. I hadn't much taste for profanity nor hard drinking you see; but I kept on paying my dues, and so was considered a regular Mason in good standing. It was afterwards that this affair happened which I'm going to tell you about."

"The chaplain was Gus Peters; and though he couldn't read a word of two syllables without spelling it, they chose him to the office for a joke. He was a simple kind of a fellow, that got hold accidentally of some of the secrets, I never rightly knew how; so they made him take the oath and become a regular member as the best way to shut his mouth. He got into drinking ways after he'd been in the lodge awhile—he'd been tolerably steady before—and that was how the trouble come. When the liquor was in him he was apt to let out the secrets, and it got to be a serious question what to do about it. Things went on so for a time; then all at once the man was missing, and he never turned up again dead or alive. Folks settled it that he'd stepped into the water some night when he was too tipsy to go straight, and there the matter ended. As I said before, I'd pretty much stopped going to the lodge then; and I married soon afterwards and came up here to live; and what with the trouble we had, for I was sick all one summer, and the crops fell short for two seasons running, enough happened to drive the whole thing out of my head.

"Three years ago last winter while I was on a preaching circuit I come across an old acquaintance that was a member with me of that same lodge in Virginia. The man stuck to me like a burr, and when I found he was really sick, and had no money to carry him further I told him I'd settle the bill for a night's lodging at the tavern.

"Well, he set and shivered over the fire and talked in a queer random way for a while. Then all at once he started up and stared at me kinder wild and anxious.

"'You remember Gus Peters?' says he.

"I told him, 'Yes;' and then he said in a whisper, as though he was afraid somebody was listening at the keyhole—

"'I'll tell you, for we are both Masons and bound to keep each other's secrets. *I know what became of him!*'

"An awful suspicion shot through my mind when he said that, but I kept quiet and let him talk on.

"'You see we were chosen by lot, I and another man to put him out of the way. We couldn't help it. *We had to do it.* Ain't we sworn to obey every summons of the lodge to the length of our cable-tow? And the drunken fool was babbling out our secrets. But it wan't me that drawed the knife across his throat; I want you to know that. I helped fasten the weights to him and throw him into the creek. He'd taken the oath and knew what the penalty was, and it ain't murder I say to hold a man to his oath. Least ways its Jack Benedick, not me, that's got to answer for it. You remember Benedick, one of the dare-devil sort. He's a gentleman of the road now, and I reckon has forgot all about that little affair.'

"I let him ramble on for I felt as though I

was under a spell. I couldn't move hand nor foot. I hain't giving you all the little details of his story, but every circumstance about it fitted together precisely like a piece of joiner's work, and I hadn't a doubt in my mind but what it was true.

"In two days he died of delirium tremens, and I see that he was decently buried."

I sat for a moment after Mr. Hagan had finished this awful recital, literally dumb with horror. Was the spirit of Cain at the heart of this "benevolent" institution, and its terrible penalties not the mere lifeless formulas I had been taught to believe, but instinct with awful meaning for the betrayer of Masonic secrets?

"Benedick?" I said, questioningly, as a new idea struck me. "Isn't that the name of the head one in the gang that took my horse and nearly murdered me?"

"He's the very same man; a Royal Arch Mason;" answered Mr. Hagan coolly. "He's learned his trade thoroughly since he cut poor Gus's throat. The Stovers are all Masons, and if you don't understand how they cleared out of the settlement so easy without any hindrance from the sheriff, you've forgot the most important part of your lodge oaths, I reckon."

Over this information I pondered silently, for it certainly verified the truth of Deacon Brown's statements in a manner more convincing than agreeable. What a fine chance of "consorting on brotherly terms with robbers and marauders," I lost through undue modesty when I stopped at the Stovers' cabin!

The sudden awakening of the baby, who began to cry most vehemently, and refused to be comforted by any process with which masculine minds were conversant, stopped further revelations until Mrs. Hagan's return allowed us to continue our talk.

"Mary knows as much about Freemasonry as I do," resumed Mr. Hagan. "You may think some of the things ain't fit for a woman's ears, and I don't say they are; but to my mind no lodge oath has a right to sunder them God has joined together. And somehow you can tell things to an angel that you can't to a common woman."

Mr. Hagan uttered this profound philosophical truth with a simplicity refreshing to hear; and silence fell between us for several moments which I spent in mentally considering how the test would apply to Rachel. Under no imaginable circumstances could I ever find it easy to tell *her* the secrets of the lodge, from which I concluded that there was considerably more woman and less saint about Rachel Stedman than Mary Hagan.

"Did you ever hear of a Captain William Morgan?" asked Mr. Hagan, finally breaking the silence. "I heard he had moved to New York State. We were boys together in Culpepper county."

"My grandfather is very well acquainted with him," I answered eagerly, little thinking how soon that name would stir the land to its very center with greatest horror and pity and indignation. "At least I think it must be the same man you are speaking of, for I know he came from Virginia."

"I used to think he was uncommon smart," pursued Mr. Hagan; "a man the world might hear from some day. He was one that always had his thoughts, and was free to speak 'em whether other folks agreed with him or not. A frank, generous, open kind of a nature he had. Nothing underhand about William Morgan, never."

"My grandfather thinks very highly of him," I returned. "He is a very fine appearing man, I have heard him say, and one that can talk well on almost any subject. He first went to Canada, and engaged in business, but a fire reduced him to poverty, so that he has gone back to his old trade of brick-laying. He and his young wife are now living in Batavia, Genesee county."

Mr. Hagan with his hands clasped over his knees, sat silent, his eyes fixed on one of the golden checkered patches of sunlight that wavered and danced over the cabin floor.

"Captain Morgan is a Freemason," I continued; "and unusually well posted in the secrets of the order, I have heard my grandfather say. Now if Masonry is really contrary to the Bible, and I must admit that it seems so from your showing, how is it that two such men as they don't or can't see it in its true light? How can it be supposed that they or the members of the Masonic fraternity generally could look with anything but execration and horror on such a cold-blooded murder as you have been telling me about, planned and carried on by a few desperate villians, Masons only in name, and vile enough to use their connection with the order as a cloak for every crime?"

"I ain't a man to see visions or dream dreams, slowly answered Mr. Hagan, "*but speaking from what I know of the spirit of the order* something as bad as that or worse will happen yet; and not done in a corner as that deed was. Then and not till then the scales will fall from their eyes. I know what I'm saying, and you mark my words."

My host did not give me much time to ponder over this startling prophecy, but after a moment of silence began on another subject by making an inquiry about the locality of my grandfather's claim. The rest of our conversation I shall not transcribe, it being decidedly too geographical in its general details to interest the average reader.

The "claim" lay about forty miles distant, and like the Good Samaritan he had already proved himself, as soon as I was able to resume my journey, Mr. Hagan lent me a horse and funds sufficient for my needs. Fortune, though she had showed an adverse face hitherto, now suddenly changed her frowns to smiles and when I reached my destination—a tract of wilderness land near the Virginia line where some enterprising capitalists had taken it into their heads to lay out a city whose name and precise location on the map need not be given here, being a matter of no special moment to the reader—I succeeded in negotiating such favorable terms of sale as more than realized my grandfather's most sanguine expectations; and I begun the return journey, which being perfectly free from adventure gave me time to do considerable thinking, with a light heart.

On my homeward way I stopped for a night at the Hagan's. The gentle Quakeress, whose womanly interest in my betrothed had not at all abated, gave me a couple of fine hemstitched handkerchiefs to take to Rachel as a wedding gift, remarking in the quaint manner peculiar to her sect,—

"I have a concern on my mind for thy friend, but I do not doubt she is one of the Lord's elect, and will some day be brought into the light. But have a care that thee does not but a stumbling block in her way."

"Mrs. Hagan!" I exclaimed, feeling really hurt at the insinuation.

"Thee would never do it purposely friend Leander, but thee might do it unthinkingly. Did Rachel wish thee to join the lodge?"

"No; she was very much opposed to it."

"Does thee imagine her opposition will grow less when thee and she are wedded?" was Mrs. Hagan's next searching inquiry.

Before this pure-souled woman, knowing that she was talking with full knowledge of all the ridiculous ceremonials of the lodge, its awful oaths and hideous penalties, I felt my cheeks glowing hot with the blush of honest shame.

"No;" I answered after a moment's hesitation, "Rachel is not apt to change her mind when it is once made up. But I sincerely mean, after we are married, to stop attending the lodge altogether. It will be excuse enough that I don't want to leave Rachel alone evenings."

"Take heed, friend Leander, lest thy fear of man bring thee into a snare, and with thee this dear soul whose welfare should be precious to thee as thine own life. I am a woman and I have the heart of a woman. My husband never guessed it, and I have never told him, but long before he confessed to me that he had been a Mason I knew the whole truth. Does thee think I passed no miserable hours with the thought like an arrow in my heart that the one I loved and honored before all other men was deceiving me? And I would warn thee beforehand of the danger to thy mutual happiness. Thee and Rachel will make a sad mistake to begin married life at variance with each other. 'Can two walk together unless they be agreed?' "

"O, we agree to disagree, Mrs. Hagan," I answered with an assumed lightness, "at least so far as Masonry is concerned. Rachel never really opposed my joining the lodge in so many words; but she has a tremendous power of letting me know what she thinks without saying much."

"I have warned thee," she answered, her deep spiritual eyes not looking at me as she spoke, but with a curious far away gaze in them that awed me though I did not understand it. "I have warned thee," she repeated in the same strangely solemn way; and said no more.

The beautiful lives of Benjamin and Mary Hagan were never wrought into a biography, but long afterwards I accidentally heard of them as keepers of a famous station on the underground railroad, ministering to the Lord they loved in the person of many a poor footsore fugitive to whom such a halting place on their weary road must have seemed like the chamber called Peace, with its windows opened toward the rising sun of liberty.

I paid for the horse and returned the money Mr. Hagan had lent me—to offer anything more I felt would be an insult to their simple-hearted kindness—and rode away the next morning, the hot tears blinding my eyes as I left them standing in their cabin door with words of farewell upon their lips.

The sun was setting when I entered Brownsville, and the first person to meet me with recognizing glance happened to be Sam Toller.

"If I ain't glad to see ye back again, Leander Severns," he said, after his first doubtful stare; for the sun was in his face, and it was not till I came directly alongside that he fully comprehended who I was. "But they'll be a sight gladder to see ye up to the house. Been swapping horses?" he asked abruptly, as his eye fell on my row-boned steed, which was certainly in decided contrast to the sleek and beautiful Major. "Yer granther won't like that."

I had not thought it best to rouse useless anxiety by writing home any account of the adventures which had befallen me, and Sam was therefore the first person to receive the news. Certainly if its speedy publication had been an important object with me, nobody any better qualified for that purpose could have been selected.

"Wall, things did fall out with ye kinder providential after all," grunted Sam, who was by no means of an irreligious turn of mind, and could when he chose make the most edifying moral reflections. "It was a remarkable deliverance, and I hope you thanked the Lord for it. Now I lay anything that the man that did so well by ye was a Mason, and I have been thinking that it might be a good thing for me to join the lodge."

"Mr. Hagan had been a Mason, it is true;" I answered cautiously, concealing with some difficulty a smile at the very idea of poor shiftless Sam Toller who never had money enough in his pocket to pay his entrance fee, ever being admitted; "he told me so himself; but it was because he was a Christian that he was so good to me, and not in the least because he was a Mason."

"All the same," replied Sam cheerfully, "I've kinder gathered from Elder Cushing's talk that there ain't much difference; a good Mason and a good Christian are about alike. Now what would you say if I should tell you I *had* jined 'em while you've been gone."

And to my unspeakable amazement Sam leaned over and gave me in the most approved Masonic style the Master Mason's grip.

"Is it possible, Sam?" I asked as soon as I could get breath from my first bewilderment, which state of mind was no wise abated by Sam's answer,

"Hain't I got just as good a right to be a

Reform story

Mason as any man? If I hain't I like to know why."

And Sam, ordinarily the best tempered fellow in the world, waxed surprisingly irrate.

"I am sure I meant no offence, Sam," I answered, humbly. "It was quite natural I should be a little surprised. But now I want to know all about the folks, and how things have gone on at home while I've been away."

"Middling well;" was Sam's succinct reply. "There's the Captain now a standing at the gate as though he was looking for ye."

THE SERMON.

Preached by Prof. C. A. Blanchard in the College Chapel, Wheaton, Sabbath, May 21, 1882.

All Scripture is given by inspiration of God.—2 Tim. 3: 16.

I invite your attention to-day to the question of the age, to an inquiry respecting the origin of the Bible. Elizabeth Stuart Phelps, in the *North American Review* for May, 1882, says: "Progressive Christian scholarship no longer believes in what was called *verbal* inspiration." That is, *progressive* Christian scholarship no longer believes that the words of the Bible were suggested to the holy men who wrote the book by the Spirit of God. That is put forth not as a theory or personal opinion, but as the statement of a fact, and would be true or false according to one's definition of "progressive Christian scholarship." If Dr. Hodge, Joseph Cook, and Charles Spurgeon be progressive Christian scholars, one state of facts would be found; if Robertson Smith, Prof. Swing, or Geo. C. Miln be progressive Christian scholars, the result of an examination would probably be quite different. The first three named, I suppose, do believe in a verbal inspiration; the last three, so far as I can understand them, do not believe in any inspiration of God, but do believe in a large inspiration of man.

The writer for the *North American Review* proceeds to affirm that: "The most modern Christian scholarship—and, in saying this, I mean evangelical scholarship—no longer contentedly accepts what is known as plenary inspiration." Plenary, as distinguished from verbal inspiration, signifies such superintendance and control on the part of God as made the writers of the Bible infallible teachers of religious truth, directing them to the matter of the things to be written while the words in which their thoughts are clothed belong to themselves. "Progressive scholarship," according to this writer, denies verbal inspiration, and the "most modern scholarship" no longer contentedly accepts plenary inspiration. Prof. Swing, in a sermon on "The Bible in a new world," advances similar sentiments in an obscure style, along with a wearisome iteration of his assaults on the evangelical pulpit, as narrow, circumscribed, wooden, etc. (See Chicago *Tribune*, May 1).

If this were all, it would not perhaps be necessary to ask your attention to this theme this morning. But this is not all, these writers and others of like temper are only followers of a great host who reject the Bible, so far as it claims divinity. They are blowing their trumpets at the last end of a great procession which is led by the more logical and consistent Voltaire, Strauss and Thomas Paine. You meet the intermediates of this company on every street and in every hall, men who assure us that they do not believe that the Bible is any more a revelation than any other book. They say they believe that this book was inspired just as every book is, that all men are inspired and every new statement of a truth is a revelation. They believe such portions of it as they choose, the rest they cast away. In an age like this all Christian people should know what they believe on a theme like this. Is the Bible the word of God or that of man? Is it infallible as a guide, or does it contain admixture of error? Are we at liberty to receive such portions of it as we choose, or are we bound to receive the whole? Are men now-a-days as much inspired as the writers of the Book, and are there being made constant additions to the body of Scripture, or is the curse of John's Revelation denounced against those who shall attempt to add to this finished work of God? We hold—

1. That "All Scripture," when used by the Apostle in his letter to Timothy, meant the books of the Old Testament, as now printed in our English Bibles, together with so many of the books in the New Testament as were at that time written, and that it now includes all the books of the Old and New Testaments.

2. That the words "inspiration of God," signify such a superintendence and influence by the Holy Spirit as made the writers infallible teachers of religious truth. So that all the statements, historical, prophetical, devotional, and incidental are selected, arranged, and combined in such manner as to enlighten the mind and cleanse the heart of all who will search them, looking to God for the promised aid of the Holy Spirit to interpret, explain and enforce them.

3. That to teach that the Bible is not in a true and genuine sense *the Word of God*, but is on the contrary the word of men, is to reduce the book, not only to the level of all other human books, but far below it, inasmuch as it conflicts its writers of false and lying claims to a direction from God, which is not true if they were not so directed that the word ceased to be that of man and became that of God.

AN ARGUMENT FROM THE REASON OF THE CASE.

There are many serious questions which press upon the mind of the thoughtful man. How did this world come to exist? How did I come to be? Is there any intelligent author of the universe? Are things controlled by chance or is there an infinite mind working out an infinite plan? What will be the effect of obeying or slighting the dictates of this inward monitor that keeps repeating to me day by day, moment by moment, Ought—Ought not? Is death the end? If a man die will he live again? If I die in sin will there be an opportunity of repentance and recovery beyond the grave? If I live a life of self-denial will there be any adequate recompense in that unseen land to which I am rapidly hastening? How can I please God here? Does he desire me to worship him, to praise him, to pray to him? If I do pray will he hear me, or will my voice be lost in the empty air? These are not idle questions, they require answers in order that one may know how to live in the earth to which he comes an entire stranger, and from which he goes after so short a stay.

It is evident, in the second place, that man cannot answer these questions for himself, nor can he obtain an answer from his fellow man. The vast majority of men speedily cease to attempt a reply. The heathen of all ages have soon settled on the conclusion that "life was a narrow vale between the cold and barren peaks of two eternities." The master minds of heathenism have not so surrendered the inquiry, but have prosecuted it with lowly minds and have little by little approximated the truth. They have eagerly used all the light they received and have gone to sleep with their faces toward the east expecting the day dawn. But in this world they found out but little and what they did discover they could not require or persuade their fellows to accept.

It is also evident that God (I speak now only to those who believe in him) could, if he would, reveal to men the answers to these solemn questions that stand at the door of every man's heart. I say he could if he would. If he has created all things, if he controls all things, if, from the grass blade and the violet to the hurricane and the stars, all things are shaped and moulded by his mighty hand, then he can, if he please, say to the sister who weeps at a grave, "Thy brother shall live again." He can say to Job, sitting in ashes and desolation, "Thy Redeemer liveth." He can say to the paralytic who covers his face with his hands, while tears of repentance crowd between his fingers and run scalding down his cheeks, "Thy sins be forgiven thee." He can say to the man who stands doubting which path to take, "Choose life that thou mayest live." And he can say to the leper who kneels before him with eyes upon the ground, "I will, be thou clean." I say, God can reveal if he choose, and he can inspire men to communicate to others the revelation which he makes to themselves.

But once more, God can answer these questions in such manner that every humble heart shall know that the information comes from himself. Of what advantage or authority would the answer be unless it were evidently from one who knows. Of what value would Gen. Hancock's opinion on the revision of the tariff be? and who would value the judgment of a lawyer on the merits of specific for cholera or yellow fever? When a man writes a letter he usually signs his name, or affixes his seal and sometimes he does both. When Jehovah writes a series of letters which are designed to affect the destiny and control the conduct of men, it is no more than reasonable to suppose that he will do the same. But whether he has done it or not, all who believe that there is a Ruler of the universe must admit that he could so do if he chose.

And now I conclude this argument by affirming that it is irrational and absurd to suppose that he would not give answer to the heart of man, and give such an answer that man might know that it was from God. There are many mysteries in religion. It is often hard to understand the dealings of God with men, but to suppose that an infinitely good and wise king would leave his subjects in ignorance of their nature, obligations and destiny, would permit them to sin without understanding the guilt of wrong-doing and to suffer without any hope, this is not a difficulty, it is a contradiction, an impossibility. Those who reject our text and declare that no "Scripture is given by inspiration of God," delight to call themselves *rational*. They consider themselves "progressive Christians," "modern Christians," the representatives of "advanced thought." But to admit that there is a good God, who wishes the happiness and righteousness of his creatures and then to deny that he has given a clear authoritative expression of his will concerning them, is neither rational or progressive; and if it be *modern*, we ought to say with the judge of wine, "the old is the better."

THE CIRCULATION OF THE BIBLE IS A MIRACLE,

if the book itself be not one. If the book be divine its universal diffusion is natural. It professes to handle all the great questions which have vexed the philosophic minds of all ages and to give authoritative decisions upon them. It speaks as one having power and not as the scribes. It contradicts the natural desires and tendencies of men. It denounces pride, vanity, selfishness, in all their myriad forms. It puts the broad seal of damnation on the forehead of the "lust of the flesh, the lust of the eyes, and the pride of life." It had no apparent chance to live. The Greeks were learned cosmopolites; the Jews were, comparatively, ignorant provincialists; the different portions of the book were written in ages and lands far separated from one another. The chances, humanly speaking, against the preservation and collection of these different portions were millions to one. But when the book had survived the wreck of empires, the ravages of war, the hatred of the sinful heart of man, it was compelled to pass through a fiery furnace of persecution, heated seven times hotter than it was wont. It was the first book on the *Index Expurgatorius* of "Rational Christians," "progressive Christian scholars," etc., etc., for a thousand years. Non-progressive Christians who adhered to the old book were haled to dungeon, rack, and stake even in England, and so late as about three hundred years ago. Yet in the face of these seemingly insuperable obstacles the Bible has risen, until to-day it is translated into hundreds of tongues, circulated by millions of copies, and tinged, if not transformed, the moral systems of all the peoples on earth.

HERE ARE A SET OF FACTS

which require explanation. What is the explanation which those who reject our text offer us. The infidel clown tells us that the Bible is an obscene book, worse than the publications for the circulation of which a man was recently sent to prison. The "most modern Christian scholarship," whatever that may be, don't believe in a great many things that the Bible says, but

gladly accepts all the sweet moral precepts, the beautiful poems and sublime prophecies that echo through the soul as reverberating peals of thunder roll among the Alps. The one would have us believe that the indecency of the Bible is what attracts the intelligent, honest, pure-hearted millions who build their hopes upon this book. The rational (?) Christians want us to believe that this book lies and tells the truth turn about, and therefore stands on the tables of all Christendom. The old-fashioned, non-progressive, un-advanced Christian says, "All Scripture is given by inspiration of God, and is profitable;" that is the reason that it has marched in triumph through the world. That is the reason that the countless darts of ignorance, malice, and treason fall blunted and harmless from its victorious shield.

Now we can afford to rest the case here. The explanations of enemies of the Word and of those friends who manifest their love by stripping crown, scepter and royal robe from this book of books, don't explain. They do not account for the facts in the case. The book is human or divine; if human, its origin, preservation and circulation is something for which no rational explanation has ever been offered ; but if our text is true, and all Scripture is given by inspiration of God, all else is natural and precisely what any sensible man would expect.

THE BIBLE MEETS THE WANTS OF MAN.

Here is common ground for all intelligent people. Even infidels, if they be not dishonest and ignorant as well as unbelieving, proclaim it. It is truly characteristic of the age that with one hand men uncrown Christ and dethrone the Bible, denying the divinity of the first and the inspiration of the second, and with the other write glorifications of the two which would be intelligible on the supposition of a divine origin, but which without that supposition are *vox et præterea nihil*. "The Bible finds me;" quotes Miss Phelps from Coleridge. So says Bacon, Newton, Scott, Heine, the man who carries your coal, the woman who does your washing and the little boy who opens his eyes just as he is dying, and says, "Mamma, Jesus is coming." The Bible finds us all, that is, if we will allow it so to do. How now does it happen that of all the thousand strings which vibrate in the human heart there is not one on which this master book does not lay a master hand. It is the peculiarity of men that they are one-sided and imperfect even in their best estate. But here is a book which is symmetrical, perfect in all situations. In the princely mansions along the lordly Hudson, in the wood-cutter's cabin among the northern pines, on the teeming shore "where rolled the Oregon and heard no sound save his own dashing," by the Nile, the Congo, by the Indus, by the Danube or by the Thames, it is always the same. As in all climes, so in all ages this book is *the* book. It warns the unruly, comforts the sorrowing, enlightens the ignorant, sanctifies the home, empties the jail, builds the asylum, in short, blesses the world. And now comes some wise one who admits all these things because they are patent, because they cannot be denied, and says, Yes, it is a fact that this book works as if it were divine. There do seem to be divine elements in it, but we will eliminate all that we can of the supernatural and what we can't deny we will doubt.

I DO NOT KNOW THAT THESE

considerations will affect your minds as they do mine. They satisfy me. I believe that all Scripture is given by inspiration of God. I do not know that my interpretations of all portions are correct. Some portions of it I am sure that I do not understand. Many I understand but in part. But the evidences in the case satisfy me that this is the very word of God. In the shifting, changing uncertainties by which I am surrounded here is a rock that abides. I cast anchor by it and wait for the dawn.

"Hope humbly then, with trembling pinions soar,
Wait the great teacher death, and God adore."

—Dr. S. L. Cook is busy in Indiana, but is somewhat hindered in his work on account of bad roads.

French Article.--VII.

TRANSLATED BY PRINCIPAL W. H. FISCHER.

The Masonic Legend.

This idea of *humanity* in the place of God, Freemasonry does not openly express at the outset; but she inserts it in all her rites, and expresses it by all her symbols. The building of a vast temple; apprentices, fellowcrafts and masters who work in it; Hiram or Adoniram, one of the masters, assassinated by three fellowcrafts to extort from him the pass-word or the word of the master; the body buried to be discovered and raised; his death avenged; the building of the temple pronounced achieved;—such is the fundamental and universal allegory, the base and essence of Freemasonry and all cognate secret societies. Thus all their rituals and manuals, their orators and their most authoritative interpreters teach. This allegory is indicated in the degrees of *apprentice* and *fellowcraft*; it is further developed in the master's degree; and finally it is completed and made transparent in the degrees of *Rose-Croix*, of *Kadosh* and the last degrees of the right of Mizraim, where it attains its last development.

What is the temple? what are the fellowcrafts? assassins of the master? what the master? All the philosophy of contemporary history is contained in the solution of these questions. There also, are found all the secrets of Freemasonry and kindred secret societies. In the solution of these questions is the foundation of all the degrees,—the key to all the mystery. Now, we pretend to give here the solution, and before we are done to carry the proofs to demonstration. The temple is the temple of nature or the golden age of Masonry. The god adored there is nature; the all-god, or pan-god, the fire which is the essence of it, and which represents the sun and the Indian Lingarn; all that is lowest, most materialistic and slimy in the substance of old paganism. The fellowcrafts to be pursued and exterminated are: *falsehood* or superstition, *ambition* or tyranny, *ignorance* or prejudice; that is to say, under such names secret societies understand *religion*, above all the Catholic religion; *morality* and all Christian rules of behavior; *legitimate monarchy* and all authority; the *family*, property and nationality; Christian education,—and, in fine, true equality, liberty and fraternity themselves; the pretended triple and brilliant veil of Masonry itself and, at last, papacy, both for itself and as being the sum, the center and guaranty of all great and Divine things that constitute Christian society and on which it rests as on its base, which must be destroyed in order to restore nature. The *master* to be avenged, the *Hiram* raised and the conqueror of all his enemies and assassins, the adorer and altogether adored of the temple,—this is the true Mason, the philosopher, the sage, the primitive man, the man restored or brought back to the golden age, the state of nature or savage state; which is the state, *par excellence*, of Masonic liberty.

REFORM NEWS.

From Western Michigan.

Dear Bro. K.—Martin is a pleasant village thirty miles south of Grand Rapids on the G. R. & I. railway. It is in a very fertile section and settled mostly by Scotch Presbyterians, who, as usual, are shrewd, thrifty and religious. It has a Presbyterian, a United Presbyterian and a Methodist Episcopal church, all with good houses of worship and able ministers. I was most kindly entertained by Bro. N. Perkins, who is known to all our reform workers in Michigan. I preached on Sabbath the 28th in the M. E. church in the forenoon, and in the evening in the U. P. church, Rev. Miller the, pastor being absent.

Monday night I lectured in a hall on the relations of secret societies to civil government. At each of these meetings the congregations were full and attentive. On Sabbath evening my discourse was on the relations of secret orders to Christianity. The audience was in general sympathy with me, though the drift of public sentiment has for some time seemed to set in the other direction. A strong lodge of Odd-fellows was supplemented by organizations of grangers and Good Templars, and many, especially of the younger church menbers, were in them. The pastor of the M. E. church expressed his hearty sympathy with our work, so also did the ex-pastor Rev. D. W. Hoag; but the question with these two brethren was, What can we do? The idea of political action against the Secret Empire seemed new, but manifestly meets with less of bitter hostility than our efforts to drive this iniquity from the church.

While at Martin I visited Wayland and called on the Congregational pastor, a former friend of our reform. I was greatly pained to find him, like all the other Congregational ministers of Michigan I have met, "far gone from original righteousness." I have felt utterly discouraged in any efforts to awaken in them any sense of responsibility for the gross iniquities that fester in their churches. They are very intelligent men and sin against much light, but morally blind. "Let them alone. They are blind leaders of the blind." H. H. Hinman.

To Monmouth and the United Presbyterian Assembly.

May 24, 1882.

Dear Cynosure:—I am on my way to Monmouth, Ill. Eleven years ago L. E. Stratton and myself travelled this C. B. & Q. railroad, visiting its stations in the interest of our reform. Then the question, Are there any Anti-masons in this vicinity? was very unpopular, and information hard to obtain. Some men would not answer at all. I have been taken around corners, away from the crowd, and even into private rooms, before men would answer that question, so great, at that time in Northern Illinois, was the influence of the lodge over business and social relations. To-day stepping off the cars, I asked a gentleman, "Are there any Anti-masons in Princeton?" The answer came quickly and frankly, "Yes, sir, there is a strong Anti-masonic sentiment in all of our churches here."

My experience on the cars but added to the testimony of a great change in public sentiment, for I really met none of that timidity and fear, so characteristic eleven years ago. For instance, a gentleman said that he did not know that his watch-key had any Masonic symbolism about it; that he should get rid of it; not wishing to give any countenance to that institution.

A tract served as an introduction to another, a Congregational minister, who gave me his subscription for the *Cynosure*, because he wished to get information and come into active sympathy with a movement which he believed to be right.

Later: Monmouth is reached. To name those who gave me a cordial greeting, would be to name every one I had an opportunity of speaking to during the two days of attendance upon the General Assembly of the United Presbyterian church.

This body was busy, as such gatherings always are, with business already prepared, but Dr. J. P. Lytle took the matter in hand of presenting resolutions to the Assembly, that there may be a general presentation of the Anti-masonic reform just previous to the National convention at Batavia, N. Y., and that delegates be appointed to that meeting as far as practicable. All whom I saw were favorable to the action, and when I left Dr. Lytle had prepared the resolutions and only waited a proper opportunity to introduce them. Yours,

W. I. Phillips.

—Dr. A. Burke, the brother of the assassinated Under-Secretary of Ireland, Thomas Burke, lives in Lafayette, Ind. He says of his dead brother that he "was a noble man in every sense of the word. To my aged mother he has been the most devoted of sons, and under his roof my father passed away quietly and serenely, surrounded with all filial love could gather around his last days. To his brothers and to his sisters he was a father, more than a brother, for he insisted on their all living together in his palatial residence, thus sharing with him all the luxuries his eminent political position entitled him to."

CORRESPONDENCE.

From an Aged Sister.

EDITOR CYNOSURE:—Having been a humble worker in the vineyard of the Lord for over fifty years, I feel inclined, and a sense of duty impells me, to make one more appeal to all who make a profession of faith in Christ, and especially those who declare the Word, and control the work of the church.

Jesus sent out his disciples to preach the gospel to every creature. He has greatly blessed this work, both in our own and foreign lands, and yet there is great need of vigilance, for sin lurks in the very heart of the church.

"Reformation," has been the cry of individuals, of churches, and of nations. In our own country we have had religious tyranny, and Christian martyrs. We have had infidels to contend with, and a heathen unbelief that is worse than paganism, or any heathenism in the dark corners of the earth, because more obstinate; and yet the cry for reformation rises to a higher key. Slavery was abolished at the word of our martyred Lincoln. Catholicism, and intemperance are on the platform verging toward a downward plane, and though hydra headed, they will ere long yield to the grace and mercy of a loving God. And yet again, the tocsin of reform comes ringing, and louder is the cry, and for what? The kingdoms of this world have their rise and fall, the kingdom of Christ has been established, and shall it also fall? The viper is creeping round, and through Masonry, which has long infested our nation, our churches and our homes, our courts of justice, our national capital, and State Legislatures, and even numbers of our churches are involved in one common bond with the infidel, the unbeliever, the debauchee and the drunkard. None are so rich in intellect but they will fall before this Moloch of idolatry. None are so poor but they will cast in another farthing to know what is the next great mystery.

It is to eradicate this monster from our churches, our conferences, our associations, our general assemblies that we take up the alarm. The Lord Jehovah says, "Turn ye, O house of Israel;" Christ our Lord says, "Ye cannot serve two masters;" and in Deuteronomy we read that "secret things belong to God." Now, if the pure religion of Jesus Christ was taught in the lodge, there might be some excuse for them. How can we expect a revival in our churches, when this antagonism exists! How can they approach the Father, Son, and Holy Ghost in the church and reject him in the lodge! Now, although there is so much to do to carry on these reforms; our God is able to help, and America must be free.

May the Lord bless the means that are in use to cleanse the church from all sin, and present it pure and holy unto our Lord and his Son Jesus Christ. Yours for the truth,

MARTHA.

The Blasphemy of Freemasonry.

MONTMORENCI, MICH.

EDITOR CYNOSURE.—The weekly *Courier* contains an obituary of John Kullmer, of Sedalia, Mo., in which the writer says: "John Kullmer was a Freemason. He was one from principle. It was his religion and his hope of the great unknown future."

The casual reader might see nothing unusual in the above; but it is a very sad statement, for if the writer speaks truly then the Scriptures declare John Kullmer's hope of heaven will perish. See Gal. 1:6–9.

"I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed."

This Scripture applies to Freemasonry and its advocates, as will be seen from the following quotations from their published works. Speaking therein of the Master Mason's degree, Mackey's Ritualist, p. 109, says:

"This has very properly been called the sublime degree of a Master Mason, as well from the solemnity of the ceremonies which accompany it, as for the profound lessons of wisdom which it inculcates. The important design of the degree is to symbolize the great doctrines of the resurrection of the body and the immortality of the soul; and hence it has been remarked by a learned writer of our order, that a Master Mason represents a man saved from the grave of iniquity and raised to the faith of salvation."

Is not this another gospel which is not a gospel? See same page of the same work the following:

"It was the single object of all the ancient rites and mysteries practiced in the very bosom of pagan darkness shining as a solitary beacon in all their surrounding gloom, and cheering the philosopher in his weary pilgrimage of life to teach the immortality of the soul. This is still the great design of the third degree of Masonry. This is the scope and aim of its ritual. The Master Mason represents man when youth manhood, old age, and life itself have passed away as fleeting shadows, yet raised from the grave of iniquity and quickened into another and better existence. By its legend and all its ritual it is implied that we have been redeemed from the death of sin and sepulchers of pollution!"

Also see Morris' Dictionary, Art. "Apron."

"The "Apron" suggests the preservation of the garments from the defilements of labor, and morally, the guard of the soul from the defilements of sin. It is therefore the distinguishing badge of a society whose great aim is to prepare the soul for that spiritual building, that house not made with hands, eternal in the heavens."

Such is Freemasonry. Any wonder that its dupes hope for heaven when it teaches them so?

And yet it rejects the Lord Jesus Christ in all its prayers and ritual. St. Paul says by the Spirit of God, let Freemasonry be accursed and all who support it; because it teaches another gospel which is not a gospel. Freemasonry is the mammoth anti Christ of this time; it is full of blasphemy, and usurps the prerogatives of God's church in that it pretends to save souls from the power of sin and the just wrath of God without the mediation of Christ. As well might a life insurance company or a railway corporation make such high claims.

The folly of Freemasonry and its votaries is becoming known to all men. God is dealing with it in many places, and its overthrow is sure and is at hand. Let every awakened minister of the gospel, who has been ensnared by it, not fail to give testimony against it. I beseech you, this is the cross of Christ that you must bear or be forsaken of him; for ye are his witnesses, and by your testimony it is that he overcomes and destroys the works of Satan. Oh what courage it requires! Who will be at his post?

L. D. BROWN.

A Sabbath-school Perverted.

DEAR CYNOSURE:—Some weeks ago while in Frankfort, Ky. (where over a year ago I had distributed over 100 of the leaflet—"Young men of America)" I was a little shocked on entering the Sabbath-school of one of the leading churches to see on the banner of the leading class, in large letters: "ENTERED APPRENTICES!"

What does that signify? Can it be that the Sabbath-school has ceased to be the nursery of the church of Jesus Christ and became the nursery of the lodge, where that Sacred name is rejected and blasphemed? The Sabbath-school, where so many of the pious and pure souls in all our churches have been early led to the Saviour?

I was led to enquire. Is this the fruit of my scattering that little leaflet in this very S. S. room! or is it the enemy who is by his cunning trying to counteract the wholesome influence of truth upon these innocent youth that they may be led the more easily into his snare, little suspecting what horrid oaths and cut-throat penalties those two words, "Entered Apprentices," implied, and that this is only the entering wedge to the flood of blasphemous foolery of the more advanced degree? I could only say, "Oh! what desolation the lodge has wrought in the church when it usurps the Sabbath-school to promote its diabolical ends, by giving the young there the first lessons in the principles of Freemasonry!" Let us persevere in shedding the light upon the works of darkness that all good men will be ashamed to have any fellowship with them.

K. A. O.

Our Mail.

Philester Lee, Lebanon, Linn Co., Oregon:

"I think if any human being deserves a monument to his memory, it is William Morgan. A martyr for the welfare of he human family. I did intend to join the Masons: I feel to bless my maker that I saw Morgan's signal before they got the cable tow around my neck."

John Hepburn, Silver Creek, Oregon:

"I am glad on account of the Cynosure Extension Fund for I am sure I can get some subscribers at one dollar each."

C. A. Eastman, Auburn, Maine:

"We are anxiously waiting for Mr. Bailey to come to our State."

Jesse Stubbs, Vermillion, Ill.:

"I am the only one in Edgar county who has voted the American ticket since the death of Bro. Showalter."

M. H. Negus, Sandwich, Ill.:

"My daily prayer is as it has been that this reform work shall be a speedy and complete success."

Jesse B. Crumb, Grand Ledge, Mich.:

"I think the glorious cause of reform is gaining ground. * * I am firm against all secret societies."

Wm. A. Bartlett, Elpaso, Ill.:

"The second day of this present month, I accomplished my seventy-seventh year and entered upon my seventy-eighth. One year and two months of that time I was a frequent visitor as a member of the Masonic fraternity in her worship. Although I was not a professor of Christianity I was from the first disgusted with the worship and adoration that was supposed to be offered to the great Architect of the universe instead of the great God who created all things. Her ceremonies, her oaths and penalties were alike disgusting, and yet for twelve months I tried very hard to convince myself that I was a greater, better, and wiser man than before entering into the mystic tie, though I despised and condemned from my heart the very things that had elevated me, if I had been elevated. About this time the Lord of life and light and glory illuminated my poor, dark and benighted Masonic heart, cut me loose from the moorings of Satan and Masonry and anchored me in the harbor of gospel freedom, safety and light. Think you I have spoken favorably of the old handmaid since? I say to you, no. But thank God for the thousands of beacon lights he has caused to be placed on the hilltops, for the warning of his people to come out of her."

A. Overholt, Wadsworth, O.:

"I want to answer brother Bailey's questions. 1st. 'Do you want a canvasser to visit your town?' Ans. 'We do.' 2nd. 'Can you furnish him free entertainment?' 'We can.' 3d. 'Can you contribute anything towards his expenses?' 'We will.' Bro. Stoddard hits the nail on the head when he says, 'Among the important items to be considered are, 1. A suitable man to give his whole time to State work and means for his support. I believe that to be an indispensable necessity for the cause of the reform in the State."

Geo. Johnston, Mitchell, Dak.:

"I will raise some money fer the Morgan monument; it meets my entire approval. Thanks be to God we are not without hope. We have yet more on the side of God and reform than Elijah had in the days of Ahab and Elijah. * * We must heed the exhortation of the apostle. Have no fellowship with the unfruitful works of darkness but rather reprove them. Separation we must have to be successful in this great work of reform."

Elijah Hanson, Shanghai, Ind.:

"I was well pleased with H. H. Hinman's article entitled, 'The Society of Friends and Freemasonry.' I belong to that society and very much regret that secretism has got such a hold on it. I have been at work against it for about twelve or fifteen years. * * The subject of our reform work entered politics here this spring; pretty strongly too, and that for the first time in the history of our country. It was a time when the nominations were being made for county officers, which gave me a good opportunity with the candidates."

N. S. puts one phase of Masonic fellowship thus:

"John walked alone thoughtful and sad. William asked the cause. John answered, 'You and I started on a journey as friends: Daniel has joined us, and I find that you are pledged by an oath to keep each other's secrets, and protect each other. Daniel is a bad man, and I cannot rely upon you since you are a sworn confederate with him. I have lost my friend and my confidence.'"

Mr. H. Hull, Quasqueton, Iowa, who labors as an evangelist and colporter, holding meetings, selling books and distributing tracts and papers, and who, with his wife and two remaining children, are consecrated to the service of God, writes of the death of a dear Christian daughter, Alma Louise, who departed this life May 9th, aged nine years and one month and nine days. Her disease was diptheria. She professed faith in Christ about one year ago, was a good and obedient child Her last words were, "Tell everybody to be *good*."

—The Moravian church, the pioneer of the Protestant churches in the great work of foreign missions, sent its first missionaries to St. Thomas, in the West Indies, in 1732. It is proposed to celebrate the 150th anniversary of this great event August 21, and to raise a jubilee fund in its commemoration.

SABBATH SCHOOL.

LESSON XII., June 18.—THE CHILD-LIKE BELIEVER. Mark 9:33–50.

(33) And he came to Capernaum; and, being in the house, he asked them, What was it that ye disputed among yourselves by the way? (34) But they held their peace; for by the way they had disputed among yourselves, who should be the greatest. (35) And he sat down and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. (36) And he took a child and set him in the midst of them; and when he had taken him in his arms, he said unto them, (37) Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me. (38) And John answered him saying, Master, we saw one casting out devils in thy name, and he followeth not us; and we forbade him, because he followeth not us. (39) But Jesus said, Forbid him not; for there is no man which shall do a miracle in my name, that can lightly speak evil of me. (40) For he that is not against us is on our part. (41) For whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. (42) And whosoever shall offend one of these little ones that believe in me, it is better for him that a mill-stone were hanged about his neck and he were cast into the sea. (43) And if thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; (44) Where their worm dieth not and the fire is not quenched. (45) And if thy foot offend thee, cut it off; it is better for thee to enter halt into life, than having two feet to be cast into hell into the fire that never shall be quenched. (46) Where their worm dieth not and the fire is not quenched. (47) And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye than having two eyes to be cast into hell fire; (48) Where their worm dieth not and the fire is not quenched. (49) For every one shall be salted with fire, and every sacrifice shall be salted with salt. (50) Salt is good; but if the salt have lost its saltness, wherewith will ye season it? Have salt in yourselves, and have peace with one another.

GOLDEN TEXT.—"I dwell in the high and holy place with him also that is of a contrite and humble spirit.—Isa. 57:15.

DAILY READINGS.

M., Matt. 20, 20–28. Tu., Num. 11, 24–30. Wed., Phil. 4, 10–20. Th., Matt. 18, 1–11. F., Rev. 21, 21–27. Sat., I Pet. 4, 12–19. Sun., 1 Thess. 5, 11–23.

There are powers of evil in this world, invisible to men, but real in their existence. These powers of evil are inimical to men, seeking to control and striving to destroy them. These powers of evil may find dwelling-places in human bodies when admitted by a human will. These powers of evil are of a different rank, degree, and power, requiring various measures of power to subdue them. All these powers of evil are under the control of Christ, and completely subject to his will. These powers of evil may be rendered subject to strong faith in God.—*Vincent.*

That there are various grades of spirits of evil is not improbable in itself, and the idea is sustained by many proofs. The very fact that Beelzebub is prince of devils shows this. Mark, by this glowing description of the fierceness both of this demon and of the demons at Gadara, evidently means to convey the idea that there are demons of more than ordinary fierceness. Matthew tells us (12. 45) of a man who took "seven other spirits more wicked than himself." And Paul (Eph. 6. 12.) evidently describes divers orders of evil. We may safely conclude, therefore, that our Lord meant to say that this sort of demon required more than ordinary spiritual vigor to expel him. And here we have a solemn intimation that we have all, nigh unto us, spiritual foes of various power, whose force can be overcome by the vigorous use of the means of training our spiritual strength.—*Whedon.*

In this miracle, as in nearly if not absolutely all Christ's miracles of healing, the student may easily trace a parable of redemption. The soul is under the bondage of Satan, (John 8. 34; 2 Pet. 2. 19;) it is deaf, ignorant of the glories of the divine kingdom; dumb, unable to speak God's praise, (1 Cor. 2. 14;) no human helper is able to ransom, no minister no prest, (Psalm 49. 7; Acts 4. 12;) the disease is in the soul, as in the race, from its infancy, (Rom. 5. 14; Eph. 2. 3;) a deliverance is possible through faith in every one that believeth, (Rom. 3. 22;) even the unbelieving may have help in their unbelief, (Eph. 2. 8;) the first approach of Christ to the soul often seems to aggravate the evil, (Exod. chap. 5;) the command of Christ leaves the soul dead, as to the world, but the love of Christ raises it from the dead to newness of life in him. Rom. 6. 11; Gal. 2. 20. Observe, also, that faith is the essential strength of the Christian, (1 John 5. 4;) its lack subjects us to Christ's just rebuke, (ver. 19;) it gives us power not only with God, but also, if rightly exercised, power over men, (Gen. 32. 8).—*L. Abbott.*

This kind. In his reply to their questions our Lord impresses upon them a twofold lesson: (i) The omnipotence of a perfect faith (see Matt. xvii 20, 21): (ii) that, as there is order and gradation in the hierarchy of blessed spirits, so is it with spirits of evil (see Eph. vi 12). There are degrees of spiritual and moral wickedness so intence and malignant that they can be exercised by nothing save by prayer and fasting, and the austerest rules of rigor and self-denial—*Bible for Schools.*

And they went forth from thence. From the northern regions, into which our Lord had penetrated, he now turned his steps once more towards Galilee, probably taking the route by Dan across the slopes of Lebanon, thus escaping the publicity of the ordinary high roads, and securing secrecy and seclusion. "It was the last time he was to visit the scene of so great a part of his public life, and he felt, as he journeyed on, that he would no more pass from village to village as openly as in days gone by, for the eyes of his enemies were everywhere upon him—*Bible for schools.*

SUGGESTIVE QUESTIONS.

Helplessness of unbelief. Note the actors in the scene. Why were the people amazed at Christ's opportune arrival? (Ex. 34:29,30.) Why people afraid of Moses, while here they ran and saluted Jesus? Had the disciples power to cast out demons? Matt. 10:1; Mark 6:7. When the father found Christ absent did he have much confidence in the disciples' power? Did his lack of faith help the failure? Matt. 9:29. Whom did Christ mean in verse 19? See R. V. Why was he so much moved? Was Jesus surprised at men's unbelief? Mark 6:5, 6. Would God's people have more spiritual power, if they had more faith?

Satan's malignant power. What disease was connected with the possession of this child by an evil spirit? Does the devil have power of men's bodies now? Did the evil spirits recognize Jesus? Mark 1:23, 24. Does Satan hinder people from coming to Christ? Is he more active and fierce as the kingdom of Christ approaches? 2 Cor. 2:3; 2 Tim. 3:1–5. Why? Rev. 12:12 and 20:10; Matt. 8:29. Are there different kinds of evil spirits, some more wicked and fierce than others? verses 25 and 29; Matt. 12:45. Why did Jesus question the father, instead of immediately restoring the child? Does the father's answer, "If thou canst do anything," indicate that this was a particularly difficult case? What do the words in verse 22 "Help *us*" teach as to the way in which we are to bring our friends to Christ?

Possibilities of faith. The R. V. makes a striking and beautiful change in verse 23, as if Jesus meant to say, Dost thou say to me, "If thou canst? All things are possible to him that believeth." Was not the father rather challenging Christ's power than putting faith in him? In what sense are all things possible to faith? Who is the object of faith? Does faith prevail when it lays hold of Christ? Is there any contradiction in verse 24? Note the calm consciousness of power in Christ. Verse 27.

Conditions of victorious faith. These are prayer and self-sacrifice(R. V.) Had the disciples no faith? What kind of faith was needed? What is prayer? Is prayer without faith of any avail? Will feeling or anxiety however deep amount to anything if faith be lacking? What is said of the prayer of faith in Jas. 5:15? Read what faith can do in Heb. 11; but don't stop till you read Heb. 12:2, which sums up this great question of faith.—*Notes for Bible Study.*

The Oxford University Press announces three editions of the parallel New Testament, the versions of King James and the version of 1881 side by side on the same page, with marginal notes and references.

Words of Life for Every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, June 8.—Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever: and let the whole earth be filled with his glory; amen, and amen. Ps. 72:18–19.

Friday, June 9.—Turn us again, O God, and cause thy face to shine, and we shall be saved. Ps. 80:3.

Saturday, June 10.—The Lord is merciful and gracious, slow to anger, and plenteous in mercy. He will not always chide: neither will he keep his anger forever. He hath not dealt with us after our sins: nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. Ps. 103:8, 9, 10 11.

Sabbath, June 11.—All things are possible to him that believeth. Mark 9:23.

Monday, June 12.—But the mercy of the Lord is from everlasting to everlasting, upon them that fear him, and his righteousness unto children's children. To such as keep his covenant, and to those that remember his commandments to do them. Ps. 103:17–18.

Tuesday, June 13.—Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men! For he satisfieth the longing soul, and filleth the hungry soul with goodness. Ps. 107:8–9.

Wednesday, June 14.—Evil shall slay the wicked: and they that hate the righteous shall be desolate. The Lord redeemeth the soul of his servants: and none of them that trust in him shall be desolate. Ps. 34:21–22.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 8, 1882.

THE GRAND RAPIDS CONVENTION met as appointed, June 1st, in Luce's Hall. Several brethren, as Poole, Ross and Smith were in from outside the Congressional district. As it was the first direct proposition to voters to leave the old parties, the attendance was small, but those who did attend were earnest and will never look back. The nominee for Congress, J. W. Goozen, of Zealand, is highly spoken of on all sides. The friends are talking of inviting him to speak to his neighbors in Zealand on the political issues of the day; and if he does so the editor of the *Cynosure* has promised to be with him. A crowd will come out to hear what so good a man as Esq. Goozen thinks on American politics.

TALKING WITH A MAN in the cars as we passed Holland, Mich., he said, "I am a straight out Republican." "Are you in favor of the lodge?" I asked. "That," said he, "I think an improper question." He was a hard looking man, with an ugly scar on his face. He was willing to be asked if he was a Republican, but not if he favored the lodge. The reason which he gave was that "Some men have been using secret societies as a hobby to demoralize the churches." When will reasonable men see that the lodges have demoralized the churches, not those who oppose them. The Reformed (Dutch) sprung from the Synod of Dort, 1618–19, and the Heidelberg Catechism was its symbol. Heidelberg has since been "demoralized" by Neology and Rationalism, which are yet angels of mercy compared with the swearing, swindling blasphemies of the lodge.

The Reformed (Dutch) Church in Michigan.

This excellent and sound body of Christians is an off-shoot from the Lutheran Reformation. They seceded from the Lutherans on ritual grounds, not one-thousandth part so objectionable as the Masonic ritual, which excludes Christ. They took the name "Reformed," and the Holland branch, of course, became "Reformed Dutch." In 1868, only fourteen years ago, they took their present title, dropping the word "Dutch," as they are now Americans. Like their Lutheran brethren, they abhorred Freemasonry as an organized deism and false worship.

Thousands of these brethren, with their families, have settled and are now daily settling in Michigan; and being like their fathers in the Netherlands, who fought eighty years against a false ritualism to found the Dutch Republic in 1581, and who by their industry fenced out the sea with their dykes and turned the Netherlands into a garden, they have built up the beautiful towns of Holland, Zealand, etc., and they control the splendid city of Grand Rapids, the second city (next to Detroit) in the State.

Satan has entered their Eden, and snaked his way into their churches. Lodge-worship, as much viler than "Maykin" worship, to be rid of which their fathers let in the sea on their enemies and reddened its waters with their blood, has now the actual control of their Synod in Michigan. Some of their churches, unable to shake off the viper of the lodge, have seceded from their classes and Synod, as their fathers withdrew from Lutheranism, because it then taught consubstantiation, etc. Of course they have a right to withdraw if their fathers had; and if their fathers had not the right to withdraw, then their church is now only a gang of schismatics. And if they undertake to punish churches which secede from them to get rid of the lodge, they can only punish them as pirates kill pirates who secede from their gang, forsooth because they "*break* the law."

One of these seceding churches is the First Church of Holland. A good and popular pastor, J. Zweemer, of Spring Lake, who, three years ago, promised to preach in the Holland church, went the other day and fulfilled that promise. Week before last, young Zweemer was prosecuted before his Classis, met in Grand Rapids, for the *crime* of preaching a gospel sermon to a seceded church, though he disapproved of their secession, and frankly told them so!

His chief persecutor is a Rev. Vanderveer, of Grand Haven. This man said that the only proper word to describe Zweemer was "*traitor*," and the only thing to be done was to "expel him from the Classis!" Some appealed to his compassion: "I have no compassion," he replied. "I wish to have none in this Classis, but those who are true to our church, if we have only *three* left." If this furious ban-dog of the lodge is not silenced by his Classis, he will sink that body into popular contempt; and, what is far worse, send souls to hell who will hold Christianity responsible for the folly, absurdity, and hireling malice of his conduct.

The American Platform.---Article II.

We hold that God requires and man needs a Sabbath.

"There is something," said a canal boy, "in the constitution of a horse, which makes him able to do more work in a year, by working six days in the week instead of seven." And this is as true of men as of horses. All reflecting people admit it. If the rail-road system keeps the Sabbath, all other business will, for it governs or leads all the rest. And every intelligent rail-road man knows, that the carrying trade could be better done by running an even number of days than an odd number, *six* days than *seven*. As the mass of Americans enter life dependent for success on their head and hands, the want of a Sabbath puts industry in the power of avarice; labor at the mercy of capital; and when laborers are imbruted and made savage by ceaseless toil, they always, sooner or later, turn like uncaged beasts on their employers, and only standing armies can keep them down.

These facts are so patent that nobody disputes them. And yet thousands who admit the *necessity* of a Sabbath, deny its *authority*. They own that "man needs a Sabbath," but they are horrified if told that "*God requires*" their own highest good; though history and experience show that where no Sabbath is required, none ever was or will be kept. Our platform, therefore, properly affirms both the authority and necessity of a day of religious rest.

The argument for the Divine authority of the Sabbath is clear, abundant and conclusive. From the first, time has been divided into heptades. The first human family worshipped, "*at the end of days*," i. e., days of the week. In the ages before Moses, wedding feasts lasted "seven days." In the 40 years' exodus, the manna kept Sabbath, and the man who broke it was stoned. The law was regarded as fundamental to the life of the nation. And the Decalogue which, as Disraeli said, "is the moral standard of Christendom," and to which the Saviour gave his authority, as "*The Commandments*," gives more space to the Sabbath-law than any other; for the sufficient reason that it is the teaching day for the other six, the very atmosphere in which they draw their breath.

But the American platform regards the Sabbath as a *civil*, not a *religious* institution. And as conscience is "free from the commandments of men," and religion must not be enforced by statutes, Jews, Quakers, Seventh-day Baptists, and other conscientious people satisfy our platform by keeping the Sabbath in which they believe; though, like civil government itself, it is "ordained of God." For government, though divinely ordained, is "founded in *nature* not in *grace*;" and all men are "free and equal" in point of natural rights; and the right to worship and serve God, according to each man's conscience, is his natural right, provided always that he does not practice child-murder, polygamy, or assassination, and call crime religion.

The constitutions of the United States and of almost all the States recognize the Sabbath; and as party platforms are designed to teach and assert constitutional principles, especially such as are in danger of being run down and neglected, the second article of the American platform puts this benign institution, properly called "The poor man's day," on its banner under the Stars and Stripes. It is a most glorious political principle, and we believe the heart of the American people will warm to it. It has made the mighty American Republic, and it must preserve it.

An Antioch Ordination.

Such was the setting apart of Bro. G. H. Filian, for the work of preaching the gospel in his native Armenia, at Wheaton, on Wednesday, May 31st. This brother was born and reared in Antioch of Syria, where Paul and Barnabas, the first foreign missionaries, were set apart by the Holy Ghost for the work among the Gentiles; where the disciples were first tauntingly called by that name, Christian, which is now the symbol of greatest dignity and honor; where Paul seemed always gladly to return to report to the brethren what great things the Holy Ghost had done by his preaching; and where took place the first ordination service, the model and inspiration of all true separation for the great work of the ministry ever since. The occasion was one of deepest interest, which all felt during the opening season of prayer and the remarks of President Blanchard after the council had been organized, when, reading from Acts 13: 1–4, he spoke of the simplicity and power of this first ordination there recorded, and of the obligation of the churches to follow this divine model. That the Holy Spirit might be present in this meeting setting apart the young brother, prayer and fasting had not been forgotten by the members of the church.

The examination of Bro. Filian by Bro. D. P. Baker, of the *Free Methodist* of this city, assisted by Profs. Stratton and Blanchard, was of great interest. His experience in finding Christ; his conviction that he must preach the gospel; that he must engage in this holy work himself and not delegate the work to another; his views of the Scriptures, of the Sabbath, of practical Christian reform questions which agitate American churches, but are seldom or never heard of in Asia Minor; his belief in the power of Christ to cleanse from all sin—on these and other points his views were given with much clearness and great felicity of illustration. Members of the council expressed their satisfaction with the examination, their joy in being permitted to share in such an occasion and the difficulty of understanding why any one should stand in the way or try to prevent this brother from entering upon the good work to which the Lord had evidently called him. The opposition of the missionaries and officers of the American Board of Missions to Bro. Filian and other Armenians in this country is a topic upon which there is too much to say at this time.

In the evening, Dr. J. B. Walker, presided at the request of pastor Monroe. A good audience was present and all seemed to join heartily in the spirit of the meeting. Denominational lines and distinctions were lost in the presence of the great work of the hour, and the pervading presence of the Holy Spirit was manifest in the remarks of different brethren, but especially when, at the ordaining prayer, all the ordained brethren in the congregation, preachers and elders of the College church, coming forward, united in setting apart the brother for his work. It was a season of refreshing from on high such as is seldom enjoyed, and which no participant can forget.

Bro. Filian will labor in preaching and lecturing as he has opportunity until his return to Asia, which will be as soon as means are provided. During the three years he has been in this country he has, while studying, supported himself in this manner.

—Every reader of this issue should make no haste in passing the 10th page, which contains articles of profound importance respecting Christian activity and vital faith.

—Pastor Seguin, in the Religious department tells us of a dastardly outrage upon one of his helpers against popery. Let us pray that God will raise up the young brother to resume his self-denying work for the salvation of his fellows. In this affair the spirit of popery is seen to resemble that of the lodge in its attacks on our lecturers.

—Through an unpleasant mistake those who study the Sabbath-school lesson in the present number of the *Cynosure* will find the notes apply to the lesson for next Sabbath instead of for June 11th. The Scripture lesson is correct.

—Rev. E. Matthews went to Minnesota last week in company with his brother, who was in charge of a company of New York boys who are to be located in northwestern homes. He will return in time to commence work in Streator, June 10th. The meetings will continue a week.

—J. A. Conant writes: "Elder Barlow is taking a rest among his native hills in old Litchfield county of this State. He writes me that his health is slowly improving and he hopes to resume labor in about two weeks. We began to fear his work for the Master was nearly completed, which, while it would be a great gain to him we felt it would be a severe loss to us. Our prayer is that God will lengthen his days and make him instrumental in accomplishing much more good."

—We received a letter last week from an English gentleman who has been investigating the Masonic system and has come to clearly understand that it is "nothing but the outcome of the old mysteries of idolatry." On his desiring to become better acquainted with our work, through the kind recommendation of Bro. H. L. Hastings, of the *Christian*, Boston, we have communicated with this gentleman and hope he will consider favorably the invitation to contribute to the *Cynosure* the method and result of his study.

—Joseph Cook, the great Boston lecturer, has reached China in his tour around the globe. In a letter from Hong Kong, dated April 13, he writes to the Redpath Lyceum Bureau: "In eighty-four consecutive days I made forty-two public appearances in India and Ceylon. Every leading town from the Himalayas to the sea gave me eager and overflowing audiences of educated Hindos." We hope on his return to America that on some suitable occasion we shall have the views of this master mind upon the great question of secretism in a public address.

Commencements.

Monmouth College commencement exercises begin with the Baccalaurate sermon by President McMichael on Sabbath morning, June 18th. Annual sermon before the Missionary Union in the evening by Rev. Thos. Park of Lansingville, N. Y. On Monday evening, the annual prayer meeting; on Tuesday evening, class day exercises; on Wednesday, addresses in the afternoon by Chancellor Hammond of St. Louis, in the evening, Alumni Association exercises. Thursday, commencement exercises in Union Hall, concert and annual reunion in the evening.

Westfield College anniversary began last week on Thursday evening with an entertainment by the musical department of the college. This was followed on Friday, Saturday and Monday evenings by the anniversary meetings of the three literary societies. On Sabbath morning last President S. B. Allen preached the Baccalaurate sermon. The annual address before the literary societies was appointed for Tuesday evening of this week, to be given by Prof. D. McDill, of Monmouth College. Wednesday evening was set apart for the public meeting of the Alumni Association. Commencement exercises transpire on Thursday morning, and in the evening a class concert closes a full week's round of literary entertainment.

—The commencement exercises of Fisk University took place May 19–25. On Sunday the baccalaureate sermon was preached by President E. M. Cravath, from the text, "Men love darkness rather than light because their deeds are evil." Sunday evening the missionary sermon was preached by Rev. Atticus G. Haygood, D. D., of Georgia. Dr. Haygood took for his text, Acts xiii: 1–4, and drew illustrations for his theme from the history of Paul and Barnabas, who were sent out from Antioch on their first tour. The sermon was a strong defence of missions, and was highly commended for its earnest, practical tone. On Thursday, at ten o'clock A. M., the commencement exercises occurred. Two young men, William D. Donnell and A. A. Garner, graduated.—*Advance.*

AMERICAN POLITICS.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,

JONATHAN BLANCHARD,

of Illinois.

For Vice-President.

JOHN A. CONANT.

of Connecticut.

The Grand Rapids Convention.

The convention of the American party for the Fifth Congressional District of Michigan met at Luce's Hall, Grand Rapids, June 1st. Nelson Perkins was chosen temporary chairman and J. C. Groenevel secretary. Prayer was offered by Rev. E. W. Bruce. Committees were chosen on organization, on enrollment, on resolutions, on finance and on nominations. A telegram was received from Prof. Philip Phelps, of Holland, expressing most earnest opposition to secret societies, as hostile to both church and state. The convention then took a recess until 1:30 P. M.

The convention met and was opened with prayer by Rev. H. H. Hinman. The committee on organization reported for president, Rev. W. Wing, of Grand Rapids, and Rev. J. C. Greeneveld, as secretary, which was adopted. The committee on finance reported the expenses at $24, which was collected. The committee on nominations reported the name of J. W. Goozen, of Zeeland, as candidate for representative in Congress for the Fifth Congressional district, and the following persons were chosen an executive committee: Rev. J. W. Ross, of Allegan; J. Walter; C. Nash; B. Veeneklaugen; M. Veenboer.

The following series of resolutions were then presented and, after due consideration, adopted unanimously:

WHEREAS, The secret societies of Europe are one of the most prolific sources of crime and one of the greatest obstacles to good government, and the great problem of European statesmen is how to suppress them, and

WHEREAS, We find in our own land an alarming inefficiency in the enforcement of law, and that laws made for the control and the suppression of the liquor traffic are especially difficult of execution, and

WHEREAS, It is a well-known fact that both the officers of the law and the men engaged in this traffic are largely members of secret orders, sworn to conceal each others secrets and to apprise each other of approaching danger, therefore

RESOLVED, First, That, in the language of Daniel Webster, such societies are dangerous to Republican institutions, and their organizations and obligations ought to be suppressed by law.

RESOLVED, Second, That on the temperance question this convention does not propose to interfere with the conscientious use of anything for sacramental, medicinal or scientific purposes.

RESOLVED, Third, That we regard the traffic in alcoholic drinks as a beverage, as an evil of enormous magnitude, a prolific source of poverty and crime, and that its entire suppression is imperatively demanded; but we can have no hope for the accomplishment of this object so long as many of our legislators, jurors, and officers of justice are in sworn fellowship with the men who are engaged in this traffic.

RESOLVED, Fourth, that the American party invites the co-operation of all people without respect to birth or color in the maintenance of a righteous civil government, and that we especially desire the friends of prohibition to unite with us in choosing legislators and executive officers who are not members of any secret fraternity and not in sworn complicity with rum sellers and other violators of law.

RESOLVED, Fifth, That we heartily endorse the platform of the American party in its entirety, and will sustain its principles at the polls.

The following resolutions, looking to the vigorous prosecution of the work in the district, were also adopted:

RESOLVED, That Mr. D. J. Doornink will be asked to keep a supply of anti-secret literature on hand, and that the fact be advertised in one or more local papers.

RESOLVED, That the following persons be chosen a committee to start a paper in the Holland language to advocate the principles of the American party; For the religious department, Rev. J. F. Zuemer, Rev. G. E. Beer, and Rev. J. C. Grouessol. Political department, Jacob Van Halteren, Isaac Marfilje, and J. W. Goozen. News and business, J. Pleuno, M. Veenboer and M. Venenelausen.

The evening session was not largely attended owing mainly to the fact that some of the daily papers of the city had suppressed the notice of the address, after having taken pay for its publication; but the audience was in warm sympathy with the object of the meeting. After a season of social worship remarks were made by H. H. Hinman, followed by an able address from Pres. J. Blanchard.

A SUGGESTION.—G. G. Gurnea, Tonica, Ill., writes: "I think the political paper will be a grand thing. I wish there was one printed in every county in the State. We should have a big rousing meeting in every county-seat in the State, and if the State organization could see to it, and have good competent speakers to attend these meetings much good might be done.

This is only a suggestion; may be some one has a better one. Let us hear from some others.

I here send $1. for the paper to be sent to James Hulme, Lostant, Ill."

THE COVENANTERS AND PROHIBITION.—S. Wilson of Morning Sun, Iowa, "an original Covenanter" thinks the *Cynosure* mistaken about voting in Iowa, June 27th. He writes: "You say in your excellent issue of June 1: 'The Covenanters of Iowa, we are told by their leading ministers, will vote, June 27th, for the Prohibitory Amendment.' Now is this all true of the Iowa Covenanters? I fearlessly assert in the face of all the leading ministers of Iowa, or of America if they will, that the Covenanters of Iowa, Old Style, will not vote for prohibitory amendment for good and sufficient reasons, which can be set forth; and the New Style Covenanters will not have the audacity to deny." The vote on June 27th will not be for any officer of government but to put a great evil away from Bro. Wilson's neighbors. We hope he and all who hold his principles will sustain the amendment.

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING JUNE 3, 1882.

Moses Ferrin	$1 00
R. D. Nichols	60
Mrs. J. B. Nessel	25
Rev. F. W. Reeder	25
R. B. Gardner	25
Total	$2 35
Grand total	$1,632.98.

N. C. A. Annual Meeting.

The National Christian Association will hold its annual meeting, Thursday, June 22d, inst., at 10:30 o'clock A. M. in Carpenter Hall, 221 West Madison St., Chicago.

JNO. D. NUTTING, Sec'y.

L. N. STRATTON, Pres.

—The regular monthly meeting of the Chicago Christian Association will be held at 8 o'clock next Tuesday evening, June 12th, at 221 West Madison street. All interested are cordially invited to attend.

—A Mason of Jonesville, Mich., says he knows a dozen or two of Masons in that town who do not pay their dues and admits that they are backsliders. Another says a fault of Masonry is that it turns as strong against a man (member) as once in his favor. This man has not made himself known as a Mason since coming to this place.

HOME CIRCLE.

How Shall the Word be Preached with Power?

How shall the Word be preached with power?
Not with elaborate care and toil,
With wastings of the midnight oil,
With graceful gesture studied well,
And full intoned syllable,
With trope and simile, lending force
To subdivisions of discourse,
Or labored feeling framed to please;
The word of power is not in these.

How shall the Word be preached with power?
Go, preacher, search thy soul, and mark
Each want, each weakness, every dark
And painful dint where life and sin
Have beaten their hard impress in;
Apply the balm, and test the cure,
And heal thyself; and be thou sure
That which helps thee has power again
To help the souls of other men.

How shall the Word be preached with power?
Go ask the suffering and the poor,
Go ask the beggar at thy door,
Go to the sacred page and read
What served the old-time want and need!
The clasping hand, the kindling eye,
Virtue given out unconsciously,
The self made selfless hour by hour—
In these is preached the word with power!

—Congregationalist.

Prayer to the Holy Spirit.

We were sitting, my wife and I, on Sabbath evening, conning the visible hopes, hindrances and helps the day's services had set in motion, or brought to our minds. Some had come short of former force we judged; others seemed less vital than once, and long waiting for the "day of his power" made us see the shadows draping the "Valley" very plainly. After a pause my wife said, "Do not our prayers fail because we do not pray directly to the Holy Spirit?"

The question seemingly cleft the whole case. Instantly relations changed between it and us. A strong, clear outline rose through the shadow; a reason thrust forth its hand to us, and while it silently chided, it as surely gave hope. We turned our words at once toward the question. "Jesus has finished that part of his work," she continued, "which was needed to make ready for us to carry on his work. '*Go ye*,' do we observe, as if he had led them so far; and from that point he tells them to set out alone, 'Go; you from here will move by yourselves; my visible companionship ends here.' Put this with his telling them that unless he went away the Comforter could not come, and that he would send him, and does it not seem as if he wished us, in a sense, to turn from himself, and put the thoughts upon this Comforter?" It was not a familiar view of the matter to me. She went on, "Is Jesus fully pleased to have us press our cries for the conversion of sinners on him, after he has told us, 'When he the Spirit of truth is come, *he shall convince the world of sin*,' naming that as his special work, and as if sent to do that work. 'It is the Spirit that quickeneth.' Why, then should we not seek at once the Spirit for that work upon souls?"

We then thought we would turn to the Divine Word, to see if this Holy Ghost, or Spirit personality was plainly there.

Surprised, we found above eighty uses of this divine name in strictly personal significances, and in all variety of acts and modes from "in bodily shape," "cloven tongues like as of fire," "words which the Holy Ghost teacheth," "received" often, and "filled with," the most common form, while the final, as if summary instance is "*praying* in the Holy Ghost." (Ju. 20.) This personality is too, in nearly all cases, coupled with acts of power, of quick force, "filled speak with tongues," and miracles in wondrous clearness of personality moving on the lines of human volition. (See Acts from end to end.)

The term "Spirit," everywhere interchanged with this, and in latter days displacing the term Ghost, is even more continually in New Testament use. Ghost is so purely figurative, and in this age, so weakening as a figure, that usage is putting Spirit (the same word in Greek standing for each) in its place. But Ghost comes from a strong ancestry, and had once high power. Its kindred are gush, gust, Icelandic geyser, and it is not far in kin from go. It was in itself and family a term for power-in-motion; but the early significance has been so absorbed by foolish superstitions that Spirit now better meets the Divine idea. We only found new reason to pray to him by our search. My wife further said she noticed in the hours of specially close dealing with the souls of her little children, when she seemed to come nearest to holding the very doom of a soul in her hand, that she ever found herself at such times shut up to the Holy Spirit in her cry for aid. The soul in such moments seemed instinctively to press its plea on the Almighty and heart-renewing Spirit. When in that mother-agony of desire for the precious souls, her Spirit turned to heaven, the sovereign Comforter, to convince of sin, seemed first at hand.

She also reasoned that this in a sense is the day of the Spirit, that as the Spirit is the last in the order of godhead revelation, so in the order of work upon man the final power will be mainly a power of the Spirit. The valley of dry bones was made to show this. The skeletons came together when "prophesied" upon, sinews and flesh came on them at the "word" spoken, but no life until the Spirit swept through them. She claimed that as a true similitude of the work that will be done in "the last days," a sovereign spiritual power. Are we not all finding out that is the power needed now, more than all other? Do not our prayers fail because we do not pray to the Holy Spirit?—*Rev. Lyman Whiting in the Advance.*

A Strange Way of Farming.

A wealthy farmer, who cultivated some thousands of acres, had by his benevolence endeared himself greatly to his large staff of laborers. He had occasion to leave the country, in which his property was situated, for some years, but before doing so, he gave his people clearly to understand that he wished the whole of the cultivated land to be kept in hand, and all the unclaimed moor and marsh lands to be enclosed and drained, and brought into cultivation; that even the hills were to be terraced, and the poor mountain pastures manured, so that no single corner of the estate should remain neglected and barren. Ample resources were left for the execution of these works, and there were sufficient hands to have accomplished the whole within the first few years of the proprietor's absence.

He was detained in the country to which he had been called very many years. Those whom he left children were men and women when he came back, so that the number of his tenantry and laborers was vastly multiplied. Was the task he had given them to do accomplished? Alas, no! Bog and moor and mountain waste were only wilder and more desolate than ever. Fine, rich, virgin soil by thousands of acres was bearing only briers and thistles. Meadow after meadow was utterly barren for want of culture. Nay, by far the larger part of the farm seemed never to have ever been *visited* by his servants.

Had they been idle? Some had. But large numbers had been industrious enough. They had expended a vast amount of labor, and skilled labor, too, but they had bestowed it all on the park immediately around the house. This had been cultivated to such a pitch of perfection that the workmen had scores of times quarrelled with each other because the operations of one interfered with those of his neighbor.

And a vast amount of labor had been *lost*, in sowing the very same patch, for instance, with corn fifty times over in one season, so that the seed never had time to germinate and grow and bear fruit; in caring for the forest trees as if they had been tender saplings; in manuring soils already too fat, and watering pastures already too wet.

The farmer was positively astonished at the misplaced ingenuity with which labor and seed and manure, skill and time and strength had been wasted for no result. The very same amount of toil and capital, expended according to his directions, would have brought the whole demesne into culture, and yielded a noble revenue. But season after season had rolled away in sad succession, leaving those unbounded acres of various, but all *reclaimable*, soils barren and useless; and as to the park, it would have been far more productive and perfect had it been relieved of the extraordinary and unaccountable amount of energy expended on it.

Why did these laborers act so absurdly? Did they wish to labor in vain? On the contrary, they were forever craving for fruit, coveting good crops, longing for great results!

Did they not wish to carry out the farmer's views about his property? Well, they seemed to have that desire, for they were always reading the directions he wrote, and said continually to each other, "You know we have to bring the *whole property* into order." But they did not do it.

Some few tried, and plowed up a little plot here and there, and sowed corn and other crops. Perhaps these failed, and the rest got discouraged? Oh, no! they saw that the yield was magnificent; far richer in proportion than they got themselves. They clearly perceived that, but they failed to follow a good example. Nay, when the labors of a few in some distant valley had resulted in a crop they were all unable to gather in by themselves, the others would not even go and help them to bring home the sheaves! They preferred watching for weeds among the roses in the overcrowded garden, and counting the blades of grass in the park, and the leaves on the trees.

Then they were fools, surely, not wise men? Traitors, not true servants to their Lord?

Ah! I can't tell. You must ask him that! I only know their Master said, "Go ye into all the world, and preach the Gospel to every creature," and that more than 1800 years afterwards they had not even *mentioned* that there was a Gospel to one-half of the world!—*Mrs. H. Grattan Guinness.*

The Frozen Church.

The following passage from Rev. E. Paxton Hood's lecture at Tremont Temple, Boston, on "False Finery in the Pulpit," is painfully suggestive of the actual state of things in some churches, andalso suggests the remedy: "Once in my night visions I beheld, and lo! I stood before a vast stone church. I thought that the petrifying waves of time, and the rolling ages, had turned all the mighty temple of the praise and faith of the human heart into stone. I entered; it was vast and mighty, but cold, how cold! Methought I passed to and fro through its aisles, the only living being in it, for it seemed to me that all its occupants were frozen into stone. The pulpit was stone, the minister was stone, the altar was stone, and at the stone altar a stony priest conducted the mummery of a stony service. I thought I heard, as it were, the muttering chant of prayers but as they ascended they froze and turned to frost, and hung in frost on the roof and corbels of the place that was all stone. Then methought I saw, as it were, a dove hover over the place, and heard voices saying "Live!" and I heard a breath of life rushing among the stones, and lo! I saw the stones move at the voices of them that cried, and the stones were alive—stones no more, but souls. And the seats became tenanted with life, and the altar and the priest became alive. And, still more strange, the very icicles on the corbels and on the roof became sympathies, and the roof melted, and in in its place, lo! living spiritual beings. Old things had passed away and instead of the cold stone tabernacle I stood in the general assembly and church of the first-born, whose names were written in heaven, and I beheld Mount Zion, thronged with the 'spirits of just men made perfect.'"

To our mind, this seems to be the mercy of all mercies, that Jesus is always ready to save. He has not promised to come once a year, or once in a life-time. The vessel which carries us to Europe sends a telegram flashing across the deep to inform us when it will reach our shore. We wait for its arrival in suspense. And then we wait anxiously for its going. But Jesus sends no message to herald His coming. He is here now. There is no waiting for Him. He is a present Saviour. He is a present salvation. —*Ex.*

CHILDREN'S CORNER.

Blue-Birds.

A mist of green on the willows;
A flash of blue 'mid the rain:
And the brisk wind pipes,
And the brooklet stripes
With silver, hill and plain.
Hark! the bluebirds, the bluebirds
Have come to us again!

The snow-drop peeps to the sunlight
Where last year's leaves have lain,
And a fluted song
Tells the heart, "Be strong:
The darkest days will wane.
And the bluebirds, and the bluebirds
Will always come again."

—Harper's Young Folks.

"Sick and ye Visited me."

It was Brownie's first day at school. At noon, Miss Laforge told her to go in the lunch-room with the other scholars, and after eating her lunch she could go in the yard and play awhile. Brownie did not notice what elegant lunches some of the scholars had, she did notice a scholar sitting in the corner of the room that only had an apple. Generous Brownie it once divided her lunch, and gave one half to the little scholar. She was a very poor girl. Her aunt paid for her books and tuition, but paid for nothing more. Brownie told her she would ask the mamma if she would put up two lunches every day, one for each of them. She was quite sure manma would, "because, because, mamma was the bestest woman in the world."

The little girl asked Brownie, when they were in the yard playing, if she knew blind Chickery. Brownie told her that she knew her very well, and often invited her to her house to play with her. Then the little girl told Brownie that Chickery was quite sick.

Miss Laforge closed her school in the afternoon by reading a chapter from the Bible, and offering a short prayer. That afternoon she read the twenty-fifth chapter of Matthew. Brownie's attention was suddenly arrested by these words: "I was sick and ye visited me." That was quite sufficient for practical Brownie.

The moment school closed she went to visit Chickery. She found her in her bed. She asked Brownie if she would toast her a piece of bread. Brownie was delighted to be of any service to her little, sick friend. True, the bread was more burned than toasted, from the fact that it fell three times in the fire during the toasting process. However, Chickery said it tasted "very splendid". Brownie then sat at the foot of the bed, and entertained Chickery by telling her all about the school. Chickery was particularly interested in hearing Brownie's account of the poor little girl. Alas! Chickery was poor, too, as well as blind.

Finally, Brownie noticed that it was getting dark. She thought she had better go home then, and tell her mamma that Chickery was sick. She was sure the mamma or one of the three sisters would make something nice for Chickery to eat.

Brownie ran home as fast as she could; not only because it was getting dark, but because she had so much to tell the papa, the mamma, three sisters and one brother. When, lo and behold! not one of them could she find. She ran from room to room, calling aloud their names. No one answered her. She was frightened. She had never been alone in the house before. She burst out crying and ran out in the street. Just then she saw the mamma and brother coming hurriedly around the corner. Mrs. Livingston caught her in her arms.

"Oh! here is my little Brownie! Where have you been all this time, daughter? We were all so frightened. We thought you must be lost." And Mrs. Livingston pressed Brownie in closer and closer to her heart. The closer Mrs. Livingston pressed Brownie, the louder Brownie cried. The brother said he would go and look for the papa and sisters, and tell them Brownie was safe home; but just then they all came hurrying up the street.

Brownie, becoming somewhat quiet, sobbed out:

"Oh! what maked you all runned away from me! I was f'ightened almost to death. I thought you were lost and lost."

The papa then took her out of the mamma's arms, and smoothing the tangled curls, said:

"Darling, the minute school is out you must come directly home, after this. You must never go away again without telling some of us where you want to go, and what for."

"I had to go papa," sighed Brownie; "because the Bible says, 'sick and ye visited me.' And poor blind Chickery was sick; so I had to visit her, you see. Miss Laforge read all about it in the Bible to-day."

It was some little time before any of the family felt equal to the task of harmonizing Brownie's idea of right with what they thought to be right. Brownie blamed them, while they blamed Brownie. However, the mamma finally said:

"We know, darling, that the Bible says, 'sick and ye visited me.' I am not at all surprised that you wanted to do just what the Bible tells you, from the fact that we have endeavored to teach you to obey its commands, and you are a good little girl. But while you are a little girl you must first ask or tell us what you want to do. It was all right for you to visit sick Chickery, but you didn't do it in the right way. The wrong was in not asking one of us if you might go. Then, too, you staid so long and we, not knowing where you were, could not but be greatly alarmed. We had all been looking for you for at least three hours.

"Well, mamma," said Brownie, "I truly promise you that I won't never go away again without first telling you where I want to go, and see if you are willing. But I do think you all ought to promise me not to runned away from the house no more, for I was des as f'ightened as any of you. You ought to promise me that."

The same night, while the mamma was undressing Brownie, she said, coaxingly:

"Mamma, won't you please put two lunches in my satchel after this? for there is a poor little girl in Miss Laforge's school—oh, I des want to be so good to her—that never has any lunch, only—only an apple!"

The mamma told her she would be very glad to do so, and would also prepare something nourishing for sick Chickery, and she could take it to her the next morning before school. When Brownie was in bed she kissed mamma, then said slowly:

"Oh, dear, my, me! I des glad and thankful that Miss Laforge didn't happen and didn't 'clude to have her school in the night-time; for I don't b'lieve I could go if she did have it night-time; because I is really, most to tired and sleepy for any—and tired—and sleepy—for most—so very tired—and—for."

In a miuute after, I think I know a little girl that was probably dreaming something about her first day at sctool.—*Chris. Union.*

What is the Tongue for.

Since God made the tongue, and he never makes anything in vain, we may be sure he made it for some good purpose. "What is it, then?" asked a teacher one day of her class. "He made it that we might pray with it," answered one boy. "To sing with," said another. "To talk to people with," said a third. "To recite our lessons with," replied another. "Yes; and I will tell you what he did not make it for: He did not make it for us to scold with, to lie with, or to swear with. He did not mean that we should say unkind or impatient words with it. Now, boys, think every time you use your tongue, if you are using it in the way God means you to. Do good with your tongue and not evil. It is one of the most useful members in the whole body, although it is so small. Please God with it every day."

Little Maud Somebody—the paper doesn't tell her other name—who is two years and a half old, never saw any mosquitoes till last summer when she went away out West to Minnesota, a good deal more than a thousand miles, to visit her grandma. She saw enough of them there, as you may guess, for when the first snow came this winter and little Maud, standing at the door, saw the air full of the big flakes, she cried out "Shut the door *kick*, mamma; the *skeeters* are comin' from *'Sota!*"

TEMPERANCE.

Light Wines and Beer.

The often urged plea drawn from the example of Germany may, perhaps, be best answered by the following from the *Northwestern Christian Advocate:*

"And now comes a cry of distress from Germany—the land of wine and lager—a cry of alarm at the increase of drunkenness. The advocates of light wines and beer as substitutes for rum and whiskey have for years pointed to Germany as illustration. The advocates of the free sale of beer and ale have pointed to the same example. But now *The Nation* publishes a Berlin letter upon the alarming increase of intemperance and the use of alcoholic drinks in place of, or in addition to, the use of beer. Belgium has, since 1840, more than doubled the use of alcohol, and in the industrial counties, has a dram shop for every seven persons. In Germany the dram shops increased in two years 12,261—about 10 per cent. The Emperor of Germany, in his late address to his parliament, called attention to the serious increase of crimes and misdemeanors committed by men in a state of drunkenness, and Parliament has sought to limit the number of licensed dram shops. It is apparent that wine and beer are no preventives of drunkenness. Rather they awaken and stimulate the appetite for stronger drinks."

One more plea remains to be considered—the allegation that the consumption of such liquors is conducive to health. In this connection Sir Henry Thompson, a distinguished London physician says:

"The habitual use of fermented liquors to an extent far short of that necessary to produce intoxication, and such as is common in all ranks of society, injures the body and diminishes the mental power to an extent which I think few people are aware of. Such, at all events, is the result of observance during more than twenty years of professional life, devoted to both hospital and private practice. Thus I have no hesitation in attributing a large proportian of the most dangerous maladies which come under my notice, as well as those which every medical man has to treat, to the ordinary and daily use of fermented drink, taken in the quantity which is conventionally deemed moderate."

A RETIRED WHOLESALE LIQUOR-DEALER recently said to an interviewer from the *N. Y. Times:*

"More than two-thirds of the stuff sold for brandy in this country is the meanest kind of poison. It is manufactured from an oil of cognac. In most of the gin sold there will be found oil of vitroil, oil of turpentine, oil of almonds, sulphuric ether, and extract of grains of paradise. You can purchase oils and essences from which 'whiskey of any age' can be produced. This style of whiskey, when tested, will show sulphuric acid, caustic potassa, benzine, and nux vomica, and other poisons. This is the sort of stuff that bores into the coatings of the stomach and creates ulcers. In porter you will find opium, henbane, capsicum, cocculus indicus, copperas, tobacco, and sulphuric acid. In beer,—alum, opium, nux vomica, green copperas, vitroil, sub-carbonate of potash, and jalop are used. Cocculus indicus is used largely in cheap beer. Three grains will produce nausea and prostration; 10 grains will throw a strong dog into convulsions. Fox-glove and henbane are used for about the same purpose as cocculus indicus. Oil of vitroil is used to increase the heating qualities of liquor, wormwood is used for its bitter and stimulating qualities, green copperas gives porter a frothy 'head.'

"In astringent wines you find alum, Brazil wood, oak sawdust, lead and copperas. Sugar of lead and arsenic are also used in wine. In pale sherry sulphuric acid, prussic acid, and alum are among the 'harmless' ingredients used to give color and appearance of age."

"BEER," says Dr. Hubbard Mitchell, "contains eight per cent of alcohol and ninety-two per cent of *dirty water*."

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Mazzle street, Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—The Putnam *Patriot* of May 26, published a very good and commendatory account of one of the Woodstock lectures.

—Mr. Smith, of Connecticut, though he has not been long in the field, has done a thorough work and one that will surely bring forth results worthy of the effort. He faithfully visits every family in a town, in many cases calling several times, thus removing the ignorance that many plead, and putting in its place a knowledge that will be a most powerful ally in time to come.

—A memorial service was held on Sunday evening, May 28th, in Mechanics' Hall, under the auspices of the Grand Army, at which Gov. Long and speaker Noyes, of the Legislature, were present as speakers. One of them is supposed to be, the other is known to be a Mason. Good people are pertinently asking whether such a meeting, political in its nature and under the management of a secret society is a proper meeting for the Sabbath.

—Mr. Spaulding spent last week in visiting some towns where he had been at the beginning of his work as a canvasser. He met with unusual success in disposing of books and was asked to come again and bring more.

—There are a number of good points being worked up in Massachusetts and Connecticut, where we are beginning to have a respectable constituency and are developing a strong Anti-masonic sentiment. When this can be said of every New England State as well as of those two the work will be a long way advanced toward the realization of our hopes and prayers.

—Said a young minister lately on being told of our opposition to secret societies, "Why, I thought they had gone down long ago." Such an ignorance of the power and prevalence of secret societies in our land is positively sinful. It would seem as though one had willfully closed his eyes to the truth. But what must we think of those ministers who, knowing the evil and seeing it threatening the very life of the church, the home and the Republic, not only maintain a careful silence themselves, but stifle all discussion in their churches?

Windham County, Conn.

WORCESTER, MASS., May 29th, 1882.

Monday evening a good congregation gathered at the Advent Chapel, Putnam, Connecticut, to hear a lecture on Freemasonry. This is the fourth lecture in that place since last fall. Elder Barlow lectured twice in December, and I have recently lectured twice there. The work done in distributing tracts, selling books and lecturing is not without its effect on the community.

Tuesday evening, brother Geo. Smith, the Windham county agent, had arranged for me to speak at North Woodstock. The lecture was in the hall used for prayer meeting purposes by the Congregational church. The choir of the church furnished music and Rev. Mr. Herrick led in prayer. There were present three Congregational ministers, at least one of whom is a secret society man, who advocates Sunday dissipation and saloon licenses. He declined an introduction to me and evidently was not happy over the lecture. I did not learn the views of the pastor present from another town. The third one however, a retired minister, became much interested and received quite readily the facts presented.

At the close of the lecture a gentleman in the audience arose and inquired if they could have another lecture, and after consultation and the promise of a hall, it was agreed that the discussion should be continued at East Woodstock, one mile away, on Thursday evening. A vote was taken on the proposition and it was unanimously agreed to.

Wednesday evening the lecture was in the vestry of the Congregational church at Woodstock, three miles from North Woodstock. The room was well filled by ladies and gentlemen of the place and the pastor of the church presided, introducing the speaker. The closest attention was given to the discussion and much interest was manifested. There is a Masonic lodge in the village one mile distant, but it is not looked upon with much favor by the citizens. One gentleman had a personal acquaintance with Samuel D. Greene, and another owns "Jachin and Boaz." All through this section of country there is a strong Anti-masonic sentiment.

Thursday evening came the time for the lecture at East Woodstock, appointed by request. It rained all day till evening, and then became partially clear. The hall was well filled with an expectant audience. A young schoolmaster undertook the work of making capital for the lodge, an enterprise in which I rendered him all encouragment I could. His efforts were so relished by the audience and resulted in such confusion to himself that the time passed quickly away without being noticed till after ten o'clock. I felt truly grateful for the breaking of the monotony of lonely discussions. At one time he endeavored to make a point against me on an incidental remark (called out by something he had said), to the effect that the gentlemen composing the audience *would never be Masons.* He declared I didn't know that, and if that was a sample of my *facts* they couldn't rely upon them. Whereupon I immediately took a vote of the audience and it was almost unanimously against the lodge and resulted in applause at his evident confusion. He owned up at the close that he had been used up, and declared that if I had represented the matter correctly *he would on no condition join the lodge.* I overheard the same emphatic remark from him again as he walked away with his companions. The impression on the ladies and gentlemen present seemed to be excellent, and there is no doubt that that audience can be relied upon for reform hereafter.

Tradition says that three citizens of Woodstock (I need not give their names) attended the Grand Lodge meeting in New York, when the fate of Captain Morgan was decided. These three men—two of them especially—became very melancholy and all died violent deaths; one hung himself, one took poison and one fell from a load of wood and was run over. The sons of these men live there now and cannot be induced to have anything to do with Freemasonry, believing as they do that it caused the death of their fathers. These facts I learned from different sources and they seem to be facts well known in the community.

I had a pleasant and profitable visit with Bro. Palmer, a retired Wesleyan minister, now a member of the Congregational church in Woodstock. He gave me the history of his brother's connection with Freemasonry. His brother was Presiding-elder Palmer who publicly renounced Freemasonry some years ago. Their father was an old-time Anti-mason, but the Elder was led to believe that he could with others improve Freemasonry by joining it. Under this impression ten ministers joined the Danielsonville lodge, expecting to "hold the lodge for Christ," but they found themselves "held for the devil." They were "unequally yoked together with unbelievers," and the whole ten hadn't the power to change the leopard's spots. Bro. Palmer repented and as before stated publicly renounced.

From an intelligent and consistent Advent pastor I learned a most remarkable fact concerning the ministers of that denomination. This brother stated that some years ago he became informed of the existence of a ministers' secret society. He was shown the names of prominent members, their by-laws, and their object was explained to be to secure ministerial preferment—a kind of conspiracy of the ministers against their churches. The organization was broken up by the diligent exertions of one who opposed all secret combinations. If secret combinations are received and approved by the American people, we may expect all sorts of absurdities of this sort, but before that day arrives I want to move to Russia or Ireland. Kings cannot cope with their secret orders, much less can a Republic which is by its very nature exposed to their tricks and abandoned to their mercy. We must either destroy these combinations or they will destroy us.

Our Worcester Sunday meetings have been changed to evening instead of afternoon. The "Immorality of the Lodge," was discussed last evening. A big political meeting addressed by Gov. Long, under direction of the Grand Army of the Republic, was in session at the same hour, but we had nearly our usual audience. The conference meeting, held after the more formal service, was well attended and the remarks were very hearty and interesting. I think there is no doubt but these meetings are exerting a wide influence in the community. One sewer has already burst and discharged its filth upon us, which is taken as an indication that our efforts have been felt. We are fortunate in having a good hall in which to hold our meetings—the best located hall in the city and kept by a gentleman who is himself a friend of our cause. It was voted last evening to continue these services indefinitely.

Lest my letters may seem censorious and sometimes melancholy, let me here record with gratitude an evidence of the favor of the Lord and the co-operation of the people. For sometime past I have been receiving more invitations to preach than I could possibly fill. These invitations are not from the pastors of the wealthy churches, but in some cases they come from influential members of those churches, who have not failed to notice the evident fear of their pastors. My Sabbaths are well filled and appointments are made in advance. I sincerely hope and pray that the way may continue to open before us and that brother Stoddard may send a small regiment of men to New England next year. It has been suggested that we have addresses on this subject delivered at the numerous camp-meetings to be held this summer, and the suggestion is important. I hope friends interested will exert their influence to obtain a place on the programmes for us.

Nothing would please me more than to be able to guarantee Rev. Hezekiah Davis an adequate salary to enable him to go among the Advent churches to advocate this reform. More means we urgently need. Let us pray the Lord to show us where the money is. E. D. BAILEY.

RELIGIOUS INTELLIGENCE.

—The Bible Work Home in Chicago under the charge of Miss E. Dryer, is located at 100 Warren Ave., near Paulina street, a block west of Union Park. Rev. H. M. Scott, Professor of Ecclesiastical History in Chicago Theological Seminary, has been engaged to lecture every Wednesday afternoon during the present month at the Home on New Testament Introduction. The public are invited.

—Prof. C. C. Case who has for some time been the very successful leader of the singing in the Moody Church, the Farwell Hall noon meetings and Sabbath service, has been engaged to take charge of the music at the Chautauqua, Island Park and Lakeside Sabbath-school assemblies this year, and has gone East to make his arrangements.

—Lately six German Lutheran pastors, living in Central Illinois, have severed their relation with the General Synod of that denomination, the particular reason being the dangerous increase of secret societyism in that body.

—The time of holding the connectional board meetings of the Wesleyan church at Syracuse has been changed from June 14 to 28th.

—The Wesleyan evangelist, Rev. C. F. Hawley, of Wheaton, Ill., is still engaged in Pittsburgh, where his labors in a protracted meeting have been greatly blessed. He is to be joined in his gospel labor by Rev. C. G. Buck, who will be to him a singing yoke-fellow.

—One of the most marked papers at the Illinois Congregational Association lately met at Geneseo was on the duty of the churches toward the prohibition work by C. C. Harrah, pastor at Galva.

—At the Michigan meeting of Congregational pastors and churches, held at Greenville, Rev. T. C. Jerome of Manistee spoke on the rela-

tion of the Sabbath-school to the church. The paper, says the *Advance* report, took radical grounds, criticisng the modern Sunday-school songs as frivolous and unsatisfactory, and proposing the substitution of the old standard hymns for them; also, the substitution of solid Bible study for the lesson leaf; and in general of an atmosphere of work instead of one of pleasure for the Sunday-school hour.

—India contains 1,577,698 square miles. It is as large as twenty-eight States like Illinois, or one hundred and nine-seven States like Massachusetts. The census has just been taken, but the results are not yet known; we can safely say, however, that the population of India is about 250,000,000. Of this vast number, about 185,000,000 are of the Brahmin faith, about 40,000,000 are Mohammedan, and about 3,000,000 are Budhists. Of the remainder 350,000 are nominal Christians, and the remainder are of the various religions of the hill and aboriginal tribes.

—Prof. J. Henry Thayer has resigned his Professorship of the New Testament Language and Literature at Andover Theological Seminary, this was occasioned by the fact that he does not subscribe fully to the Andover cast-iron creed, as he interprets it, although his colleagues and the trustees are satisfied with his beliefs as he has placed them in writing, and they claim Dr. Thayer's doctrine is not incompatable with that of the seminary. Prof. Thayer has been at Andover sixteen years, was Secretary of the America committee on the revision of the New Testament, is a member of the Board of Fellows of Harvard University, and is one of the foremost representatives of New England orthodoxy. His resignation is a matter of conscience, and makes the third vacancy in the Andover professorships.—*Boston Telegram.*

—The United Presbyterian Board of Publication report for the year ending April 30, $33,000 worth of publications sold; 1,653,000 copies of periodicals issued; receipts for the year, $63,113; surplus of assets over liabilities, $ 76,602.

—The U. P. General Assembly elected Dr. David Paul, of Ohio, as moderator. The discussion of the instrumental music question led every other and occasioned much feeling among the older men who formed the respectable minority, who saw in the change a giving way of principle, and a threatened overflow of worldliness.

—Mrs. Shedd writes: "There are many obstacles to the work in Persia. The papists have never been so active in sowing seeds of dissension, and in giving money to entice people from our churches and schools. They also freely bribe the authorities, so that it is almost impossible to get justice done. Beggary is a fearful evil. Many church members have been ruined in the Russian sink of corruption. Debt is another weight upon this people. The rates of interest are so exorbitant that a small debt soon grows to dimensions beyond the power to pay, and then they go off and beg and lie, and go from bad to worse. We have never felt more strongly that, 'unless the Lord builds the house, they labor in vain who build.'"

—A missionary at Tokio, Japan, says that it is quite common to hear the children in the street singing, "Ah Jyese disu," Jesus loves me.

—The Mexican missions report 1,069 new communicants during the year, and 5,253 as the total membership, and that with one important mission unreported.

—The population of Siam is 6,000,000, nearly half of whom are Siamese, 1,500,000 being Chinese and the rest tributary races. The language is one of the "tonal tongues," each word having a distinct meaning according to the tone in which it is uttered. Buddhism is the national religion, and has more absolute sway here than in any other country. No man can hold public office until he has served in the priesthood. Buddhism acknowledges no god as creator or governor, it gives no comfort to its votaries here and no hope hereafter. It has for ages held complete sway over this land. The cost of its worship is immense. The priests are forbidden to do any useful work, and live solely on alms.

The Ordination at Wheaton.

In persuance of a letter missive, a council of ordination assembled at Wheaton College chapel May 31, at 2 o'clock P. M., to ordain to the work of the ministry, G. H. Filian, a native of Antioch, Syria.

After devotional exercises, conducted by Rev. D. P. Baker of Chicago, Rev. H. H. Monroe of Bartlett, was chosen moderator. C. W. Hiatt and W. L. Ferris were chosen scribes.

The following delegates were in attendance; Prof. L. N. Stratton, Rev. Stewart, Rev. Sprague, Rev. H. H. Munroe, Dr. E. C. Guild, C. W. Hiatt, J. N. Bedford, Rev. D. P. Baker, Rev. W. L. Ferris, Prof. C. A. Blanchard.

Rev. D. P. Baker was selected to conduct the examination of Bro. Filian, the candidate for ordination.

Letters recommending Bro. Filian, from Rev. Yakobian, pastor at Cesarea, Prof. G. B. Wilcox and the Faculty of the Chicago Theological Seminary; also from Dr. Fairchild of Oberlin, O., Dr. Hitchcock of Union Seminary, N. Y. city, and Dr. Hamlin of Middlebury College, Vt., were read before the council.

The council then proceeded to question the candidate on his Christian experience and religious views. Bro. Filian having passed a satisfactory examination on all fundamental points of Christian doctrine, the council voted unanimously to proceed to his ordination.

A committee was appointed to prepare a program for the evening. The following report was adopted by the council:

Reading of Scripture,	Rev. W. L. Ferris.
Prayer,	Rev. Stewart.
Song,	"Coronation."
Address,	Prof. L. N. Stratton.
Address,	Rev. D. P. Baker.
Song,	"Missionary Hymn."
Address,	G. H. Filian.
Address,	Prof. C. A. Blanchard
Ordination Prayer,	Pres. J. Blanchard.
Charge to Candidate,	Prof. L. N. Stratton.
Song,	"Blest be the Tie."
Benediction,	Dr. J. B. Walker.

The evening services by the above program were intensely interesting and impressive throughout; and a good congregation was in attendance.

Bro. Filian is a man of marked intelligence, having learned the English language and graduated in theology in the short space of three years. He will soon return to his native land to begin his evangelistic work, followed by the prayers and benedictions of his many Christian brethren in America.

H. H. Munroe, Moderator.

Intolerance of the Church of Rome.

Last Sunday morning, the 28th instant, after the Romish Canadian mass was over, on 77th street, near 3d Avenue, many citizens of this enlightened Empire City could witness what are the results of the poisonous teachings of the Church of Rome. The French priest, who resides on 23d street, told his parishioners from the pulpit, that a certain book styled, "My reasons for leaving the Church of Rome," by a public notary of Canada, had been distributed to them the Sunday previous, that he hoped they will burn it and that "in the future they will know how to act with these impostors." This was the only sanctimonious sermon our benighted countrymen heard last Sunday in their chapel. The Rev. T. Guichstean was the orator.

In consequence of the sermon our French Canadians of up-town, who resemble very much our Irish people in their bigotry, which has its source in ignorance, went to work after their divine services, when they were offered another pamphlet styled, "The Bible over all," by Mr. Marius P. de Bastide, formerly a student for priesthood in Paris, in a Jesuitical College and to-day a convert at the church of Christ. They put into execution the admonition of their saintly "father" the priest. They struck Mr. Bastide on the head and all over his body. They burned his face with cigars, and threw him down the gutters three times. Women, four of them, were heard crying, "Crucify him." Near my residence, 1429 Avenue A, we can see the quantity of blood that was shed in this outrage for the cause of Christ by this young and fearless soldier of the cross, who has taken sick on account of the numberless blows from fists, sticks, and stones he received for his Master.

Now, Mr. Editor, let me ask you, has New York something to envy to the Indian countries? Have we the right to be free in the exercise of our religious duties? Have we the right to be protected by policemen, who always are absent when they are needed? Can we reach these uncivilized Canadians with the law, if we cannot civilize them with the Bible?

P. A. Seguin, *Pastor.*

FURTHER ACCOUNT OF THE OUTRAGE.

(From the N. Y. Sun.)

An announcement from the pulpit of the Rev. Father P. V. Cazeneuve's French Catholic church in Seventy-seventh street yesterday morning made a stir in the congregation, and there was still more excitement after service when several members of the congregation were seen attacking a mild looking young man with a bundle of tracts in his hands who stood outside. He was struck with canes, sticks and fists, and knocked into the gutter. He got up with his neat black suit covered with mud, and ran down the street to the house of the Rev. P. A. Seguin, pastor of the French Baptist Mission, where he was sheltered.

The Catholic church is near Third Avenue. It is an unpretending place of worship, over a hay, flour, and feed store, and a large sign displays the business conspicuously below to the marked exclusion of the announcement of the services held above. It was difficult to get at the story of the disturbance last night. Mr. Seguin, the Protestant pastor, said: "I have been a Catholic priest in good standing for fourteen years. The young man assaulted is Mr. Marius P. de Bastide, formerly a student for the priesthood in Paris, but to-day, like myself, a convert to the Protestant church. I saw the assault on him at Third Avenue and Seventy-seventh street." Mr. Seguin exhibited a handkerchief stained with blood belonging to Mr. Bastide. The cause of the assault, he said, was a proclamation from Father Cazeneuve's pulpit to the effect that a certain book styled, "My reasons for leaving the Church of Rome," by an ex-Canadian notary public, had been distributed to the congregation the Sunday before, and that another tract entitled "Avez vous besoin d'un ami" (Do you want a friend?) was being distributed that day. Between the Gospel and the Credo Father Cazeneuve, according to Mr. Seguin, said: "These books are inspired by hell, and your duty is to burn them." All young Bastide did was to offer his tract outside of the church. The reporter saw Mr. Bastide. His hands and lips were cut, his face was swollen in places and his clothes were torn and muddy. He said:

"The affair was entirely unprovoked. I was standing outside ready to deliver the tracts when I was attacked by more than fifteen persons, including a woman. All were French Canadians. Then knocked me into the gutter, and punched my face and cut my head and hands. No policeman appeared, and I went home to Mr. Seguin's. All I did was to stand outside with my tracts and say 'If you want a friend have him.' Mr. Seguin had a child with him and could not aid me it was so quickly done. As a matter of fact, the priest said to members of the church: 'Be ready for this man when you go out. He is sent here by the devil.'"

Mr. Pelletier, a public notary of Canada, and a recent accession to the Baptist church, corroborated these statements, and added that stones had been thrown at Mr. Seguin in Twenty-sixth street lately.

A member of Father Cazeneuve's congregation, authorized to make a statement, said that Mr. Bastide came into the church, and that as he did not pay twenty cents for the seat he was ejected. He was considered an apostate, and all that the congregation did with his books was to tear them up.

"Was he assaulted?" was asked.

"Well he got a pretty good punch."

NEWS OF THE WEEK.

—President Arthur spent two or three days in New York last week and was constantly attended by his old political associates, Conkling prominent among them.

—The House has decided several contested election cases unseating men who have entered Congress by fraudulent votes.

—The public debt was decreased during the month of May $10,375,441, and the decrease for the past eleven months has been $130,123,654.

—Postmaster-General Howe is in favor of abolishing the postage on what is known as second-class mail matter. This includes newspapers and periodicals.

—The Tribune's dispatch from the Grand Rapids Convention, June 1, reads: "The American party, opposing secret societies and favoring prohibition, the formal recognition of God in the Government, and arbitration instead of war, whose candidate for the Presidency is President Blanchard of the college at Wheaton, Ill., nominated John B. Goossen, of Ottawa county, for Representative in Congress from this district to-day."

—A railway train from Mannheim came in collision May 29th, with a train from Heidelberg, near the latter place. Several carriages were smashed and eight persons were killed, and twenty seriously injured.

—The Lord Chief Baron of the Exchequer in Ireland, says that 56 per cent. of the crime in the city and 70 per cent. in the country was undetected. This was a matter for grave reflection. As to the Phoenix Park murders, he understood there was no chance of bringing the perpetrators to justice.

—The London papers print a story that both Gladstone and Harcourt have been informed that at a recent Irish meeting in London the hope was expressed that Gladstone would be assasinated next, and this expression received loud and significant applause.

—Giers, the Russian Foreign Secretary has informed England that Russia acting in convention with Germany, Austria and Italy, has instructed its representatives at Constantinople to support the Egyptian policy pursued by England and France.

—Wendell Phillips has been invited to deliver the Fourth of July oration in Boston, but has declined on account of ill-health. Governor Long will serve in the place of Mr. Phillips, and will be the first Governor of Massachusetts to deliver a Fourth of July oration before the municipal authorities during his official term.

—Bishop Gilmour, of Cleveland, has issued the ban of excommunication upon all the Catholic women of his diocese who shall hereafter have any connection with the ladies' land league.

—The unusual penalty of death by shooting was legally inflicted last week in the Indian Territory, on Reuben Lucas, a Choctaw who killed and in a horrible manner mutilated Thompson McKinney, a half-breed Choctaw, and a prominent business man in that nation.

—General Tuero, commanding 400 Mexican troops at Chihauhau, fell upon a large band of Indians last Thursday and almost annihilated them.

—Giuseppe Garibaldi, the Italian patriot and liberator, died Friday evening at his home on the rock of Caprera, aged 75 years. For several months past, the health of Garibaldi had been most precarious.

—The high-handed outrage was perpetrated last Thursday by a large party of union strikers upon a small number of colored men whose only offense was that they were willing to work for the wages which the strikers refused. The strikers boarded a railroad passenger train and compelled the engineer to halt under pain of death, and then began an indiscriminate firing of revolvers, which resulted in dangerously wounding Judge N. J Pillsbury, Pontiac, Ill., a member of the Second District Appellate Court, who occupied a seat in the car attacked. Several of the negroes were badly wounded, and when the outlaws had sufficiently gratified their brutal and bloody instincts they withdrew from the scene and allowed the train to proceed. No arrests had been made last week.

—At Irondale, a Chicago suberb, out of 1,100 men and boys working in iron mills, about nine hundred are on a strike.

PUBLISHER'S DEPARTMENT.

N. A. Gault, hands in seventeen new subscriptions, sixteen on the Extension Fund. Several contributions to this Fund are acknowleged this week. When the character and value of this fund is fully understood we believe that our friends who have money will consider it an important factor in the progress of this reform and contribute to it liberally.

W. I. Phillips hands in one for two years, three for one year and one for six months.

Caleb Lyon sends five subscriptions for one year each.

M. A. Vanhorn forwards three for a year one for one and one-third years to complete Mr. Richey's club which now stands one for a year and three months, ten for a year and one for seven months.

A stranger to us on learning from the Cynosure that eighty new subscriptions would be received at one dollar each on account of the Extension Fund sends his own and two other new subscriptions. The intensly interesting communication on the first page of this week's Cynosure is from a Knight Templar who is one of the three whose subscriptions he sent. Moses Ferrin and the Schoenberger Bros., also each send three for a year each. Seven send two for a year each. One of these D. Owen writes:—"I will do all I can for the circulatiou of the Cynosure." Another spends this week at Conference and hopes to get a few subscribers for the Cynosure.

—New subscribers can secure the Cynosure for one year by means of the Extension Fund.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING June 3rd 1882 from J Avery, B B Brilton, A Burgess, E D Bailey, B D Balling, R E Bird, A Conner, Wm Chatham, A E Carpenter, C Derbyshire, Thos E Fox, M Ferren, M A Gault, H H Hinman, LH Hull, B Harper, W D Johnston, A F Jones, L Kelly, J Lantz, C Lyon, H S Limbocker, E M Merrill, R A McAyeal, N Martin, B Nicklas Bros., &Co., D Owens, A Orr, W I Phillips, Mrs. L E Packard, H Randall, W A Roach, L M Rhodes C Stegner, Schoenberger Bros., M A Vanhorn, S Warden, I N Wetmore, A S Waterebury, R J Wilson, J W Zike, J. Blount.

H Hull "I give away my papers as fast as I read them and hope to be able to get some subscriptions soon."

Cynosure Extension Fund.

Statement for the week ending June 3, 1882.

N. H.	$4 00
W. J.	2 75
Total cash received,	$233 00
Total cash used,	198 63
Cash available,	$34 37

The Extension Fund allows us to offer the paper to 81 new subscribers at $1. each.

Books and Tracts sent during the week ending June 3, 1882:

By Express.

P Roeder, Jackson Library and Lecture Association, J L Ide, A Burgess, R J Hathaway, S J Goldstein.

By Mail.

J S Sargent, D Burden R Rhoades C W Sharp, D C Bleam, W E Bond, H Schlesinger, A E Anderson, J L Ide, Geo H Hill, J T Beavins, G T Merrill, M Whitmer, B F Taylor, M J Wing, Ardery & Woodruff, T D Townsend, W H Mun, H W Goddard, C P Smith, G G Gurnea, J E Bashelor, M O Elsbree, J C Heffelman, J Moorhouse, A C Sheldon, W H Morrow, T J Dicks, J Furrer, T H Gooch, Postmaster, Otterbein, Indiana, G E Vought, Albin Teustel, J H Flies, D McQueen, G Valentine, Rev W R Roach, A G Anderson, I Ogier, F C Aubrey, D D Kellogg, H S Limbocker, F E Zeigler, B C Southern, J H Powell, J F Powell, W Tyndale, W Johnston J J Hess, C Haight; E E Buchman, E O Woodruff, W S Hallam, W H Ritch, B F Reynolds, C G Yates, E E Ailsen, F E Gartman, J A McMichael, E B Gerber, O Schumacher, M M Moody, L F Nesbit, E Clay, T J Dicks, B F Grover, C Sharkey, C S Paisler, R D Nichols, G P Swanson.

RATES TO AGENTS AND CANVASSERS.

A COMMISSION OF TWENTY PER CENT. IN CASH, or *thirty per cent. in books of my own publication*, at retail rates, is allowed to canvassers on all new subscriptions taken at $2.00 a year, and half of that commission on renewals.

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The Broken Seal,
Finney on Masonry,
Secret Societies, Ancient and Modern.

See description of these books on page 15.

Those who prefer them to books can have the photographs of President Charles G. Finney, President J. Blanchard, Captain William Morgan and Elder D. Bernard on the same terms as the fifty-cent books; one set of four for 25 cents extra if sent with a subscription for a year.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

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Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

Mackey's Text-Book of Masonic Jurisprudence. Illustrating the laws of Freemasonry, both written and unwritten. This is the great law book of Freemasonry. 570 pages. Price, $3.50.

Allyn's Ritual of Masonry. Illustrated by a large number of engravings, and containing a Key to the Phi Beta Kappa, Orange and Odd-fellows' Societies. Price, $5.00.

MARKET REPORTS.

CHICAGO, June 3, 1882.

GRAIN—Wheat—No. 2		1 27½
No. 3	1 11	1 18
Rejected	84	88
Corn—No. 2		71½
Rejected		70
Oats—No. 2		50
Rye—No. 2		76
Bran per ton	15 00	18 00
Flour—Winter	6 00	7 00
Spring	4 25	7 00
Hay—Timothy	11 00	15 00
Prairie	7 50	12 50
Lard per cwt		11 35
Mess-pork per bbl		19 65
Butter, medium to best	15	24
Cheese	6	14
Beans	2 00	3 75
Eggs		17
Potatoes, per bu	1 35	3 50
Seeds—Timothy		2 25
Clover	4 25	4 75
Flax		1 37
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	30	37
Unwashed	16	30
LIVE STOCK—Cattle, extra	8 75	9 40
Good	8 00	8 50
Medium	7 00	7 75
Common	3 00	6 00
Hogs	6 75	8 40
Sheep	2 75	4 50

New York Markets.

Flour	3 90	8 75
Wheat—Spring	1 17	1 33
Winter	92½	1 45½
Corn	78	82
Oats	53	67
Lard		11 67
Mess Pork		20 00
Butter	15	23
Cheese	08	12
Eggs		23
Wool	12	46

THE CHRISTIAN CYNOSURE.

VOL. XIV., No. 38. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 683.

EZRA A. COOK PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, JUNE 15, 1882. WEEKLY, $2.00 PER YEAR.

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TOPICS OF THE TIME.

A proud-spirited and passionate German woman, the wife of a workman in a Chicago bakery, last Saturday morning after her husband had gone to labor, dressed herself and her four little children in white garments, with ornaments of artificial flowers and gave them all a dose of strychnine, taking it at last herself. When the wretched man returned at night from work the woman met him at the door and led him to the dead babes, with whom she was soon laid. The whole affair seems to have been carried out with an awful deliberation, since the oldest child, a girl of twelve years left a note to her father and playmates of the preparation that was being made for their murder. A violent temper which the mother would not control, and an insatiable greed to be rich are given as the only explanation of this singular and terrible tragedy. Verily "they that will [to] be rich fall into temptation and a snare."

The few warm days of last week turned the declining scale of the farmers' hopes over a large section of the Northwest. Cold rains had kept back the season until old farmers found themselves planting corn almost to the middle of June—an experience they had never before passed through. The effect of the bright weather was seen most plainly in the State crop report which raised the expectation for the wheat crop to above the average. The prospect of a famine experience might have been suggested by the unseasonable weather. The thought has seldom been entertained in our Mississippi valley, but in Patrick county, southwestern Virginia, such a dreaded condition is reported, and five thousand people are starving.

"Blood-and-thunder" literature and lodgery in the courts have three more victims in Minnesota. A few days ago a government surveyor and his assistant were found murdered. The assassin was soon arrested on his way to Montana, "to join the cow-boys" he said. He was a boy of 16, named Tribbetts, who confessed that, from filling his head with the infamous, flashy novels that are turned out by the million, he had come to attempt the life of a "hero," and the first act was to shoot the two men. He was kept in jail about a week and last Thursday night was taken out by a mob and lynched.

J. C. Smith, a Chicago man, has been State Treasurer of Illinois, but is much better known to the public as a Knight Templar, sworn over a human skull, and late "Grand Commander" of the Freemasons of that rank in the State, and also an Odd-fellow of high rank and very active in the lodge. He is now candidate for re-election and through his lodge agents is advocating his cause in all the local papers whose editors are obsequiously willing to publish long and favorable notices of a man they don't know from Adam. There is something mysterious about his case. A year or so since, Mr. Smith reported that $15,000 were stolen from the treasury of the State. We have never seen in the daily press any responsible account of this matter or how the theft was accomplished. On the other hand, less has been said of it than an ordinary bank robbery of a few hundreds of dollars. No investigation was made, as we have seen, nor evidence that this money was ever replaced by Mr. Smith or his bondsmen. But in these electioneering puffs the people of Illinois are informed that it was all paid back without any special ado. This is very singular. Why does Mr. Smith seek re-election to a position which has cost him $15,000? Does he hope by some means to make up his loss at the expense of the State? or, what is more likely from the appearances, is the whole affair a Masonic job? Mr. Smith is best known to the public through associations which countenance and allow just such defrauding of the public, if he would stand clear of suspicion he should stand aloof from suspicious organizations.

Some ten years ago when the "White Star" line of Atlantic steamers began to compete with the Cunard, Guion and other long established companies, its great recommendation was fast sailing. Soon the "Atlantic" disaster off the Nova Scotian coast cast a gloom over both continents, and the terrible lesson made "slow and sure" the rule. Last year the Guion line put on some new and fast boats, one of which, the "Alaska," has make three consecutive trips each in less time than has ever been known, the last being in two hours less than seven days. To accomplish this the mighty mass must be plunged through all weathers at the rate of nearly 500 miles a day, and when we remember the broken ice fields that have been swimming in the track of European steamers for several weeks back, the catastrophes that hover over them like vultures over a battle field are something fearful to contemplate. A quick trip is a grand advertisement, but it is sometimes a lure to the jaws of hideous death.

A Chicago printer, Mr. S. F. Rounds, well known here in connection with the Masonic order was appointed Public Printer for the government not long ago, after a long fight for the place. The office is one of some responsibility, for the manager is often required to publish at short notice long and important documents, and any delay such as a strike would cause serious interruption to the work of Congress. Hence very properly Senator Plumb of Kansas inquired in the Senate whether the prosecution of the business of the office "is in any wise dependent upon the action of any organization existing inside or outside of said office," referring to the secret lodge of the printer's union. Rounds sent the following reply to the Senate: "The prosecution of the business of the Government Printing-Office, working now as it has been for many years past, in accord with the Typographical and Bookbinders' Unions, is dependent upon the action of those organizations, in so far that, if, on the refusal of the Public Printer to abide by any or all of their rules and regulations, a general strike of workmen in the office was ordered it would make necessary the stoppage of the Government printing until the office could be supplied with non-union workmen, and in the opinion of the Government-Printer to supply the Government Office with so large a number of skilled workmen necessary to do so great an amount and so high a grade of work from among the number of non-union workmen would involve a serious loss of time, and for such time necessarily lower the standard of work done in the Government office." That is, the government business, in so far as it depends upon its printing office, depends also upon the will of a secret lodge union whose rules govern that office. So we have the cheerful news that the United States owns a printing office in which some hundreds of thousands of dollars are invested, and the lodge controls it in spite of the owners! We do not know whether Senator Plumb is like his colleague Ingalls, a Freemason. If he is, we would hardly suppose that he would ask so serious a question. He has the answer and can help himself if he can. To clean out this lodge roost one must needs be a man of some nerve and influence. But, men of America, it is time you stood by men who will begin such a work.

A crisis in the Egyptian trouble has come. On Sunday the mob began the work left them by the authorities. An Arab was stabbed near the great square of Alexandria, when the crowd of natives rushed through the streets attacking all Europeans in sight, who fled for refuge to the French and English consulates. A street chiefly inhabited by Europeans was sacked, the English Consul was dragged from his carriage and severely wounded, an officer of a British man-of-war in the harbor was shot, and many on both sides were killed; while the authorities looked on with unconcern, and the soldiers who were called out seemed willing that the mob of natives should do the work which they themselves might have soon to take up. The situation in Egypt is briefly this: The Khedive has maintained his superiority by keeping the army divided between different and counteracting classes, but his last War Minister, Arabi Bey, has put the Arabs in control. The European supervision, to preserve the commercial interests of England and France, has exasperated the Arabs, who control the army as the army controls Egypt. The quarrel has now reached that bloody stage where the governments most interested must withdraw entirely or throw such a force into the country as to subdue it. Without a leader worthy the name "the basest of the nations," must soon yield to the pressure, and it will cause no surprise if another member shall soon be severed from the Turkish trunk, while some sort of a provisional government will be set up under the charge of England and France.

It is my deliberate opinion that the Anti-masonic party ought not to subside, or to suspend its exertions, till Freemasonry shall have ceased to exist in this country.—JOHN QUINCY ADAMS.

Mayor Harrison's Address.

BY PRES. C. J. KEPHART.

Mayor Harrison of Chicago in addressing the "Conference of Brewers and Liquor Dealers" in that city on May 24, said he welcomed them with pleasure because he was receiving them as representatives of one of the most important interests in the land. * * It is said $400,000,000 stood behind them, and these millions were employed in putting the product of the farmers into use and enriching all men. * * If I thought you were here to make drunkards, if I thought you were here to degrade men, I would be the last man to give you one word of welcome or encouragment." Sad, for Chicago! Sad for America! Sad for the Christian world!

"Representatives of one of the most important interests in the land." Important in what respect? Because they were laboring to advance the moral and religious standing of our country? Because they were seeking the spread of knowledge and the education of the masses? Because they meant to encourage scientific research? Because they were encouraging useful inventions? Because they sought to render our homes happier? Because they were seeking in any way to solve any of the great national problems of our times? Because they were seeking to add to the material wealth of our country? None of these. Because they sought to secure the manufacture and sale of ardent spirits for medicinal and mechanical purposes only? Not this. Had they a single laudable end in view? Not one. "Important" only in this: They sought to devise plans to secure better success than in the past, in the indiscriminate sale of ardent spirits, which means, better success in robbing fathers and mothers of their sons; wives of their husbands; children of their parents; community of respectable citizens; in order to enhance the individual wealth of a class of men who regard as little the destruction and misery which they cause, as demons regard the wail of lost spirits.

"Enriching all classes of men?" Either Chicago has a very ignorant mayor, or a very base one. It may be that at the immediate present the liquor trade increases the number of dollars and cents in the pocket of the producer, the distiller and the dealer; but at whose expense? Let the wails of widows, the cries of orphans, the heart aches of parents and the records of sheriffs answer. But God has wisely arranged that the enriching of one class at the impoverishment of another, must result in the impoverishment of all classes. So it does here. All classes in America were wealthier to-day had we never known a drunkard, probably had we never seen a drop of ardent spirits. If he thought that they were there to make drunkards he would not welcome them. He knew that was their work, that their purpose. How innocently did Pilate wash his hands after pronouncing sentence upon our Lord.

God grant that the history of the prohibition movement may continue as the secretary of that conference said it had been, a history of successes.

Avalon College.

"Not Called to be Martyrs."

BY JOHN D. NUTTING.

Such were the words of a professedly Christian brother on a recent occasion, conversing on reformatory work in his locality. The needs of the issues made by the N. C. A. had been briefly urged upon him, slight prominence being given to political work. He was a brother of more than usual acuteness, successful in business, a *Cynosure* reader, and with some good "reform blood" in his veins. Yet he made answer, as excusing himself from reform work in any of these directions, that men now-a days were "not called to be martyrs."

The reply struck me painfully—the more so as it contained a slight measure of truth. Not many men indeed, are called to leave every other avocation and devote themselves entirely to the promotion of one phase of truth. It is perhaps, seldom that a fundamental truth becomes so neglected as to require this, and fully as seldom that men are found possessing the eminent qualifications required for such a work. Men like Luther, Huss, Knox and Wesley are each like the great diamonds or massive nuggets of gold sometimes coming to light, the product of ages; and without the dark backgrounds of moral lapse and the bleak foregrounds of religious formalism in the midst of which they appear they would not have existed, or existing would not have been thus prominent. Like the crest that rides the wrathful ocean wave, they were under God the product of tremendous moral clashings and crises; and, impelled by that unseen Spirit that "bloweth where it listeth," they by the power of his truth threshed and awed into submission the forces that opposed the kingdom of God. The product, under God, of crises, they lived in and were devoted to those crises, they were *called to be martyrs* to the truth those crises required. They had to be so; as servants of the blessed Lord Jesus Christ, they must be so; they could do nothing else without ceasing to be such servants, and *they loved the work* with all its hardships.

Some one has truthfully said of us in these latter days that "we live in a constant crisis." The days of these old martyrs to unpopular truth were days of comparative slowness. The world has waked from its long sleep of thousands of years into a prodigious activity, of which steam and electricity in the physical world are not much too nimble exponents. A day when "many shall run to and fro and knowledge shall be increased" is come. An idea can reach more men in a day of this age than in years of the ages that have gone. The process of individualizing mankind which was begun by Christ is rapidly nearing completion. The study of Christianity and its application to the practical every day life of this quickened nineteenth century is producing these grand "constant crises," which are at once both as natural as the growth of a grain-field from healthy seed and as necessary to the life of a nation and of the world as that grain when mature. Republicanism vs. despotism; God-given liberty vs. slavery; total abstinence and prohibition vs. drunkenness; God's Sabbath vs. man's holiday or workday; and pure Christianity vs. secret political despotism and religious paganism are some of the vital reform crises which the world has seen during the past century alone. Republicanism may be said to have triumphed; the lodge was felled to the earth and forced to play 'possum and snake for forty years; the Scriptures' oft-repeated declaration that "God is no respecter of persons," and Christ's mission for the destruction of caste, have heard their partial triumph sounded by millions on millions of falling chains in two hemispheres, and liquor drinking and liquor selling have been put under the ban of public opinion o'er earth's two greatest nations, as partial results of these reforms during that period alone. If we ask how these results were accomplished, there is but one answer—by martyrs; by men who testified to the eternal truths at stake in the issue; who testified whether the people would or no, and who testified at the loss of worldly ease, profit, reputation—of everything, if God required it!

"I am not my own, I am bought with a price," and "Neither count I my life dear unto myself," have been the utterances of men who, because of these sentiments, were used of God to *make things move* in re-forming the world according to Christ's model. Such should be the feeling of every man or woman without exception. Can there be any doubt that these movements would have attained a much completer success if such had been the case—if every man had felt it his duty to witness for the truth in every possible way so far as ability and opportunity was given him.

If ours is an age of "perpetual crises," it is also an age of almost universal qualification for this work of being "martyrs," or devoted witnesses, as the word means in the sense used in humble spheres. The same increase of light and knowledge which brings the crises under God enlightens and qualifies the people to meet them. Even if the few only were called to be martyrs in other ages, the many are certainly called now, for light is given for reflection as much as for absorption. Christ's emblem of Christians was a candle set on a candlestick and giving light unto all that were in the house. Failing in this we fail in an essential point of Christianity. "Ye are my witnesses (martyrs) saith the Lord."

The Ridiculous Side of it.

Robert J. Burdette on the Flunkeyism of the Lodge.

On the edge of the oil country is Olean. It doesn't produce, but it stores and refines, and it manufactures the pleasant little pyrotechnic commonly called nitro-glycerine. Full of powder, is Olean. And it has a secret society on every corner. For a town of its size, it wears more regalia than any other town in America. The upper windows are vocal with initials, and it has been fairly vaccinated for A. O. U. W.'s and has broken out with S. K.'s of the same, and it has an eruption of E. O. M. A. which I suppose means "Every other Monday afternoon," because it meets every other Wednesday; and there are I. O. O. F.'s, and E. A. U.'s, especially eau de vie, and F. & A. M.'s and A. O. F.'s and K. of S. F.'s, and R. T. of T.'s which is probably the R–iginal R–iental T company; lodge and league and legion, chapter, council, post, conclave and commandery, Olean has 'em all.

A CHAPTER ON SECRET SOCIETIES.

"Solomon invented the Freemasons, didn't he?" asked the Jester, who isn't very well posted on these things.

"He did," replied the fat passenger, proudly, who is one of the way ups, and wears three kinds of pins and a watch seal, that nobody can read, with Sunday, Monday, Tuesday, Wednesday and all the rest of the ten commandments initialed on it. "He did," said the fat passenger, as he bent a thirty-third degree in the shade look upon the man sitting on the wood box, who is only a Mystic Nail Eater of Jericho, and only dates the origin of his order back to the days of Beelzebub.

"Solomon," the Jester remarked, musingly, "was a very wise man, an extremely numerous father, and an extravagantly diffusive husband. He had more wives, of full rank and brevet, than there are women in Olean. And I have no doubt he was a good exemplary Mason, only I wonder if he had been content with one wife, if he ever would have invented lodge night?"

"A MODERN INSTANCE."

"Now, out in Burlington, where I live," the Jester went on, hastily breaking in on the fat passenger's attempt to say something, there was a woman, a neighbor of mine, whose husband belonged to more lodges, and societies, and fraternities, and leagues, and orders, and unions, and clubs, and rites, and teams and things than the two of them could count in a week. Why, this man used to take some of his meals at home, and he went to bed in regalia. Plain, but regalia. And from force of habit he used to call his wife 'Worshipful Mistress,' and he addressed his children as 'Junior Wardens' and 'Chief Tough Moguls' and 'Most Worthy Bashi Bazouks,' and other wicked and pagan titles. That man's children grew to regard the entire system of secret societies of the United States as their father. They had a vague idea that they were in some close degree blood relations of Solomon, and they told their Sunday-school teacher that their grandfather worked on the tower of Babel, and they always spoke of Hiram Abiff as 'Uncle Hiram.'" They believed that Great Heart was a post commander in the Grand Army of the Republic. And this man used to go down and pound the boiler, and hold one corner of the blanket, and grease the pole and help heat the pitch, nights when there was a candidate to be assassinated; and he watered himself into a dropsy at Good Templar meeting, and fermented himself into a beer vat at Druid picnics, and ate himself into a chronic indigestion at Odd-fellows suppers, and sat up nights with sick Grand Army comrades, and visited Masonic widows and comforted Knights' orphans—female—sixteen years and upwards, and he danced himself into a paralysis and gets his eyes blacked at all sorts of balls, and had a good busy time of it, and was considered a capital fellow because he had to

write "S. O. G. F. W., and B. B. G. E., and E. O. D. tf, and W. 2, T. p. d.," after his name every time he wrote a letter or registered at a hotel.

"Well, one day there were several things going on all at once, in our town. There was a grand convocation of Knight Templars and a public installation of Hope lodge number 8,277 I. O. O. F., and Druid picnic and a Hibernian benevolent society ball, and a fraternity symposium, and Grand Army parade and camp fire, and a special M. W. of the S. K. of A. O. U. W. 306, and two or three bazars, and a masked parade of the T. O. M.'s and a fireman's tournament and fight, and a choral union and rehearsal and a choice meeting and squabble, and a base ball match and a regatta, and a croquet quarrel, and in the effort to attend all of them in full regalia, the man overdid himself, came home all tired out, told his wife he didn't believe that he felt very well himself, and went straight to bed.

THE CLIMAX.

"His family never saw the man again for six weeks. And the days were made busy and the nights were made noisy by all manner of committees wearing all manner of badges coming to inquire after the sick man, and to sit up with him and bringing him all manner of comforting things—gruel, and jellies, and water ices, and terrapin soup, and peanuts and ice cream, and cake and pie and watermelon, and tracts and flat flasks, and new stories, and sandwiches and eggnogg, and cigars and conundrums, and jokes on the boys, and all sorts of doctors and homeopaths, allopaths, water cures, Swedish movement cures, eclectics, new school, old school, regulars, guerrillas, Injun doctors, faith doctors, kneaders, slappers and healers.

"And the man got well! He had to;" the Jester added, noticing the expression of incredulity that settled upon the countenances of the passengers; "there were too many of him to die at once. While they were wrestling with one of him the rest of him would get the bulge on him and so he pulled through. And when he was quite well and all there, they had a grand union picnic for his benefit, to which all the societies to which he belonged were invited. The family naturally rejoiced at this, and supposed they would get front seats all the way as they were closely connected with the circus. Instead of this, however, they were treated to a surprise.

The procession organized with the man himself and three eminent brethren of vastly superior degrees, in the first carriage. Then came a brass band. Then came more carriages, containing eminent brethren from visiting lodges, every man with enough initials after his name to stock a railroad; the O. I. C. U. R. F. L. Y.; and the R. S. T. U. V. X.; and the C. U. & C. A. L. L. U., and the T. O. M. and the G. A. L. and the J. U. G. under the seat. Then came a whole procession of chaplains, lodge chaplains, on foot, swearing at the dust. And away off, two and a half miles away from the band, came the family, in the middle of the street hoofing it. When they finally got out to the picnic grounds the members of the man's domestic household were again pleasantly surprised, being stopped at the gate by an outside sentinel, who clubbed them off to the right. There they found an inside guard who promptly chased them off to the left. Then they ran into a boy seven years old, with white hair and red necktie, carrying a clothes prop and bearing in own official person the enormous and overbearing title of 'Royal and Trice Puissant Knight of the Mighty Arm and Potent Keeper of the Way.' And when they got away from all that alive, they were finally 'shooed' away and waved off down the road and told to get out there and keep away or they'd get into trouble, by a little old man with bow legs, a hair lip, a wart on his nose, a bald head and green goggles, who the affrighted and awe-stricken intruders afterward learned was his Most Goodness Gracious Nibs, the Four or Five Times renowned and Most Awfully Magnificent and Resplendent Fly up the Creek to the Muldoon." A secret society is a sweet boon, but a man has to be kind of careful that it doesn't grow on him."—*Burlington Hawkeye.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XI.—More talk with my Grandfather.—A Modern Pan.

In a moment my grandfather had caught sight of me and hobbled out, his white locks waving in the wind. O the joy of that home coming! The quiet, blissful content when my mother's tears of happiness were all shed, and my story of mingled luck and disaster recounted in its every detail for the twentieth time! For as Rachel prophesied, I had come home "quite a hero," even in Joe's eyes, who was decidedly more respectful to me that evening than he had ever been in his life before.

Rachel and I had our own little private cup of joy with which no stranger intermeddled. She listened with paling cheek, but not saying a word, when I related how the robbers struck me down and left me for dead in those dark unknown woods; but when I told the experience which followed, the strange sense of comfort and peace that stole into my heart when lying there bruised and bleeding, I saw the constellation of the Dipper, and remembered her parting promise, she looked up with great wide eyes, in which the surprise of some wonderful unlooked-for joy seemed suddenly kindling.

"O, I remember that night," she exclaimed. "I was restless and couldn't sleep. A fear of something dreadful seemed to oppress me. I couldn't shake it off, but I thought a breath of fresh air might make me feel better and I got up and raised the window. As I leaned out I could see the Dipper, and I began to wonder if you were in trouble or danger that I had such a feeling. So I just put my head down on the window-sill and prayed; and then all the strange oppression seemed to slide right off of me like some heavy weight. O, Leander, do you think God really did hear my poor little foolish prayer and answer it?"

"I know he did, Rachel," I answered, solemnly and earnestly.

Two great tears rolled down Rachel's cheeks. Reaching out dumb hands of longing her soul had at last touched the Invisible Father and for one transcendent moment her whole being dissolved in awe-stricken bliss at the thought.

The next day in a private aside, I asked my grandfather if he knew Sam Toller was a Mason.

"No;" he replied, nearly dropping his pipe in astonishment. "I don't believe it. There's no more harm in Sam than there is in a chip squirrel, but he's such an idle, shiftless fellow that there isn't a lodge in the State would take him in."

"He gave the Master Mason's grip last night, and gave it to me correct, too."

My grandfather looked nonplussed.

"Then of course he must at some time or other have joined the order. Worse fellows than Sam Toller have been Masons before now; but I must say I am surprised."

And my grandfather, whose good, easy, placid soul was seldom long astonished at anything, after a moment's reflection took up the Canandaigua paper which had just arrived, and would have dismissed the subject if I had been willing to let him.

"I haven't told you yet that this Methodist preacher, who together with his wife showed me such kindness was a Mason," I remarked, feeling my way by slow degrees to the point I wished to reach.

"Ah!" and my grandfather looked interested. "Now, Leander, after such practical proof of its benefits, I hope you see that I was right in urging you to join the order."

"But Mr. Hagan had renounced all connection with Masonry years before. He thinks it a bad thing, contrary to the Bible. We had a long talk about it, and he made it very clear to my mind that the oaths and penalties at least, if nothing else about it, are entirely wrong."

I spoke with a little concealed trepidation which I found was wholly unnecessary. My grandfather's faith in his favorite institution was much too strong to be thus easily disturbed.

"Good men don't always feel nor think alike, Leander," was his answer, as placid as a summer breeze. "We read somewhere in the Epistles that what a man thinks to be sin to him, it is sin. I never blame any one for acting up to his conscience even when I know he is mistaken. I've always said myself that there were things in Masonry that I couldn't understand, nor bring myself to think are really right; but my idea about them is that they are relics of a barbarous age that will fall away in time. And besides I have known a great many honest, good men to become prejudiced against Masonry by joining a lodge where there was a great deal of profanity and hard drinking going on. Why, I've known lodges myself, that any decent man if he once got into, would want to clear out of as quick as he could. By a very natural mistake they blame Masonry for the sins of its individual members, forgetting that they might just as easily condemn Christianity on the same grounds."

It dimly occurred to me that a church composed mainly of drunkards and swearers was a strange anomaly I had not yet met with; but I was anxious to know my grandfather's opinion on another point.

"If a member should divulge the secrets of the order, would he be punishable with death, according to the terms of his oath," I asked.

My grandfather, for the first time in all our discussions of the subject had no answer ready.

"Why, Leander," he answered at last, "in the first place there is no officer in the lodge empowered to act as executioner; and in the second place it is not supposable that any member would so perjure himself as to disclose the secrets. In my understanding of things this is one great reason why these ancient penalties that seem so unsuited to the spirit of the age are still kept up; for human nature is so depraved that the oath divested of these forms might not have sufficient restraining power over some. But why do you ask such a question?"

I concluded as the best answer I could give, to relate Mr. Hagan's story, to which my grandfather listened, his ruddy face fairly white with horror.

"That was a fearful murder, perfectly awful. It makes my blood run cold to think of it;" he said at last after sitting for a moment in shocked silence. "But now that story, Leander, just proves what I have been saying. In a lodge where they are half heathen it stands to reason that their acts will be heathenish. If there are men among them that care no more for murdering a man than they do for felling an ox, they'll be likely enough to do it; only such a lodge doesn't represent Masonry any more than the men who stabbed infants in their mother's arms on St. Bartholomew's day represents Christianity."

A reasoning so entirely satisfactory to my grandfather that with a deep drawn sigh for the depravity that made such deeds possible, he again took up his paper.

I was by no means entirely convinced, but added to the seeming reason and fairness of what he had said was my reverent affection almost more than filial for the guardian of my fatherless boyhood, the patient, loving counsellor of my maturer years. To suppose for a moment that he would advance for mere persuasion's sake, arguments in which he did not himself thoroughly believe was to suppose an impossibility. Day and night would as soon change places as my grandfather in his stern honesty—which by the way was the only thing stern about him—seek to impose on even the credulity of a child.

[*To be continued.*]

It was the wife of President Madison gave a young woman the famous advice: "Give your appearance careful and serious thought in your dressing-room, and forget it elsewhere."

Not great faith, or intelligent faith, but *faith* saves the soul; for a touch connects us with Christ, as well as a grasp. The fullness is in him, not in our manner of seeking him.

THE COLLEGES.

Wasioja Seminary, Minnesota graduation exercises were appointed for Wednesday evening of this week, preceded by closing examinations on Monday and Tuesday.

Wheaton College.—Baccalaureate Sermon Sabbath morning June 18th, at 10:30 o'clock by President J. Blanchard. Annual address before the Society of Inquiry on the evening of the same day by Rev. G. H. Filian, of Antioch, Syria.

The closing exercises of the Preparatory School take place on Monday afternoon at three o'clock, and in the evening the Literary Societies hold their annual exhibition.

Tuesday at 4 p. m. occurs the annual reunion of the Alumni association in the College parlors, followed by the literary exercises of the Association at 8 o'clock in the Chapel. Addresses by Rev. J. K. Wheeler of Marengo, Ill., Essay by Mrs. F. E. W. Snyder of Wheaton.

Wednesday at 10: 30 a. m. Commencement exercises in the Chapel, followed by an address by Rev. David McFall of Chambers St., Reformed Presbyterian church, Boston. President's Levee in the evening.

The Board of Trustees meets on Tuesday at 10 a. m.

Augustana College at Moline, Swedish-Lutheran, lately held a successful commencement. Prof. T. R. Hasselquist, who was appointed to speak at the Galesburg national convention last fall, as also Prof. Oleson, who ably filled the appointment when the first speaker was unable to be present, both are connected with this institution.

Perdue University, Lafayette, Ind., held its anniversary on the 8th inst. Gov. Porter was present, and the attendance was large. Pres. E. E. White held a reception in the evening. This institution has just fought the college secret society question through the courts triumphantly and its president and faculty are to be congratulated on the prosperity of the University and its future bright prospects.

Commencement at Hampton, Va.

BY REV. HENRY T. CHEEVER.

The twelfth Commencement Day of the Hampton Normal and Agricultural Institute has passed with signal *eclat* and enthusiasm. And the men and women of the North who have invested much or little in this most admirable institution will be gratified with the information that a class of sixty has graduated with honor, including three Indians—having now in the school eighty-two Indians and three hundred and eight colored pupils.

There has been a liberal influx of friends and benefactors from the North, among them meek-eyed Quakers from the "City of Brotherly Love," as well as wide awake donors and pastors from New England and New York, looking after the investments which they or their people have made here in the interest of humanity and at the call of the American Missionary Association. Everybody is surprised and delighted at the extreme beauty and healthfulness of the location, the extent and attractiveness of the grounds occupied, the size and solidity of the buildings, the magnitude and diversity of the industries pursued, and the great results already achieved. And everybody goes away inspired and saying, "Let the wealthy and wise and good of every party come down to the broad historic Hampton Roads and see for themselves what a work is being done here for the 'despised races,' and deposit with the Treasurer the gold for scholarships until there shall be provided for thousands."

The present teachers, thirty in all, we find to be bright, beautiful, accomplished and pious young women from the North, graduates, many of them, from Holyoke, Vassar, Wellesley, Smith and Oberlin; most, if not all of them, benevolent enthusiasts in their line, and full believers in the capacity and perpetuity of the races they are uplifting. The exercises of the day were: From nine to twelve in the forenoon, sample recitations in the different class rooms of all the classes; then procession with the school band of music, and the marching of 450 students of both sexes, under the leadership and drill of a captain, detailed from the U. S. army for the purpose, to the dinner room in Virginia Hall—a beautiful and inspiring sight. At the same time all the invited guests and teachers lunched together in "Stone Building." Then in the afternoon all the pupils were re-formed and marched to martial music to Commencement Hall, where were assembled a great concourse of warm-hearted friends, white and black, to be entertained by no mean exhibit of the capacity of the "despised races" to speak for themselves.

A novel feature of this Commencement was that the addresses (with the exception of salutatory and valedictory and one address by a young Indian chief) were by previous gradutes of matured thought and experience. These were interspersed with numerous trained singings rendered with that charming heartiness, fervor and originality found among colored singers only. The address of Morgan M. Snowdon, "Head and Hands," of the class of '81, and of James M. Ricks, "Our Race," of the class of '73, were exceptionally manly, matured and forcible. So was the address of a gentlemanly chief of Shawnees, Wildcat Alford, on "Indian Education," and that of George W. Brandon, graduating class, on "Our Relations to Local Option," an able plea for prohibition. Two doctors of divinity from Norfolk were called upon by General Armstrong to speak at the close, one of them an Episcopalian, the other a Baptist, Dr. Burroughs. The latter, after expressing his astonishment at what his eyes had seen and his ears heard, amused the audience immensely by referring to the aspirations of colored men for Congress, to be inferred from allusions of one of the speakers; and he thought for religious knowledge at least they would be found quite superior to those Congressmen, one from the east shore of Maryland, the other from somewhere in the West, between whom there was a bet of a bottle that one of them couldn't repeat the Lord's Prayer. The bet was taken and the challenged Congressman gravely recited "Now I lay me down to sleep, etc." Whereat his representative comrade, ignorant as himself, and really believing "he had done it," paid the bet and said, "I'll be hanged if I thought you could do it!" So turning to General Armstrong, with a twinkle said Dr. Burroughs, "I'll be hanged General, if I thought you could do it, or if there was at Hampton any such big thing as you have done."

That a big thing has been done at Hampton is undeniable; and I find that the Principal has come honestly by his remarkable organizing and executive faculty, for I well knew his honored father, Rev. Richard Armstrong, when he was a valued and versatile missionary at the Sandwich Islands, a tried man of all work; afterwards first Minister of Instruction and of the Interior of the Island Kingdom of Hawaii at a time when his son, the present principal here, was a rough and tumble boy at Punahow, Honolulu, preparing for college. I followed him through college and his honorable service in the civil war, up to his providential placing in the principalship of this institution—the right man in the right place.

This is my first visit to Old Virginia since the week of the burning of Pennsylvania Hall, by a pro-slavery mob in Philadelphia, as far back as 1838, in the palmy days of American slavery. Calling to mind the mad excitement I was witness to then, while stopping in the Old Dominion, a young abolitionist, over the morning speeches in Congress on the right of petition of the "Old Man Eloquent," John Quincy Adams, and over the alleged attempts of "accursed Abolitionists" at teaching the slaves,—how marvellous the change I now behold! Hampton, which the pro-slavery rebels foolishishly burned as a second Moscow, lest it should fall entire into the hands of a Northern army that had declared slaves "contraband of war," now the peaceful seat of an institution where ex-slaves and their children are freely taught and inducted into all the arts and rights of freedom, amid surroundings of beauty and privileges belonging to but few if any of the oldest seats of learning in our broad land. Verily, there is a righteous and beneficent Nemesis in human affairs. Better than that, in the words of Scripture, This is the Lord's doing and it is marvellous in our eyes.

The recent gift of a million dollars by John F. Slater, Norwich, Conn., as a fund for the exclusive education of the colored people of the the South, is an event of such magnitude, that (knowing well the donor as I do, and his purpose that, come what may, this money is to aid the colored people by its interest for all time) I cannot pass it without congratulation here. Hampton Normal Institute for teachers will, without doubt among others, share largely in the distribution of this splendid benefaction, which is to be for black men and women of the South what the Peabody fund is for the poor white men of the same section.

A substantial lift is thus to be given to the colored race in its upward educational progress. It is like one of those mighty screws which I have lately seen at Norfolk and elsewhere placed under ships and buildings to gradually uplift them high and dry from their low surroundings.

Hygeia Hotel, Hampton, Va.

The Secret Empire.

—The "Knights of the Golden Cross" is the name of a new temperance and life insurance order concocted by somebody who probably needed money and was too lazy to work for it. The sale of charters, rituals, regalia, etc., etc., is always a good trade for these lodge speculators.

—At the funeral of Gen. S. A. Hurlbut at Belvidere, Ill., April 30th, six Knight Templar commanderies and eleven Masonic lodges, with a scattering of other orders, marched in the procession. The only ornaments of the coffin were his Knight Templar regalia.

—Ex-Governor C. C. Washburn of Wisconsin, brother of Hon. E. B. Washburn of Chicago, Israel Washburn of Maine and W. D. Washburn of Minnesota—all prominent and of excellent repute in public life—died lately and was buried with much ceremony at La Crosse. In the procession, along with civic and military companies was a lot of Knight Templar Freemasons. There is nothing to show that the deceased was ever connected with the Freemasons or any other secret order, but the occasion was one which gave these men an opportunity to show their fine clothes and feathers. Just as in the funeral procession of Henry Wilson in New York, years ago, the same lodge paraded in the ranks behind the body of a man who was well-known to be opposed to all secret societies!

—An announcement is made of the establishment in Boston of an American agency of the "Society of the Red Cross of the National Will," a society established in Geneva, with branches all over Europe, under the auspices of the Russian Nihilist exiles, at the head of whom are Miss Vera Sassoulitch, the celebrated Nihilist leader, and Peter Lavroff, who was recently expelled from France for setting up there an agency of the Red Cross. The newly appointed agent for the United States, whose headquarters are in Boston, is the young journalist, Benjamin R. Tucker, well-known as a member of the Boston press and as the editor of a fortnightly paper called *Liberty*.

—If any doubt existed as to the essential unity of all secret orders, the following from the *Knights of Honor Reporter*, an official journal, would set those doubts at rest: "There is an understood law of common courtesy existing between the different orders of the character of the Knights of Honor, Knights and Ladies of Honor, United Workmen, Royal Arcanum, Home Circle, etc. It is not a written code; but its claims are just as imperative as if they were typed in the printer's ink and had an executive to enforce them. This law demands * * * that they should strengthen public confidence, not only in their own organization, but in the stability of every other that is being honestly and efficiently conducted." The public have already noticed this endeavor to bolster up their failing fortune, but the deception is being unmasked. These associations are not conducted on sound business principles and must sooner or later fail.

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple street, Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—A brother writes from Maine, inclosing a donation, "I understand you are doing a noble work in exposing the works of the devil in Freemasonry, and I wish to help you all I can. We need mission work here as much as in other parts of the globe."

—Elder Jackson, of Maine, writes from Vermont, where he is stopping for the present, giving valuable information regarding places and people to visit, and urging that work be taken up soon in that State. Of himself he says: "I have bought and sold books and tracts over two or three counties, and obtained subscribers to the *Cynosure*. It created an opposition and no one came to help, so I made up my mind to take a rest until we could get a reinforcement."

—A brother writes from Vermont, "I am glad to read what you have done, and are doing, to spread the light and truth in New England, and that the Lord is blessing you and those other dear brethren who are laboring in this reform. I hope you will live to see Masonry and all secret societies done away with."

—At the Sunday night meeting in Worcester, resolutions were passed in memory of H. F. Loomis, who died two years ago. No organization existed here then and no appropriate action was taken, but the benefit we are now deriving from his legacy makes it appropriate to record this action. The resolution is as follows:

WHEREAS, No anti-secrecy organization existed in Worcester at the time of the death of Bro. H. F. Loomis, and hence no expression was given of gratitude for his bountiful legacy; and

WHEREAS, We are now reminded of our debt of gratitude by the aid we are receiving in the prosecution of the reform work so dear to him; therefore,

RESOLVED, (1) That we hereby record our feelings of thankfulness to him for his devotion and foresight, and to our heavenly Father for his gracious providence in providing this fund for our aid.

(2). That his example in bequeathing his property to the cause of reform in opposition to Freemasonry and other secret orders is worthy of our highest commendation, since these orders are known to be anti-Christian in character, and detrimental to the best interests of our country.

—When all the facts are known about secret society insurance it will be found to be a very unreliable investment. The official organ of the Knights of Honor reports a case of a member who died in good standing, having paid all his dues promptly, but his local lodge was under suspension for not paying the assessments, and therefore he could get no insurance. Two appeals were made to the Supreme Court, but they were unavailing. The official organ quoted above says: "If there was no forfeiture of benefits by failure to forward an assessment, lodges would almost invariably fail to forward them. * * * If lodges failed to forward assessments, the order would collapse."

The Greene Memorial Meeting.

WORCESTER, MASS., June 5th, 1882.

The New England press has done what it could to create the impression that the efforts of Samuel D. Greene for reform had been futile and that his life was a barren waste. The minister who officiated at his funeral commenced to malign his memory by pronouncing his life a "failure," although no one doubts his sincere Christian motives in all his labors. Viewed from the world's stand-point he was a failure—he failed to be rich, through the constant efforts of his arch-foe to thwart all his endeavors and cut off his resources; he failed to gain popular applause because he chose to suffer affliction with unpopular reformers rather than sear his conscience and stultify his principles. From the day he espoused the cause of Capt. William Morgan, at Batavia in 1826, to the day of his death he was a sufferer from the malignant hatred of Freemasons, and if he acquired any severity of manner it may be traceable wholly to this cause. For integrity and fidelity he was noted, and whatever may be said against his reform work, even his enemies are forced to pay a tribute to his Christian character and manly consistency.

Friends and relatives residing at Greenville, near Leicester, seven miles from Worcester, desired us to have memorial service in the Baptist church of that place, of which, (I believe) he was in early life a member. The church stands near the grave of father Greene. The details of the meeting held May 30th, were carefully arranged by brother A. F. Spaulding. There were a number of friends from other places assembled to do honor to his memory, as follows: Deacon Increase Leadbetter, Mrs. Leadbetter, Samuel A. Pratt, D. Manning, W. J. White, A. F. Spaulding, Mr. and Mrs. E. D. Bailey. H. M. Tower, A. J. Hinckley and Mr. Searl joined the company at Leicester. Mr. and Mrs. F. B. King, relatives of Mr. Greene, took a deep interest in the proceedings and added much to the comfort of the occasion by spreading a collation in the church vertry for the friends from abroad.

At 10 30 A. M. a fair local audience assembled in addition to those from abroad, and the services opened with the usual devotional exercises. Rev. D. McFall, of Boston, was invited to deliver the memorial address but his western trip prevented and he wrote a card of regrets from Ohio, "My engagements here prevent me from undertaking the work you specify, which, were I with you in New England would be a pleasant task. * * * I would like to contribute my share to the honor due to father Greene."

An interesting letter was also received from father Greene's son, Dr. C. A. Greene, of Harrisburg, Pa. He wrote as follows:

"Say to any one who, respecting my dear old father, comes to Rochdale to do him honor, that I greatly regret my inability to be there with them; that I had good reason as boy and man to remember his crusade against what he believed was an anti-Republican and anti-Christian organization. I was taught * * * when any one asked my name to give the Masonic hailing sign of distress * * * and answer, 'Charles Augustus Greene, Anti-mason!' If every father in America so imbued his sons with anti-secret society experiences there would be no Masons, Knights of Pythias, Odd-fellows, or any other secret societies in this country. * * * Within ten days of his death, in his 95th year, he wrote me an Anti-masonic letter. He was true to his conceptions and principles, and impoverished himself to rid his country of secret combinations."

The contents of these letters were given to the audience during the service. After devotional exercises Mr. S. A. Pratt of Worcester, in a few well chosen remarks, commended Mr. Greene for his discernment of evil and faithful denunciation of it. Mr. Pratt thought the cause worthy the devotion it had received.

Mr. W. J. White of Worcester, was the next speaker, who gave some personal reminiscences of father Greene, and then read a well-written paper setting forth succinctly the reform principles for which he contended. Mr. White's remarks were interesting and forcible.

After singing, the poem written by Miss Flagg and published in the *Cynosure*, on the death of Mr. Greene, was read by Mrs. Bailey as a fitting tribute to the one whose life we were commemorating.

Deacon Increase Leadbetter then gave some personal recollections of father Greene. He had visited him several times at his home in Chelsea and had many personal interviews with him. He spoke particularly of Mr. Greene's constant trust in Christ. On entering his house once he found him writing. Mr. Greene showed him a letter just received. It was anonymous and was very insulting and severe in its threats. This was only a sample of many received by him.

After these personal tributes by the co-laborers of father Greene, the delivery of the memorial address fell to my lot. The address was a sketch from memory of the most important event of Mr. Greene's life, especially that part of it connected with the Morgan tragedy and the things that immediately followed it. Just across a little stream of water, in full view of the church in which we met, stood a large white house which was pointed out to us as the birthplace of Mr. Greene. As friends stood around the grave where lie the remains of the once strong man—strong physically and intellectually—it was suggested that a slab ought to be soon erected to mark his resting place and perhaps a generation to come will delight to honor his memory as we are about to honor that of Capt. Morgan. In the memorial address it was suggested that no more fitting inscription could be put on the monument than the closing words of Mr. Greene's own book, "The Broken Seal," which are as follows, "I am an old man, and I shall soon be gone. But I leave it as my last injunction to my countrymen that they watch this institution (Freemasonry) with a jealous eye. It is an old enemy to their liberties. It has no thought of the general good. It is not founded and worked upon any such idea. It is built upon the principle of tyranny in all ages, '*the good of the few at the expense of the many.*' Whenever and wherever Masonry is asserting her claims and pushing herself forward, one may be perfectly sure that such are her secret purposes and aims."

A collation provided by Mr. and Mrs. King in the vestry of the church was partaken of by the friends after the morning services and in the afternoon the same company were taken to Leicester, three miles away, in a conveyance provided by Mr. Spaulding, and there a lecture was given on the oath of the Master Mason.

The committee appointed to draft appropriate resolutions in memory of Mr. Greene, prepared the following:

WHEREAS, our beloved Christian brother, Samuel D. Greene, recently deceased, was so long and so honorably associated with the efforts to enlighten the American people concerning the dangerous character of Freemasonry, and on this account suffered many hardships during his long career; and

WHEREAS, Freemasons and their sympathizers have since his death sought to throw reproach on his life-work by representing it as a failure; therefore,

RESOLVED, That we heartily commend him for his constant devotion to reform in the face of opposition; that we will cherish the memory of his worthy efforts as deserving of highest praise and that we join in the hope that a suitable monument may some day be erected over his grave to commemorate his labors for reform.

Those who attended the services felt that it was profitable to themselves as well as a fitting tribute to Mr. Greene. E. D. BAILEY.

N. C. A. Annual Meeting.

The National Christian Association will hold its annual meeting, Thursday, June 22d, inst., at 10:30 o'clock A. M., in Carpenter Hall, 221 W. Madison St., Chicago.

JNO. D. NUTTING, Sec'y.

L. N. STRATTON, Pres.

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING JUNE 10, 1882.

Dr. M. Veeneboer	$1 00
Mrs. Minnie Myers	10
Nellie Myers	5
Abbey Myers	5
Total	$1 20
Grand total	$1,634.18.

N. C. A. Treasurer's Acknowledgment.

Report of donations received by Treasurer of National Christian Association since last statement published in the *Cynosure*.

For New England work, Philo Carpenter, $50.

For Southern work—Mrs M B Nichols, G W and A S Waterbury, each $10; Mrs A E Jenks, J Robinson, Mrs H Wykhuysen, A C Hall, each $2; H Frost, $4; C S, O D Perry, B S Culter, Rev W Burr, O C M Bates, A Friend, each $5; R D Nichols, 99c; E S Harvey, $3; Isaac Townsend, $7.50; M B. Witmore, J S Perham, each $1; J Lee, $8; J Shaw, $1.65; D West, $6.

For General Work—D H Seamands, sec'y, $3.50; J Smith, $5; L Gishwiller, $1; Z Derbyshire, $50.

For Rev. D P Rathbun—O D Perry, $4; E Fenton, $2; N H Wicker, 50c.

For Elder J F Browne—O D Perry, P Carpenter, each $5.

For Rev J F Galloway—Mrs A B Kellogg, $5; B F Smith, $1; Congregational church College Springs, Ia, $15.

For Eli Tapley—Congregational church, College Springs, Ia, $15; B F Smith, $1; Mrs C S Kennedy, 50c. W. I. PHILLIPS,

Treasurer,

CORRESPONDENCE.

The Lodge Brings Heavy Losses.

DAYTON, Ohio.

EDITOR CYNOSURE:—We have long watched the movements of the secret empire, and can say from personal experience that the whole system is only evil and that continually. No man, not one of the craft, can get a position, no matter what his qualifications may be, if there be one, even if he be a drunkard or swearer, so that he hasd rank the wine from the human skull, he can occupy the plaee. We have lost hundreds of dollars by the scheming of those hidden conclaves. One gentleman of my acquaintance told me he had lost $20,000 by the scheming of the lodge. A gentleman with whom I am acquainted stated that in getting a book bound at one of those lodge-ridden establishments, his book had one page containing an article against secret societies; when he came to examine his book he found it mutilated by having a portion of the leaf torn away containing said article. Now the man who would be guilty of such a cowardly act would be ready to kill Morgan, or any other man that will be ready to expose their nefarious schemes. We hope the *Cynosure* will continue to pour in hot shot on the enemy, and say to them, "O full of all subtlety, thou child of the devil." We fear the United Brethren are delinquent in many places in not declaring the whole counsel of God on this question, and by admitting to church fellowship persons who wear the image of the beast.

JOHN SMITH.

Should Secret Society Men be Received into Christian Fellowship.

RIDGEWAY, Ont.

MR. EDITOR.—I have been a reader of your ex-excellent paper for a number of years, and the testimony of one after another, ot those comtng out of the lodge saying that a man cannot be a Christian, and be in lodge connection, has caused me to reflect deeply. From the fact that I have been brought up to hear even men professing to be strongly opposed to the lodge say, "I would not say but that a man may be even a Mason and be a good Christian," and many similar expressions; but the many testimonies to the contrary have, with me at least, scattered those statements to the winds. And here I stand, not only with the experiences of others, but a little of my own, having belonged to a number of the smaller orders, with my Bible before me, and the Holy Spirit also as a helper (James 1: 5, "If any of you lack wisdom let him ask of God that giveth to all men liberally"), trying to solve the question, Can a man belong to these secret lodges and at the same time be a Christian?

This, my friends, is one of the most important questions in connection with this mighty reform work; for if they can really be Christians, then they should be received and recognized as such. But if not, then they should not be received and recognized as brethren in Christ by those who are the humble followers of the Lord Jesus.

Now, if a lodgeman can be a Christian, what more do we want him to be. John Wesley, John Newton, John Bunyan, were nothing more. He has repented of his sins, has forsaken and obtained the pardon of them all, stands justified before God, is regenerated by the Holy Ghost, and has the Spirit of God with him continually. In short, he has been converted, and that not in this new-fashioned way, but in the old-fashioned way of Luther and Wesley. This is the only kind of conversion I can find in the Bible, that is from sin, to God and holiness. I ask, if Oddfellows, Masons, etc., can enjoy these gifts of God, what can man on earth or God in heaven demand beyond it? But can any close Bible reader ever conclude that they do enjoy such things, especially if he knows anything of the nature and workings of the lodge? The conclusion of the Lutheran pastor mentioned in a late *Cynosure* I thought so good. After he had seen the great medley of the hardest cases of that place marching in the Oddfellow parade, he says, "he did not think a man could be a true Christian, and still belong to this order." Just think of that expression, "true Christian!" Really the only kind of Christians in the world; for God says of the cold and lukewarm he is going "to spew out of his mouth." Think of a true Christian parading with all classes of men and calling them brethren, pledging himself in the strongest way to help and support them.

A neighbor said to me, some time ago, who had left the Oddfellows, "A person feels a great deal better wen he gets clear of those bandages and pledges." Would Paul, John the Baptist, or the Lord Jesus have ever connected themselves with ungodly men in that way? O no! Well we are to follow Paul, as Paul followed Christ; or we are to follow Christ. "If any man come after me let him deny himself take up his cross and follow me."

From what I know about the blessed Word I would not like to say that the Spirit of God withdraws from the Christian the instant he joins the lodge, because there is forbearance with God. Some say a Christian may belong to these orders; his ignorance of their real workings is a sufficient excuse. This argument may hold good with respect to some of the smaller orders. My experience in some of these is, I found much that was silly; yet I thought it innocent, being young, and having received no instruction about being unequally yoked with with unbelievers. I took no notice of the omission of Christ's name.

After this I saw men as trees walking, but since I have been a reader of the *Cynosure* I can see all these plainly, and I thank God for it. But this will not hold good in the case of Oddfellowship and Masonry. The nature of their initiations will forbid it.

I do contend that in case the Christian connects himself with these lodges the Spirit will strive with that man, and if he continues to resist will surely withdraw from him (See Rom. 1: 26, "For this cause God gave them up unto vile affections." See also 28th, "God gave them over to a reprobate mind to do those things which are not convenient").

We had an instance here of God dealing in this very manner. A number of years ago a minister was sent here who had not much education, but was so spiritual that his words burned in the hearts of the people. Scores were converted. He was sent away and joined the Masons and after some years was sent back; he still was fluent in speech, but his spirituality was all gone: meetings were cold, and no converts that I ever heard of. He gave a public lecture in favor of Masonry; this displeased his church members and even some of the Masons. After this I heard that he thought that he was not married right. The last I heard of him he had gone over to your country and was keeping tavern. "God gave him up."

This matter to my mind is made very plain in Gal. 2: 18: "For if I build again the things which I destroyed, I make myself a transgressor." Wesley says on this verse: "As if he had said, the objection were just, if the gospel promised justification to men continuing in sin. But it does not. Therefore, if any who profess the gospel do not live according to it, they are sinners, it is certain; but not justified." Read also 1 John 3: 7: "Little children, let no man deceive you: he that doeth righteousness is righteous even as he is righteous." As though he said, let none persuade you that any man is righteous, but he that uniformly practiseth righteousness; he alone is righteous—after the example of his Lord. Now think of the Master Mason's degree with its dress, rope, blindfold, burial in rubbish, feigning death etc. Is that practicing righteousness? Yet hundreds of God's people are receiving men who follow these things right into Christian fellowship! I will tell you how they do it. Just as sure as a lodge preacher comes into the meeting he is called to the pulpit, just where the devil wants him to be. "Will you preach for us to-night, Bro. Jones?" or "Bro. Jones will you make some remarks;" or, "Bro. Jones, you close with prayer."

Far better take the direction given in Titus 1:11; "Whose mouths must be stopped; who subvert whole houses, teaching things which they ought not, for filthy lucre's sake." This is no more than our duty to do. See the 13th verse, "Wherefore rebuke them sharply, that they may be sound in the faith," and in so doing we may bring them to Christ, at least clear our own skirts. See 2 John 1:11: "For he that biddeth him God speed is partaker of his evil deeds." Yours in Christ,

J. A. LEARN.

Our Mail.

W. R. Roach, Pickering, Ont.:

"I should like to get a few lectures delivered in some of our churches here on Masonry."

Sumner Avery, Eagle, Mich.:

"Have not any faith in secret societies. I am an Anti-mason every day in the week. I expect to do what little I can to oppose secret societies while I live."

Wm. D. Johnston, Lexington, Ill.:

"I hope the American party will have out a State ticket for the fall election. At the last Presidential election we polled three votes for the first. I now think we can get as many more. If we just stick to our principles and convince the people that we, through God, mean just what we say, Reform at all hazards."

Illinois votes for Superintendent of Public Instruction and State Treasurer this fall. Let us see what we can do about it.

Seth Wardner, Bloomingdale, Essex Co., N. Y.:

"I notice in the Cynosure of May 25 a piece entitled, A Wonderful Tree. I will tell you of a tree here. It has two bodies some ten or twelve inches in diameter that come together eight or ten feet above the ground forming one body about eighteen inches in diameter just above where the trunks unite. The roots of the separate bodies are about six feet apart. The tree is a rock maple, good shape, about seventy or eighty feet tall. I found it while hunting deer."

H. Randall, Mt. Vernon, Linn Co., Iowa:

"I want the Cynosure to read while I stay here in the body. May God hasten the time when light shall break forth as the morning when one shall chase a thousand and two put ten thousand to flight."

Benj. Harper, Ainsworth, Lake Co., Ind.:

"I watch with much interest the progress of your cause and let my light shine as best I can."

B. B. Britton, Masonville, Ia.:

"I am with you in your work of reform."

Levi Kelley, Bath-on-the-Hudson, N. Y.:

"The work is going surely. O how we need to have Albany stirred. A nest of secretism."

A gentleman writes from Parnell St., Boston, stating that he will do all he can to give some of our reform publications notoriety.

John W. Zike, Manilla, Ind.:

"I love the Cynosure's principles for it is straight on all needed reforms. * * God bless the good cause begun. By the help of his children I think the works of darkness will go down."

E. S. Harvey formerly of St. Charles, Minn., gives the following detailed and interesting account of San Bernardino, Cal., where he now resides:

"This valley embraces not less than 1,500 square miles. The town proper covers one mile square and is regularly laid out into blocks containing eighth one-acre lots by streets crossing each other at right angles. The town itself has a population of about 3,000. All branches of trade are represented and an immense amount of business is done for a town of its size. The following secret organizations are represented: Phoenix Lodge, No. 78, F. and A. M.; Keystone Chapter, No. 56, R. A. M.; San Bernardino Lodge No. 176; Token Lodge, No. 290, and Morse encampment, No. 51, I. O. O. F; Valley Lodge, No. 27, K. of P.: Meridian Lodge, No. 175, A. O. U. W.; San Bernardino Lodge, 220, I. O. G. T.; Paradise Lodge, No. 237, I. O. B. B.; San Bernardino Lodge. O. of C. F. This town is the county seat and the center of business for the entire county. The town was originally laid out and settled by the Mormons, but an edict from their great chieftain years ago recalled his followers to Utah and for several years past there has been a great influx of eastern population. I have not been here very long and know nothing about the reform work here."

—Miss Lucia E. F. Kimball is having a very successful tour of temperance work in Utah. Although the Mormons refuse to unite with the Gentiles, yet they cordially open their own day and Sunday-schools to her, and she has spoken several times to their schools in Salt Lake City, once by special agreement at the Mormon University, where all pupils came together to hear her.

Books are the best things well used; abused, among the worst.

If we would build on a sure foundation in friendship, we must love our friends for their sakes rather than our own.

SABBATH SCHOOL.

LESSON XIII., June 25.—REVIEW.
GOLDEN TEXT.—Jesus Christ, the same yesterday, today and forever.—Heb. 13: 8.

1. *Christ coming to his own.* Mark 6: 1–13. G. T., Matt. 10: 40. What effect had Christ's first teaching? vs. 2–4. Whom did he send? v. 7. To whom were they sent? Matt. 10: 5, 6. For what purpose? Matt. 10: 7, 8; Lk. 9: 2; Mk. 6: 12. How was he received through them? Jn. 1: 11; Lk. 16: 16 ("presseth against it.") How is Christ treated now by most who hear the gospel?

2. *Christ Heralded.* Mark 6: 14–29; G. T., Psa. 37: 12. Who was sent to herald Christ? John 1: 6–8. What was his fate? vs 27, 28. What the effect of His preaching? Luke 9: 9. What may faithful teachers and preachers expect now?

3 *Christ feeding the hungry.* Mark 6: 30–44; G. T., Ps. 132: 15. What the occasion? vs 30–33. What around the companion of Jesus? v. 34. When did he first feel so? Isa. 59: 16; 63: 5. Which hunger is greater, of body or soul? Mark 8: 36, 37. Did Christ neglect the body? vs 41, 42. How is He bread for our souls? John 6: 50, 51. How do we get this now? John 6: 63.

4. *Christ, Lord of nature.* Mark 6: 45–56; G. T., Isa. 43: 2. How did Christ reveal his Divine nature? Matt. 14: 32, 33. What is the right use of nature? Ps. 19: 1–4. How can we see Christ in nature? John 1: 3. Why do men need the revelation of the word? 1 Cor. 2: 14.

5. *Christ the revealed Word.* Mark 7: 1–23; G. T., Mark 7: 7. Why did Pharisees find fault with him? vs 1–5. What is tradition? What its effect then? v 13. What now? How does Christ reveal God? Heb. 1: 3. How can any one be reconciled to God? 2 Cor. 5: 20, 21; John 3–36.

6. *Christ the healer.* Mark 7: 24–37; G. T., Psalms 145: 9. Who sought Him now? v 25. What disease afflicted the child? v 26. Why did Jesus answer as he did? Matt. 15: 28. Can Jesus now cast out evil spirits? What prayer of faith did this Gentile utter? Matt. 15: 25.

7. *Christ the Truth.* Mark 8: 1–21; G. T., Luke 12 1 (l. c.). How did Jesus employ Himself in the world? v 2. Why did Pharisees follow Him? v 11. How did He arouse disciples? v 15 Did they understand His meaning? v 17. What did He mean by "leaven?" Matt. 16: 12. Has Jesus ever changed the meaning of His word? What does He call Himself? John 14: 6. How can we know Him as such? John 15: 20.

8. *Christ confessed.* Mark 8: 22-23; G. T., Matt. 16: 16. What is confession of Christ? Matt. 16: 15. What did men then say of Him? Matt. 14: 2; v 28. What now do they say? What does Christ love to hear from us? Matt. 16: 16, 17; v 29; John 11: 27.

9. *Christ followed.* Mark 8: 34–38; 9: 1; G. T., Mark 8: 34. What the condition of following? v 34. Where is Jesus now? Acts 1: 19; Heb 1: 3; 8: 1; 10: 12; 12: 2. What must we do to follow him? Heb. 12: 1, 2. When must we do this? Luke 9: 23. Why? Luke 9: 25, 26.

10. *Christ in glory.* Mark 9: 2–13; G. T., Matt. 3: 17. The object of this vision? 2 Peter 1: 17. How did this confirm the faith of His followers? 2 Peter 1: 16. What was manifested at this time? Mark 9: 1 (l. c.) What themes engrossed the minds of the prophets and Christ? 1 Peter 1: 11. What should be the attitude of all disciples now? Titus 2: 13. In what present habits? Titus 2: 12. With what hope? 1 John 3: 2. With what result now? 1 John 3: 3.

11. *Christ with all power now.* Mark 9: 14–32; G. T., Mark 9. 23. How illustrated in this lesson? What the office of faith? Mark 9: 23. What is faith? John 9: 35–38; Heb. 11: 1. How can Christ be seen? Acts 7: 55, 56; Eph. 5: 18; Acts 16: 31.

12. *Christ represented by his people.* Mark 9: 33–50; G. T., Isa. 57: 15. In humility, vs 35–37; in unity, vs 39, 40; in purity, Col. 3: 4, 5; in self-denial, Phil; 2: 5-8; in devotedness, Heb. 10: 19-24; in perseverance, Heb. 10: 38, 39; in joyful hope, 1 Peter 4: 13.

—*Notes for Bible Study.*

Books and Magazines.

Beside the reprint of standard works like Green's England, *Choice Literature* in late numbers reproduces valuable articles on a new theory of the sun, "Oiling the Waves" as a safeguard in tempests, presents some wonderful facts worth the immediate attention of vessel owners and harbor superintendents; since, if the article be true, our immense and expensive breakwaters might be superseded by apparatus for distributing a small quantity of oil to allay the violence of waves.

Good Literature republishes among other good things an article on "Emigration to the United States," from the London *Quarterly Review*, which very ably and suggestively presents both the advantage and the injury that may be expected to fall to both America and Europe.

The *St. Nicholas Magazine* for June, amid a mass of lighter matter, presents two valuable articles on Longfellow and one on "Seals and Seal-hunting in the North Atlantic" which both instruct and entertain.

Vick's Magazine for June comes to us in deep mourning. James Vick, the veteran seedsman and florist, whose reputation was excelled by none in that business in America, died during the latter part of May a Christian's peaceful death. His great work will be carried on by four sons skilled in their business and capable of maintaining the excellent reputation of the house. This number of the monthly is very seasonably illustrated and edited.

Purdy's Fruit Recorder for June leads the practical journals of its class. The June number has good notes for the apple orchard and the flower garden.

The *North American Review* for June opens with an instructive article from Senator W. B. Allison on the national currency. Without reaching his conclusions all will be interested in his facts. Whitman, the Philadelphian who assumes to be a poet is needlessly given space to defend some of his writings, which have, since the *Review* was issued, been suppressed by the States attorney of Boston as vile literature. The man who can write poems "To a Prostitute" and defend his taste should find some other means of reaching the public than the *Review*. L. W. Bacon, son of the late Dr. Bacon, writes on the Andover creed troubles. George F. Seward, late minister to China, writes most heartily against the bill against Chinese emigration and supplements strong argument with the observations of a twently years' residence in China. Oher articles are "Old School Medicine and Homeopathy," "Swedenborg," "Has Land a Value" and "National Militia.

A year has passed since the publication of the Revised New Testament. The popular verdict was favorable at first glance, and a general curiosity outran the enterprise of publishing houses. During the present year, after time for thorough study and conparison, the judgment of scholars and preachers who are most familiar with the Bible has been against the new book. A most important contribution to the discussion has just been written by G. W. Sampson, president of Bible Workers' College, New York. Dr. Sampson's book entitled "The Text used for the Revised New Testament shown to be Unauthorized," endeavors to prove that the Greek text used for the Revised Testament is far less authentic and less preferable than that used of King James version. The former recognized as special authority the Egyptian uncial manuscripts made by illiterate copyists in Alexandria, but by early scholars considered valueless because of numerous errors. The Greek text accepted by the scholars of the Reformation has been set aside by the revisers in favor of the Egyptian manuscripts. To trace the history of these manuscripts and to penetrate the secret influences which have converted museum relics into classic authorities has been the interesting work undertaken in this book with great learning and ability. Published by Moses King, Cambridge, Mass.

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14.	Revised Odd-fellowship Illustrated	281	$1.00
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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 15, 1882.

We have once and again noticed the *United Brethren in Christ.* The last number, that for June, is the best yet: able, learned, faithful, Scriptural, in one word, "*good.*" We hope funds will be contributed to send the paper to every member of that church who does not now take it. We begin to hope for a revolution for Christ in their next general conference of the United Brethren.

District Secretary Humphrey, of the American Board, wrote to ministers invited, to keep them away from the ordination of Rev. G. H. Filian at Wheaton, noticed in the last *Cynosure*, because the young brother, though indorsed by three theological seminaries, was not indorsed by the American Board. Secretary Humphrey receives three thousand dollars salary, contributed by the churches for foreign missions, and he seems to have plenty of leisure for interfering with other people's business, having little of his own. A summer or two since he was in Mackinaw, resting from his toil of receiving church money, when he joined with some Jesuit fathers in laying the foundation of a monument to the Jesuit Father Marquette, taking a prominent part on the occasion. This, of course, was perfectly "regular," though he is collecting money to send missionaries to just such people as he and Dr. E. P. Goodwin were building monuments to! The American Board must have a different representation in Chicago if it retains the confidence of the Congregational churches.

"In the Coils."

Every photograph is a fiction—a fact represented by lights and shades. What havoc would be made of holy memories if the fictitious faces of the loved ones lost or departed, were all swept away. The Decalogue does not forbid either pictures or flowers, which are the semblances of invisible forms of love and beauty.

What then means the Decalogue: "Thou shalt not make unto thee any graven image; *or any likeness of anything* that is in heaven above; or that is in the earth beneath?"

Ans. It means to forbid any attempt to image the unimageable God, the author of the Decalogue and its theme. And to apply the second commandment, as prohibiting ordinary paintings and pictures, is an error, like applying to ordinary birds the word "bird" when used in the fable of a swallow or an owl, when it has a particular meaning.

The parables of Christ are probably fictions. Dives and Lazarus may have been real persons but the names are general for rich men and beggars, and the object of the parable is to paint an awful truth in the world before us. We know that the wonderful book of John Bunyan

"Whose Pilgrim marks the road
And guides the progress of the soul to God,"—

is one long and beautiful allegory, and every character in it a creation of his imagination. "Uncle Tom's Cabin" was another; and was a hinge in the overturning of the slave power in the United States.

"In the Coils; or, The Coming Conflict" is a charming work, fit to be classed with "Uncle Tom's Cabin." It is indeed, less a work of fiction than the book of Mrs. Stowe. The village of Brandon, where the story begins; Dr. Warren Groves, the leading character; the natural scenery of the region; nay, the whole group of actors, and the principal events of the story are living realities, drawn to the life, as any one can easily learn who will take a ride with Dr. Norris, of Birmingham, Iowa, and listen to his narrative of events. And as to the woof of "The Universal Passion," running through the whole web of the narrative, though it is essentially matter of fact, our young folks will not leave the book if they begin it, till they "see how it turns out."

But, best of all, the teaching of the book, like that of "Uncle Tom," is sound, Scriptural and good. And the teachings of our great American statesmen against the Secret Empire are so woven into the woof of the tale, that the volume is as valuable as a book of reference as it is agreeable, truthful and useful.

Woodland, Zolo Co., California.

"Surely the pleasure is as great
Of being cheated as to cheat."

A clerical sorcerer, like Simon Magus, has been fooling the good people of Zolo County, California. The Zolo *Weekly Mail*, May 18th, is in raptures over an oration by Rev. O. C. Wheeler at the laying of the corner-stone of a Masonic temple, or temple of Baal, in that place. The speech contains the following:

"Mr. Wheeler has devoted thirty years to personal researches into the mysteries of the order, a large portion of which was spent in the land of Egypt, where Masonry had its origin."

So Masonry did not come from Solomon's Temple, and the Master degree is a stupendous lie. Again:

"He brought facts to conclusively prove that Masonry exceeds in antiquity every known institution, rite or religion, by thousands of years."

Think of this, Californians! "Thousands of years before Cain or Abel's altar!" Again, "Placing the Deluge among modern events." Again, "The orders of Isis and Asiris were what is now universally known as Masonry."

Now, we learn from Mackay's Lexicon of Masonry that one of these gods was the sun and the other the moon. And this California sage, who has studied thirty years in Egypt, "The basest of the Kingdoms," tells his gaping hearers that Freemasonry is simple, bald idolatry; and, with a Bible on their altar condemning idolators to death, they hail and glorify idolatry simple and pure; and, the *Mail* editor tells us, "The exercises were opened by a hymn by the congregation;" and the choir sang "Glory in the highest;" and, "the services were closed by a hymn;" and "after supper, dancing was indulged in until 'the wee sma' hours.'"

The wonder is that such clerical scoundrelism, jugglery, and imposture can be sustained and suffered by the people of Zolo county.

Woman Suffrage.

Our excellent friend, Rev. A. D. Lowe, will excuse us for omitting so much of his letter as criticises us as partial and *one-sided* on the question of woman suffrage. In Europe and in this country, there are now, and probably will be, twenty articles written in favor of woman suffrage to one against it. And if we keep our readers posted on this topic, more will probably appear in our columns for than against it. But we intend that Mr. Lowe and all our friends shall have a full and candid hearing on this and other topics of the day. Mr. Lowe was on the editorial staff with Warren Walker and Nathan Brown of *The American Baptist*, names revered by all intelligent Abolitionists. He says:

Atlantic, Iowa, May 25, 1882.

"That he has been familiar, to say the least, with the question of 'woman's right,' ever since, according to T. W. Higginson, 'Francis Wright and Lucy Stone found the call of duty in the promptings of their own hearts;'—and that his conviction is daily growing stronger—if such a thing can possibly be—that the success of the woman suffrage movement, instead of a blessing, would only be a curse to woman as well as man, to family as well as society, to state as well as station, to the cause of sound morality as well as of pure Christianity.

I desire only to say further now, that being in a very precarious state of health, and therefore not likely to be represented, either in person or by letter, in the coming political convention at Batavia, I beg the privilege, here and now, of entering my most earnest and emphatic protest against any attempt to attach a woman-suffrage plank to the platform of the American Party, and any one-sided teachings, through the Cynosure or otherwise, with a view of securing such a result.

Still for reform and against woman suffrage

A. D. Lowe.

We may add some words on Bro. Lowe's letter in our next paper.

—Bro. Stoddard preached on Sabbath evening to a Scandinavian congregation in Rev. Mr. Torgerson's church, corner of Indiana and Carpenter streets in this city. The audience was largely of young people, and was much interested in the argument against the irreligion of the lodge.

Freemasonry and the National Debt.

The *Cynosure* has called attention to the case of Doyle, the counterfeiter who was arrested nearly two years ago in this city with over $200,000 worth of spurious United States bonds in his satchel, who has been twice tried and convicted in the United States court sitting in Chicago, and whose sentence for ten years' imprisonment has been suspended until the 19th of this month. The last arrangement was a surprise. About the 20th of May Doyle was brought into court to receive sentence, but proceedings were stayed by mysterious orders from Washington. The judge and the prosecuting attorney were staggered; Doyle and his friends cheerful and confident. The *Times* a day or two after said: "As the mystery surrounding the case of James B. Doyle becomes at every step of the proceedings more complicated and unsatisfactory to the general public, a net-work of circumstantial evidence of collusion between certain of the government officials and the powerful gang of counterfeiters who have prospered for years past in this country seems to entangle some people high in power."

Soon it was learned that Felker, a would-be detective, but always a thieve's friend, had gained the ear of Secretary Folger. He had placed before the Secretary letters of endorsement from Mayor Harrison, Sheriff Mann, States-attorney Mills, ex-Mayor Bond, Gen. Logan and J. D. Ward. He had also shown him the plate from which the counterfeit bonds were printed and claimed that it was a genuine copy of the government plate. An examination by experts satisfied the Secretary that part of the plate was stolen from the treasury. One morning to keep up the excitement a plate supposed to be genuine was found in the street and restored. Felker brought in other witnesses who claimed that $22,000,000 of these bogus bonds were in circulation and not to be distinguished from the true. All Felker wanted was Doyle's release so that his accomplices might be arrested and this wholesale manufacture of the national debt be stopped!

Now what does this all mean? Doyle is a Freemason and the lodge has fought for him with desperation from the first. Masons worked till they got a new trial; and now Felker, a Mason, endorsed by other Masons (*all the above named are Masons!*) is using every means a devilish ingenuity can devise to get out his sworn "brother." The Secretary does not believe that there are any counterfeit bonds in existence which he has not tracked, but these Freemasons profess that the national debt is being increased by the ten million and want to get the rascals out of the clutch of the law who are doing the business!! Next week we shall know Doyle's fate.

The N. C. A. Annual Meeting

To the Corporate members and friends of the N. C. A.

Dear Brethren:—Permit me to call your attention to the official notice of the Annual Meeting, June 22, as given elsewhere. There are matters of importance to the progress of our work which demand your careful consideration, and the danger is that you will assume that these will be attended to without your presence and personal assistance. Since in the providence of God you have been chosen to take the oversight of a movement directly connected with every substantial interest of society, state and church nothing but an absolute necessity should prevent your attendance at this annual gathering. The struggle is a hard one, and it calls for the united prayers, counsels and efforts of all its friends. A small fund has been gathered for this work, and needs your wisdom in its management. The East, the South, and in fact the whole country is open to our workers and the little already done gives promise of great results. With you rests the responsibility of counseling and giving general or specific directions to this work. Will friends everywhere help together with prayer, and all who can gather at No. 221 W. Madison St. at 10:30 o'clock A. M. to take counsel of the Lord and of each other and push on the battle against the mighty foe. J. P. Stoddard, *Cor. Sec'y.*

—Bro. Phillips, assistant secretary and treasurer, has organized a good work in tract distribution in Chicago and suburban towns. On the Sabbath and some days previously a large number of leaflets were given to religious bodies meeting here, and the towns of Wheaton, Prospect Park and Lombard were canvassed by young men who left a choice selection at every house. The purpose is to visit all the towns in DuPage county, Ill., in this way, and after a time go over the ground a second and third time with something new, thus reaching with good arguments the attention of thousands who will not come to a lecture. The plan promises great success.

—Dr. S. L. Cook mourns the death of his beloved mother, a woman of strong faith and clear apprehension of Divine truth she has been spared to see the effort to set up the kingdom of Christ upon the ruins of the Babel confederacy of the lodge growing surely in power and promising a sure triumph in the end. Her son, the State lecturer for Indiana, writes June 9th: "She served the God of the Bible for sixty-three years. She carried the Gospel cross with an uncommon faith and persistence. Above the average in force of intellect and an unbounded confidence in God's general and special oversight, she always stood in the front ranks of reform and accepted every truth even if disagreeable or unpopular. Perhaps no woman in the world offered more prayer for our cause than mother. She fought a good fight and triumphing in the Christian's faith she passed away yesterday morning aged 72 years and two months." Such mothers, under God, are the hope and salvation of our country.

REFORM NEWS.

State Convention Work.

To Executive Committees of States organized in the Anti-Secrecy Reform,

DEAR BRETHREN:—Four appointments have already been arranged, namely, Kansas, Aug. 8th; Iowa, Aug. 22nd; National Meeting, Batavia, New York; Ohio, Oct. 31st. From the Batavia meeting I wish to go East and spend the time until Oct. 15th, if satisfactory arrangments can be made with Bro. Bailey and friends in New England. If agreeable to parties interested the following order would be convenient for me: Indiana, Nov. 7th; Illinois, Nov. 14th; Wisconsin, Nov. 21st; Minnesota, Nov. 30th; Michigan, Dec. 5th; Nebraska, Dec. 12th; Missouri, Dec 19, I wish then if spared to go South visiting West Virginia say Jan. 9th, 1883. If the way is open I desire then to spend January and February in the South. Let me hear from you, brethren, as to times and places of meeting.

J. P. STODDARD.

The General Secretary in Ohio.

CHICAGO, June 6th.

My trip of eleven days in Ohio has been pleasant and not without results. At New Concord, as already noticed, I met and addressed tho Reformed Presbyterian Synod. This influential body of ministers and elders gathered from all parts of the nation appointed Dr. H. P. McClarkin to represent them at Batavia in September next and passed resolutions [which may be read on the 13th page.—ED.]

From Concord on Saturday I went to Alexandria, and received a most hearty welcome at the farm house of Capt. Scott, one mile out of town. On Sabbath morning I preached at Harrison Wesleyan chapel and after service called on the veteran Rev. Geo. Richey, whose health has been somewhat impaired, but was at the time improving. At Bro. Egleston's we fared sumptuously for dinner, and after a brief Christian visit returned to Alexandria, where I preached in the Baptist church at 8 P. M. On Monday evening I spoke again in the Town Hall.

Tuesday morning I took the train for Greenefield, which I reached via Columbus and Chillicothe at 3 P. M. It was Decoration Day, and the town was full of people. I made inquiry, but failed to learn anything of the anti-secrecy convention appointed for the next day, until I found father Templeton, who soon introduced me to a number of friends, who were as ignorant as myself about the programme. A notice was prepared to be read at the evening meeting, and we concluded to await the arrival of Pres. Dillon and friends from abroad. Bro. Dillon and a few others came by the noon train on Wednesday, and the afternoon was given up mainly to devotional exercises and experiences. Bro. Dillon gave an able address on Masonic Religion in the evening to a small but very attentive audience. The forenoon of Thursday was occupied with miscellaneous business and short speeches. At 3 P. M. Rev. Warren Taylor gave a very able address on Masonry and Pagan Mythology, and was followed by Rev. John Rump with a brief account of the Boston mob. The evening was occupied by the Secretary of the N. C. A., after which the convention adjourned to meet Oct. 31st 1882, at such place as the executive committee shall designate.

Returning, I called on Brethren Obern, Cox and Anten of Galion, and Elders Roe and Tinney of Ontario, and preached morning and evening for Bro. Moore, U.P. Pastor, and successor to the veteran Dr. William Wishart. At Mansfield I met Elders Maxwell and Clark and dined with Rev. S. A. George and lady, accompanied by Father Tinney. Plans for the Ohio fall State meeting were talked over, and it was resolved to make an effort to gather the friends of the State at Bellfountaine if it should meet the approval of friends at that point. I had thought to visit friends and speak at other points, but concluded that I must wait until after the annual meeting here on the 22d inst.

J. P. STODDARD.

Bro. Lowe at Plainfield, Wis.

DEAR BRO. K.—Although theMasons and their jacks did all in their power to keep people away, so that we had a very small congregation at Plover and had to pay our own money for hall rent, the meeting opened the way for one of the greatest victories I ever had over the craft. On the way to Plover I stopped with a friend for dinner three miles from Plainfield. He wished me to come to his school district and work the degrees, which I did the following week; and as the house was of good size there was a good attendance to the meeting. But one Mason was present, and he said little; but three other gentlemen had much to say the first night, all affirming they knew Masonry was all right and they were going into it right away. The next night they came again saying I dare not go to Plainfield; that I only went to the little country school-houses where there were no Masons to cantradict me. I said I was waiting an opportunity to speak at Plainfield. He said I need not wait any longer for he would get a place for me the next night. Next day he engaged the school-house in Plainfield and let me know of it. I asked if there were any Masons on the School board. He said he thought they all were, and knew two to be. I told him we could not get into the house. He laughed at me; but when night came the people began to gather until from 100 to 200 were present, but the key could not be found! I asked the young man who was most afraid, I to come, or the Masons to have me come. He replied he was not going to be beaten that way. So he went to the landlord of the Greenfield House and engaged the hall. So thither we went and had a grand time. Some of the Masons advised the young man to postpone as it was so late, but he told them he was only beginning to find out what Masonry was and if I told the truth, which he began to believe I did, he had all the Masonry he wanted.

I did not fail to show that Masonry was not only trying to run the little village of Plainfield, but was running our courts and our legislatures, and trying to run the government. Two of these men came and told me they never would go into the lodge, the other sent word that if I would come back to the school-house where I first spoke and give them a lecture he would do all he could to see me well paid.

Yours for the cause,

THOS. LOWE.

Good Work at the Dunker Annual Meeting.

GOSHEN, Ind., June 3, 1882.

The annual meeting of the German Baptists (Dunkers) in this county gave us a great opportunity to spread the light which Anti-masonic literature gives on the darkness of Freemasonry and secretism. My fellow laborers here, Rev. Balser Hess and his brother, Israel Hess, have put side and shoulder to work worthy of American manhood. We were encouraged to attend the meeting by the leading members of the church here, and to sell books and supply the people with tracts. Hence we anticipated no opposition, as the church was known to be opposed to all forms of secretism. And we might have been surprised to find ourselves shut out, and a Masonic police force to keep us out, and this was done to the best of their (Masonic) ability, not by the will of the church. The church was made unwarily to defend Masonry or devil-worship, and Masons were quite jubilant over it; so what tracts were distributed were distributed under the pressure of this opposition, and the constant threats of the Masonic police to arrest us if we gave away our tracts; while leading members of the church told us to go ahead and distribute them. Our opposition to Masonry was causing us trouble (let those who think otherwise, consider). We do have trouble everywhere that we oppose Masonry, and we oppose it and expose it everywhere we go.

On Thursday I succeeded in getting an order from the church authorizing us to distribute our tracts. From that time the Masonic deputy sheriff police looked the picture of pent up wrath. The church no longer stood behind them, but took side with us officially. It was estimated that there were thirty thousand people there on Thursday. The meeting lasted nearly five days. We had about seventy-five dollars worth of books, but were prohibited by the Masonic police from selling them, as the church had prohibited traffic. Notwithstanding members of the church were selling literature from two stands on the ground. So it was clear that it was our Anti-masonry that was the trouble. Many members wanted to buy our books, but we were constantly threatened with arrest if we sold any; until the last day in the afternoon I got an order authorizing us to sell on our own responsibility. That was as much as to say that the church would not interfere.

Synopsis of work done: We distributed about seven thousand pages of tracts, one hundred and fifty copies of the *Cynosure*, and many supplements and American party platforms; fifty copies of the *American Freeman*, four hundred copies of Masonic Government, Religion and Grand Lodge report supplement, three hundred *American Freeman* poster slips, one to a family; and these have gone to all parts of the United States and to the Canadas, wherever there were delegates.

This people, as a whole, are not posted against secretism but will be better informed. I never saw tracts and reading matter more appreciated. After the close of the meeting among all the loose papers that were blowing about the ground, we saw not one Anti-masonic tract. I feel quite sure that there will come an echo from this work in the form of subscribers to the papers and call for books. We were not permitted to take subscriptions as that was called traffic by the Masonic police. We feel that it was a great victory, and that great light has been shed on the minds of many who were uninformed. Many had never heard of an organized opposition to secretism. I think we shall sell our books in a few days, one good brother takes one-fourth of them and others are wanted. Many of the Dunkers wanted them. I think if we had had the privilege we could have sold one hundred and fifty dollars worth.

Say ye to the Lord's hosts, up and to the help of the Lord against the mighty and on to victory. Do not employ Masonic police or officers to protect your religious interests. Do not go down to Egypt for strength, as this people unwarily did. See that men are elected to the God-ordained governments of the land that fear God, and surely, that are not sworn enemies of the church. In behalf of my co-laborers,

JOEL H. AUSTIN.

HOME CIRCLE.

A Hymn for Farmers.

O Painter of the fruits and flowers,
We own Thy wise design,
Whereby these human hands of ours
May share the work of Thine.

Apart from Thee we plant in vain
The root and sow the seed;
Thy early and Thy later rain,
Thy sun and dew we need.

Our toil is sweet with thankfulness,
Our burden is our boon;
The curse of earth's gray morning is
The blessing of its noon.

Why search the wide world everywhere
For Eden's unknown ground?
That garden of the primal pair
May never more be found.

But, blest by Thee, our patient toil
May right the ancient wrong,
And give to every clime and soil
The beauty lost so long.

Our homestead flowers and fruited trees
May Eden's orchard shame;
We taste the tempting sweets of these,
Like Eve, without her blame.

And North and South, and East and West,
The pride of every zone,
The fairest, rarest and the best,
May all be made our own.

Its earliest shrines the young world sought
In hill-groves and in bowers;
The fittest offerings thither brought
Were thine own fruits and flowers.

And still with reverent hands we cull
Thy gifts each year renewed;
The good is always beautiful,
The beautiful is good.

—Whittier.

A Receipt in Full.

Do you remember the story of Martin Luther, when Satan came to him, as he thought, with a long, black roll of his sins, which truly might make a swaddling band for the round world? To the arch-enemy Luther said, "Yes, I must own to them all. Have you any more?"

So the foul fiend went his way and brought another long roll, and Martin Luther said, "Yes, yes, I must own to them all. Have you any more?" The accuser of the brethren, being expert at the business, soon supplied him with a further length of the charges, till there seemed to be no end to it.

Martin waited till no more were forth-coming and then he cried, "Have you any more?"

"Were these not enough?"

"Aye, that they were. But," said Martin Luther, "write at the bottom of the whole account, 'The blood of Jesus Christ cleanseth us from all sin.'"

Brethren, this was a receipt in full, stamped in such a manner that even Satan could not question the correctness of it. However many, or however few, all our sins are gone when the atoning blood comes in. I have an ugly thing in my study; it is a piece of iron, with a sharp point at the top, and the bottom is formed of a round piece of wood. It is not an ornamental object, especially as it holds impaled upon it a fine selection of bills, which are inclined to go yellow and dusty.

Bills are horrible things, but though I have a file of them, they never horrify me in the least; for, though they are very many, and some of them are for large amounts, yet there is not one of them but what has her majesty's head in the corner, with the name of the creditor to whom I have paid it. I have no fear of these records either day or night; in fact it is a comfort to keep them, now that they are discharged. When I look at the old file I think of my old sins, pierced through by my Lord, and kept in my penitent memory as a witness to the value of his blood, which has set me free from sin's tremendous debt. Here is a receipt for them all: "The blood of Jesus Christ, his Son, cleanseth us from all sin."

Some reader, I dare say, can look at many a file of his transgressions. Are the bills all receipted? Are your sins all blotted out? Then you can bless the name of the Lord that the plague of your heart is gone. You are not afraid to live or afraid to die; for perfect pardon, irreversible pardon, pardon which makes a sweep of all transgressions and sinks it as in a bottomless sea, from which it never can be washed up forever—pardon, perfect pardon, is yours in Jesus Christ. How sweetly this now rings out! Is there any music of silver bell that can equal it? Pardon! Pardon!—*Rev. C. H. Spurgeon.*

Might and Right in Carlyle.

There is no standpoint higher than the ethical—it is a delusion and a snare to say that there is. No matter how brilliant and decisive a *coup d'etat*, each ounce of injustice in it has got to be atoned for in the years. No seeming success justifies it, no temporary order which it establishes. The man who acts upon a principle one remove from justice may incarnate the historical spirit of a decade or of a millennium; but the world-historical spirit resides only in him who is first of all and altogether faithful to conscience. A man is safe in this universe, and invincible, says Carlyle himself, just when he joins himself to the bottom law of the universe, with no thought of consequences, no profit and loss calculations.

Success is not the criterion; or, rather, as Carlyle says again, "if the thing is unjust, thou hast not succeeded." Austerlitz was no more heaven's stamp of approval upon Napoleon than Waterloo was his condemnation—and *vice versa.* And Phillippi and five hundred years of emperors no more prove Julius Cæsar the incarnation of the world-historical than Calvary and the centuries of martyrdom prove it of Herod and Pontius Pilate. Of Frederick himself Mr. John Morley well urges, "If the strength of Prussia now proves that he had a right to seize Silesia, and relieves us from inquiring further whether he had any such right or not, why then should not the royalist assume, from the fact of the Restoration and the consequent obliteration of Cromwell's work, that the Protector was a usurper and a phantasm captain?" Let these things be said the more forcibly, to counteract, if need be, any false influences which chapters of Carlyle himself may have strengthened. But Carlyle would take no exceptions to these things. His justification of "blood and iron," in cases where to us they seem subversive to liberty and of law, springs from a different reading of the particular situation, and not from a different definition of abstract justice. His general conception of humanity, no doubt, lies at the bottom of his different reading of the situation—and of this there will be something to say; but here I only wish to urge that every society approximates despotism and justifies high-handedness as dangers become thick and threatening, and that we need to carry the reasons for this firmly in mind in considering Carlyle's treatment of critical and anarchic epochs. As for Carlyle, it was not in *Sartor Resartus*, but in *Past and Present*, that he wrote, "In this God's world, with all its wild-whirling eddies and mad foam-oceans, where men and nations perish as if without law, and judgment for an unjust thing is sternly delayed, dost thou think that there is therefore no justice? It is what the fool hath said in his heart. It is what the wise, in all times, were wise because they denied, and knew forever not to be. I tell thee again, there is nothing else but justice. One strong thing I find here below—the just thing, the true thing. My friend, if thou hast all the artillery of Woolrich trundling at thy back in support of an unjust thing, and infinite bon-fires visibly awaiting ahead of thee, to blaze centuries long for thy victory on behalf of it. I would advise thee to call halt, to fling down thy baton, and say, 'In God's name, no!' Thy 'success?' Poor devil, what will thy success amount to? If the thing is unjust, thou hast not succeeded." Carlyle never deviated one iota from this. We rejoice in evidences of his greater kindness, in these latest years, to comman humanity, and his greater patience with the spirit of the age, But the uncompromising champion of justice, as he understood justice, he always was.

I think of two passages which exactly express the two phases of Carlyle's thought on this much debated point—the one a well-remembered passage in the *Past and Present*, the other a recently reported observation to an American friend. "In all battles," he says in that inspired chapter on "The Sphinx," "if you await the issue, each fighter has prospered according to his right. His right and his might, at the close of the account, were one and the same. He has fought with all his might, and in exact proportion to all his right he has prevailed. His very death is no victory over him. He dies, indeed, but his work lives, very truly lives. A heroic Wallace, quartered on the scaffold, cannot hinder that his Scotland becomes, one day, a part of England; but he does hinder that it become, on tyrannous unfair terms, a part of it," etc. To Mr. Smalley Carlyle said, speaking of our Civil War and *Ilias in nuce*, "You were the stronger at last; you conquered, and you know people will have it I have said might is right. Suppose I did say it? I knew what I meant by it—not what you think I meant—there is a real true meaning in it—a man is an atheist who believes that in the long run what God allows to triumph is not the right.—*From Edwin D. Mead's "Philosophy of Carlyle.*

Finger Marks.

A gentleman employed a mason to do some work for him, and among other things to "thin-whiten" the walls of one of his rooms. This thin-whiting is almost colorless until dried. The gentleman was much surprised on the morning after the chamber was finished, to find on the drawer of his desk standing in the room, white finger-marks. Opening the drawer, he found the same on the articles in it, and also on the pocket-book. An examination revealed the same marks on the contents of a bag. This proved clearly that the mason with his wet hand had opened the drawer, and searched the bag, which contained no money, and had then closed the drawer without once thinking that any one would ever know it. The "thin-whitening," which happened to be on his hands, did not show at first, and he probably had no idea that twelve hours would reveal his wickedness. As the work was all done on the afternoon the drawer was opened, the man did not come again and to this day does not know that his acts are known to his employer. Beware of evil thoughts and deeds! They all leave their finger-marks which will one day be revealed. Sin defiles the soul. It betrays those who engage in it by the marks it leaves on them. These may be almost, if not quite, invisible at first.

Words of Life for Every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, June 15.— Thou through thy commandments hast made me wiser than my enemies; for they are ever with me. I have more understanding than all my teachers: for thy testimonies are my meditation. Ps. 119: 98–99.

Friday, June 16.—The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. Ps. 51: 17.

Saturday, June 17.—Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. Ps. 119: 1–2.

Sabbath, June 18.—I dwell in the high and holy place, with him also that is of a contrite and humble spirit. Isa. 57:15.

Monday, June 19.—I have refrained my feet from every evil way, that I might keep thy word. Ps. 119:101.

Tuesday, June 20.—Great peace have they which love thy law: and nothing shall offend them. Ps. 119:165.

Wednesday, June 21.—Wisdom is the principle thing; therefore get wisdom: and with all thy getting get understanding. Exalt her and she shall promote thee, she shall bring thee to honor, when thou dost embrace her. Prov. 4: 7–8.

CHILDREN'S CORNER.

The Cornstalk's Lesson.

One single grain of corn took root,
Beside the garden walk;
"Oh! let it stay," said little May,
"I want it for my stalk."

And there it grew until the leaves
Waved in the summer light?
All day it rocked the baby ear,
And wrapped it warm at night.

And then the yellow corn-silk came—
A skein of silken thread:
It was as pretty as the hair
Upon the baby's head.

Alas! one time in idle mood,
May pulled the silk away,
And then forgot her treasured stalk
For many a summer day.

At last she said, "I'm sure my corn
Is ripe enough to eat;
In even rows the kernels lie,
All white, and juicy sweet."

Ah me! they all were black and dry,
Were withered long ago;
"What was the naughty corn about,"
She said, "to cheat me so!"

She did not guess the silken threads
Were slender pipes to lead
The food the tasseled blossom shook,
To each small kernel's need.

The work her foolish fingers wrought
Was shorter than a breath;
Yet every milky kernel then
Began to starve to death!

So list, my little children all,
This simple lesson heed:
That many a grief and sin has come
From one small thoughtless deed!

—Wide Awake.

Cleaning House.

There were four children playing together in the door-yard of a pretty cottage on Elm street. The sun was shining brightly, the air soft and sweet, laden with the fragrant breath of the beautiful hyacinths from "mamma's flower bed" under the sitting window—enough of beauty, one would think, to cause the chileren to laugh for joy. But it did not have that effect just now; even the warbling bird in the elm-tree overhead was unnoticed by the four pairs of angry eyes just below.

Sweetly the song-bird sang, but Sadie, aged ten, the oldest of the four, did not listen to his song. She was talking to Freddie (aged 8), and this is what she said: "You're a mean, good-for-nothin' boy to tear the ribbon off my hat, an' I just hate you, I do."

Freddie made up a horrid face at Sadie. He did not dare slap her, because she was large and strong; but he could vent *his* anger on little Mamie, two years younger, so he pulled her doll away and threw it on the ground. She screamed, and ran to get it, but baby Frank reached it first, and grabbed it by its long flaxen hair. Mamie gave him an angry push, and he fell upon the gravel walk face downward, smearing his face with gravel, as well as scratching his fat nose until it bled. Just as he picked himself up and ran with outstretched hands to strike Mamie, crying, "You mean, dood-fo'-nossin' dirl?" Cousin Fanny, who had been a witness of the whole scene, opened the gate and came towards the children,

"Where's your mamma, Sadie?" she asked.

"Cleaning house; and, O Fanny, you don't know how nice it looks as far as they have gone!"

"Where have they cleaned?"

"O! the parlor is finished. The carpet has been up and the wall tinted, and it is *so* sweet and clean in there."

"What makes it sweet?"

"Mamma has a jar filled with something fragrant that Cousin Lou sent her."

"Ah! that's it, is it?" said Fanny, sitting down and taking Frank upon her lap to wipe the little soiled, tearful face. "Why don't you clean house?"

"Me? why, Cousin Fanny, what a question to ask! I'm not big enough to clean house."

"I think you plenty big enough. What have you been doing to-day?"

"Taking care of Freddie, Mamie, and Frankie."

"What do you call *taking care* of them?"

"Why—why—takin' care of them, of course."

Cousin Fanny handed a package to Mamie, and told her to take Freddie and Frankie over on the porch steps and divide the contents between them, saving some for Sadie. After they had gone she put her arm around Sadie and said, gently, "It does not seem to me to be taking care of Freddie to call him 'a mean, good-for-nothing boy; and, Sadie, I wish you would begin cleaning house right away."

"Mamma doesn't want me to. She's about to clean my room and I'm to have a new dresser, tied with blue ribbons, and a white bedspread, tufted with blue. She's going to let me help to *regulate*, but not *clean*."

"Ah! but—Sadie, I want you to clean and regulate both."

"O Cousin Fannie! now I know what you mean: you want me to be a better girl—is that it?"

"Yes, dear; I want you to ask God to help you to brush all the sin out of that little heart, and then come in and take possession; will you, dear?"

Evening had come. Mamma's cleaning for the day was finished. She joined her little ones in the sitting-room. Sadie had her arm around Frankie, and Freddie and Mamie were sitting at her feet while she told them a wonderful story.

"Sadie is the best sister in the world," mamma, said Fred, looking up joyfully.

"I love her a hundred bushels," Mamie added; and Frank put in, "An' I 'ove her hunny boosy, too."

"Have you had a hard day, dear? asked Sadie's mother. Sadie whispered her answer: "It was hard this morning, mamma; but I *cleaned house*, too, mamma. Do you understand?"

"Yes, dear, I think I do. You 'swept and garnished' too," and she kissed Sadie's cheek."

"Yes mamma, I mean to try to keep so—'whiter than snow'—you know."

"Try *alone*, Sadie?"

"No, mamma; I've asked Jesus to help me clean house, and *He did*, and He'll help me keep it clean."—*S. S. Times.*

Rule for Fretters.

A little girl had been visiting me who was a fretter. She fretted when it rained and she fretted when the sun shone. She fretted when little girls came to see her, and she fretted when they did not. It is dreadful to be a fretter. A fretter is troublesome to herself and troublesome to her friends. We, to be sure, have our trials; but fretting does not help us to bear or get rid of them.

I have lately come across a short rule for fretters which they shall have. Here it is: "Never fret about what you can't help, because it won't do you any good. Never fret about what you can't help; because if you can help it, do so." Say this when you get up in the morning, say it at noon, say it at night; and not only say but do; and that will be, fret not at all—a fine doing.

The only correct way of getting along is not to wish ourselves somebody else, and fret ourselves because we are not, but contentedly bear our lot and be satisfied with what God has given us.—*Ex.*

TEMPERANCE.

Mrs. Plumb at Springfield.

In the winter of 1880 our "unstampedable" Mrs. Plumb, of Streator, spent several weeks at the State Capital with our President, Mrs. Hibben, "watching the Hinds bill.". Illinois does not realize the grand work wrought by the presence and efforts of these noble women, but temperance members of the legislature do not hesitate to say that we owe to them the retention on the statute books of the present local option law. There was a deep laid scheme for its repeal, and more than once the liquor legislators were heard to say, "I wish *them women* would go home and mind th ir own business and leave us in peace."

At the recent Amboy convention I learned from the bright, incisive talks of Mrs. Plumb, several facts which went far to elucidate the need for woman's ballot as well as for independent political action of Christian voters.

A prominent State senator (who, during his canvass, had made just enough temperance speeches to carry off that vote) said: "I thoroughly believe in this movement of the women. I wish you could gain the victory, but I cannot vote for it."

"Why can't you vote for it?" said chirruping Mrs. Plumb, in her decided tones. "O *please* speak a little lower," exclaimed the Senator. They were in the capitol and he had a habit there of not "going upon the record." He then replied in a low voice (what a gift of whispering the average politician has, by the way), "Why you know that there are those Germans up at J———, I've got to hold them."

"Are you here to represent those Germans?" asked Mrs. Plumb, with her uncomfortable habit of direct utterance.

"Why no, not that, but don't you see, *I can't be elected* without 'em."

"But what about the votes of temperance men?" asked Sister Plumb.

To which, in so many words, the senator replied: "You must remember that the temperance men are nearly all Republicans and would vote their party if the devil's name was at both ends of it."

How much enjoyment can a good Methodist, Presbyterian or Baptist brother get out of that statement, made by a party leader as the result of actual experience? When will these our brothers "Stand up and be counted?" When will they, like a good minister in Jacksonville, "*plant* their votes," that's the word—plant them, for no honest vote was ever "thrown away." Now as to the other point—Woman's ballot as a means to an end. Harry Rubens is attorney to the Saloon Keepers' Association of Chicago, and in his speech before the joint committee of Senate and House, he publicly declared, while Mrs. Plumb sat by, that "the Hinds bill was not honest—it tried to cover up the worst consequences involved, for it was really prohibition in its *strongest form*." "Boss Hesing," the German leader, made the same declaration. This was their chief complaint at Springfield, and next in order ranked the persistence of our "Americans on guard." Two senators walking in the corridor were overheard to say, "If them blasted women would only go home, this thing would drop, and we wouldn't be forced to make a record, but just as long as they stay they'll keep this thing stirred up, and no mortal on earth can dodge it."

A little beer defender from Belleville presented his petition against the Hinds bill, with the words, "I want you all to notice there's no wimmen's names on to this petition—*every last man on 'em is a voter.*

On the financial aspect of this question, there is a suggestive hint for temperance men. A saloon-keeper said to Mrs. Plumb, "You're goin' down to Springfield, be you? just let me advise you not to take the trouble—we've got money enough to buy up the lot," and he exhibited a long list of names of rectifiers, wholesale dealers, etc., with generous sums set opposite and all "to defeat the temperentzlers."

Mrs. Plumb expressed her righteous indignation at the treatment of Judge Hinds. He was elected largely by temperance Republicans although a Democrat. He stood gallantly for the good cause—and what was his reward? The next year was presidential election, "the Germans must be conciliated." A man was put up who was twice taken home to his constituents, drunk—he "voted for whisky right straight through." —*Miss F. E. Willard in the Signal.*

—The fore-runners of reform clothed in skins and eating wild meats are not necessarily the leaders of reform. Their office nevertheless is divine. Let us respect it, be loyal to their appeals and spring to their help in preparing the way of the Lord.—*Signal.*

AMERICAN POLITICS.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.
For Vice-President.
JOHN A. CONANT.
of Connecticut.

—The 27th of June will come round to the voters of Iowa before they are aware. Let every citizen of that State remember to what an honorable position Iowa will attain, how his fellow men will be blessed and God honored if the Prohibition Amendment is voted.

Michigan Republicans would tremble in their very shoes could they hear what we heard last week. Personal contact with crowds of the kind of people who make any party worthy of existence and support, developed the fact to us that party fealty is secondary to loyalty to prohibition of the liquor traffic. The day for a new party—not necessarily a temperance, but a reform party—has come. No solicitous moral citizen says, "I belong to" such and such a party. No party ought to own any independent citizen. —*North Western Christian Advocate.*

Fifth District Convention, Michigan.

ALLEGAN, Mich.

The readers of the *Cynosure* and *American* will doubtless be interested to learn what is being done at any point, and hence this report and the suggestions that follow.

The political convention at Grand Rapids was not all that the friends of the cause desired; chiefly, we suppose, because many who are interested, more or less, in the cause did not realize how much depended on their personal effort, and, as a consequence, failed to put in an appearance; but quite a number of earnest ones were there, and we hope that some impetus at least has been given to reform work in this District. The first object of the convention, the nomination of a candidate for the position of Representative in Congress, was harmoniously accomplished. The acceptance will be properly announced in due time. A proposition was set on foot, and committees appointed to establish an *American* paper in the Holland language, which we hope may be successful.

A standing committee of organization and general work was appointed, consisting of W. H. Ross, Allegan; J. Walter, Hopkins Station; R. Veeneklagen, Zealand; M. Veenboer, Grand Rapids; Calvin Nash, Saranac.

It is intended that each member of this committee, shall oversee the organization of his own county, and the local work therein. As chairman of the committee, I shall be glad to render any assistance in my power in helping on such organization.

I would suggest that where there are two or more in any township in sympathy with this movement, they meet together at the house of one and organize an American Club, whose object shall be the dissemination of our literature, and to secure addresses where practicable, and prosecute the work generally. Let each club as soon as organized, report to me the name of its president and secretary, and the number of its members; which will be published in the *Michigan American.* Where three or more clubs are organized in a county, let a full county ticket be nominated, either by mass convention or by a committee consisting of the president and secretary of each club in the county, or as may be otherwise provided for.

I would suggest that in all cases ladies in sympathy with us become members of our clubs. Let the clubs hold meetings in the town-houses and school-houses as they may be able.

At these meetings let the platform be read, followed by either a set speech by some one qualified to make it, or the reading of selections and a general talk.

Let the result of these meetings be regularly reported by the secretary, with the number of additions made.

Any suggestion in reference to this work will be gladly received. Let us all take hold in earnest, and results will be accomplished that will astonish our enemies, and honor Christ.

W. H. Ross.

Covenanters and the American Party.

EDITOR CYNOSURE:—In your issue of June 1, you state on information, that the Covenanters of Iowa will vote June 27, for the Prohibitory Amendment. You add, "They walk up to the outside line drawn by their consciences; plant their feet on it, and nothing can drive or draw them an inch beyond that line," yet after this you "venture to ask the same men to vote solid for the American Platform and for Blanchard and Conant who stand on it."

Sorry as we are to decline your invitation, we must do it while the Constitution of the United States remains as it is. Our position is and ever has been that of dissent from the Constitution, because it contains no acknowledgment of Almighty God as the source of all power and authority in civil government, of the Lord Jesus Christ as the Ruler of nations, and of the revealed will of God as of supreme authority in civil affairs. Startling as this statement may be to some Christians, it is true. Where in this document do we find the name of God? Where the name of Christ who is "King of kings" and "Governor among the nations?" Where any allusion to the word of God, which is the supreme law giver to nations as well as men? It is affirmed, that when an eminent divine asked Alexander Hamilton on his return from the constitutional convention, how that body could fail to incorporate in the Constitution a suitable recognition of the Almighty, the statesman answered, "Indeed, Doctor, we forgot it." Whether the omission was an oversight, or as some think, designed, matters not to us, the fact remains. This fact has often been referred to and lamented by eminent Christian men ever since the Constitution was framed. A long list of quotations from eminent men from 1788 to 1863 may be found in the *Christian Statesman Tract, No. 7.* I give two or three brief extracts as samples. Dr. John M. Mason wrote in 1793: "From the Constitution of the United States, it is impossible to ascertain what God we worship, or whether we own a God at all." President Timothy Dwight, of Yale College, said in 1812: "We formed our Constitution without any acknowledgment of God, without any recognition of his mercies to us as a people, of his government, or even of his existence." And Dr. John B. Romeyn said of the Constitution in 1815: "In it are not recognized even the existence and government of God, much less the authority of his revealed word." The Rev. Dr. Theodore Woolsey said not many year ago in New York, "The Constitution would need no change to adapt it to a Mohammedan country." That is not the kind of Constitution Covenanters desire to vote under.

You say "The men who framed the U. S. Constitution were *Christian and not heathen.*" If so they failed to show it in the constitutional convention. Historical records show that there were no prayers offered in that convention. After four or five weeks close attendance, in which small progress was made, Benjamin Franklin moved, after an eloquent address, "That henceforth, prayers imploring the assistance of Heaven and its blessings on our deliberations, be held in this Assembly every morning before we proceed to bussness." In Dr. Franklin's Works edited by Spar.ks, Vol. 5, p. 155. (as I am credibly informed) the following note may be found: "The convention, except three or four persons, thought prayers unnecessary." This is confirmed by a quotation from a discourse by President Dwight of Yale College, delivered July 23, 1812, only twenty-five years after the Constitution was framed, in which he says: "The convention by which it was formed, never asked, even once, his [God's] direction or blessing upon their labors." Judged by these facts, and by the Constitution they framed, we do not see on what ground the affirmation is made that "the men who framed the Constitution were Christian" or that they meant that document to be Christian. We know that less than ten years after, while most of the men who framed it were alive, the Senate of the United States ratified a treaty with Tripoli in which these words are found: "The Government of the United States of America is not in any sense founded on the Christian religion; it has in itself no character of enmity against the laws, religion, or tranquility of Mussulmans." So far as the Constitution is concerned, this is certainly true, yet the American Platform affirms, that "Ours is a Christian and not a heathen nation." If the meaning is, that a majority of the people in this land are professedly Christians, we do not deny, but that does not make the government under the Constitution Christian, any more than the supposed case that a majority of Masons are professing Christians would make Masonry a Christian institution. Before Masonry becomes Christian its constitution and ritual must be changed; so before this government becomes Christian it must have a Constitution which acknowledges God and Christ and takes God's law as the rule of legislation and administration. If we could by voting elect men to office who believe that ours is a Christian and not a heathen nation, and who would use all lawful means to amend our Constitution so as to make it so, our difficulty would still remain. Before this can be done we by our representatives must first swear allegiance to a Christless Constitution. Would you have us enter a Masonic lodge and swear its horrid oaths in order to amend the Masonic constitution? If not, do not ask us to incorporate with a godless, Christless government in order to reform it. We decline the counsel which says, as we interpret it, "Let us do evil that good may come," and we are warranted in this, for an inspired Apostle has said of such, "Whose damnation is just."

Some may ask, "How then can you vote for the Prohibitory Amendment?" Here is where the "clear and beautiful discrimination" of which you speak comes in. The historic position of the church is "that participation in acts of civil administration is not in itself wrong and sinful, but becomes so when any sinful condition in the way of an immoral oath is involved, or when the service itself is sinful in its nature." Acting on this principle Covenanters have voted on local questions and for constitutional amendments, and expect to do so when any reform amendment is submitted to the people. In doing so we claim our national rights as citizens, and act under them. This also accords with our conception of duty as set forth in our Covenant of 1871, by which "we are pledged to promote the interests of public order and justice, to support cheerfully whatever is for the good of the commonwealth in which we dwell, and to pursue this object in all things not forbidden by the law of God, or inconsistent with public dissent from an unscriptural and immoral civil power." In accordance with this pledge we feel bound to do all we can to secure the Prohibitory Amendment and all amendments which will bring our constitutions, National and State, into harmony with the law of God. Thus far we can go, beyond it we cannot, until it is made plain to us that we have a "Thus saith the Lord."

C. D. TRUMBULL.

RELIGIOUS INTELLIGENCE.

Meeting of the Associated Churches of Christ.

Brother J. M. Feemster, of Columbus, Miss., writes that the next meeting of the "Associated Churches of Christ" in Mississippi will be held at Ridgeway Academy, Lowndes county, on the last Saturday in July at 11 o'clock A. M. It is proposed by brethren in Mississippi that all the local churches concerned shall be visited before the meeting, so that they may be confirmed in the faith as Paul visited the churches in Asia Minor. And, that these struggling churches in the South may be strengthened and cheered by Christian sympathy, let churches at the North which also testify against the destructive doctrines and fellowship of the lodge send to this meeting letters of sympathy and cheer. Let this be done in the name of Christ and without any reference to denominational proclivities. Thus we shall be helpers of one another's faith and joy and at last share together the victory.

—Bro. D. P. Baker says that about $500 a year is sent through their office to Earnest F. Ward, faith missionary at Burhauper, central India. This brother has gone to Pachmarkee in the hill country for a few weeks during the hot season, expecting to return about the middle of June.

—Miss Eunice Knapp who went from Wisconsin a short time since to join the faith mission of Mrs. Mumford, Philippopolis, Bulgaria, writes to the *Free Methodist* of her passage through the Mediterranean and arrival at Smyrna.

—Rev. D. A. Richards, of Woodland, Cal., held a protracted meeting in February at Pleasant Prairie in that State with, to him, very unsatisfactory results. The reason for the failure of his four weeks' effort he attributes to the activity of the Good Templar lodge which had entangled the greater part of the community. When brought to the point of choosing between church and lodge the people seemed to prefer the latter, and the Spirit of God could do no "mighty work" of conversion among them.

—The board of Union Biblical Seminary, at its last annual session, in electing its executive committee, left off two of its members who reside in Dayton—Rev. L. Davis, D. D., and Rev. John Kemp, the donor of the splendid grounds on which the seminary building stands, valued at $10,000—and they put into the committee three who are not members of the board of trustees at all! Two of those elected from without the board had the recommendation of having been zealous members of the Dayton nullification convention in 1878, but the two left off are friends of the law!—*Richmond Star.*

—The Annual meeting of the German Baptists, visited by Elders Austin and Hess, voted to expel from their number Elder H. R. Holsinger of the Berlin, Pa., congregation and editor of the *Progressive Christian.* This was done without trial and to all appearances at the instigation of some of the leaders among the Dunkers who dread the influence of Elder Holsinger toward breaking up the exclusiveness and sectarian customs long prevailing among this quiet and well-meaning people. This action divides the Dunkers into three classes: A section known as the "Old Order Brethren," the conservatives who form the great majority, and the "progressives." The representatives of the latter met during the annual meeting and after adopting a protest against the exclusion of Elder Holsinger and a basis of action, voted to call a convention to meet at Ashland, Ohio, on the 29th inst. This body is represented by three papers and an institution for higher education located at Ashland.

—At the recent anniversary of the Union Theological Seminary in New York President Hitchcock said he hoped to secure such an endowment for the institution that it "could offer a young man $250 salary to do missionary work in the city while preparing himself for the ministry. Thus they would become cadet students and not students of charity—a name which does not belong to them."

—The statistics of the American Tract Society for the year ending with the first of April present many figures running into millions. At the Tract-House were issued 5,600,280 tracts—these, with the 292,200 printed books, making a total of 86,314,468 pages, in addition to the 4,500,000 copies of its seven periodicals. Seven million pages were sent to the missionaries; mostly in Persia, Turkey, India, China, and Japan; 7,000,000 or more were sent out for churches and societies to distribute here; 5,000,000 were put on ships, and so on.

—It is estimated that within less than fifty years 700,000,000 have been added to the number of the heathen world accessable to the Gospel. The total heathen population now open to missionary effort is placed at 800,000,000. In 1880 there were reported as laboring in this mighty harvest 6,696 ordained Protestant ministers, foreign and native, and 33,856 lay asssistants. Allowing for those not reported, probably the entire number does not now exceed 50,000.

The Reformed Presbyterian Synod.

The following resolutions were offered in the Reformed Presbyterian Synod in session in New Concord, Ohio, on the 26th of May, 1882, and unanimously adopted:

1. This Synod expresses its emphatic condemnation of secret oath-bound associations as unnecessary, sinful, opposed to the example of Him who "said nothing in secret but ever spake openly to the world," as essentially opposed to the highest interests of society.

2. That we recognize in Masonry the fruitful parent of all other secret organizations from the so-called temperance associations up to those widely extended combinations whose tyranny rests upon assassination and murder; and condemn them as sinful and dangerous.

3. That we condemn the horrible oaths of Masonry as a blasphemous profanation of a divine ordinance as degrading and debasing in the extreme, entangling in their nature and a burden on the conscience, for which the only relief is sincere repentance of the sin of having taken them, and an absolute and open repudiation of all the obligations to which they profess to bind.

4. That we consider these societies as selfish, disorganizing, dangerous to the State, and hostile to the principles of genuine Republican government, and hold that the State should deny them incorporation, and refuse them all forms of legal support.

5. That we recognize in these associations one of the most dangerous foes of the church of Christ, and denounce their impious mixture of pagan rites and Christian worship, as ensnaring to the conscience and abominable in the sight of God. And we pledge ourselves to confront and oppose, and endeavor their utter annihilation by every lawful means in our power.

6. That we deem the "National Christian Association" for the suppression of secret societies, an efficient instrument in the hand of God in battling with this gigantic evil and recognize those connected with this Association as co-workers with us in the great cause of "National Reform" and as aiding to hasten the coming of that day when the kingdoms of this world shall become the kingdoms of our Lord and of his Christ.

Church Troubles in Quincy, Ill.

For several years Rev. Edward Anderson was pastor of the Union Congregational church, Quincy. He was an active and arrogant Mason, thrusting his advocacy of the institution into the State Association of Congregational churches, and holding mock initiations in Quincy to deceive his congregation and destroy the effect upon their minds of the facts and arguments presented by the lecturers of our reform. He left Quincy a year or two ago, but the effect of his presence there remains as appears in the following extracts from the *Inter Ocean*, reporting a late ministerial council: "The refusal of the council of Congregational ministers at Quincy to install the Rev. Frederick A. Thayer, of Westboro, Mass., as pastor of the Union Congregational Church, Quincy, a few days ago, will not tend to increase the respect of Congregationalists for installations. In some of their churches, it might be said in many of them, the congregations do not care to install pastors, because that gives the pastors a legal hold upon the society for a salary which he can collect until he is formally dismissed by council with the same formality that he is installed. If he is installed by council he must also be dismissed by council. This is not always pleasant and easy to do, and many societies prefer to employ their pastors by the year, and, if not satisfactory, he is only elected for the year and another can be elected at the expiration of that time.

"The Union Congregational Church at Quincy has had some experience of this kind. The Rev. Dr. Anderson was the pastor until he tired of and became disgusted with the old system of having to be reelected every year. He wanted to be installed and have the matter settled, but the church refused to do this. He was a Mason, and that made him a few enemies, especially when the anti-secret societies brought their influence to bear upon him and besieged the members with complaints and flooded the parish with anonymous letters filled with false charges.

"The Rev. Mr. Butler was made Moderator; and in a private letter he gives an account of the disagreement. He says that it was found that Mr. Thayer did not agree with Congregationalism upon three points: 1. The inspiration and validity of the whole Bible. 2. The nature and necessity of Christ's atonement. 3. The endlessness of future punishment, and the limit of probation to this life.

"All members of the council except one, it is asserted, dissented from Mr. Thayer's views on these points, but they did not all think it advisable to refuse to install him. On the question of installation they stood 7 for and 7 opposed, and two members were excused from voting.

"It is not stated who was the one member who agreed with Mr. Thayer on points of doctrine, but as these are the same views as held by the Rev. Dr. Newman Smyth, who was a member of the council, there is not much doubt but he is the man. Dr. Smyth has just passed through a similar experience, and been refused confirmation as professor in Andover Theological Seminary for holding these views.

"As the council was so evenly divided on the question of installation, they recommended that a larger council be called. This may be done, but there is a probability that the society will say, 'No more councils for us,' and will employ Mr. Thayer as they have other pastors, and let outside Congregationalists go on preaching and believing what they please, while they exercise that same privilege."

As for the action of "anti-secret societies" in Quincy mentioned above, the reporter gathers his facts from the imagination of some alarmed Freemason. No lecture against the lodge was ever given in Quincy, nor has there been any effort, public or private, made there to our knowledge until last winter, months after Anderson left. We are not sorry to learn, however, that he felt an opposition to his un-Christian course while there. That the poison of his example and teaching has infected the church plainly appears in the intimation, that a preacher holding such inadequate views of Gospel truth will be employed by them.

Under all speech that is good for anything, there lies a silence that is better. Silence is as deep as eternity; speech as shallow as time.

Marriage Notice.

ELLSWORTH—WETHERELL. InSpringfield, Mass., June 7, by Elder Wm. N. Pile, David J. Ellsworth, of Windsor, Conn., and Miss Laura E. A. Wetherell, of Springfield.

A gentleman has the following inventions for sale, a good Nutmeg Grater, a Razor Strap Combination, place for two razors, cup, soap and brush, a Burglar Proof Sash Lock, which locks both sides of the window and cannot be pried up without breaking the sash entirely out, this alone would make three or four men a good living.

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HOME AND FARM.

Household Hints.

Ceilings that have been smoked by a kerosene lamp should be washed off with soda water.

Handsome pillow-covers, or "shams," as they are sometimes called, are made by taking, for the pair, eight hemstitched pocket-handkerchiefs. Put them together with bands of insertion of torchon, Hamburg or ric-rac, and trim the edge to match. These covers will wash and iron easily, which is a great point gained, unless one has an accomplished laundress. Choose handkerchiefs of fine and yet of sufficiently heavy linen to make sure that they will take starch well.

To flavor a roast of beef deliciously, to make it tender, and to give variety which is essential in that family where beef is the staple meat eaten—to do all this—nothing more is required than a large lemon; cut it in two peices, squeeze all the juice upon the roast, then after peeling the lemon, roll it up in the roast. When the lemon is used no water is needed. The roast should be a fat one, to insure good gravy, and the lemon acid will remove the oily taste sometimes objected to.

The Value of Vegetables—All vegetables have an effect on the chemistry of the body, so that we cannot speak too highly of their importance at table. We will mention a few of these matters first, and dispose of this aspect of the subject, so as not to seem to mix pharmacopœia with the kitchen. Asparagus is a strong diuretic, and forms part of the cure for rheumatic patients at such health resorts as Aix-les-Bains. Sorrel is cooling, and forms the staple of that soupe aux herbes which a French lady will order for herself after a long and tiring journey. Carrots, as containing a quantity of sugar, are avoided by some people, while others complain of them as indigestible. With regard to the latter accusation, it may be remarked in passing that it is the yellow core of the carrot that is difficult of digestion—the outer, a red layer, is tender enough. In Savoy, the peasants have recourse to an infusion of carrots as a specific for jaundice. The large sweet onion is very rich in those alkaline elements which counteract the poison of rheumatic gout. If slowly stewed in weak broth, and eaten with a little Nepaul pepper, it will be found to be an admirable article of diet for patients of studious and sedentary habits. The stalks of cauliflower have the same sort of value, only too often the stalk of the cauliflower is so ill-boiled and unpalatable that few persons would thank you for proposing to them to make a part of their meal consist of so uninviting an article. Turnips, in the same way, are often thought to be indigestable, and better suited for cows and sheep than for delicate people; but here the fault lies with the cook quite as much as with the root. The cook boils the turnip badly and then pours some butter over it, and the eater of such a dish is sure to be the worse for it. Try a better way. Half boil your turnip, and cut it in slices like half-crowns Butter a pie dish, put in the slices, moisten with a little milk and weak broth, dust once with bread-crumbs and pepper and salt, and bake in the oven till it gains a bright golden brown. This dish, which is the Piedmontese fashion of eating turnips, is quite unsuited to cows, and ought to be popular. What shall be said about our lettuces? The plant has a slight narcotic action, of which a French old woman, like a French doctor, well knows the value, and when properly cooked it is really very easy of digestion. But in our country, though lettuces are duly grown in every garden, you often hear the remark, "I can't eat a salad," and as few cooks know how to use the vegetable which has been refused in its raw state the lettuces are all wasted, and so is the ground in which they were grown.—*Mrs. Reeves on Cookery.*

How to Water in a Drought.—In the summer droughts which now and then occur, it is common to see persons everywhere at work watering the garden to keep things alive till the regular rain comes. It is, however, the experience of all that the more the garden is watered, the more it wants, and thus on the whole it does little good. Yet water can be given so as to be free from this objection. It is the hardening of the surface which causes the evil, and a hard, compact surface always dries out faster than a loose one. The proper way is to take the earth away for a few inches around the plant to be watered, so as to make a sort of basin, and into this pour the water, letting it gradually soak away. After it has all disappeared and the surface gets a little dry, then draw the earth back again which had been displaced to make the basin. This will make a loose surface over the watered part, which will preserve it from drying out rapidly. Tomatoes, egg plant, cabbages and all other plants of this character watered in this way will need no renewal of water for several weeks. It is a slow way of getting such work done, but it is the only sure way of doing it.

Pinching off Squashes.—A practical gardener makes the following important statement: "Last year, as a test of a frequent practice among growers of melons and squashes, I pinched the ends of the long main shoots of the melons, squashes and cucumbers, and left some to run at their own will. One squash plant sent out a single stem reaching more than forty feet, but did not bear any fruit. Another plant was pinched until it formed a compact mass of intermingling side shoots eight feet square, and it bore sixteen squashes. The present year a musk-melon plant thus pinched in, covers the space alloted to it, and it has set twenty-three specimens of fruit, the most of which have been pinched off. The pinching causes many lateral branches, which latter produce the female or fertile blossoms, while the main vines produce only the male blossoms. The difference in favor of the yield of an acre of melons treated by the pinching process may easily amount to 100 barrels."—*Fruit Recorder.*

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To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co. Miss.
Old Tebo Baptist, near Leesville, Henry Co., Mo.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

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Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. Each of these able writers in clear, forcible language treats the subject in one or more of its varied phases. Rev. David McDill in six chapters treats of 1. "Their Antiquity; 2. Their Secrecy; 3. "Oaths and Promises;" 4. "Profaneness;" 5. "Their Exclusiveness;" 6. "False Claims." Prest. Blanchard handles the topic: "Shall Christians join Secret Societies?" in a masterly way, showing clearly that they are all opposed to the genius of Christianity; and Dr. Beecher closes with his Report on Secret Societies, which was adopted by the Congregational Association of Illinois at Ottawa in 1866. In cloth, 35 cents; per dozen, $3.25. Paper cover, 15 cents; per dozen, $1.25

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association, condition of the Carpenter donation, with engraving of building donated by Mr. Carpenter; tables showing the number of pastors and communicants in churches that exclude members of secret societies, tabular view of local, county, state and national conventions, and list of organizations auxiliary to the National Christian Association; brief opinions of eminent men on secret societies, and testimonies of religious bodies against them. 25 cents each; per dozen, $1.50.

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Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

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Rituals and Secrets Illustrated. Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated" and "Secret Societies Illustrated." **$1.00 each; per dozen, $9.00.**

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Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev. D. R. Kerr, D. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette; also Report of the Political Mass Convention, with Platform and Candidates for the Presidential Campaign of 1876. 25 cents each; per dozen, $2.00.

The Anti-Mason's Scrap-Book, consisting of 31 *Cynosure* tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies; and the dangerous tendency and positive evil of organized secrecy are shown by the most varied and powerful arguments and illustrations that have ever been given to the public. Those who wish to circulate anti-Masonic Tracts ought to have the book to select from. 20 cents each; per dozen, $1.75.

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Sermon on Masonry, by Rev. W. P. M'Nary, pastor United Presbyterian Church, Bloomington, Ind. This is a very clear, thorough, candid and remarkably concise Scriptural argument on the character of Freemasonry. 5 cents each; per dozen, 50 cents.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

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Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Freemasonry Contrary to the Christian Religion. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen,

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Freemasonry and the M. E. Church. Let every lover of truth and justice read this report of the trial of Rev. J. T. Michael, showing how he was driven out of the M. E. church for opposing Masonry and loving Methodism. 10 cents each; per dozen, $1.00.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, $7.50.

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Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry, and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

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NEWS OF THE WEEK.

—The commissioner of pensions asks the appropriation of $1,197,000 for clerk hire, with which amount he proposes to finish every claim within three years. The government has already paid over $500,000 for pensions to soldiers of the late war, and the amounts required for some years to come will be greater than the interest on the public debt.

—Special Agent Townsend, of the Indian Bureau, arrived in Washington with five Indian children of the Sac and Fox Indians for Hampton, Va. On his way from the West he left twenty-five Osage childred at Carlisle, Pa.

—Seven men are under arrest for complicity in the strickers attack on the Alton train lately at the Chicago limits. Two of the defendants were positively identified as having taken part in the villainous affair.

—Part of the 40,000 iron strikers in the vicinity of Pittsburg are organizing fishing clubs, and propose taking matters easy during the summer. At Cleveland both employers and employees exhibit a stubbornness that bodes no near solution of the problem. President Jarrett, of the Amalgamated Iron Association, decided that the Cincinnati strike was unjustifiable, and work will probably be resumed there.

—The bank at Brookfield, Mo., was entered by a band of robbers last Wednesday, and a pistol held at the cashier's head while he delivered $6 000 in currency to his visitors. The robbers were chased by citizens and captured.

—For five hours on Sunday there were bloody conflicts in the streets of Alexandria between Egyptians and Europeans. Twenty persons were killed and a number of houses destroyed. The police were slow to interfere. Some of the wounded foreigners were taken to the French consulate, where riotous demonstrations soon took place. The English consul received a gunshot wound, and the engineer of the British man-of-war Superb was killed. The military at last dispersed the rioters. The mob sacked the shops of Europeans.

—Another agrarian murder is reported from Ireland. Walter M. Bourke, a Galway landlord, and a British dragoon, who was acting as his escort, were fired upon and killed by parties concealed behind a wall at the side of the road along which which they were travelling.

—On Friday two farmers in County Cork were shot and seriously wounded, and castle Davies was burned. Rewards amounting to $17,500 have been offered for information leading to the detection of the assassins of Mr. Bourke and the soldier accompanying him.

—The holding of trials without juries is strongly opposed by the Irish judges. Baron Fitzgerald will resign if this obnoxious clause of the repression bill becomes a law.

—Dervisch Pasha, the Sultan's plenipotentiary, on Friday gave audiences to the consuls, the principal officers, and members of the Chamber of Notables. He declared he was resolved to restore order in Egypt even if he was obliged to assume the functions of the Ministry of War himself.

—Intelligence from South America is to the effect that Ecudor is in the throes of revolution, Peru in anarchy and disorder, and Chili smitten by epidemics and cursed by brigandage. $50,000,000 in spurious bank notes have been put in circulation in Peru. Many hitherto respectable people are involved. The people of Peru are so anxious peace should be made that some leader will be forced into the position of concluding the terms with Chili. The principal departments in Ecudor are in arms against the Dictator, Veintemillian.

—The Shanghai mercury hears from trustworthy Chinese sources that advices have been received of a fresh outbreak of the Mohammedan rebellion in the northwest provinces of China. The former head of the Mohammedan outbreak, which took so many years to suppress, Ban Yeu Ho, has crossed the frontier into Ili with his bands.

—The Census returns compiled by the General Register Bureau for 1881, gives the following population of Japan: Males, 18,423,274; females, 17,935,720; total, 35,358,994, showing an enormous yearly increase.

—Serious fires are reported from Inaba Province and Yechigo. In the former place a fire which happened in May consumed 160 houses and one district office. In the latter, in the fire that occurred May 4, 521 houses, 6 temples, and one schoolhouse were reduced to ashes. A fire broke out in Tokiyo May 9 and was not got under control until after about 428 houses had been entirely burned down and twenty-nine seriously damaged.

—The Duke of Manchester has purchased 5,000,000 acres of land at $2.70 per acre from the Canada Pacific railway company.

PUBLISHER'S DEPARTMENT.

Several friends sent two subcriptions for a year each during the past week. Units make the thousands. Every one helps. Let us be watching and working for more subscribers.

R. R. Atkins: "I will try and send some names for the Cynosure from Petaskey soon."

Jas. Hart, "Look for subscribers from here soon."

SUBSCRIPTIONS RECEIVED DURING THE WREK ENDING June 10th, 1882

G Avery, D Andrews, Mrs J Blanchard, C D Brooks, D S Buck, O Breed, G M Clark, J W Cole, P Cope, J Christie, C Cogswell, J McCleery, J O Doesbury, D De Wolf, J L Eddins, G Eaton, J Gingery, Jas Hart, C W Hiatt, P P Jayne, A Kellum, H L Kellogg, A Lawrence, A Loomis, J McLean, I K Morris, F Morath, E C Noe, S P Poole, W I Phillips, L Prindle, A M Paull, Mrs I Pennock, M Palmer, J Rnssel, J Renfro, M & M Roberts, A Small, P Smith, B Smith, G Shirlteif, M Veenboer, B Willis, W Wishart, R J Williams.

Cynosure Extension Fund.

Statement for the week ending June 10, 1882.

M. & M. R.	$8 00
Total cash received,	$241 00
Total cash used,	204 13
Cash available,	$36 87

Books and Tracts sent during the week ending June 10, 1882:

By Express.

J Miller.

By Mail.

C J Holmes, M W Woodruff, F E Leavitt, R M Hall, W Ware, A E Spooner, H D Upton, F A Robbins, J Chalice, Mrs C Church, G Y Van Nostrand, J Underhill, H F Allen, R C Orr, E S Bullis, M E Roberts, N P Reid, P Williams, A L Burnham, W M Wellman, G W John, N Rattlif, J W Raynor, C A Babb, J J Hayward, E H Allison, P W D Bott, I M Harrison, A F Wiegel, A Shields, P H Wagner, J Moorhouse, I H Jones, W Cowan, W DeWitt, F D Safe, I T Warren, O I Wheeler, S R Spangler, W C Green, E Mague, W W Ames, G Green, P R Strong, A M Paull, J R Baker, Emma Watkins, J McCleery, Mrs J Blanchard, D F Highley, W H McConaghy, Emma Morath, C C Rogers, G H Stowell, J W Cole, O J McGee, A J Corfman, J Rogers R J Pattison, F McNary, L A Moore, F Luth, G S Trotter, J D Baker, W W Jones, H V VanDusen, A Roswall, Mrs S B Allen, Van Gordenough, W B Gregg, G Noren, J E James.

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All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' GUIDE. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

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MARKET REPORTS.

CHICAGO, June 12, 1882.

GRAIN—Wheat—No. 2		1 32
No. 3	1 10	1 13
Rejected	80	85
Corn—No. 2		68¾
Rejected		68
Oats—No. 2	50	54
Rye—No. 2		72
Bran per ton	12 00	13 00
Flour—Winter	6 00	7 00
Spring	4 25	7 00
Hay—Timothy	10 00	14 50
Prairie	7 50	12 50
Lard per cwt		11 37
Mess pork per bbl		20 42
Butter, medium to best	15	24
Cheese	02	11
Beans	2 50	3 80
Eggs		18
Potatoes, per bu	1 00	3 00
Seeds—Timothy		2 25
Clover	4 25	4 75
Flax		1 37
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	30	37
Unwashed	16	30
LIVE STOCK—Cattle, extra	8 00	8 75
Good	7 25	7 75
Medium	6 50	7 00
Common	2 75	5 50
Hogs	7 40	8 60
Sheep	3 00	5 00

New York Markets.

Flour	3 90	9 75
Wheat—Spring		1 30
Winter	1 17	1 47
Corn	75	78
Oats	58	67
Lard		11 72
Mess Pork		20 50
Butter	15	26
Cheese	08	12
Eggs		22
Wool	12	46

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TOPICS OF THE TIME.

A workingman writes to one of the Chicago dailies charging that emissaries of the secret Knights of Labor have been engaged among the labor societies of this and other cities, endeavoring to stir up discontent with a view to arouse a general strike throughout the country. They make quite a show of funds and money has been used freely at saloons patronized by workingmen. This statement contains nothing remarkable, for such work is best suited to the character of the secret lodges. But the letter further states that the money so freely used is supplied by operators in Wall street, New York, who wish to produce a downward movement in railroad and other stocks by means of a general labor disturbance. If the writer is correct, the facts show to what purposes the secret orders may be put—even those in charity called "minor" orders. The secret lodge system makes possible every conspiracy of villains and thieves against the peace and good order of the community.

The government of the United States has just shut its gates against Chinamen on the West- but into our Eastern ports every tide floats thou, sands who may be no less hostile to our principles of government and our peaceful enjoyment of the religion of the gospel of Christ. A hundred thousand came in May, six thousand of them on the day the month went out. In these crowds were eleven hundred Mormons, as scaly, ignorant and uninviting a lot as could be conceived, and nearly two hundred *slaves* from Italy, mortgaged for three years at twenty cents per day. The impoverished Jews from Russia are also being shipped hither by the thousand. The digestive power, so to speak, of American communities must compare with that of an ostrich, if this half barbarous mass can be assimilated and brought into the condition of citizenship without giving the nation a moral dyspepsia. Ex-Minister Seward, in his article in the *North American Review* for June, tells us that three years ago he undertook to perfect an arrangement with China by which the emigration to America should pass through a sifting process, and the paupers, lewd women, criminals, and diseased persons should be held back. The Chinese government agreed to the plan, but in America this just and useful arrangement was neglected, and the reasons have never been published. The details of the agreement are on the files of the State department but have never, says Mr. Seward, been given to Congress though twice called for. This drawing the line on the nationality and not on the character of immigrants is as bad as sectarianism in religion.

When we say "as light as air," we forget the tornado; but in Iowa hundreds of wrecked homes and weeping households testify what power is given to the impalpable and buoyant substance that envelops us. The cyclone that burst upon Grinnell Saturday evening seems to be almost without precedent in its fearfully destructive power. It was heralded by a sky of ominous and lurid cast, and just before it burst, was preceded by a calm of several minutes. Many of the villagers were thus warned and found a place of safety in their cellars. It approached with the sound of a dozen heavy trains and when the three-minutes fury passed a deluge of water fell knee deep in the level streets. The worst was over, aud the storm spent itself toward the Mississippi river, prostrating trees and unroofing a few buildings, though even so far as Streator, Ill., the rain fell in torrents with a driving wind. From Marshalltown, Des Moines and other points aid was sent immediately, and as we write it is uncertain how many may be dead. Among so large a number of injured many may die. Such alarming catastrophes remind us of the mighty power of Him who rides upon the whirlwind and directs the storm. Since in his hand an invisible gas becomes a mighty engine of destruction, it is with him a very little thing to sweep the heavens and their hosts with fire and utter ruin.

A small army of temperance speakers are at work in Iowa, Governor St. John at the head. They realize what mighty issues hang in the balance,—what woes for wives, what pangs and suffering for children, what loss of immortal souls of men. Though hopeful of victory they may yet be defeated on Tuesday next. The liquor interest sends out many falsehoods to dispirit the temperance ranks, how a majority of the papers oppose the amendment, and how to save the German vote the Republicans will take hands off the saloon. But God and praying men and women are all on one side of this question. The Women's Christian Temperance Unions have a power which the rumseller cannot withstand–they will spend part of the day throughout the country in prayer and begin it with fasting and humiliation before God. We expect to hear that right and truth have triumphed next week.

President Arthur has at length sent to the Senate his list of nominations for the Commission required by the Edmund's Anti-Mormon bill. The gentlemen named are these: Alexander Ramsay of Minnesota, ex-Governor, ex-Senator, and ex-Secretary of War. He is a man of advanced age and much experience, and is living quietly on an ample fortune. It is taken as a favorable choice that he is willing to give up the rest his years demand for the perplexities of Mormondom. Ex-Senator Paddock is the second; George L. Godfrey, a prominent Iowa lawyer, the third; Ambrose B. Carleton, a law partner of Senator Voorhees, of Indiana, the fourth; and James R. Pettigrew, of Arkansas. a lawyer of good standing, and at present the Journal-Clerk of the Senate, is the fifth. Upon these men will devolve much responsibility and the decision of trying questions. The American public has been thoroughly roused by the infamy of this Mormon business and must deal kindly with these commissioners, but there must be no deviation from the decision that Mormonism must go.

—Mr. Mackay, of the Nyanza mission writes: "Drink is the curse of *Africa*. Go where you will, you will find every week, and where gain is plentiful, every night, man, woman and child, reeling from the effects of alcohol. The vast waste of Africa is ruined with rum."

Sectarianism.

BY PROF. E. D. BAILEY.

To compass this subject one must tell the *nature*, *cause* and *remedy* of the evil. For that it is an evil we are all agreed.

1. *The nature.* Sectarianism consists in exalting minor differences of belief and ignoring the duty of a universal fellowship of all who are Christ's true disciples. It creates a fictitious bond of union on certain peculiar beliefs, unites a certain set of churches which agree in the particular doctrine or doctrines and make no provision for an equal fellowship of those who differ in belief or method. Thus the bond of union in Baptist churches is baptism, in Congregational churches it is similarity in church government, in Methodist churches it is an attachment to the history of the church and the method of work, in United Presbyterian churches it is an agreement in the matter of psalm singing, and so on, *ad infinitum*. Of course there spring up other bonds of union in these sects, such as similarity of history and the attachment of long association. Hence sectarianism once begun tends to perpetuate itself by uniting friends more closely and repelling rivals more widely. This process has continued long and has succeeded so admirably that a feeling of hopelessness and despair has come over the people and the churches have accepted the situation as inevitable.

2. *The causes* are mainly three. (*a*) Creeds have been exalted above Christ. The test question has not been, "Has he accepted Christ?" "Has he been born again?" "Is he an heir of grace?" These questions are asked and insisted upon, but they do not determine the fitness for membership. They must be followed by another question which is the *sine qua non*: "Does he accept our creed?" "Will he conform to our customs?" "Forsaking all others will he cleave to us alone?" A complete isolation is effected. At this time one cannot join a church without subscribing to one ecclesiastical regime to the exclusion of all others. *He joins a party not a church.*

(*b*) Names are assumed which are extra-Scriptural. Unquestionably the name of Christ was intended to be the bond of a universal brotherhood. The endearing titles, father, mother, brother, sister, were to have no magic of union like the name *Christian*. Much less should the partizan names, Methodist, Presbyterian, Baptist, Congregationalist, take the place in our affections of the name of Christ. These names are constant reminders of heated and protracted discord. They are sectarianism perpetuated.

(*c*) Ecclesiastical bodies have been formed whose selfish interests are best subserved by fostering party spirit. These ecclesiastical bodies necessarily become rivals for the patronage o

the churches. In missionary conquests a worldly, business sagacity prompts them to efforts to forestall one another in acquiring "strategic points." They appeal to their constituents on the score of party pride, and party necessity. They tend to resist all reform movements which do not increase their own power and influence. They sometimes amalgamate but this is never done unless it is manifest that the two wings of the union will increase their individual advantage. It is feared that unions are not so much effected because it is their *duty* to unite as because it is to their *advantage*.

3. *The remedy* is not to be found in organizing a *non-sectarian sect*. That has been tried and failed. This is submitting the reformation to the folly of the thing to be reformed. Nor is it desirable to unite all so-called "churches" into an ecclesiastical body which shall be responsible for the orthodoxy of its individual members. It is folly to suppose that all sorts of doctrines labeled "Christian" can be endorsed by godly men or godly churches. There are manifestly some so-called churches whose existence is to be reprobated, not endorsed. The general principles essential to union are as follows: (*a*) All individual local churches must hold and maintain complete independence. So long as their actions are to be controlled and dictated by ecclesiastical bodies above them they will be partisan. (*b*) In seeking consociation for missionary purposes and mutual helpfulness, these churches must hold it to be their duty to recognize equally all churches in their vicinity, unless they believe those churches are apostate. So soon as they begin to choose and fellowship some and reject other acknowledged Christian churches they begin to *divide the body of Christ*. (*c*) To make union and fellowship possible, the right of every local church to govern itself as it understands the New Testament government, and to administer the ordinances as it understands them, must be conceded by every other church and the fact of diversity in such matters must not debar from intimate and cordial cooperation and fellowship. Under the present system Baptist churches fellowship Baptist churches *because they are Baptist*; Congregational churches fellowship Congregational churches *because they are Congregational*. In neither case is the bond of union placed on the ground of their being Christian. This is the gist of the whole error. If the fellowship were on the ground of their unity in Christ, they would be obliged to cross the lines of party names and say, "we be brethren." Neither would be any less faithful to the truth as he sees it; but both would be more faithful to Christ.

I have ventured to suggest a tentative step to the attainment of this end. I have proposed a missionary organization which should recognize and foster these principles and seek to put them into practical operation. This organization would be a standing invitation to United and Reformed Presbyterians, Wesleyan and Free Methodists, Adventists, Baptists, Congregationalists and others, to rise above party lines and unitedly engage as the apostles did in the reformation and evangelization of the world. If successful such a movement, brought about by the necessity of reform, would give the world a practical demonstration of unity in the midst of diversity—unity of spirit and diversity of operation. As I go among the churches two facts impress me. The aim and spirit is one in all, but ignorance of that unity divides and weakens them and keeps them in an attitude of hostility.

Worcester.

Religious Claims of Freemasonry.

SELECTIONS FROM MASONIC AUTHORITIES WITH NOTES BY REV. J. W. RAYNOR.

Oliver & McCoy, Encyclopedia, Art., Belief: "The most prominent facts which Freemasonry inculcates directly, or by implication, in its lectures are these: that there is a God; that he created man, and placed him in a state of perfect happiness in paradise; that he forfeited this supreme felicity by disobedience to the divine commands at the suggestion of a serpent-tempter; that to alleviate his repentant condition, a divine revelation was communicated to him; that in process of time a Saviour should appear in the world to atone for their sin, and place their posterity in a condition of restoration to his favor; that for the increasing wickenness of man God sent a deluge to purge the earth of its corruptions; and when it was again repeopled, he renewed his gracious covenant with several of the patriarchs; delivered his people from Egypt, and led them in the wilderness; and in the Mosaic dispensation gave more clear indications of the Messiah by a succession of prophets, extending throughout the entire theocracy, and monarchy; that he instituted a tabernacle and temple worship, which contained the most indisputable types of the religion which the Messiah should reveal and promulgate; and that, when the appointed time arrived, God sent his only begotten Son to instruct them, who was born at Bethlehem (as the prophets had foretold), in the reign of Herod, who was not of Jewish royal line, nor even a Jew, of a pure virgin of the family of David."

Same, p. 232, Art. Revelation: "Masonry primarily inculcates morals and the religion of nature, but it has caught an additional spark from the light of revelation and the Sun of Righteousness. And though Masonry continues to burn with subordinate lustre, it lights the human traveller on the same road; it breathes a concordant spirit of universal benevolence and brotherly love; adds one thread more to the silken cord of evangelical charity which binds man to man, and crowns the cardinal virtues with Christian graces."

NOTE.—In the first question above it is claimed that Masonry teaches all the doctrines of the Bible.

Same, p. 35, Art. Betraying: "By a full and fair exposition of our great leading principles we betray no Masonic secrets; these are safely locked up in the heart of every Mason, and are never to be imparted but in a constitutional way. But our leading tenets are no secrets. It is no secret that Masonry is of divine origin. It is no secret that the system embraces and inculcates evangelical truth; it is no secret that there is no duty enjoined, nor a virtue required in the volume of inspiration, but what is found in and taught by speculative Freemasonry; it is no secret that the appropriate name of God has been reserved in this institution in every country where Masonry existed, while the rest of the world was literally sunk in heathenism,—and above all, it is not, neither can it be a secret, that a good Mason is, of necessity, truly and emphaticatically a Christian."—*Town.*

Same, p. 100, Art. Experience.—"The three degrees (i. e., Lodge Masonry) are preparatory to the Christian dispensation. Red Masonry displays the direct prophecies of the Messiah, the Star of Jacob, Shiloh, the Corner Stone, Moses at the Burning Bush, etc. In military Masonry all these prophecies are fulfilled and the Christian system clearly developed, while in the Rose Croix, it is displayed in all its comely and perfect proportions."

Same, p. 214, Art. Probation: "Probation implies progression, and progression implies reward. If the labor of the Entered Apprentice is intended to refer to the fall of man or the curse pronounced for his disobedience, then the industrious and Christian Mason has an assurance that the time will come when he will be called from his labor on earth to refreshment in heaven."—*Scott.*

Same, p. 174, Art. Meetings: "Our meetings, when conducted according to the true spirit of the order, are characterized by an emulation to excel in wisdom and knowledge of practical virtue, and that the instruction incessantly poured from the Master's chair is derived from an ample and exhaustless mine, stored with the richest gems of morality and religion to reform the manners and cultivate the genial propensities of the mind."

Same, Art. Duty: "Freemasonry requires you to be a good and loyal subject, true to your Queen, just to your country; peaceable, honest, industrious, temperate in all things; good members of society; kind to your wives and families; courteous to your friends and neighbors; anxious to do good to all men, to love the brotherhood, to fear God, and honor the Queen; and whilst you practice the weightier matters required by the law of justice, judgment and equity, to forget not life eternal by Jesus Christ, the only sure foundation of all your hopes here, and of your eternal happiness hereafter.—*Percy.*

The "Good Man" Argument Illustrated by Nabab and Abihu.

It is the fashion of certain journals to uphold any teacher of error who maintains a good moral character, and to denounce with unsparing severity the church courts which condemn such men. What would such papers say if this ancient judgment were now repeated? Were these men spurious priests—false pretenders to the sacred office? Did they stain the holy ministry with some crime? There is no evidence of this. It is true, conjecture has fastened on them the sin of drunkenness. But it is mere conjecture.

Their sin was this: "they offered strange fire before the Lord, which he commanded them not." They departed from the plain word of Jehovah in their worship. They brought their own inventions and doctrines of men into the sanctuary service. For aught we know, they were more eloquent than their brothers and exhibited as high a type of religious character. Their ministrations may have been popular and even more agreeable to worshippers by reason of the strange fire they used, but for all that, the awful judgment came upon them.

And why should the eloquent, learned, popular minister who teaches human for divine doctrines now be spared because he is a geod man? Rather is he the more dangerous on account of his apparent goodness: as the wolf who enters the fold in sheep's clothing does greater harm on account his garb.

It is a false and ruinous charity that apologizes for the dissemination of error because it is done by good men. And this is the style of writing that is carried into many Christian families by so-called religious papers.—*N. Y. Observer.*

Christ's Ascension Mocked.

Again I am reading the morning paper. This time it is a Dayton, O., periodical. Last Sabbath was "Ascension Day." Here is an account of a religious service held in an Episcopal church by the Knights Templars—the graduated Freemasons. The report of the service says, that it was fitting that the Knights should worship in the Episcopal church. I fail to see the point of contact, unless it be in the fact that the Knights and the Episcopals are both eminently liturgical. Two ministers officiated on the occacion. Of course they were both Sir Knights. One of these "preached a sermon," taking for his text Psalm 60 : 4, "Thou hast given a banner to them that fear thee, that it may be displayed because of the truth." The "banner" it must be shown on this occasion was given to the Knights Templars. It is true that it was not claimed that the Knights existed before the twelfth century of the Christian era. The text was considerably older than that, but a few centuries of time need not cause any inconvenience when the object was to glorify the Masons. The "banner for the truth" was not conspicuously displayed, at least not until the Knights lifted it up, initiated the Crusades, and gave impulse to the Christian nations of Europe to rescue the Holy Land from the bands of infidel! A few Knight Templars "who were, no doubt, Master Masons" (!) started this glorious phrensy; and from that day to this Freemasons have carried aloft the "banner of truth." On this occasion they were exhorted by the preacher to keep it lifted up while they passed "through an enemies country up to the heavenly Jerusalem." Of course every Knights Templar will reach that in the end. His connection with the sublime order gives him that assurance. One could not learn from this sermon that there ever had been a church in the world, or that such an institution exists to-day. Freemasonry "displays the banner because of the truth," and that is a sure way of salvation!—*Editorial letter to the Christian Instructor.*

Crown of Joy.

BY C. C. FOOTE.

Jesus is now my crown of joy;
I would to him be gone.
O, bear me then, from mortal toys
And waft me to his throne.

My Saviour absent is my song;
Whom, unseen, I adore;
I'll meet thee yet, though waiting long,
And praise thee evermore.

And then no more shall flowing tears,
Or trials sharp, or woes
That trouble now my soul with fears,
Intrude on my repose.

When shall that happy day begin,
When I in glory shine,
A home forever free from sin,
That home in heaven be mine?

My spirit fainteth, Lord, for thee;
My Saviour, thou art mine.
With rapture, in thy face I'll see
Thy glory all divine.

DETROIT.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XI.—More talk with my Grandfather.—A Modern Pan. (Continued.)

Elder Cushing's influence over Mark Stedman was of an altogether different kind. At the time I did not entirely understand it, for it was a plain instance of what is not uncommonly seen in the world, the higher nature held in complete possession and control by the lower one. Mark's peculiarly unworldly spirit had yet its weak points. He was ambitious, not for money—he despised it; not for fame—he despised that too, but none the less he longed in secret to win that human recognition and sympathy of which fame is the mere outward symbol. And more than all, he was intensely curious, fond of prying into the unknown and unimagined; hopeful, ardent, unsuspicious, with all the harmlessness of a dove, but none of the wisdom of a serpent.

I was disappointed not to hear the story of his initiatory experience from his own lips, but he was now from home, having secured a tutorship somewhere in the vicinity of New York through the recommendation of Elder Cushing, who was naturally not illpleased with the opportunity to aid his young friend and at the same time give him practical proof of Masonic influence. Truth to tell, I had passed many disagreeable moments in reflecting on his probable state of mind when brought face to face with those terrible "obligations;" and was not at all surprised to hear from a lodge acquaintance that "Mark was a great spooney, who had given them more trouble than he was worth."

"I thought we should be all night getting him through the first degree. He was just like an old bureau drawer that sticks and catches whichever way you pull it. Positively we shouldn't have got through by morning if we had stopped for all the work generally done. But we skipped a few little things, nothing very important, omitted to save time and trouble, that was all.

"Then I don't think Mark has been regularly initiated;" said I, to whom this revelation of lodge tactics was rather startling.

"Oh, we asked lawyer Bacon about that. He said it was all right. Lodges very often shorten the work when lack of time or any other reason makes it necessary. And, as I said, we never should have got through, when we had to meet his objections at every step, and spend an hour trying to convince him that it would all be made right, before he would consent to go on, if we hadn't done some such way. But such milk-and-water chaps as Mark Stedman ain't of much use in the lodge. He'd better join the church, and go to preaching."

An opinion which Elder Cushing, who had played so well the part of Mr. Worldly Wiseman to Mark's spiritual needs, did not appear to share. In his zeal to make proselytes for the lodge he had induced him to take the three lower degrees in one night, a very common device, let me explain, and one much resorted to when there were serious fears that the candidate's conscience might prove troublesome, or so as to forbid his return to the lodge after taking the first degree; and if there afterwards remained the less easy task of pouring oil on the troubled waters of Mark's deeply disgusted soul, it was one to which the Elder was fully equal. He knew through long experience that such souls required very wily handling; that to laugh in a gentle deprecatory fashion, and to say he was just like others, disappointed because Masonry did not reveal all its beauties at first sight; to descant on the divine grace of patience as needful in every searcher after truth; and hint at the existence of sublime and ineffable mysteries of wisdom, veiled in the lower degrees, but opening up in ever widening vistas to the eyes of the faithful ones who refuse to be deterred from exploring the inner temple by the mass of seeming rubbish that encumbers its entrance, was by far the best method of proceeding under those particular circumstances.

Rachel still adhered to her general *role* of silence on the subject, and as I took prudent care not to say anything calculated to make her depart from it, her only allusion to the step taken by her brother came in the form of this very natural but inconvenient query:—"I want to know, Leander, what sort of doings they can have in Masonic lodges to send a man home at two o'clock in the morning looking like death, as they did Mark. He wasn't himself for a week after."

While I could well imagine what a shock to every instinct of Mark's pure and high-minded nature the whole proceeding of initiation must have been, how could I answer Rachel's question without revealing what I had sworn "ever to conceal?"

"Why don't you try to get some information out of Mark?" I said, in a lame attempt to shirk the inquiry.

"Exactly what I should have done," answered Rachel coolly, "if he hadn't been cross as a bear. I couldn't say a word to him about it without being snapped up. Now Mark was never cross to me in his life before; and I must say I don't understand it. An institution so 'divine' as Masonry" (and here Rachel's lips took a slight curl) "ought to send a man home at a decent hour, and better instead of worse than he went."

What could I do but have recourse to that standing argument made and provided for just such exigencies:

"Oh, well, Rachel, Masonry is a matter woman are not expected to understand."

"I know one woman," returned Rachel, with a very decided snip of her scissors, "who is capable of understanding a good many things she is not expected to."

My only answer was a laugh: but in my secret soul I wished Rachel's assertion was not quite so true. Why couldn't she be like my mother, a gentle, docile, trusting little woman, who never troubled her head about masculine doings in general, or those of the lodge in particular, any more than she did about the aberration of the planets. I felt vaguely dissatisfied with Rachel, and vexed with myself for the feeling. Even now the hateful hiss of the serpent lying in wait to spoil the fair Eden of our mutual love was in my ears; and though an angel had stood in my path to warn me I had refused to heed the message.

Sam Toller in his new character of Mason flourished greatly. That very morning the non-arrival of certain domestic necessaries having thrown the whole kitchen cabinet into confusion, I found him at the store, whither I was dispatched by the despairing and indignant Miss Loker to hasten his tardy movements (Joe being as usual out of the way when most wanted) holding forth to a group of loungers on the beauties of the institution.

"Nobody shall speak a word agin it in my hearing," he was saying as I came up. "Its a divinely appointed thing. That's the way Elder Cushing talks, and I'll stand by what he says aginst the hull world. Why, Masonry is older than Solomon's temple, or the pyramids, or the —"Oh, you shut up, Sam; *you* never was a Mason," interrupted a sceptical bystander, at which appeal.

"You'll do me a favor, Leander Severns, to jest tell this gentleman whether I be or not."

Actuated partly by the spirit of fun, I gave the required testimony, which appeased Sam's wounded dignity so far that after casting a glance of withering contempt on the unlucky person who was now in the awkward predicament of being in the wrong, he proceeded with his parable.

"She's the twin sister of Christianity, as you may say; the"—

"Christianity's grandmother, you mean," put in the irreverent Joe, who sat kicking his heels against the molasses hogshead on which he had perched himself to listen to Sam's harangue. "According to your tell, she's two or three thousand years the oldest. You don't make your talk hang together, Sam."

There was a general laugh, but Sam, "vowing he wouldn't stand sarce from nobody, least of all a boy like Joe," turned in great wrath on the latter, who ran and leaped and dodged, and finally made his escape through a rear door, Sam after him in a hopeless chase, being much too short and lumberingly built to be any match for Joe, who was nearly as fleet of foot as the Ashael of Scripture.

As I stood laughing at the absurd scene, it suddenly occured to me how Joe's mysterious knowledge of Masonic secrets, hitherto such a baffling puzzle, could easily be accounted for. I knew the two had been much together, and that Sam should incautiously let them out to Joe was quite supposable. I was so certain that the bottom of the mystery was reached at last that I concluded to put an inquiry point blank to the latter; though I felt very doubtful about getting a satisfactory answer, for having now been at home an entire week I had ceased to be a hero in Joe's eyes. But when I approached him on the sujbect I was agreeably astonished to find him disposed to be frank, even confidential.

"You see the fact is,"—and Joe, who was engaged like Pan of old in fashioning a flute, not out of a reed from Eurotas, but the stem of a pumpkin vine, went on notching out the stops with great care; "Sam don't mean to let out the secrets, and if you asked him, he'd say he didn't; but when he gets to talking they break out without his knowing it as easy as water runs through a sieve. He don't tell the secrets right out, but he'll say things that anybody that's sharp can pick up and piece together and so find out a good deal. And I've been thinking for some time," added Joe, stopping in his work and looking serious, "that you'd better give him a hint to be more careful. I'm afraid he may get into trouble. But I keep mum about everything he has let out to me. You needn't be afraid. Only if you say anything to him, don't let him know what I've told you. It would only make him mad."

I promised, inwardly resolving to lose no time in warning Sam to be more mindful in future of his Masonic requirements. And Joe, having ended his revelations, which made me the more uneasy from their vague and indefinite character, applied his lips to the primitive wind instrument before mentioned, and blew a most un-Panlike strain.

Half an hour later, had I been gifted with clairvoyant vision, I might have seen the two, their difference of the morning happily forgotten, engaged in close conference, much interrupted by sundry chuckles on Sam's part, and perfect convulsions of smothered laughter on Joe's.

The entire productive industry of this country in the census year amounted to $7,000,000,000, of which more than one-fifth—$1,483,000,000—went into the liquor-traffic. The laboring classes received that year $1,100,000,000. It cost $398-000,000 to clothe the American people, about one-quarter as much as the drink-bill; an average of $65 to a family for clothes, and more than $200 for liquor. The public schools cost $100,-000,000. Thirty times as much was expended in the liquor business as by the churches. For each of our 80,000 churches there are four grog-shops, and for every one of the 90,000 ministers

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple street, Worcester, Mass. Reform publications for sale.

Headquarter Notes.

"Do what lieth in thy power and God will aid thy good affection."—*Thomas a Kempis.*

—Rev. H. T. Cheever has recently been with his daughters to attend the closing exercises of the school at Hampton, Va.

—Nothing disturbs the secrecy-loving fraternity more than to see the reform literature so widely circulated among the people. Remarks are frequently heard that show their bitterness towards this phase of the movement.

—Last week the subject of secret societies was to be discussed at a young people's literary society in this city, in which the opposition was to be taken by a son of one of our subscribers who had himself attended the Sunday lectures. The young men are beginning to think for themselves.

—Mr. Smith is vigorously at work in Connecticut, and writes that he is having success. He has arranged for four more lectures and sends for more books.

—Mr. Spaulding has been working in Worcester and neighboring towns with excellent success in selling books and in bringing the reform practically before the minds of the people.

—Rev. W. T. Sleeper, of the Mission Chapel delivered on last Sabbath evening an address before the Temperance Club on "Crime, its causes and cure," in which he spoke, among other things, of the pernicious effects of the bad literature and urged a stricter Christian training in the home as a preventive of crime.

—Rev. Father Quinn, a converted priest, is now lecturing in this city on the evils of the Catholic church. He has good audiences, but receives from some quarters the credentials of a true reformer, having been stoned by an Irish crowd after one of his lectures, and scurrilously attacked by the same sheet that vented itself on our work a few weeks ago.

—A young man on being told of the omission of the name of Christ from the Scripture passages quoted in the lodge, said he had noticed a similar thing in a minor secret order he had joined. On the night of his initiation he thought the Scripture reading was incorrect and on going home proved it to be a mis-quotation by referring to his Bible. He innocently thought, however, that the change was really necessary to their purposes and was no perversion of Scripture.

—Mr. Tanner expects to start for Vermont the first of this week, hoping, if the weather continues favorable and his health permits, to canvass a good portion of that State. No one knows but one who has tried it, how laborious this work of canvassing is, and these self-denying brethren should have our earnest prayers as well as practical support.

—The friends of the reform should bear in mind that the men who have engaged in this work are not drawing large salaries, that there is not a large fund or a well-filled treasury to back them, but that they must rely wholly upon the liberality and patronage of friends. They make long weary journeys and pass many days without receiving anything, unless perhaps the rebuffs from enemies, and at such times there is a refreshing and invigorating power in a dollar bill that will be gratefully appreciated by the tired canvasser.

—The Grand Army of the Republic at Milford, Mass., is not happy. They attempted on memorial day to decorate the graves of soldiers in the Catholic cemetery, but were prevented by the priest, who had the little flags, placed over the graves to mark them, removed and destroyed. At a subsequent meeting of the Post their sad grievances were embodied in a long series of "whereases and resolutions" which they voted to send up to the national encampment, and if thought proper, to the President of the United States.

—The custom of decorating the graves of the dead is thus spoken of by a writer in one of our papers:" The custom originated with the pagans, was rescued from oblivion by the Catholic church and adopted into many of its ceremonies. The Grand Army of the Republic accepted the idea as the most natural unsectarian and simple mode of honoring their dead comrades. It is an unmemorial usage." So it appears that the Grand Army of the Republic is hastening to fall in line with the older secret orders in dating its "ancient" usages back to pagan origin.

The Lodge Enraged---New England American.

WORCESTER, MASS., June 12th, 1882.

On Sabbath evening the seventh meeting in our series was held. The evils of Odd-fellowship were discussed. The hall was crowded. Extra seats were brought in, filling all the corners and the space back of the speaker, while the late comers were obliged to content themselves with standing room around the doors. I do not know how others regarded the meeting, but to me it was a very encouraging one, although some features of it I cannot regard with pleasure. Members of the secret fraternities were there in force and for the most part gave a respectful hearing, but there were times when they made no attempt to restrain their outbursts, displaying their coarse manners by interruptions and insults. This happened several times during the evening, but no attention was paid to them and the meeting closed without developing any serious outbreak. Precisely what the impression of such a meeting on candid persons may be is more than I can tell.

A lad heard the conversation of some Masons who seemed disturbed, most of all because this movement *has come to stay.* They could endure an occasional onslaught and thrive under the impetus given them, because after the meetings are over they can lie away the impressions made; but if this is persisted in it is certain destruction to them. The lodge has not forgotten the legacy of brother Loomis and the impression seems to prevail that there is money back of the movement which they cannot control.

How much we owe to those liberal-hearted ones who have laid the foundation for this movement. Surely the living will not forget the dead. Their faith has over-reached ours for we already begin to see the signs of victory, while they cast their labor and money upon an untried ocean in naked faith. Some men are called to consecrate themselves to special work. Their's is not a routine life. It is progressive, reformatory, exceptional, grand. It is these single-handed workers who are now falling into line and as they consecrate themselves to the work an unusual activity is manifest everywhere.

Occasionally letters come to me from old men who laid hold of this cause when first brought to their notice, and who have been scattering tracts and *Cynosures,* but to them the progress seems slow and imperceptible. I have sometimes wondered if they realize that truth is like leaven and must have time to work in the hearts of men. Keep up courage. The seed sown may lack sunshine and moisture but by and by the missing forces will be supplied and it will germinate.

I have had in my possession for some time a proposition for the publication of a small monthly for gratuitous circulation in New England, after the manner of the Illinois and Michigan *American.* The more I have reflected on the proposition the more favorable it has seemed to me and I have only waited for leisure enough to give attention to it and bring the matter before the friends for action. The circulation by Prof. Kimball of the *Christian Witness* has without doubt been productive of much good and furnishes a model for other similar publications. It has pioneered the way for the reform into many homes unreached by other means. Should a paper be started in Worcester it would not hinder the usefulness of the *Witness,* but enhance it as the *Witness* has aided the *Cynosure.*

It is believed that our friends in Massachusetts and Connecticut especially, and in other New England States, so far as they felt inclined could use such a paper to better advantage than tracts. A dozen subscriptions sent in from a town would cost the sender but little and would insure a monthly visit of a paper full of New England notes, containing news of the progress of the reform and full information of our anti-secrecy publications. The general favor which we are enjoying everywhere, the evident improvement of public opinion toward us and the auspicious opening for new enterprises, all make it an imperative duty to employ every lawful means to give the people information. We must be alert and active. We are ready to take 500 copies of such a paper for distribution in Worcester. I have thought that Boston might want one or two hundred copies, (being a *small city* it could get along with less than Worcester,) and now if friends in other parts will order copies enough to make up the first 1000 we will start the paper forthwith. The terms will be the same as those published in the *Cynosure* in the prospectus of the Illinois *American.* I should be pleased to hear from friends on this subject. Please state whether you will take some copies for your town. It is probable that many of those to whom you send the paper will willingly pay the subscription price, so that the burden will not fall wholly upon yourself. When Neal Dow was asked how they obtained prohibition in Maine he replied, "By covering the State with temperance literature." This is the weapon which all can wield. Those who cannot lecture can send the papers to their townsmen and the expense of so doing will not compare with the expense of being a lecturer.

E. D. BAILEY.

THE COLLEGES.

Commencement Week at Westfield College.

Commencement occasions are usually looked forward to with a good degree of interest by all parties connected with, or interested in the prosperity of the school.

It was our privilege to attend the late commencement exercises at Westfield College, the twentieth anniversary of that institution—first as an academy, and for the past thirteen years as a college—conducted under the auspices of the United Brethren in Christ.

The Literary Societies of the college held their respective anniversaries in the following order :

The Colomentian, Friday evening, June 2d. The representatives of this society were principally young gentlemen in their first public effort. But it is due them to say that each treated the topic assigned him with marked ability and culture.

The Philalethean, Saturday evening, June 3d. This society was represented by a class of young ladies who gave evidence of hard mental labor in the preparation of their productions which were delivered in a manner worthy the highest commandation. *The Philalethean Messenger,* a paper prepared by the members of the society, and read by Miss Lizzie Kershaw, was the master-piece of the evening.

The Baccalaureate was delivered by Pres. S. B. Allen, D. D., on Sabbath morning, in the presence of a large and attentive audience. The subject, which was quite appropriate to the occasion, was delivered with a clearness and precision peculiar to the President.

The Zetagathean Society held their anniversary on Monday evening, June 5th, which was in a high degree entertaining to the audience. The orations were interspersed with select and appropriate music by students of the college. The thoroughness of the instruction given was clearly indicated in all of the above exercises.

The Annual Lecture was delivered on Tuesday evening, the 6th, by Professor McDill of Monmouth College, in which he aptly applied the powers of his broad intellect to the subject, "Doubt—its use and abuse." The lecture was an exhibition of great depth of thought, and will doubtless prove a rich treasure to every observing hearer.

The Alumni held an informal entertainment on Wednesday evening, the 7th inst. In conse-

quence of the severe affliction of Prof. D. W. Doran, who was appointed to superintend the arrangement and exercises of the occasion, the society held no regular anniversary. The exercises consisted of brief extemporaneous addresses by members of the society, interspersed with appropriate music.

COMMENCEMENT EXERCISES

took place on Thursday morning, the 8th inst., at 9:30. The graduating class were five in number, three in the scientific, and two in the classical course. One of the latter was Miss Ida La Roe, of Westfield, who is the first female graduate of this college, in the classical course. The graduates did high honor to themselves, and to their instructors, in the significant and well prepared orations delivered on the occasion.

There were also two female graduates in instrumental music; and three others were awarded certificates to teach to the fourth degree, in instrumental music, all of whom were instructed under the tutorship of Prof. Goldberg. The presence and skillful services of the Giveler Cornet Band of Mattoon, Ill., contributed largely to the interest of the occasion.

The musical concert of the evening of the 8th, which was conducted by the Davis family of Terre Haute, Ind., in connection with the Giveler Band, was not so generally satisfactory as the preceding exercises. This was owing to the inappropriateness of some of the exercises to the anniversary of a Christian college.

THE BOARD OF TRUSTEES

meantime transacted the business relating to the various interests of the college quite harmoniously; and, I think, to the satisfaction of all concerned. The financial department presents a more hopeful aspect than many of its most sanguine friends had anticipated. The present outlook certainly denotes a brighter day for this institution in the near future.

The Board has put forth an unusual effort to enlist the influences and services of all parties concerned in securing both funds and students for the college. I feel confident that if all will rally to this important enterprise, and each faithfully perform his duty, the number of students will be more than doubled at the opening of the fall term.

The Board gave instruction to set apart $12,000 of the endowment fund already secured to the endowment of a Chair of Mental and Moral Science, to be known henceforth as the Smith Chair, in honor of the (now deceased) father of Rev. W. C. Smith, of Westfield, who in his lifetime donated six thousand dollars to the endowment fund of the college. The remainder of the available endowment fund is to be applied to the endowment of a Chair of Mathematics.

The Faculty of last year was continued, with the exception of Prof. Goldberg and Doran, who had previously arranged for work elsewhere. The difficult task of securing good and competent men to fill the vacancies was committed to the executive committee.

I am pleased to say that this college is still a unit for the principles of the church she represents, and for the cause of reform in general. We heartily solicit the prayers and influence of the friends of Christian education that the future of WESTFIELD COLLEGE may be still more replete with grand and glorious results, than has been the past. W. W. K.

Commencemenf at Geneva College.

The anniversary exercises of this institution, now located in a fine building at Beaver Falls, near Pittsburg, Pennsylvania, began on Friday, May 19th, with the entertainment of the literary societies. From the published account it appears that the anniversay was held in the hall of the Adelphic Literary Society, where a joint session was held between the Alethorian and Adelphic Societies. The large hall was well filled by visitors from town. There were not a great many performances, but they were all good, rich, merry and sparkling. Only three classes, Declamation, Select Reading and Essay, were called. Of the declamations, those of Mr. G. W. Clark and Mr. O. B. Milligan were worthy of special mention, and the whole audience was highly entertained by their efforts. The essays of Miss McClurkin and Miss Mary Love were also especially worthy of favorable notice. At the close of the exercises, President George was called upon and made a few stirring remarks, and after the transaction of some minor business, the two societies adjourned to meet in their respective halls on the 1st Friday evening of the next college year.

On Sabbath afternoon at 3 o'clock President George delivered the Baccalaureate sermon in the Reformed Presbyterian Church, Main street. Although rain poured down in torrents, the church was crowded with a good audience. Dr. George took for his text the first clause of the 23d verse of the third chapter of the First Corinthians, "And ye are Christ's."

Monday was "Class Day". The exercises were held in the Chapel Hall and were well attended spite of rain and mud. The audience was highly entertained, but like class day exercises in general, though brilliant and amusing, they seem to seriously detract from the dignity and elevating effect of a college commencement.

Monday evening the R. P. church was filled in every nook and corner by witnesses of the prize contests in declamations and orations.

Four cash prizes were offered by the college, two for declamations and two for orations, the first prize in each class being $15 and the second $10. In the declamation class there were seven contestants, and although they all acquitted themselves remarkably well, yet only two of the seven could receive prizes. Three judges were appointed to decide between the merits of the contestants: Rev. Dunlap Moore, D. D., of New Brighton; Rev. J. C. Smith, of Lawrence county; Dr. S. A. Sterrett, of Pittsburg. The judges decided in favor of Miss Maggie French for the first prize in the declamation contest, and gave Mr. J. A. McKelvie the second prize in the class. In the oration contest, Mr. J. H. Echols won the first and Mr. G. W. Clark the second prize. The successful contestants were called up, and Rev. Dr. Moore, of New Brighton, presented the money in an appropriate address, after which the audience adjourned.

Tuesday, the Commencement day, dawned bright and clear; all traces of the rain storm of the day before had disappeared, and the bright sun shone out in all its splendor. By the middle of the forenoon visitors began to arrive, and the crowds continued to flock toward the majestic college building on the hill until after the hour had arrived at which the exercises were to begin.

The class of '82 was composed of the following ladies and gentlemen, whose names occur in the order of the programme: Miss Mary E. Milligan, of North Cedar, Kansas; Mr. T. H. Acheson, of Beaver Falls; Miss Mary E. Boyd, of Utica, Ohio; Mr. G. W. Clark (colored,) of Selma, Alabama; Miss Elma McCartney, of Cambridge, Ohio; Mr. J. W. McNaugher, of Allegheny, Pa.; Miss Flora A. Orr, of Fair Haven, Ohio; Mr. J. H. Echols (colored,) of Selma, Alabama; and Miss S. Adella Robb, of New Concord, Ohio.

The performances of the class were in the following order: Essay, "All Shipwrecks are not Drownings;" oration, "Influence of Periodical Literature;" essay, "Between the Lights;" oration, "Demands of the Age;" essay, "The Rip Van Winkles of To-day;" oration, "Two Possibilities;" essay, "Ariadne's Clue;" oration, "Achievements of Chemistry;" essay, "Beyond, What?"

President George then addressed the class in a very impressive manner, and expressed the profound regret of the faculty in parting with such a large number of students, who had been under the care of the College for years. Yet he bade them go forth to work in the Master's vineyard, and admonished them all to never let Geneva College hear of one of them taking sides with the wrong. He then presented to each member of the class their degrees.

Nearly one thousand persons were present during the afternoon, and not a single event occurred to mar the pleasure of the occasion.

Everything passed off in the best possible manner, and nothing but supreme satisfaction was expressed at the close of the day's grandwork.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,

JONATHAN BLANCHARD,

of Illinois.

for Vice-President.

JOHN A. CONANT.

of Connecticut.

A NEW POLITICAL ORGANIZATION has been formed in Canada, styled the National Liberal Union. It is expected to play an important part in the coming Dominion elections. The objects of the union as set forth in a manifesto is "the cultivation of a thorough knowledge of constitutional history; the advocacy and promotion of all Canadian interests, and the maintenance of all established industries; the right to negotiate our own commercial treaties; the maintenance of an election law pure, stringent and uniform; the readjustment of the franchise; the establishment of a method of representation by which a more correct expression of the political convictions of electors may be obtained; the preservation inviolate of Provincial rights as guaranteed by the act of Confederation; a reformation of the Senate so as to bring into harmony with the principle of representative institutions; the upholding of the independence of Parliament, having a due regard to its responsibility to the people and the true principle of representative government; a determined hostility to the creation by legislative enactments of railway or land monopolies; the promotion of a system of emigration for the settlement of our public lands and the development of our resources; a reduction of the cost of government by the abolition of superfluous offices; a dissemination of a knowledge on all subjects tending to the promotion of good government, and the fostering of a truly national sentiment on all matters pertaining to the well-being of the Dominion." The success of a party maintaining these principles would go far toward establishing Canadian independence.

—The Putnam County, Mo., Association announced its annual meeting to be held on Saturday last; business to begin at 10 A. M., then a basket dinner, and in the afternoon the standard of true American politics was to be raised. Rev. A. B. Lipp, the president, writes, "We do believe that it is not a mark of common sense, neither can it be right, for men who know that secret societies are pagan in their origin, despotic in government, blasphemous in ceremonies, pharisaical in parade and grossly savage and inhuman in oaths and obligations, therefor anti-American, and positively contrary to the living principles of Christianity to still fellowship such in church relation, or vote for such priest-ridden dupes—as if they could do otherwise than obey their lodge master so long as they respect their wicked, unlawful obligations. Now, until we act like men by renouncing all fellowship and support as Christians, ministers of the Gospel of Christ, or as persons fit for any office of trust, even from President of the United States, down to school director, we fail to give power to the truth as we profess to find it.

CORRESPONDENCE.

A Quaker Mason Interviewed.

PORTLAND, OR.

An aged Friend (Quaker) from Iowa was last summer visiting in Oregon. Being old acquaintances, he and his son-in-law called on us. My interest in the cause led me to make inquiry about the reform movement against Baal-worship among friends in that State. Being surprised as some things I heard, and believing others would be interested, especially some of the Friends, I now write them up for the *Cynosure.*

I showed the young man a *Cynosure* supplement and spoke of the penalty. He said, "Now I don't believe a word of it. Does thee suppose *he* would take such an oath?" Then passing the paper to the old man, said: "Father did thee ever get in such a fix as that?" (pointing to the picture.) He took it, and on looking it over awhile said, "Well I see from some things on here that some perjured villain got this up." Then said he had hoped this question would not be brought up, but he was no coward and was "tempted to tell us something about it." So he said many things; let me give you a few of the points only. He had been a Master Mason; we knew nothing about it, and had better keep still.

When he was a young man he was as much opposed to Freemasonry as I. He afterward joined to see if these things were so. But again, he was a business partner with the Grand Master of the Grand Lodge in Indiana who was also a prominent Quaker, "good man," etc., etc. He one day said to him, "It is against our principles to ask others to join, but I will just say I wish thee was a member." So he was "taken in."

Iowa Yearly Meeting of Friends organized in 1863, as an off-shoot of Indiana Yearly Meeting, must needs as is the custom in such cases, have a new discipline. The new is not always an improvement on the old; so it was in this case in some respects. The Indiana discipline opposed Masonry; while in the new Iowa discipline this point was left out. I remember that some of us talked at the time that Masonry on the committee had done that. Now our old Friend tells me that he and a certain prominent minister whom I knew well, (giving the name) had that left out.

Again, and better, he says that they have been having some anti-secrecy meetings in Cedar county, Iowa, and some of the Friends there had become fanatical on the subject; and through their influence they now have a clause in the discipline excluding Masons, and advising against other secret orders. One young lady had surprised him very much by telling him that Masonry was not 200 years old! He always thought it originated at the building of Solomon's temple.

An older sister on learning his relation to Masonry had said, "Why George! did thee ever take those blood-stained oaths! (This was said with an ironical laugh of injured innocence.) He then said he had not, indeed, ever taken an oath in his life. On being questioned he was afterward led to say he would consider himself perjured if he should reveal the ritual. This is easily explained since Prof. C. A. Blanchard has told us that Masonry makes "Napoleonic liars," and teaches men "to lie on every note of the scale with variations." Then can it be possible that Masonry, in pity for his Quaker conscience, has suffered him to take an "affirmation" "to conceal" crime, and not to "*violate the chastity* of a Master Mason's wife, sister, or daughter, he knowing them to be such?" Wonderful benevolence! I ask, can it be?

If he was going to travel in a foreign country he would again join the Masons, as he could find and recognize a fellowship, even among the heathen in India. As for me I would prefer a fellowship with Christ. Some might think that even fellowship with wife, children, church or friends was better than these. Is it not true that "distance lends enchantment" and the secret works of darkness a hellish charm?

I spoke to him of the Kellerton outrage on Elder Rathbun. He had some very uncomplimentary remarks for him, classing him and others like him, with the "perjured" and "prostitutes."

As to Odd-fellowship, he considered it modernized Masonry, and better adapted to the times. He had induced his son to join that order.

THOS. C. HAINES.

Another Chapter in Masonic Folly.

FOND DU LAC, WIS.

The occasion was the laying of the corner stone of the court house in the city of Fond du Lac, May 30, 1882.

The courts of judicature is the place where the Masons have the power and opportunity "to strike but conceal the hand"—the motto of the Jesuits, from whom undoubtedly they took their cue. The above charge or inference is fully confirmed by adverting to an item contained in a renunciation by a Mr. Mulford of New Jersey, in 1824 or 1825. The account of which is substantially as follows: A man was arrested and indicted by the grand jury for the crime of murder in the first degree. He said the evidence was clear and conclusive as to his guilt, yet he was acquitted, to the great surprise of all but the Masons. During the trial, said Mr. Mulford, Masonic signs were exchanged from the bar to the bench, and from the bench to the jury; hence the acquittal.

Soon after this renunciation in 1827, I knew many Masons, when this fact was adverted to, would say it was a d——d lie, and would appeal to the decision of Judge Leland, who long held the office of judge and afterward the office of Lieutenant Governor of Vermont, until his gray hairs admonished him to decline the nomination. No man in that State at that time had a firmer hold of the confidence of all classes of citizens—all the different religious sects or creeds, and all the different types of political partyism. The Masons were very unfortunate in appealing to this man, for he was too honest for their use, as the sequel will show. They probably thought he would not dare to renounce Masonry or divulge its secrets. But when he was appealed to, as to the truthfulness or the probabilities of the statements of Mr. Mulford, after receiving many private letters respecting the case, he concluded to write in reply an open letter through the press, broad enough to cover the whole ground of inquiry. He said he had never known an occurrence like the one named during the time he had occupied the bench; but, said he, (this was like a clap of thunder in a clear sky to them) the Masons by their peculiar organization, have all the chance in the world to do this, and undiscovered by outsiders, if they were thus disposed; and in almost every community bad men are not wanting to take advantage, if their cupidity demand it.

The court house is the last building on earth which should be polluted with their impious touch, or disgraced with such nonsensical mummery or tomfoolery. The whole system is a conglomeration of paganism, Catholicism, Judaism, Mohammedanism, etc., Christians and anti-Christians, as Jews, this explains why Christ's name is not used in all their ceremonies, whether on funeral occasions or laying corner stones. Jehovah is always addressed as the "Great Architect of the Universe." They frequently address masters of the lodge as *Worshipful Masters.* Christ said "Call no man master," much less worshipful master. If such an address is not blasphemy, it approximates to it. The terms high priest, grand high priest, (and to cap the climax) general grand high priest! One short step from the sublime to the ridiculous. Again, politically, it is king, grand king, and general grand king! Fine titles in a Republic!

It would be too sickening to give the details of the ceremonies which were gone through in laying the corner stone of the Fond du Lac court house. One would need a cast-iron stomach for the purpose.

M. I. LEWIS.

Francis Murphy has concluded his series of meetings at Manchester, where a large building was crowded every night to hear him. He has now gone to Dublin, Ireland.

Our Mail.

We are sorry to learn that J. K. Glassford, Carthage, Mo. has had a slight stroke of palsy. He has been doing a good work in his vicinity.

"Lecturers against secret societies can have free entertainment at my house when desired," writes our friend James Hart, Monroe, Jasper Co., Iowa.

J. L. Eddins, Mechanicsberg, Pa.:

"There is a mighty work to be done here and may God soon cause the overthrow of all secret societies. * * They take the lead here in every public movement.

P. H. Wagner, Bloomington, Ill.:

"My motto: No truce, compromise, or alliance with the unfruitful works of darkness. God bless the anti-secrecy reform."

Mrs. Cyrus Church, Walworth, Wis.:

"We have taken the Cynosure for many years and hope to take it as long as the great evil of secret societies dwells in our land. My daily prayers are for those dear ones who are sacrificing their lives for the cause of God, that they may be strengthened."

J. McCleery, Inman, Holt Co., Neb.:

"The Masons have been drumming up their brethren to get a lodge organized in O'Neal city for the last six months and if they have got one organized, it will be the first in the county. Lectures and expositions are beginning to be demanded and I hope you will hear before long of a forward move in the State."

O. Breed, Avery, Jo Daviess Co., Ill.:

"I see nothing in the way of progress to discourage but a good deal to encourage us to work; for it is the cause of God in the interest of a pure Christianity."

Wm. Cowan, Beattie, Marshall Co., Kan.:

"We have very hard times here. Had very short crops last year, and we are fearful that it will be even worse this year."

J. Mershon, Manistee, Mich.:

"My heart and soul is in the work. I will see what I can do for reform. Am already at work agitating the subject."

Jacob Davis, Rowe, Franklin Co., Mass.

"I shall do what I can to circulate your publications because they seem to be so true and important. It seems incredible that men, lovers of freedom, can consent to bind themselves by such oaths to be obedient slaves to unknown combinations of persons whose purposes are shrouded in utter darkness. The very thought of swearing away one's life, he knows not for what, ought to make the strongest man shudder. It does not seem possible that any Christian could give or take such oaths with such penalties. I have been much impressed with Mr. C. G. Finney's remark in his "Character," etc., "of Freemasonry," page 115, where he expresses the conviction that a Freemason cannot be a Christian, I really do not see how he can. I wish the substance of his remarks from page 112 to 116 could be put into tract form and widely circulated. What would be the cost.

J. A. Bingham, Mallet Creek, O.:

"Glad to see the good work advance. Satan is doing his best. We must hasten to keep out of his way."

Paul Duncan, Freeman, Mo.:

"I have been a Mason once. I took the third degree. But far be it from me now. I would like to have a lecturer come here. The eighth chapter of Ezekiel is enough to turn any one if he would only read and think.

Eliza Tuttle, Burr, Vernon Co., Wis.:

"I shall try to support the Cynosure while I live. It was my husband's dying request that I should do so. For a number of years before he was taken away he labored hard to spread the light and persuade the churches to come out from every form of secretism."

T. K. Bufkin, Lynnville, Iowa:

"I am getting my library introduced far and and wide. Found a man a few days ago who had never read or known anything of the kind."

J. W. De Pew, Huntsburg, Geauge Co., O.:

"God bless the cause you have espoused, I will vote, pray, live and talk for it while I live."

J. A. Richards, Topeka, Kan.:

"I am on my way west. * * The work is moving steadily on. Praise God.

It costs more to avenge wrongs than to bear them.

Dr. R. H. McDonald, of California, is never weary of well-doing. His latest good work as reported in that live San Francisco weekly, the *Rescue*, is a sewing school for girls. He has purchased a large building in that city heretofore used as a hotel, at a cost of $50,000, and proposes to fit it up for a school of instruction in the use of the needle. Here five hundred girls will not only have an opportunity to learn a useful industry, but will be free from evil influences and under the constant superintendence of carefully selected teachers. A well supplied library will be attached to the sewing school, where on application instructive books can be had; and other attractive features will make it a most desirable and useful charity.

The Grand Army of the Republic.

In the first place we claim that it should be not only the privilege but the duty of every American that feels any interest in the welfare of this government to investigate and inform himself as to why, wherefore, design, principles, working and tendency of these organizations and institutions, that are gotten up in this government. Then if this be correct and men have a right to express their honest convictions about these associations—then, sir, we take the privilege to say right here that there are many men and women of different beliefs, on different subjects, who are stringently opposed to such an organization of the above in this would-be free government. Some of their objections are these: First, in time of peace, seeing men parading in procession with badges of war, and implements of blood, fosters a spirit of carnage instead of peace and good will to men. Then again the tendency is to create a kind of caste or division among citizens. Nothing begets a spirit of bigotry, superiority and intolerance among neighbors much more than do such orders. Why, a man costumed in fine military style, and especially an officer with his glittering sword (the implement of blood) dangling by his side, as a general thing, feels that he is one of the superior lords of the land.

Then another objection that many have against such institutions is their secrecy. They have their secret initiations, ceremonies, signs, etc., by which the members recognize each other, and on which partial favoriteism is generally bestowed, politically and otherwise; and often at the expense and detriment of the many, for the undeserved benefit of the few. We do not bring in question the honesty of the members in general of these orders; but we do question the honesty of many of their leaders. We only need to look a little at the history of the past even in our own country, to put us on our guard against designing, selfish men.

Then, again, many (especially the informed) object on the grounds of the dangerous use for which such orders may be used by their leaders, for selfish purposes, politically and otherwise. On this very important point we would call the attention of the reader to a similar institution gotten up at the close of the Revolutionary war of our country, called the "Cincinnati," by the American and French officers, reported by the great statesman, Thomas Jefferson, in his "correspondence," Vol. 1st, Com. pages 223 and 416. Said association was instituted, according to Mr. Jefferson's statements, for the purpose of binding said officers in a firm union of friendship, so that they might have stated times for meeting together, to see each other and renewing that friendship that had been acquired while they were battling side by side for the grand freedom of this country. They were endeared to each other in the glorious struggle for human rights. Their intentions no doubt were honest. It was a secret order, similar to the one named at the head of this article. Washington was a member. They fixed the time and place for their next grand meeting. At first Washington was so engaged in the disbanding of the army, that he gave but little attention to the association, but when circumstances favored, his thoughts were turned to it. His patriotic and penetrating mind appeared to see and show its tendency, influence and results. His suspicions were aroused as to the consistency of such an institution in a free government; how it might be wielded by its leaders for dangerous purposes. He wrote to Mr. Jefferson, asking *his* views on the subject. Happily Jefferson had in the meantime been philosophizing upon it. Hence his noble reply as stated or referred to in this article, and to which we earnestly call attention. The subject during this time created quite an excitement among the would-be freemen of this nation. Murmuring and denunciation, low but expressive, were heard among the people on all sides, "Equality among freemen." "No unmerited favoritism." "No hereditary office," etc. At the first annual meeting of the order in Philadelphia, Washington gave his views and "urged with all his powers the suppression of the order." He had been ably counseled by Jefferson. The institution would have been entirely abolished at that meeting, but for the timely arrival of the French delegates. But it was so badly crippled that it never gained a firm foot-hold.

Now, Messrs. Editors, judging from observation and the history of the past, we are convinced that a great majority of the members of "G. A. R.," like those of the "Cincinnati," have without much thought been initiated into said order. There are generally two sides to a question. Consistency teaches to look at both sides. To many minds such an institution in time of peace is contrary to the spirit and principles of a Democratic government. We hold in esteem those brave men who faced the deadly weapons of war in defence of this nation. Honor and remuneration are due them. Remember Franklin's whistle, be not deceived.—*J. M. Darby in the Xenia, O., Times.*

SABBATH SCHOOL.

LESSON I., July 2.—A LESSON ON HOME.—Mark 10: 1–16.

(1) And he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan: and the people resort unto him again: and, as he was wont he taught them again. (2) And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. (3) And he answered and said unto them, What did Moses command you? (4) And they said Moses suffered to write a bill of divorcement, and to put her away. (5) And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept: (6) But from the beginning of the creation God made them male and female. (7) For this cause shall a man leave his father and mother, and cleave to his wife; (8) And they twain shall be one flesh: so then they are no more twain but one flesh. (9) What therefore God hath joined together let no man put asunder. (10) And in the house his disciples asked him again of the same matter. (11) And he saith unto them, Whosoever shall put away his wife, and marry another, committeth adultery against her. (12) And if a woman shall put away her husband, and be married to another, she committeth adultery. (13) And they brought young children to him that he should touch them: and his disciples rebuked those that brought them. (14) But when Jesus saw it he was much displeased, and said unto them Suffer the little children to come unto me and forbid them not; for of such is the kingdom of God. (15) Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. (16) And he took them up in his arms, put his hands upon them, and blessed them.

GOLDEN TEXT.—I will walk within my house with a perfect heart.—Psa. 101: 2.

1. *And he arose.* The place whither he now retired, has been identified with Ophrah, and was situated in the wide desert country north-east of Jerusalem, not far from Bethel, and on the confines of Samaria. Caspari would identify it with a place now called El-Faria, or El-Farah, about two hours N. E. of Nablous. Here in quiet and seclusion he remained till the approach of the last Passover, and then commenced a farewell journey along the border line of Samaria and Gallilee (Luke xvii. 11) and so *by the further side of Jordan* towards Judæa (Mark x. 1)—*Bible for Schools.*

He taught them again. Portions of his teachings are recorded by St. Luke, and include the parables of (i) *the unjust Judge*, and (ii) *the Pharisee and the Publican* (Luke xviii. 1-14). On the frontier of the region now traversed occured in all probability the healing of the ten lepers (Luke xvii. 12-19).—*Bible for Schools.*

Even those whom Christ hath taught have need to be taught again. Such is the fulness of the Christian doctrine, that there is still more to be learned; and such our forgetfulness that we need to be minded of what we do know.—*Henry.*

Is it lawful for a man to put away his wife "for every cause?" as St. Matthew adds (Matt. xix. 3). On this point the rival schools of Hillel and Shammai were divided, the former adopting the more lax, the latter the stricter view: the one holding that *any dislike*, which he felt towards her, would justify a man in putting away his wife; the other, that only notorious unchastity could be a sufficient reason. It has also been suggested that the object of the question may have been to involve him with the adulterous tetrarch, in whose territory he was.—*Bible for Schools.*

9. *What therefore God.* In Gen. ii. 24 these are the words of Adam; in Matthew xix. 4 the words of God, in St. Mark the words of Christ. They are words of Adam as uttering prophetically a Divine, fundamental, ordinance; they are words of God as being eternally valid; they are words of Christ, as rules for Christian life re-established by him, who "adorned and beautified" the holy state of matrimony with his presence and first miracle at Cana of Galilee.—*Bible for Schools.*

13. Our children are given to us but for a little time. They are in a world of danger, sin, and woe. They are exposed to temptation on every hand. If God be not their friend they have no friend who can aid them in the day of adversity, or keep them from the snares of the destroyer. If he be their friend they have nothing to fear. The proper expression then of parental feeling is to come and offer them early to God.—*Barnes.*

14 There are two kingdoms—one of darkness, the other of light; one of good, the other of evil; the one of Satan, the other of God—in which every person is of necessity, for there is no third kingdom. The children belong in it until they voluntarily depart from it to enter, by deliberate sin, the kingdom of Satan—*Abbott.*

16. *Took them in his arms.* He ever giveth more than men ask or think. He had been asked only to touch the children. He takes them into his arms, lays his hands upon them, and blesses them. Twice we read of our Lord *taking into his arms*, and both times they were children whom he embraced, and both times the scenes are recorded only by St. Mark (ix. 36; x. 16).—*Bible for Schools.*

As I look at Christ in this, the most stirring period of his ministry, with the dark events of his last agonies thickening on the horizon, condescending to take little children in his arms and bless them, I feel deeper chords in my nature touched than when I see him hush the furious tempest or raise the buried dead.—*David Thomas.*

Various Matters.

A piece of land, embracing six acres, near the corner of Broadway and Canal street, New York, was offered as a gift to one of the churches in that city, but was declined because of the high taxes. But this was in 1796, when it was worth about $10,000. It is worth $20,000,000 now.

A senatorial episode of twelve years ago is recalled by the *Free Press* of Burlington, Vt. Senator Conkling had interrupted Senator Edmunds in a speech on civil service reform with the supercilious remark that the Senator from Vermont was fighting a windmill. "Certainly," replied Mr. Edmunds, "the Senator from New York!" A "chuckle of appreciation," it is said, "ran through the Senate."

A Dublin paper says: The eviction war in Ireland is still raging fiercely. From a parliamentary return issued April 26, it transpires that during the quarter ending March 31, there were 1,317 families, composed of 7,020 persons, turned out of their homes in the four provinces. It was in Ulster that the largest number of evictions took place, 2,089 persons being made homeless there. Connaught follows with 2,055, and Munster and Leinster show, respectively, 1,934 and 942 persons evicted.

Thomas McElrath, weighing over two hundred pounds, member in good and regular standing of the Presbyterian church of Marlborough, Ulster county, N. Y., affirms that he hasn't had a wink of sleep in twelve years. He spends his nights in reading his Bible and religious books. His neighbors say they have gone to his house at all hours of the night, and have always found him wide awake.

The capitol at Albany has so far cost $13,000,000, and at the present rate of expenditure is likely to cost $7,000,000 more before it is completed. In the meantime the great dome over the assembly chamber, composed of several blocks of stone suspended at a height of more than sixty feet above the members, shows signs of weakness. Large cracks have appeared, and there is serious question whether the assembly is safe under this massive arch. It really looks as if this building would compete with the New York Court House for the reputation of being the greatest architectural swindle and humbug of the age.

The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 22, 1882.

The Comforts of Reformers.

That strong individuality which makes a man break from the beaten path of a wrong public opinion into whole snow, makes every reformer differ from every other. So that division follows reformation as shadow substance.

One honest brother has discovered in us a leaning to popery. Another thinks us altogether unfair to the opponents of woman suffrage. Another is perfectly sure we are seeking to found a new religious sect. Another still thinks us unhistorical in saying the framers of the U. S. Constitution were "Christian and not pagan," and he wishes us to abandon the recognition of God by throwing out the civil oath. Others would have us swear by no other than the true God, and regard omitting the oath as practical atheism.

But we are happy in the belief that few papers are so generally endorsed by their readers as ours; and while we aim to keep the *Cynosure* true to its original destination we mean to allow it, so far as possible, to reflect the various shades of thought and opinion of those who take pains to write for it. In a few cases we have inserted articles out of respect to their authors, which offended the taste of so many, that we afterwards regretted their publication. As to stories, or fiction, it is as difficult to draw the line between the good and the bad, as to discriminate between simplicity and extravagance in dress.

> "For oft so mixed the difference is too nice
> Where ends the virtue and begins the vice.
> This light and darkness in our chaos joined,
> What shall divide? The God within the mind."

We think few Christians ever regretted that Uncle Tom's Cabin was written, or Johnson's Rassellas, or even the Vicar of Wakefield. Scott's novels, though pure in diction and narrative, we did not read till everybody else had read them, and then only a few as samples. Temperance stories have generally been good. But our rule of life has been to shun novels as a sort of intellectual measles or small-pox.

The Law and the Testimony.

A good brother desired us to publish the following Scriptures, as, in his mind, bearing against allowing women to vote:

And the Lord God caused a deep sleep to fall upon Adam, and he took one of his ribs · · · and the rib made he a woman and brought her to the man. Gen. 2: 21, 22.

And thy desire shall be to thy husband and he shall rule over thee. Gen. 3: 16.

The head of every man is Christ, and the head of every woman is the man; and the head of Christ is God. 1 Cor. 11: 3.

Even as Sarah obeyed Abraham, calling him Lord. 1 Peter 3: 6.

Let the woman learn in silence with all subjection. But I suffer not a woman to teach or to usurp authority over the man. 1 Tim. 11:12.

For the husband is the head of the wife, even as Christ is the head of the church. And the wife see that she reverence her husband. Eph. 5: 24, 33.

Let your women keep silence in the churches for it is not permitted unto them to speak but to be under obedience as also saith the law. For it is a shame for a woman to speak in the church. 1 Cor. 14: 34, 35.

As the sender of the above text sent no comment with them, we give our impression of their import and application. Thus:

1. They are neither obsolete or obsolescent. They are Scripture "given by inspiration of God."

2. They assert, with the freedom and force common in the Bible, the generic and specific difference between the sexes, and their relations and duties; and the denial or disregarding of hese Scriptures, by advocates of woman's rights, has brought reproach on the whole discussion, to the injury of women and the disgust of sensible men.

3. But these Scriptures neither repeal nor deny other texts which declare that women were prophets (Acts 2: 17 and Acts 21: 9); and were designed so to be, and to speak in the churches, "To edification, exhortation and comfort." (1 Cor. 15: 3.) Paul, who is the author of both the prohibition and the permission of women to speak in churches, was one of the most rigidly self-consistent minds the world has ever seen; and he evidently felt no contradiction in his utterances respecting women, any more than he felt that he and James differed on the doctrine of justification: though a mere verbal contradiction between them could easily be made out. So the Bible precepts, "Answer a fool," and "answer not a fool according to his folly," imply no contradiction. Both are Scripture and both are reason, if taken as intended. The Bible is no timid system-maker, clipping and paring ideas and facts to suit a scheme of finite conception and thought. It states things out strongly, each by itself, as parts of an infinite system, and leaves eternity to show how they fit together in one harmonious whole. Reason, as well as Scripture, teaches that the husband is head of the family, as the justice is of the court; though one may be inferior to his wife, as the other often is to the lawyers who address him. The woman who seeks to establish a reputation for herself seperate from her husband will always fail. And a house with two heads has no head. Yet the Covenanters, who are learned and extreme Biblicists, believe in the theory of woman suffrage. So says the *Christian Statesman* (June 8th), whose editor is an old school Covenanter, and if such men as Dr. Stevenson had written up the subject from the first, the disgust and aversion to woman's voting would not now exist. And the fact that women vote against the dram-shop, nearly 100 to 1, where a chance has been given them; and the other fact that women are excluded by constitution from the lodge, and must naturally vote against being shut from the confidence of their husbands; and the further fact that women own millions of property in their own right, and have an equal stake in society with men,—these facts, I say, but for infidel brawlers on "woman's rights," and shallow deniers of the very nature of womanhood, would change aversion to woman-suffrage into approval, with Bible-loving men. Liberty, contrary to once universal prediction, has not made the slave more impudent, but more respectful. And the ballot will not unmake the nature of woman, but soften and elevate the nature of men.

Moral Principles in Politics.

"The absence of testifying for the truth, is equivalent to testifying for error, in those who come as teachers."—*Dean Alvord.*

Political parties "come as teachers." They represent in their platforms their ideas of government and administration; and the campaign history of the Republican party claims that to be "The most moral party" which has presented itself to the American people. And it is true that opposition to the slave power, which was the staple of the Republican party, based itself, like the Puritan party in England, on an appeal to God and the Bible, as the author and charter of human rights.

But since the fall of the slave power, and the division and dispersion of the "Solid South," the two reigning parties, Republican and Democratic, have not left one moral principle which they are seeking to teach and reduce to practice. They are divided on the question of opposing the saloon power. They allow the Bible to be pushed from schools, and God from the souls of children, without care or remonstrance. The oath may be put from our courts, and chaplains and religious worship from legislatures and asylums, and millions of enterprising young men placed at the mercy of railroads and other employers, without a Sabbath or a rest-day to save them from becoming savages in morals; and neither of these parties gives them a plank of their platforms to save them from sinking. Of course fundamental political truth is running down, and Americans are demoralized under them.

The generosity of Nathaniel Martin, of Martin, Wis., lately furnished an Anti-masonic library for the "Jackson Literary and Lecture Society," Jackson, Tenn. He and all others interested in this work will be glad to learn that the president, Mr. J. E. Cisco, has acknowledged the gift thanking the donor in the name of the society, and expressing their surprise and gratitude at recieving so handsome a contribution.

—The Directors of the National Association met at the call of the chairman on Friday last, to complete their work for the year and make ready their report to the annual meeting.

—Bro. H. H. Hinman reached Chicago last Friday morning and attended the meeting of the N. C. A. Board. He will remain at his home in Wheaton until after Commencement and will attend the Annual Meeting of the National Christian Association. He wishes us to note that he has received the following sums from friends in Michigan: Ira Remington and J. S. Meyers, $1. each; Mr. and Mrs. Cranston, $5. each; C. C. Foote, $25.; total, $37. Bro. Hinman also wishes acknowledged the receipt of $5. from Daniel Leggett for general work, and $2. from O. C. Bates and $5. from Isaac Crane for Southern work.

—Bro. E. Mathews announces that he will begin a series of lectures at Warren, Ill., on Wednesday June 28th, and at Lena, in the Free Methodist church on July 1st, continuing to the 3d. The meetings at Streator were postponed partly on account of the illness of Mr. Plumb, who with Mrs. Plumb were most concerned in the arrangement.

—A note from Bro. Tanner now canvassing in Vermont informs us that he has reached the Christian and hospitable home of Bro. D. De Wolf at Green River. He fears that a man of stronger frame is needed for climbing the sides of the Green mountains, but promises to do his best, though not expecting to remain long in the State.

—Our story, "Holden with Cords" is being read with increasing interest week by week, as we learn from one and another. It is not all imaginary either as some good friends who are opposed to novels on principle may fear, but we are assured by the gifted writer that the essential facts were given by "Joe" himself to a friend some years ago respecting the portions of the story now appearing.

—Several vexing errors occurred in the editorials last week. The good friends in Yolo county, California, will pardon us for spelling their Shire with a Z. The letters are next neighbors in the alphabet and are also the last which remind us that we hope such a speech as that reported from Woodland may be the last to shock the moral sense of the good people of that place.

—The *Advance* of this city has just changed owners and editors. Gen. C. H. Howard, who has had control for several years, retires, partly from ill health and partly from neccessary absence on a government agency connected with the Indian Bureau. Rev. Robert West of St. Louis becomes the responsible editor, assisted by Prof. Wilcox of the Chicago Theological Seminary and Rev. S. Gilbert.

—*Puck*, the New York illustrated comic weekly had another rapier thrust at the lodge last week. Its first page shows four representative Masons in rank giving the mystic sign, highly suggestive of the saloon counter. "Knights" of various degrees and most comically characteristic countenances are in the line, while the "master" of the blue lodge is most forcibly pictured in the rotund saloon-keeper well-dressed and jolly. The picture is accompanied by editorial matter, well written, and as keenly severe on the lodge. We shall find room for the latter soon.

—Since the paper will be crowded next week with the reports of the N. C. A. annual meeting and further reports from reform colleges, we print in advance the report of the Board of directors of the National Association. This is presented in abbreviated form and shows at a glance the importance of the work which the Association is carrying on.

The Cynosure Extension Fund.

"The average life of a newspaper is five years," says Dr. Talmage. He also says, "The best way to sink a fortune, and keep it sunk, is to publish a newspaper."

"Our paper," said the editor of one of our metropolitan city dailies, "is a perfect incubus" [a nightmare, a sensation of distressing weight, etc.] "on all our efforts." The paper was soon sold out.

The profits of journalism some one has tried to illustrate in the following anecdote. Two men attempted to compete with each other in telling preposterous lies. The first one commenced: "A wealthy country editor—"

"Enough!" said the second, "I cannot match that. Who ever saw 'A wealthy country editor?'"

Readers criticise their papers, keep persistently trying to lower their prices, compute the cost of paper, printing, etc., and forget to put in losses from careless and incompetent workmen, price of machinery, rent, and contingent expenses.

A paper to be a success, financially, must have either a large subscription list or else charge a high subscription price. The Galesburg Convention appreciated this fact and sought to double the *Cynosure* subscription list by the Extension fund. Prof. Bailey remarked that in his opinion $50 invested in the Extension fund would do more for reform than the same amount put in any other department of our work. Many a half-interested stranger would pay one dollar for the *Cynosure* for a year, and where the paper is taken and read the way is opened for working up meetings, distributing tracts and pushing the reform in its various departments.

Some of the many who by their contributions have made the National Christian Association the power that it has become, suppose that these contributions have *directly* aided the *Cynosure*, and have expressed surprise when informed that not only this is not the case but nothing has ever been received or charged for the vast amount of advertising in the *Cynosure* of the N. C. A. and other reform associations, reform meetings, appeals for lectures, etc.

After paying all the expenses of the *Cynosure*, allowing about one thousand dollars annually as the value of his book and pamphlet advertisements in it, the publisher finds that the deficit for the last ten years has been $4,897.45, an annual average loss of $478, nearly.

This deficiency he believed and still believes will be made good by the enlargement of the subscription list of the paper. He still continues to spare no labor, time or expense that can reasonably be required in making it merit a liberal patronage.

The past record of the *Cynosure* is a luminous success. The paper has won by the blessing of God on the efforts of friends in various parts of the country, and now holds an honorable place in the ranks of journalism. But the subscription list demands constant and strong re-enforcements if the paper continues to hold its position or to do aggressive work.

The Extension fund movement is an exceedingly important and wise one. It is virtually paying fifty cents to a man who says he is willing to pay one dollar and the time it takes to attend them for fifty-two Anti-masonic lectures. Shall we not encourage the canvassers for the *Cynosure* everywhere and give our approbation and endorsment to the action of the Galesburg Convention by raising the $2,000 dollar Extension fund which that convention called for? By so doing we will put into the families of thousands a good news-paper which, according to Dr. Talmage "is the grandest blessing God has given to the people of the nineteenth century."

—It seems to be impossible for a Catholic, however fair-minded in other respects, to state accurately even the plainest facts about any Protestant denomination or work. The paper by John MacCarthy, on Methodist missions, in the *Catholic World*, is not an exception. The Report of the Society, in his hands, is twisted so as to serve his own ends, which are to disparage to the utmost the work and achievements of Methodist missions. He seems to be wilfully blind to the truth; but he was not fully on his guard when he spoke of Campello as "a poor, battered creature," who "was eminent in no sense save for a scandalous life." A Protestant could not bring a more telling indictment against the Church in Rome. A canon of great St. Peter's eminent only "for a scandalous life!" Why was he not removed, if this be true? If the Church has sunk so low as to keep, without question, men in high eccleisiastical positions whose immoralities are notorious, then there is certainly a call for missionaries in the Eternal City.—*Independent.*

REFORM NEWS.

The Batavia Convention.

The years glide silently by and each decade gathers its quota on the silent shore. Few among the many who pass "unhonored and unsung" from their earthly tabernacle are remembered or mourned beyond the limited circle of personal friends, but an occasional form towers above the common level, challenging the admiration of millions and defying the wastes of time. The man, it may be, but more frequently the event with which his name and deeds are joined, rises out of the wreck-strewn ages, to utter ominous warnings, and point the path of danger and the way of escape. Such a man was Capt. Wm. Morgan, and such was the event of his murder by the Freemasons for revealing their secrets fifty-five years ago. He sleeps the sleep of the heroic and honored dead, but the deliberately planned and coolly executed deed of blood is unrequited. For five years the best executive and legal ability of the State of New York was baffled in every attempt to execute the Civil laws, against the assassins. After repeated fruitless efforts the State gave up in despair, and the crimson spot still stains the robes of the order. Justice and judgment outraged in the courts appealed to the people. Popular assemblies gathered by spontaneous impulse moved upon the old citadel of conspiracy, treason and murder, until its doors flew wide open, its broken walls tumbled down, and its terrified occupants sued for a truce. An indulgent public received kindly the overture tendered and took up the cause of the enslaved with renewed vigor. Improving the auspicious times in rebuilding and doubling its fortifications the "Secret Empire" steps again into the arena of conflict, this time more thoroughly entrenched in the courts and drilled in the tactics of its secret warfare. Once more the nation and the Church have been caught in the toils of this desperate foe, and their legislative bodies and judical tribunals brought under its power. As in 1826 to 1832 it was demonstrated that the only redress for grievances suffered at the hand of this secret foe was found in an appeal to the people, so now in the renewal of the old struggle the same fact confronts us. The Anti-masonic movement of today is but the revival of the contest of 1826, modified by the varied ingredients that compose and surround it, and under God our strength is in the industrial masses. The popular assembly at LeRoy, July 4th, 1828, which drew up a declaration of independence, signed by 103 Seceded Masons, had a powerful effect upon the popular mind. It is still and ever will remain a land mark in the grand march of ideas. The unvailing of a monument at Batavia where lies the body of Wm. Morgan, should be made an *event* equally conspicious in the history of our reform and country. It should be uncovered in the presence of assembled thousands, as have been the funds for its erection from every State in the Union, and representatives from foreign shores. It is set up to commemorate and keep fresh in the minds of generations yet unborn, events potent with warnings to a free people, that cluster around the name and fame of the man who gave his life for the liberty of the press, and speech. Every friend should be there at the appointed hour, *without fail.* Some of you will pass away soon, and it is doubtful if the present veterans ever have another such an opportunity. Do not fail to improve it. Make a note of the time in your memorandum, Sept. 12th, 1882. Shop your business in reference to this entry. Pray about it in your family and in the social meeting. Talk about it to your children and your neighbors. Write to your friends, and write for the *Cynosure*, or to any other paper that will publish. Send to me any suggestions that may occur to you, and I would suggest that either Sept. 3d or 10th, be observed as a day of fasting and prayer, and special religious services in Congregations opposed to the secret orders.

J. P. STODDARD.

From Genesee County, Michigan.

DEAR BRO. K.—I left Grand Rapids June 2d for Linden, Genesee county, where I was most kindly entertained by Bro. Geo. M. Smith, who belongs to the *whole* church of Christ, and not to any fragment of it. I was introduced to the pastor of the M. E Church, who is a seceded Mason, but not as bold as he ought to be. He kindly invited me to preach for him, which I did on Sabbath, both morning and evening. The weather was very rainy and the congregation quite select. That is, the best people are those who go to meeting whether it rains or shines.

On the next Tuesday (6th) I lectured in the Free Methodist church, three miles north of Linden, to a fair congregation of warm-hearted, faithful people. No one will ever make a mistake as to the side of the question they are on.

On Wednesday and Friday evenings I lectured in Tichnor's Hall in Linden to fair and attentive audiences. On Thursday and Saturday evenings I lectured in the Baptist church at Mundy Center. This is the church to which Elder Barlow preached for a time, and he is held in grateful remembrance. The present pastor is a seceded Odd-fellow, and says he will vote the American ticket.

On Sabbath (the 11th) I lectured on Africa and its missions, in the Congregational church at Grand Blanc. I asked and obtained permission to lecture on the secret orders in the same place on the evening of the 12th, which I did last night, to a small but intelligent audience, all of whom are in sympathy with our work. I was sorry to know that the intelligent and amiable pastor regards peace of so much more importance than purity, that he earnestly opposed the use of the house for any such discussion, and failed to hear and know whether my manner of treating the subject was wise or not. It seems to me that the churches in Michigan are just struggling for life and fear every breath of wind lest their candle should be put out; and that the ministers are just holding onto their pulpits and their bread and butter with the tips of their fingers, and are in constant fear of the devil, lest he should stir up his anger. Oh that the Lord would raise up a Daniel's band that will not shun to declare the whole counsel of God!

Yours in Christ, H. H. HINMAN.

Illinois State Work.

Statement by the treasurer of Elder Mathew's work in Illinois for the State Christian Association.

Rev. Edward Mathews has given twenty-two days of the month of May to work in this State. Seven places have been visited, viz.: Evanston, Van Orin, Polo, Freeport, Rockford, Aurora and Chicago; and twenty-one public meetings held.

EXPENSES.

For R. R. fare, meals and lodging, printing and stationery	$19 98
For twenty-two days labor	35 42
Total	$55 40

RECEIPTS.

Collections on the field	$14 55	
Received from treasurer	40 85	
Total		$55 40

221 W. Madison St., Chicago. W. J. PHILLIPS, *Treasurer.*

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING JUNE 17, 1882.

Wm. Dutcher	$ 25
J. Baldwin	9
Total	$ 34
Grand total	$1,634.59

HOME CIRCLE.

Battle-Song of the Church.

Fear not the foe, thou Flock of God,
Fear not the sword, the spear, the rod,
Fear not the foe!
He fights in vain, who fights with Thee;
Soon shalt thou see his armies flee,
Himself laid low.

Come, cheer thee to the toil and fight;
'Tis God, thy God, defends the right,
He leads thee on.
His sword shall scatter every foe,
His shield shall ward off every blow;
The crown is won.

His is the battle, his the power,
His is the triumph in that hour;
In Him be strong.
So round thy brow the wreath shall twine,
So shall the victory be thine
And thine the song.

—Selected.

Courting with a Gun.

Over in the wilds of New Jersey, not far from the outskirts of one of its most populous and prosperous cities, a well-to-do farmer tills his acres, and raises fine crops and a fine family. One daughter, just verging on womanhood, is the beauty of the farm, not to speak of the handsome cattle, nor even the lily and sunflower that adorn the fields. She is a comely maiden in the eyes of the young farmers, who often met her at the frolics and the feasts which the country so highly enjoys. Innocent, amusing, and very ancient are the pastimes that rural life has cultivated with the soil in all ages, as history, sacred and profane, doth record.

Not these only. Her beauty had captivated a youth from a neighboring city, who, in some evil hour, had crossed her path, and fell a victim to her unconscious charms. More skilled in the ways of the world than the less-cultured men who worshipped her at a distance, he boldly marched to the siege and demanded a quick surrender. He pressed his suit with ardor, and began to reckon himself already a conqueror. One day, while she was sitting and enjoying his fun and folly, he seized a gun that was standing in the corner, and pointed it directly towards the breast of his intended bride. He did not know it was loaded. He did not think of doing any harm. Probably he thought to frighten her, and then to have amusement over the idea of a lover shooting the object of his affection. A very coarse kind of courting this, of course; but there is nothing in life that is so silly as much as goes by the name of fun. We have all been there, and know how it is ourselves. But of all the ways and means of pleasing a maiden, this courting with the gun caps the climax of the curious. The wise man in the Book of Proverbs said, 2,500 years ago: "There be three things which are too wonderful for me, yea, four which I knew not: the way of an eagle in the air, the way of a serpent upon a rock, the way of a ship in the midst of the sea, and the way of a man with a maid." But if Solomon had lived in this our day, in the State of New Jersey, he would have seen a bigger fool of a man than the maidens of Judea or the Queen of Sheba ever dreamed of. The way of this gallant Jerseyman with the maid of his affections, was to court her with a gun, and make believe he was going to shoot her through the heart. If the men of Judea, with Jewish maidens, had ways of winning them that were too wonderful for the wisdom of Solomon, who knew all there is about it worth knowing, from observation and very considerable experience, what would have been the wonder of this much-married king had he taken a Paterson newspaper of February, 1882, and read the trial, conviction and sentence of this precocious youth, who sought to win his way into the heart of a maid by pointing at her bosom a loaded gun!

He did not *know* it was loaded! He did not *know* it was *not* loaded, but it *was!* More than this, he pulled the trigger, and, horrible to relate, a tremendous charge of buckshot was driven into her breast from the mouth of the gun almost against her, and she sank to the floor as one dead, the life-blood pouring from the gaping awful wound!! Was ever wicked folly carried to such a frightful end?

Surgical aid was summoned. The shot was found to have touched no vital part: some were extracted: the girl's life was spared. She awoke at last after long weeks of suspended life, and it was soon apparent that the young man had taken the wrong way to reach the young lady's heart. She did not cotton to the idea of being courted with a gun. She had favored his suit, but did not wish him to shoot. His idiocy lowered him somewhat in the eyes of her understanding, and her heart followed her judgment, as it does in all sensible women. Her father took an unfavorable view of the young man's fitness to be the husband of his daughter. The parties all live in New Jersey, as good a State for good men to live in as there is: and the law took this shooting-courier by the collar, and haled him into another court to answer for this as a criminal offence. The indictment was in two counts: the first charged him with intent to do bodily harm, and the second simply charged an assault. The prosecuting officer laid no stress on the first, but insisted righteously and vigorously that, pointing a gun at another person was an assault, and punishable under the law. So the court ruled, and so the jury found, and the suitor and shooter found himself liable to State's prison and fine. He was brought from jail last Monday morning, and placed at the bar of the court to receive his sentence, which I shall give in the words of the Judge:

"You have been convicted on the second count of the indictment against you. The jury, in their verdict, call your crime assault and battery, the word atrocious being left out. It is difficult for the court to reconcile the terms of this verdict with the facts, it being clearly laid down in the law that any battery with a dangerous weapon, or that causes blood to flow, is in its very nature atrocious. If this was not a case of atrocious assault it is difficult to tell what an atrocious assault is. The jury seem to have found this verdict in the fear that the court would impose too severe a sentence if they found in accordance with the facts. You have been convicted of assault and battery by taking up a loaded gun in the presence of a human being, as it appears, without any effort to ascertain its condition, but with the most criminal recklessness, and handling the same in such a way so that it was discharged and the charge entered the body of the young lady who was the victim. You had no business to meddle with the gun, passing your hand over the hammers, the triggers, etc., and are guilty of criminal negligence—that is the precise term. The court assumes that your character has been good, and although a sentence of imprisonment for two years, or a fine of $500, or both, might be imposed, in consideration of your good character, your youth, and the conviction that there was no intention whatever to injure any one, the court will spare you the disgrace of a term in the State prison and impose a fine of $500 and costs of the prosecution, and to be held until payment is made."

A civil suit for damages has been commenced against the young man, and he begins to get a realizing sense of the crime he has commited. I have treated the subject too lightly perhaps; but I wished to exhibit the spirit in which the offence was perpetrated, and to enforce the truth that carelessness in the use of firearms is a sin and a crime punishable by the statute. You may not put other people in jeopardy even in sport, without guilt and peril. Almost every newspaper you read mentions instances of fatal or of fearfully sad example of this folly and wickedness. Thousands of families are in mourning because of death or dreadful wounds of loved ones by what is called the accidental discharge of firearms. Last week, a father was fined $500 for leaving a loaded gun where a child got hold of it to his injury. Pistols are made into toys, and children slay one another with them. Parents who permit their children to have such playthings deserve fine and imprisonment. Men carry concealed weapons which often kill those for whom they are not intended. The law very wisely forbids the practice, but the law is rarely enforced. Firearms have their lawful use. It is becoming more and more necessary to have their protection in our homes in the city, and in some parts of the country. There is no adequate protection of life and property in New York by the civil authorities; and, while government is the slave of politics, there will be none. Therefore, self-protection requires a well-fortified castle, and suitable weapons of defence. But such is not the purpose of this letter. I am writing to parents and to young people to inculcate a deeper sense than now prevails of the sacredness of human life, and of the exceeding wickedness of trifling with it. How many agonizing instances of sudden death have we read, where a gun, supposed to be not loaded, has been pointed to a friend in play; and, in an instant, a soul has been hurled into eternity. We say "what a fool to trifle with a deadly weapon!" But there are thousands of such fools in and out of New Jersey. If they were all sent to prison the jails could not contain them. But they are worse than fools. They are great criminals. This conviction of the young man who went courting with a gun is a triumph of law and right, for which the country is largely indebted to a faithful public prosecutor, who demanded that the law should be upheld, and to the judge, who maintained the traditional honor of the New Jersey bench by the firmness of his instruction.

A Comfortless Religion.—Not many weeks since, a friend of ours, a Protestant minister, was providentially thrown into companionship with an intelligent and highly educated gentleman belonging to a Roman Catholic family in Canada. A pleasant conversation sprang up between them. It was not long before our friend noticed a smile passing over the countenance of his Roman Catholic companion, who soon explained the cause by observing: "Sir, this is the first time I ever held any intercourse with a Protestant minister. My family would believe I was lost forever, if they knew I had talked with one." And then, looking earnestly at our friend he added: "Pardon me, sir, but will you tell me, Is there any consolation in your religion? In ours there is none." We need not recount the words in which the Protestant minister undertook to bring to this darkened mind the comforting words of the Gospel of free salvation by the merits or Jesus Christ our Lord, the glad tidings of a completed work, a sacrifice for sin needing no repetition upon any earthly altar, supplemented by no priestly or saintly intercession, and excluding the very notion of any future purgatorial fires. But what a confession of the unsatisfactory character of the faith in which he had been brought up, had this sincere and candid Roman Catholic made!—*Christian World.*

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, June 22.—Surely he scorneth the scorners; but he giveth grace unto the lowly. The wise shall inherit glory; but shame shall be the promotion of fools. Prov. 3: 34-35.

Friday, June 23.—Keep thy heart with all diligence for out of it are the issues of life. Turn not to the right hand nor to the left; remove thy foot from evil —Prov. 4: 23-27.

Saturday, June 24.—Thy testimonies have I taken as an heritage forever; for they are the rejoicing of my heart.—Ps. 119: 111.

Sabbath, June 25.—A false balance is abomination to the Lord; but a just weight is his delight.—Prov. 11: 1.

Monday, June 26.—How much better is it to get wisdom than gold! and to get understanding rather to be chosen than silver! The highway of the upright is to depart from evil; he that keepeth his way preserveth his soul.—Prov. 16: 16, 17.

Tuesday, June 27.—Lay not wait, O wicked man against the dwelling of the righteous; spoil not his resting place. For a just man falleth seven times, and riseth up again; but the wicked shall fall into mischief.—Prov. 24: 15, 16.

Wednesday, June 28.—When the righteous are in authority, the people rejoice; but when the wicked beareth the rule, the people mourn. —Prov. 29: 2.

CHILDREN'S CORNER.

The Reason Why.

I went with my children one day
To walk in the bright spring morning.
The woods and the meadows looked gay
In their leafy and green adorning.

As we walked, said the children to me,
"Do tell us, papa, the reason
Why those fields and those woods which we see
Look so fair and so fresh at this season?"

I was glad they had asked such a thing;
So I said to my son and daughter,
"Each field and each tree that around us we see
Drinks nothing, my darlings, but water."

—Selected.

Truth and Falsehood.

AN ALLEGORY.

One day in the olden time, Truth being yet inexperienced was walking down the street of a large city in a weary, dejected frame of mind when she was suddenly aroused from her reverie by coming face to face with Falsehood, who exclaimed:

"Good day, sister Truth, what is the matter, why do you look so forlorn?"

"Yes, I am forlorn indeed," replied Truth with streaming eyes, "for three days I have not tasted a morsel of food; I am weary and faint."

"What! Truth starving! how is it that you with all your virtue are thus reduced?" laughed Falsehood.

"I cannot get anybody to employ me, and not possessing a penny in the world, have nothing even to buy water with which to quench my thirst," sighed Truth.

"That is because you are a fool, begging your pardon," exclaimed Untruth, "look at me, fat and rosy, well-clad, merry as a cricket and that is because I know what the world likes, and how best to get on in it. Come and dine with me before you proceed on your tiresome journey."

Truth shook her head, and as she was about moving off, said, "You and I can never be companions, not even acquaintances, a barrier divides us, our paths must be separate."

"Come now, dear Truth," said Falsehood, laying his hand coaxingly on her shoulder, "you surely cannot be so uncivil as to refuse to dine with me. It is true we are antagonists, yet I cannot harm you, you will always remain spotless Truth. Dining at the same table cannot contaminate you, besides you are weary and faint and cannot travel far; you will thus droop and die; then what will become of your followers? But a little refreshment will strengthen you, and you will be better able to fight your battles as you journey onward in your virtuous course."

Truth moved a few steps, then hesitated. She felt faint, thirsty and weary, her limbs almost refused to move; the delicious odor of roasting viands and other good things, coming from the hotel near which they were conversing, made her feel the pangs of hunger even more keenly, and the eloquent language and persuasive tones of Falsehood somewhat overwhelmed her and she mused:

"Really there can be no harm in my just taking a bite at the same table, of course not; besides it would be rude to refuse. Though Falsehood is my enemy, it would not hurt be in the least to accept the offered hospitality. Of course I will not have anything more to say to him after this, but politeness persuades me to accept the invitation this once, and then we separate on our different routes."

Thus Truth was halting between two opinions, when Falsehood again in soft tones, said:

"Why this reluctance? You are wronging yourself and me, for believe me I cannot harm you in the least—come in and be refreshed," and with this they entered the large dining-room.

Truth felt rather uncomfortable and slunk into a seat not to be observed; but Falsehood called to the waiters in an imperious manner and after being surrounded by half a dozen, who relieved him of his cloak, hat and gloves, sat down pompously and ordered the best of everything for their meal. The waiters flew about at his every beck, bowing in low obeisance as they handed one thing and another. Truth was hardly noticed.

After a sumptuous repast, Falsehood rising, beckoned to a waiter, said, "Well, young man, how long are you going to keep me waiting for my change?"

"What change?" exclaimed the astonished waiter.

"Why, of the twenty dollar gold piece I gave you."

"Pardon me, sir, but you did not give me any money," said the waiter, turning pale.

"Do you mean to accuse me of telling a falsehood? Here, police, arrest this thief," cried Falsehood.

A policeman near the door pushed in and the proprietor and all the waiters came up in breathless haste.

"Is this a nest of thieves?" shouted Falsehood. "Here I have been waiting for my change, wasting my time, and the man has the audacity to say I never gave him any money."

"Where is it?" demands the proprietor of the still more frightened waiter.

"The gentleman did not give me anything."

The policeman searched the supposed thief, but to no purpose.

"He has been in and out of this room about twenty times since I gave him the gold piece," angrily said Falsehood, stamping. "They are all thieves and liars here; arrest the proprietor and all."

The proprietor, bowing before him, said:

"I entreat you not to ruin my reputation for the sake of one scoundrel. I will see that you get your money, but don't disgrace my house."

"Well, then, I will have him arrested," said Falsehood, feigning good nature.

"Give up the money," begged the proprietor.

"I did not take it," cried the waiter.

"I will let you go, and this affair will be hushed up, if you confess to it," said the policeman, kindly.

"Will nobody believe me? The gentleman did not give me a single penny."

"To jail with him," haughtily cried Falsehood, waving his hand, "am I to stand an insult of being called a liar; off with him!"

The policeman seized the culprit and was about leading him out, when the poor fellow exclaimed bitterly:

"Oh, God! what has become of Truth? has she forsaken the world. Why has she no power? Where is she?"

"I am here," timidly exclaimed Truth from a corner blushing. "Yes; I am here, but I did not lift up my voice against this injustice, because I had partaken of this banquet."

The lessons to be derived from all this are: Never to associate with what we know and feel to be wrong; never for the sake of politeness to accept favors of which our consciences disapprove even when faint and weary, or struggling against the hardships and temptations of life; never to yield to the flattering, persuasive tones, or ridicule, of those who would treat what is right lightly, smiling at our simplicity; for it is better to be regarded and treated as a simpleton than to be a successful rogue; and last, but not least of all, never be found in the company of the wicked. "My son, if sinners entice thee, consent thou not."—*N. Y. Observer.*

TEMPERANCE.

Mayor Harrison to the Liquor-Sellers.

Mayor Harrison, in his official capacity, extended the hand of cordial welcome to the distillers, brewers and liquor-dealers, and their attorneys and friends, who held a conference in this city on Wednesday. The propriety of his official appearance on such an occasion is very questionable at best, but the speech he made rendered it little short of disgraceful.

Mr. Harrison, as Mayor of Chicago, is expected to represent the entire city. The 200 churches and their congregations of tens of thousands are as much entitled to consideration at his hands as the 3,000 whiskey-shops and their patrons. As an executive officer he is expected to promote the interests of law and order and public morality. To do so it is not necessary that he should ally himself with the prohibitionists nor favor the passage of sumptuary laws. But he cannot close his eyes to the fact that it is the liquor saloons which, more than all other influences combined, are responsible for the prevalence of the frightful amount of vice and crime of large cities, and that it is the consumption of whiskey which fills the police stations, the bridewells, the jails, the penitentiaries, and the poor-houses, and carries poverty and woe into thousands of homes. It is not necessary to undertake the control of appetites of men by law in order to condemn the evils of dram-drinking and drunkenness. It may not be exacted from the mayor of a great city that he shall take an active part in any social or political crusade against saloons, but it is expected that he will refrain from prostituting his *official* position to the eulogy and active encouragement of a traffic which makes multitudes of drunkards and disreputable citizens. The Mayor of Chicago ought to have the homes, the mothers, wives, and children, the repression of vice and the better influences of society more at heart than the whiskey-makers and whiskey drinkers. Mr. Harrison either spoke without reflection or ignored facts that were known to him to suit the purpose of the moment. It might be inferred from his remarks that unless the manufacture of whiskey is encouraged the agricultural interests of this country must languish, the farmers mortgage their lands, and the whole country go to the bad. What are the facts in the case? We will say that about 70,000,000 gallons of whiskey are manufactuced in this country every year upon which tax is paid, and that a bushel of corn will produce about three and a half to four gallons of whiskey. At this rate from eighteen to twenty million bushels of corn are consumed annually in the manufacture of whiskey out of an average total product of 1,400 millions of bushels. In other words, not more than one-eightieth of the corn product of the country, or a little more than 1 per cent. goes into whiskey, or less than the possible variation of the corn product from year to year which is due to the weather influence. In other words, if the manufacture of whiskey were suspended altogether the farmers would scarcely notice notice the reduction of their market that such suspension would cause in the consumption of corn. The reduction of the corn crop in Illinois alone last year by unfavorable climate conditions was ten times larger than the reduced consumption of the entire country would be if all the distilleries were closed.

Mayor Harrison is thus put in the position of having falsified the facts and degraded his office for the purpose of puffing up the whiskey-makers and dram-sellers with an exaggerated idea of their vast moral and industrial importance. Why did he do so? It would be hard to tell. He was probably prompted by a desire to pander to the support of the saloons and the votes of those who are opposed to interference with the sale of liquor. He seems to ignore the fact that men may be opposed to political prohibition and yet believe that the whiskey dealers are not the great supports of American prosperity, nor yet the benefactors of our age and dispensers of all that is good and desirable. Mr. Harrison mistakes the intelligence and sentiments of the masses. The number of people who approve of the saloon business and its influences on society is very small. The number of votes to be gained by exaggerating the importance of the whiskey business will never make Mr. Harrison Governor or Senator, and perhaps may even fail to reelect him Mayor of Chicago.—*Chicago Tribune* May 26.

The first lager beer saloon was opened in New York by John Bechtel in 1840. It is currently reported that the business has increased, for taxes to the amount of $14,000,000 a year are now paid upon the lager beer consumed in that city.

One of New York's most famous physicians, Dr. Willard Parker, makes the astounding statement that one-third of the deaths in New York City are the result, directly or indirectly, of the use of alcohol, and that in the last thirty-eight years 190,000 persons have died of its use in the city.

Report of the Board of Directors.

Prepared for the Annual Meeting of the National Christian Association, June 22, 1882.

At the annual meeting of the National Christian Association, June 23, 1881, Philo Carpenter, J. Blanchard, Samuel Plumb, C. R. Hagerty, A. D. Freeman, E. D Bailey, E. A. Cook, D. P. Baker, John Gardner, A. T. McDill and H. L. Kellogg were chosen Directors for the year. The first meeting of the Board was held July 12, 1881, and organization was perfected by choosing Philo Carpenter, president, C. R. Hagerty, vice-president, and H. L. Kellogg, secretary. Other meetings during the year were on Oct. 19 and Dec. 6, 1881, and on Jan. 6, April 19, May 9, May 11, and June 16, 1882. In September, E. D. Bailey, having engaged as lecturer in New England, resigned, and M. R. Britten was chosen to fill his place.

The standing committees were as follows: On Finance and Building, J. P. Stoddard, D. P. Baker and C. R. Hagerty; on Tracts: Philo Carpenter, D. P. Baker, A. T. McDill and H. L. Kellogg. On the removal of Bro. McDill to Philadelphia, W. I. Phillips was chosen in his place.

AGENTS.

The Board has during the year arranged for the employment and salaries of the following agents, lecturers, and officers of the N. C. A.: J. P. Stoddard, General Agent and Corresponding-Secretary, salary $800 per year and $400 for expenses.

H. H. Hinman, agent in in the South, employed for one year from September 1, 1881, at $600 per year and travelling expenses.

To J. F. Browne $150 has been paid from the Worcester fund for labor in Massachusetts prior to April 1, 1881. His employment for two months labor in Kentucky has been arranged.

To D. P. Rathbun, lecturer in Iowa, $50 were sent from the treasury, beside a considerable amount collected by the General Agent.

Rev. P. S. Feemster was employed for four months in the South and was paid $30.25 for salary and expenses. The Board has also voted to retain his services for another season.

E. D. Bailey was engaged Sept. 1, 1881, to work in New England for three months or more at a salary of $50 per month and expenses. On Jan. 6, being recommended by the New England Auxiliary Board, Prof. Bailey was continued as New England agent for the ensuing year.

The bond of the Treasurer, W. I. Phillips, being approved, a salary of $100 per year was voted for his services. On May 1st he was also employed as assistant to the Corresponding Secretary and his salary increased to $73 per month.

The Board also voted that the General Agent should be empowered to appropriate an amount not exceeding $50 to each of those State Auxiliary Associations which are in need and are employing an active agent. The State lecturers, D. A. Richards, of California, and S. L. Cook, of Indiana, have been thus aided, the firs but $25.

Rev. Wm. Dillon was paid $10 for special labor as arranged by the Cor.-Secretary.

FUNDS.

Some changes have been made for the better security of the Publishing Fund. The Leuty donation, consisting of a farm of 180 acres, Mr. Leuty retaining its use for life, has been converted by sale of the farm into $4,000 cash and secured notes at six per cent. for $6,800. The Varney donation of real estate in the city of Fond du Lac, Wis., has been re-conveyed to Mr. Varney in exchange for $2,000 cash and a $5,000 note payable at his decease. These important transfers were arranged by the Gen. Ag'nt under advice of attorney of the Board. In the Publishing Fund loans some changes were made. The interest on the Hagerty loan of $3,500 was reduced from 9 to 7 per cent. from and after July 10, 1880, and a one per cent. rebate allowed on the year preceding. The Thompson loan was closed by taking the secured property which was sold at a price covering the principal and nearly 7 per cent. interest. Interest on the "Sally Gilkey" fund was voted to be paid to the donor under the provisions of the donation, to which $200 was added during the year by a note against Westfield College Board.

THE NATIONAL CONVENTION

was held at Galesburg, Ill., Nov. 29–Dec. 1, 1881, which was regarded a very successful meeting. A deficit of $74.05 in its expenses was made up by the Board. On the recommendation of that meeting the next national convention has been appointed at Batavia, N. Y., Sept. 12–14, and J. P. Stoddard, E. D. Bailey and F. W. Capwell made a committee of arrangements. To this convention Thurlow Weed, Wendell Phillips and Pres. J. Blanchard have been invited as speakers by the special committee, with the approval of the Board.

THE NEW ENGLAND BOARD

has been one of the most important arrangements of the year. The reasons for forming this auxiliary and the regulations under which it operates appear in the following instrument adopted by both the N. C. A. and the New England Boards under full legal advice. It reads as follows:

WHEREAS, The interests of the reform work undertaken by the National Christian Association make it desirable to have an advisory board of directors for conducting the work in the New England States, and

WHEREAS, It seems best that this Board should become legally appointed agents of the National Christian Association, in order to avail themselves of funds already in possession of said N. C. A. bequeathed for use in the New England States, and,

WHEREAS, At a meeting of New England people held at Willimantic, Connecticut, October 26th, 1881, recommendations were made in accordance herewith and persons were nominated to constitute such Board, therefore

RESOLVED, That a Board, to be known as the New England Board of the N. C. A., be and is hereby constituted in the manner and for the purposes hereinafter set forth, to-wit:

1. This Board shall consist of three members from Massachusetts and two from each of the other States of New England, which maintain State organizations auxiliary to and for the promotion of the objects of the N. C. A.

2. The Board for the first year shall consist of the following named persons, selected to represent the States already organized: S. A. Pratt, L. P. Goddard, Rev. D. McFall, of Massachusetts; J. A. Conant, C. L. McCracken, of Connecticut; S. C. Kimball and Benj. M. Mason, of New Hampshire. The other New England States not now organized as aforesaid, shall be entitled to representatives to be chosen and appointed as in other States when they shall become organized. Vacancies occurring by death or otherwise may be filled by the N. C. A. Board of Directors.

3. The term of office of each member of said Board shall be one year, or until his successor shall be appointed. Each State association shall nominate annually to the N. C. A. suitable persons for members of this Board, which nominations shall be duly considered by the N. C. A. and confirmed, if deemed suitable. In the absence of such nominations the N. C. A. may elect persons from the several New England States at its own discretion.

4. The New England Board of the N. C. A., constituted as aforesaid, shall be, and is hereby authorized to solicit donations, to receive money and other contributions in the New England States for the N. C. A., and to disburse such part thereof as shall be from time to time appropriated to their use by authority of the N. C. A., it being understood and mutually agreed that all funds collected by or in the name of the N. C. A. for use in the New England States, shall be disbursed through the New England Board or according to its recommendations, unless there be legal or other good and sufficient reasons for doing otherwise; provided, that no funds shall at any time be diverted from the object for which they were contributed.

5. It shall be the duty of this New England Board to organize itself by the choice of proper officers, to adopt by-laws for its own government in accordance with this constitution, to recommend annually to the N. C. A. a suitable person to be chosen as New England Secretary and to supervise the work of the N. C. A. in the New England States; their treasurer being required to give an adequate bond, and the secretary to make reports quarterly or whenever required.

6. The provisions of this instrument may be altered or amended at any meeting of the Board of Directors of the N. C. A., provided that due notice of such intention shall have been previously given to the president and secretary of the New England Board.

7. This constitution shall go into effect when the persons herein named, or a majority of them, shall have met and been duly organized in accordance herewith.

Under this arrangement the New England Board organized in Worcester in December, 1881, and recommended E. D. Bailey as their Secretary and agent for the ensuing year, which recommendation this Board accepted.

TRACTS.

Four new tracts have been issued during the year, entitled, "True and False Templarism" "Secrecy and Sin," "Selling Dead Horses" and "Irish Murders and Secret Societies." The Board has also purchased the entire stock of *Cynosure* tracts and the plates from which they were printed of E. A. Cook. The sum of $500 was appropriated to make this purchase, to print a large quantity of tracts and to supply the N. C. A. office with a general stock of books with which to supply agents. The trade in publications with N. C. A. and State agents and lecturers is now carried on through the N. C. A. office.

The number of pages of tracts printed during the year previous to June 1st, has been 320,000 at a cost of $110.00.

MISCELLANEOUS.

The Board also voted to pay $5 for copying the records of the National Conventions of years past; to reimburse the General Secretary J. P. Stoddard, in full for a loss of $416.66 on a note donated to the Association and transfered to him in payment of salary. A thousand copies of the *Cynosure* Extra of Nov. 17, 1881, was sent to New England for distribution, costing $10.

The Board has given instructions to have a copy made of the records of Genesee county, N. Y., in so far as they relate to the abduction of William Morgan and the trials incident thereto.

The action of the Morgan Monument Committee in making their contract has been approved by the Board, both in the design and cost of the structure, and recommendations have been made to that Committee respecting the permanence of the foundation.

HENRY L. KELLOGG, *Sec'y.*
PHILO CARPENTER, *Pres.*

The Secret Empire.

—There are two colored Masonic Grand Lodges in Tennessee. They have just learned the practice of Masonic virtue, and will pool their profits and empty honors by uniting.

—The Psi Upsilon College secret fraternity had a banquet at the Sherman House in this city lately. Among the members present and fraternizing cordially were Judge Henry Booth, a well known infidel, and Rev. C. A. Towle, pastor of the Bethany Congregational Church.

—The New York *Commercial* says: It appears from the speeches at the Alpha Delta Phi dinner at Delmonico's Thursday night, that the rest of the universe is only a modest attachment to that society. All secret societies seem to take naturally to the same conceited idea. Such self laudation is the quintessence of silliness.

—The colored people of Chicago have a female secret order called "*Knights* of Tabor." At the installation of this Amazonian order a few evenings since the members appeared in Church dressed in white with gold crowns on their heads. The striking contrasts of color must have impressed the profane outsiders.

—A correspondent of the *Telescope* says that the benevolent and charitable institutions of North Carolina are 240 Masonic lodges, 55 Odd-fellow lodges, 19 Knights of Honor, 9 Knights of Pythias, 56 Councils of Temperance and 200 Good Templars. We do not see any editorial explanation or contradiction of this falsehood.

—The corner-stone of a new Methodist Episcopal church was recently laid in New Haven. Bishop Simpson officiating, assisted by the Masons. Dr. Vincent, Dr. Hunt, of the American Bible Society, and other clergymen were present, and thus gave their sanction to this union of Pagan and Christian ceremonies.— *Wesleyan.*

—During the first of June Don Otero, vice-president of the Atchison, Topeka and Santa Fe railway, died and his body was brought to Denver for burial, but the use of the Catholic church which he supported while living, was denied because he was a Freemason. The lodge was called to upon perform its pagan formulas over the grave.

—The Grand Lodge of Indiana met lately at Indianapolis. The lodge raised over $34,000 during the year and is $63,000 in debt. There is an ominous silence respecting the number of members, which a few years ago used to be zealously paraded before the public.

RELIGIOUS.

—It is estimated that the expenses of the Presbyterian General Assembly which has just closed at Springfield, including traveling expenses and cost of entertainment, amounted to about $35,000.

—Rev. William Hanna, the eminent English Presbyterian divine, died in London lately. He is the author of "Wycliffe and the Huguenots," the "Biography of the Rev. Thomas Chalmers," and other works.

—Dr. Somerville of Glasgow, who has recently labored with great usefulness in the German cities, has been invited to conduct an evangelistic champaign in South Africa, the only part of the British Empire he has not visited for this purpose.

—The Rev. Geo. F. Pentecost went abroad, June 3, for rest after a year of unremitting and very successful work. The entire sum of money, over $15,000, has been raised by his church for the erection of a suitable building to be used as a missionary chapel.

—The North Carolina Methodist who sang so loudly and discordantly in church as to annoy other worshipers, and was indicted as a nuisance, has won his case. The language of the court is: "The disturbance of a congregation by singing, when the singer does not intend so to disturb it, but is conscientiously taking part in the religious services, may be a subject for the discipline of the church, but is not indictable."

—The Pentecostal gathering of old German Baptists or Dunker's convened May 30, on the farm of one of the brethren near Dayton Ambition to have the Church progress from certain old doctrines on the part of the younger members has brought about a separation of the Church, and it was the staid old believers that were meeting. There were over 5,000 members at the meeting from all parts of the country, and the reception of new arrivals was so affectionate as to be remarkable. Old gray-haired men grasped each other about the neck, kissed, and wept. The women never uncovered their heads and were at meals separated from the men. There was not that cordial intermingling of sexes as at other congregations. All are sober, quiet, outspoken people, careful, though, not to offend. Various business was transacted, but reporters were not allowed to take notes. Resolutions restricting members from raising tobacco and grain or fruit for distilling purposes were adopted: Quarterly meetings were disapproved of, as bringing in worldly customs. House-painting except in one color was thought improper, as was also fine dresses for women.

One of the pioneers of the Wesleyan church, Luther Lee, has written an autobiography. In reviewing the book the *Nation* speaks thus of its history:

"This is the story of a Methodist preacher, now an octogenarian, who won distinction by his efforts to redeem the Church he loved from the defilement of slavery. His account of the early fall of that Church into the embrace of the slave power, and of its long and desperate subserviency thereto; of the efforts of the bishops and others in authority to over-awe and silence every manifestation of anti-slavery sentiment; and of the proscription and persecution visited upon those who sought to redeem their beloved Zion from blood-guiltiness, is fitted to astonish the present generation. Dr. Lee was among those who were driven by these persecutions to secede from the Church of their first love, and to organize another under the name of "Wesleyan Connection." This secession failed to disintegrate the old Church in the Northern States only because it speedily brought the leaders, in part at least, to their senses. The iron rule of the bishops was relaxed, the preachers were no longer forbidden to discuss the subject, and in 1844 the General Conference actually called a bishop to account for being a slaveholder. The Southern secession followed, but a large portion of slave territory was still left within the jurisdiction of the Northern Church, where slavery was tolerated exactly as before, until the system was destroyed by the war. The Church has now been thus purified of slavery, less by any action of its own than by the wage of battle, Dr. Lee and others of the Wesleyan body once more united with it."

Moody in Scotland.

The following extract is from a letter by Miss Isabella R. Boner, daughter of the Rev. Dr. Andrew Boner, of Glasgow, Scotland, to Miss E. Dryer, of this city, regarding the work of Mr. D. L. Moody, in the old world:

"Mr. Moody has the intention, I think, of remaining in Glasgow until near the close of June. Willie (Mr. Moody's son) is in school, and his vacation does not come until the 25th of June, and perhaps this may help to influence Mr. Moody. But really he is as enthusiastic about the work as though he was only commencing the champaign here, instead of being in the fourth month of it.

The plan he adopted at the beginning was to take up the city in districts, preaching in two or more churches each evening, and on Sabbaths addressing audiences in some central hall in the city. This plan has resulted in very much solid fruit; for hundreds have been reached thus, who otherwise would not have heard Mr. Moody. He is still following this plan, and is now going round to some of our suburban districts. But one change has been made. On Friday evenings he holds a mass meeting for the intemperate in the circus, in the city. And in place of the Bible readings, which were blessed by God to hundreds of souls, three afternoons of each week, there are meetings in the circus for the intemperate. A mighty work is going on among that class. Many, not a few, confirmed and noted drunkards have been converted, and are giving evidence of a real change of heart. The testimonies of workingmen and of others has been greatly blessed. At every one of these afternoon circus meetings. I think, without exception, there have been men and women quite under the influence of drink, so that undoubtedly the very class aimed at is reached. You know that drink is the curse of our city, and we do praise God for the manifested power of His grace in the victories won over this terrible enemy. The circus has been taken for another month.

Mr. Sankey is just now in Germany, with his son Harry, whom the doctor ordered there. Of course, we are all as busy as we can be, and yet we are wonderfully well, under it.

Mr. Moody is a marvel to every one. How he can go through the number of meetings he does and be so vigorous is astonishing. Mrs. Moody is quite well, and so are the other members of the family.

The Dunker Split.

The Primitive Christian, the leading organ of the German Baptist church, whose editor is one of the strongest opponents of Elder Holsinger thus states the reasons for the action of the great annual meeting in expelling the latter without trial. From this it seems that no question of morals was involved but only of some peculiarities practiced by the church. The severe measures used will strike most readers as the best means they could select for bringing about the trouble they seek to avoid. The editor says:

"It is proper to say that Elder Holsinger is editor of the *Progressive Christian*, a journal published at Berlin, Pa. This paper has favored a 'free rostrum,' that is, to permit the publication of any communications on any subject, either in favor of certain orders in the church, or against them. In doing this, the editor of the *Progressive Christian* made an opening for the discussion of the kind of dress peculiar to the brotherhood, and other matters, in which they differ from other denominations. A lively discussion and finally a controversy soon sprung up and it was thought by many to be best to throttle 'free rostrums.' The Annual Meeting of 1881 ordered a committee to attend to this matter. As we understand it, this committee met August 10th, 1881, and decided to disown Elder H. R. Holsinger, because he procured a stenographic ceedings of said committee. His congregation also determined to have open doors for all to attend who desired. Because of this innovation the committee decided to disown the Elder."

—The next General Assembly of the United Presbyterian church will be held at Pittsburgh on the fourth Wednesday in May 1883. The third Sabbath of October was appointed as a day of prayer for Sabbath-schools.

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44	D. L. Moody on Secret Societies	4
45	Ought a Seceding Mason to Keep his Lodge Oath?	4

NEWS OF THE WEEK.

—It is evident that Guiteau and his counsel have abandoned all hope of securing judicial intervention to stay the execution of the sentence of death. Their only reliance is now upon the President's clemency, whether for a pardon or a respit. There is no reason to suppose Mr. Arthur will interfere.

—The army worm is making great havoc among the wheatfields in portions of Ohio, Indiana, and Kentucky. Vast fields of ripening wheat, which in a few days would be ready for harvesting, are ruined in a very few hours by the worm, which cuts off the stalk and feeds upon the sap.

—Reports regarding the starving condition of 5,000 people in Patrick county, Virginia, have not been exaggerated. This region is in a remote part of the mountainous districts of Virginia. The lateness of the spring and the delay of the growth of garden vegetables has deprived these wretched people of subsistance.

—The experiment of employing non-union men in rolling-mills at Cleveland to take the places of the strikers is succeeding satisfactorily, and the strikers have been kept in check by the protection afforded by the police. The same experiment is being tried in Pittsburg and vicinity, the strikers holding aloof and offering no opposition, as they express confidence that their place cannot be satisfactorily filled.

—On Saturday evening a terrible cyclone swept over central Iowa from the west in a track some 25 miles long from Grinnell eastward. Near Malcolm, a town of 400 people, seven miles east of Grinnell farm houses on all sides were blown to pieces and scattered alone the line of the railroad. Eight persons were killed in the vicinity. Buildings were blown down and considerable property destroyed. Southeast of Malcolm some fifteen miles the tornado struck a country village known as the Irish Ridge, where a number of houses were demolished and from ten to twelve people were killed. At Grinnell the scene was a heart-rending one. The storm struck the northern part of the town, where the finest buildings were situated, and completely razed them to the ground. Over one hundred buildings were swept away, including two large halls of Iowa College. The number of persons killed outright was thirty-three but enough have died since to swell the number of dead to over forty. There are some 150 wounded. The destruction to property will reach a quarter of a million. The tornado performed some strange freaks. When it burst upon Grinnell it lifted fourteen freight cars heavily laden with iron from the Rock Island track. Thirteen of them were thrown into the ditch, and the fourteenth was taken from the middle of the train, turned completely around in midair, and landed some distance away. Similar freaks were played upon cars moving on the Iowa Central Road.

—The extent of the casualties in the Egyptian riots has been underestimated. It is now reported that 250 Europeans were murdered, and in numerous instances their bodies, bearing bludgeon and bayonet wounds, were thrown into the sea, and are now being recovered from the water. A correspondent at Alexandria states that the Europeans are leaving there as fast as they can. Arabi, Dervisch, and the Khedive are utterly staggered by the late events, and are forced to concert measures for the public safety. At Alexandria a painful calm exists, but another outbreak is hourly expected. The English and French Consuls are utterly confounded and are unable to suggest any remedy. The bodies of several Europeans killed Sunday show bayonet wounds. The Governer visited the quarter looted by the rioters, and arrested 250 Arabs.

—England and France have promised that the conference on Egyptian affairs will meet the 22 at Constantinople. Meanwhile Khedive Dervisch Pasha and Arabi Pasha have promised to maintain order.

—The retirement of General Ignatieff from the Russian Ministry of the Interior caused much satisfaction in Berlin and Vienna. Russian funds rose on the London Stock Exchange. The appointment of Count Tolstoi is not, however, considered any special concession to the European Powers, as he represents the orthodox Russians.

—The Czar has approved the resolution of the Imperial Council in favor of the foundation of a bank for the purpose of facilitating the acquisition of land by the peasants.

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MARKET REPORTS.

CHICAGO, June 19, 1882.

GRAIN—Wheat—No. 2		1 30
No. 3		1 05
Rejected		77
Corn—No. 2		69½
Rejected		68¼
Oats—No. 2	50	54
Rye—No. 2		69
Bran per ton	12 00	13 00
Flour—Winter	6 00	7 00
Spring	4 25	7 00
Hay—Timothy	10 00	14 50
Prairie	7 50	12 50
Lard per cwt		11 47
Mess pork per bbl		20 80
Butter, medium to best	15	25
Cheese	02	11
Beans	2 50	3 80
Eggs		18
Potatoes, per bu	1 00	3 00
Seeds—Timothy		2 20
Clover	4 25	4 55
Flax		1 28
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	42 00	55 00
Common	12 50	17 00
Shingles	3 20	3 55
WOOL—Washed	30	37
Unwashed	16	30
LIVE STOCK—Cattle, extra	8 15	8 65
Good	7 50	8 00
Medium	6 50	7 00
Common	2 75	5 50
Hogs	6 00	8 60
Sheep	3 00	5 25

New York Markets.

Flour	3 90	9 75
Wheat—Spring		1 29
Winter	1 08	1 42
Corn	76	96
Oats	58	67
Lard		11 87
Mess Pork		21 00
Butter	15	26
Cheese	08	12
Eggs		20
Wool	13	46

THE CHRISTIAN CYNOSURE.

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TOPICS OF THE TIME.

Congress is making a commendable use of its stacks of old cannon which are piled in arsenals and navy yards until the earth groans with the burden. Grants have been made of old guns to a number of western cities for purposes of decoration. Planting cannon about cemeteries and parks is not quite the fulfilling of prophecy, but let us hope that the next grant will be to sell to a plow factory.

The word was sent abroad on Saturday afternoon, that another Iowa town had fallen before the tornado and a hundred lives had been lost, was heard with the deepest anxiety. Later news was more favorable to Emmetsburg, but told of a wide distribution of the storm area over several States. Beside the demolition of steeples, orchards and roofs, the railway lines have suffered severely over a large section of country. On Saturday night the Northwestern road lost some half mile of track by washouts in this State, and in Iowa the condition of this and other lines must be even worse. In connection with present troubles, Vennor, the Canadian weather prophet gives a gloomy outlook for the coming months. We may expect, he says, a rainy July and stormy August as almost inevitable; a fair but frosty September, a wet October and November and a stormy December with plenty of snow.

The Repression bill against the Irish secret societies now on its passage in Parliament reached the 12th clause last Friday which was adopted by a vote of 130 to 30. Majorities correspondingly large have been given to the previous clauses, and early in the week Mr. Gladstone's motion to give the precedence to the Arrears of Rent bill over other business, with the exception of the Repression bill, also prevailed by a large majority. Both will soon become law for Ireland and then the struggle between secret lodge and lawful government will be actually begun. Lord Spencer, lord lieutenant of Ireland, in a recent speech said that the responsibility of administering exceptional powers, such as are called upon by the Repression bill, are very heavy but he should not shrink from the task. His power should not be used against loyal citizens but against secret societies. Threats of an Irish uprising and an attempt to sieze the city of Dublin have been exercising the police and worrying the authorities, who have reason to believe the latter plot was actually fixed upon, and that large importations of arms have been made. The methods and success of England in this struggle with the lodge power are of the deepest moment to us, who are surrounded with the same hateful foe, with far more probabilities of falling before it.

The troubles of the Cameron clan in Pennsylvania come heavy and thick as the cyclones across the Iowa prairies. Their State convention nominated Thomas M. Marshall for Congressman-at-large. That gentleman, a "stalwart" in the true sense, likes the lodge neither in social life or politics, and so the peculiar developement of ring rule in the "regular" Republican ranks could not use him as its tool. He not only declined but denounced the re-assembling of the defunct State Convention at Cameron's order. Then John Wanamaker, the clothing merchant and Sunday-school patron, was suggested, but refused the honor; and at last Cameron has been compelled to go to the ranks of the independent Republicans for a candidate who will be respected by the voters. But this policy even will not overcome the repugnance of the better class of the Republican party for the Senator who has earned the title of the Pennsylvania "boss." Such revolutions are bloodless and yet greatly useful in clearing the political atmosphere.

The Romish Bishop Gilmour of Cleveland has roused a Land League war, and is likely to be "Boycotted" by the females of his flock. The sympathy for Ireland having led some of the women into forming a female branch of the Land League, the Bishop placed his ban upon the society as inconsistent with the duties required by the church. The women revolted, and after several letters to and from in the papers, those who persisted in disobedience were excommunicated. The Bishop should have known that where the spirit of lodgery gets possession of a human being, other religious ties are seldom regarded as of much importance in comparison.

Masonic lodges were celebrating the memory of their patron "St. John" on Saturday. Alike in blasphemous assumption is the Knight Templar celebration of Christ's Passover and Ascension. The perfunctory rites with grand airs, waving plumes and flashing swords are exactly of the nature of image and saint worship or the scaring away the devil by heavy firing practiced by some Catholic communities.

It has an exact illustration in the following item: "The ceremony of scourging an effigy of Judas Iscariot was gone through, on Good Friday, with great unction by the crews of three Portuguese and Maltese vessels lying in the London docks. A block of wood roughly hewn into human lineaments and shape, was first carried in procession round the quarter-deck of one of the vessels, and then hung from the yard-arm. The flogging then began amidst general and sustained execration Each man, armed with a knotted rope, belabored the insensate block, heaping upon it at the same the most fearful vituperation."

The Ministry of the Word.

An Open Letter from a Father to his Son.

MY DEAR BOY:—The sermons which you sent me were received and read, for I naturally supposed there was something in them to which you wished to call my attention. It is a serious matter for a young man, standing at some focal point, looking along the various avenues which, spreading fan-like, lead to fortune and to fame, to make up his mind as to what profession he will choose, all things considered. And especially is this true if he ignores the "all things" which are even now working together for the good of those who are the heirs of a blessed immortality.

It is true that the gospel ministry is in some respects, becoming a mere vocation, to be engaged in only after having ascertained that it will pay so to do. It takes its stand by the side of other professions, and enters into competition with them for a liberal share of public patronage, not altogether unlike the clamor of hotel runners at a railway station. As the bill of fare which the ministry has to offer to intelligent and educated young men is somewhat, as a general thing, inferior to that which commercial houses have to present, and, as the accommodations are not as good as those which may be found elsewhere, the theological omnibus must go, on its return trip, either empty, or with an antiquated traveller, who is willing to sit down at a second class table, provided he can have angel's food to eat, and can lay his weary head on those "downy pillows" of which the poet sang.

There are many things which can be said in favor of a person choosing some other profession than that of the ministry, if the bishopric is viewed only in the light of a stepping-stone whereby a person may mount from a lower to a higher plane of social life. Paul might have done a great deal of good to mankind generally, if he had gone into business on Wall street in the city of Damascus. A man of his natural and acquired abilities, to say nothing of his indomitable energy and perseverance, could not have been otherwise than successful in any line of business to which he might turn his attention. He could have made money and endowed seminaries and as a result preached the gospel by proxy. He could have attended church every Sunday, and contributed largely for the pastor's support, and thereby make the position more inviting to those who were looking around for the most desirable profession which they could follow as a life work and realize the largest results. He might have been quite useful in establishing mission Sunday-schools in the city, and in organizing Young Men's Christian Associations in the outlying villages. In the meanwhile he might have gotten himself a great name, and be chosen a deacon in the church, or possibly be called on to fill a chair in one of the schools of the prophets, if not to occupy the bench of Chief Magistrate in the Council of Areopagus at Athens. Had he so done, there is no telling how much of suffering and privation he would have escaped. It is hardly supposable that he would have been whipped, stoned, imprisoned, defamed and otherwise maltreated, as he was, had he chosen some other profession than that of proclaiming the glad tidings of salvation to a lost and sin-ruined world. As it was he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproaches of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward."

I understand the situation in which you find yourself placed, and deeply sympathize with you. As you are a minister's son you can form some opinion as to whether the tracks of "the wolf" are ever seen near the door of the parsonage, and whether men, who have given their best days to the preaching of the Word, on small salaries, are ever obliged to look to their children for a shelter in their declining days. You are qualified to judge whether men speak truly when they say that *popularity* is a *sine qua non* with the minister who succeeds in laying up treasure on the earth, unless those treasures come to him through some other channel than the church treasury. You have some idea from what you have seen and heard, whether a minister can please a church, the world, the flesh and the devil, or in other words be popular and at the same time preach a pure and unadulterated gospel. You are Yankee enough to guess whether there are any popular and potential sins in the United States which a minister must leave unrebuked unless he is prepared to see all his bright hopes of worldly prosperity nipped in the bud by an unseen hand. And doubtless you have made up your mind by this time whether the *Christian Cynosure* is or is not fighting a windmill or a real giant that has laid his iron grip on a vast number of the ministers of the gospel, and is crushing them down to the level whereon is standing the high priest of Satan, burning incense on the altar of Baal; so that he who on the Sabbath in the sanctuary says, "Good Lord, "on a week-day evening in the lodge room says "Good devil," as he gives the right hand of fellowship to one who blasphemes the holy name of Jesus, and tramples beneath his feet the precious blood that alone can cleanse from sin and fit the soul for the realms of the blessed.

Knowing what I do about those things, I am not surprised to observe a manifest reluctance on the part of young men to choose the gospel ministry, not as a profession, but as the vantage ground on which they may stand and do the better service for him to whom belong the kingdoms of this world. The Captain of our salvation is even now marshalling his host preparatory to the decisive battle of the last days, and it seems to me that the present year of grace furnishes the grandest opportunities that have ever been offered to young men to put on the whole armor of God and stand like a rock of adamant; and, having received the shock, to drive back the oncoming legions of the pit. Many a soldier of the Cross will go down in the affray and not a few will be disabled and crippled during the remainder of their mortal life. And what is worse than all, those very wounds and scars which were received whilst fighting the battles of the Lord, will be pointed at by some of the professed followers of Jesus, and urged as a reason why the old veterans should be pushed aside—not retired on a pension—but pushed aside to make room for new recruits who can guess what their fate will be "when hoary hairs shall their temples adorn." It will not always be thus, for there is coming a day when the gospel ministry will be confessed to have been the noblest and grandest of professions, notwithstanding all the hardships and privations therewith connected, and when not one of those who labored therein as the best way of serving their Master, will regret their choice.

OLATHE.

The Masonic God.

BY PROF. E. D. BAILEY.

Is the God of the Masonic lodge and of the Bible the same? There are three sources of evidence or facts which show plainly that they are not.

1. Although every Mason is required to profess a belief in deity, yet it is well-known that men are received into the lodge who do not believe in our God. Hence it is a natural inference that they believe in some other God.

2. No fact is more easily proved than the fact that Freemasonry rejects Christ. The evidence of this is found in every direction. The enemies of Christ, such as Jews, are Masons, which would be inconceivable and impossible if they were required to accept Christ. This is an incidental evidence. The positive proof of his rejection is found in the fact that he has been cast out of the symbolism of the lodge, omitted from the prayers, and his name expunged from Scripture quotations made use of in the ritual of the lodge. Masonic writers make these statements unblushingly and attempt to defend the position of hostility. Now if Christ be omitted, according to the inspired word, the Father also must be left out. "Whosoever denieth the Son, the same hath not the father."

3. Masonic writers are explicit in their statements that their god is the "Grand Architect of the Universe," and, not content with a new name for their god they are also careful to give him a new character—not derived from the Bible. "As the membership was composed of men of all countries, and consequently of different beliefs, the Supreme Being necessarily had to be represented in the lodges under a general title, and therefore was styled, 'The Grand Architect of the Universe'—the universe being considered the most perfect work of a master builder."—*Rebold, p. 35.* After discussing the character of the God of the Bible, the same author says: "Now that we have seen, as exhibited by their priests and prophets, the God of the Jews, of the Christians and the Mussulmen, let us examine him who is revered by Freemasons."—*Rebold's History of Freemasonry, p. 412.* It i evident that the name of the Masonic god was chosen with a design and that Rebold regards his character as different from that of the Christian's God. His name and character are thus given by Mackey: "God is to the Freemason *Al-Gabil*, as the Arabians called him, that is *The Builder*; or, as expressed in his Masonic title, the Grand Architect of the Universe."—*Mackey's Rit., p. 548.* These are sample statements from Masonic authors.

From the three-fold evidence briefly given it is evident that their god is not our God. Hence those that worship at Masonic altars are guilty of spiritual adultery and should be instructed in the heinousness of their crime.

Worcester, Mass.

Chinamen as Masons.

From the New York Son.

Although it may not be generally known, the Chinamen of this city have instituted a Masonic lodge. On several occasions members of the Chinese lodge have sought to fraternize with members of other Masonic lodges, but on every occasion have been repulsed. The Chinamen were considerd members of a clandestine lodge, and as such not worthy of notice. The Chinese lodge is less than two years old, but it now has 308 members. Its formation was due largely to the efforts of Deputy-Sheriff Tom Lee and the Chinese interpreter, Jean Baptista. aided by eight other Chinamen less publicly known than they.

It is fairly well understood now, however, by students of Masonic ritualism, that there is a Grand Lodge of Masons in the Celestial Empire, and that the Emperor, as well as his Grand Secretary, who did the honors to Gen. Grant, and lately introduced the first telegraph line into China, with many others about the court, are Masons. As to just how near the ritual adopted by the Grand Lodge comes to the ritual in vogue among Masons in the United States, and how and when Masonry was introduced into China, there is great diversity of opinion. Some authorities incline to the belief that the ritual adopted by the Chinese was one used by the Eastern Masons at the beginning of the present century. Another authority says that Freemasonry has become so widespread, and publications of a Masonic character are bandied about so loosely, that it is not difficult for any one to become familiar with the secrets, and his inference is based on that. Other authorities say that Chinamen have been initiated with Masonic lodges in the East, and in the course of time have fallen out of them, and thus used their experiences and knowledge to a good account in forming lodges in their own country. Those who have this opinion count a great deal on the imitative faculty of the Celestial, rather than on a well-balanced, retentive memory. If such be the case, Freemasons would expect to find a similarity of signs, symbols, and forms in the lodges of the Chinese, rather than in the words or names of officers. The lodge in this city was instituted by request from the Grand Lodge of California, which got its charter from the Grand Lodge in China. Lodges are established in towns wherever there is a considerable gathering of Chinamen. In Havana they are numerous. In Chicago and St. Louis it is thought that there is one each, if not more. In the principal cities of California there are many.

The Master who organized the lodge in this city, under authority from the Grand Lodge, is Yong Hin Tii. He is now absent from the city, having been in the Western states on business for over three months. In the meantime the Deputy-Master acts. Yong Hin Tii was chosen Master for a second term, it is said, because no member had yet become so familiar as he with the mysteries of Masonry. The lodge has now arrived at that period when the members believe that they can do better by enlarging their accommodations. There is not room enough, the officers say, for the large number that come to the lodge-room, and there is a desire to secure some large house in Mott street, but there is none be to had. Property in that neighborhood is leased to Chinamen, but no part of it is large enough to accommmodate the lodge. Jean Baptista, the interpreter, says that the ceremonies in the lodge are almost similar to those in lodges of other Masons in this city. He does not know wherein they differ except possibly in the naming of the officers.

It is in the by-laws of the Chinese lodge that curiosity is aroused. There was a time in this country when it was supposed by non-Masons that one Mason was supposed to do almost anything that another asked him to do. A consideration of the by-laws of the Chinese will go a great way to made that supposition good. A Chinese Mason must do all in his power to help a brother Mason. He must not establish a laundry within two blocks of a brother, and must dissuade every other Chinaman from doing so. If he should be so unfortunate as to fail in business, he must be helped and put on his feet. If non-Masons crowd him, they must be talked to and requested to wait the coming of better times for the payment of their claims. Should they still persist, payment is made by a wealthy member, or out of the lodge funds. No one has been known to be recreant in his trust. If a Chinaman who is a Mason should stab or otherwise assault another Chinaman who is also a Mason, everything in their power should be done by the members of the lodge to tide over the difficulty and secure the release of the Chinaman. The large force of Chinamen that asked permission of Justice Kilbreth to speak with the assailant of Gam Wan and his wife, some time ago, had no other motive than to know his standing in China, and whether he was a Mason.

Should a Chinese Mason owe a brother Mason any sum, he must not sue in the courts for the recovery of that sum, but he must put the matter in the hands of the Arbitration Committee of the lodge. If the creditor insists on prompt payment, and the debtor has it not, then he is to receive it from the lodge. The latter course has seldom been resorted to. Chinese Masonry inculcates among its members feelings of kindness, goodness, and fraternity. It is not alone a Masonic by-law, but it is a general consideration with Chinamen, that they help one another. The Chinese Mason must believe in a God, the same as a Christian. All of the 308 are members of some church. Most of them are Methodists, but there are Presbyterians, Episcopalians, and Baptists among them.

Baptista did not know it for a fact that the highest court officials of China were Masons. He had only heard of it, but to his mind it was one indication of the progress made by Christianity.

Do not be too lavish in your praise of various members of your own family when speaking to strangers; the person to whom you are speaking may know some faults that you do not.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XII.—A few Masonic Puzzles.

Rachel and I were married one fair Autumn day that seemed to have gathered into itself all the ripeness and glory of the summer that had fled—a day like an embodied Psalm-tune. And the world lay all before us, young, ignorant, untried souls; in the mysterious economy of divine law, twain no longer but one flesh.

We set up house-keeping, as happy as any pair of robins that ever rented an apple tree, and as full of abounding hope for the morrow. We had plenty of friends, and not an enemy that we knew of; we had youth and health, and implicit faith in one another; what else could we want more? Had the question been put to me I should have answered, "Nothing;" and Rachel, covering up the unsatisfied longings of her soul with all the little joyful cares of a newly wedded wife would very likely have said the same.

Brownsville was a prosperous village not far from the lake shore of North-western New York, —a peaceable, law-abiding community, where the high-handed crimes that shock newspaper readers of to-day were utterly unheard of, and people went to bed at night without bolting their doors. Most of the inhabitants were of New England birth, and had brought with them all the thrift and forehandedness, indigenous to the soil of the Pilgrims. My grandfather's family, as also the Stedman's, came from a quiet old town near Boston, which had given a Governor to the State, to say nothing of lawyers, clergymen, and legislators, who had further distinguished its annals, and in whose ranks Mark Stedman might have stood, had not Destiny seemingly blocked his way by decreeing at the outset an altogether different life.

But like all noble souls he had the seeds of victory within him. The rough labor of the farm hardened muscles and sinews, and the long winter evenings passed in solitary wrestling with his books, developed a sturdy self-reliance, worth more than all the discipline of the universities. And thus Mark Stedman had grown up as true an offshoot of Puritan thought and culture as if he had walked all his life under the shadowy elms of his New England birth-place.

Sam Toller hailed from New Hampshire; but though of genuine Yankee stock, he was, as we have seen, a degenerate plant, so far as industry and faculty for getting ahead was was concerned. But after all, Sam had plenty of faculty of a certain kind, his very laziness and shiftlessness I am inclined to think were nothing but their Yankee opposites turned wrong side out. And as no woman had ever been found insane enough to unite her fortune with his he managed in the absence of any family to support to get along very well,—that especial Providence which is said to "watch over the lame and the lazy" not being remiss in its kindly care of Sam Toller.

The first chance I could get to privately remind him of his Masonic oath to secrecy I took care to improve, but it required all the tact of which I was master neither to betray Joe as my informant in this matter, nor give mortal offense to Sam himself, who was at first inclined to take in high dudgeon the charge of having even unwittingly betrayed any of the secrets.

"Wall, ye've kinder hurt my feelings, Leander;" he said at last, rather more amicably. "I vow, I never thought of such a thing as lettin' out anything I hadn't orter."

"Oh, well; you never meant to, Sam," I answered soothingly. "But the queerest thing about it is why you've never let us know before that you were a Mason."

Sam scratched his head reflectively for an instant before replying.

"Ye see there wan't no lodge in the place where I lived afore I came to Brownsville. Now you go where there ain't no lodge, and stay a dozen years, and ye'll amost forget ye ever was was a Mason. But come to a place like this where there's a lodge wide awake and progressin', and all yer old feelin's begin to stir. That's natur now. And then Elder Cushing's talk when he preached the funeral sermon for yer Uncle Jerry kinder stirred 'em up more. That's nater agin, for I thought a sight of yer Uncle Jerry."

And Sam heaved a befitting sigh.

I felt satisfied with an explanation so reasonable, and allowed him to depart without further questioning. The whole subject of Masonry was so involved with wearisome and perplexing pros and cons, that I hardly knew what to think. For on the one hand were there not general principles of virtue and morality set forth in the the charges and lectures, to which Socrates himself could not have objected? truisms that were old as the fact of human existence, and just as indisputable? And on the other hand were there not many things about it that even my grandfather with all his veneration for the institution found it easier to excuse than defend? It was a relief to think that now Rachel and I were married, I could fulfill my resolve to Mrs. Hagan, and tacitly drop all these troublesome questions by the very easy and simple process of never appearing at a lodge meeting!

Mark was not at the wedding, but gained a brief release in the latter part of November, and took Rachel and I by surprise, walking in just as the table was set for tea.

Of course he had much to tell us,—about his school, and divers matters of interest pertaining to the great world in general, whose distant pulse beats were felt so faintly in Brownsville. In truth we were all proud of Mark. He was the scholar of the family, of whom the minister, and the school committee, and, in short, all those village dignitaries supposed to have peculiar insight into the destinies of the rising generation, had prophesied great things from his very cradle; while it had been settled at many sewing circles and Sunday noon conclaves that he would certainly make a preacher; the fact that he was "serious" in the common religious phrase of that day seeming to form some solid basis for the general confidence. Mark's naturally sweet and humble spirit was not spoiled by the more discriminating praise of the intellectual circles in which his lot was now cast. He came home as ready to shake hands with Sam Toller, as if he had not actually had the honor at some school celebration of shaking hands with Governor De Witt Clinton himself!

Sam, by the way, still took special delight in gathering around him at every convenient opportunity a crowd of village loafers and small boys to whom he would hold forth by the hour together, or at least so long as their patience lasted, in a similar strain to that recorded in the previous chapter; while Joe, who usually contrived to be roosting near, would intersperse a running fire of witticisms, to the great displeasure of Sam, and the equally high delight of the audience whose generally un-Masonic character may easily be inferred from its material as given above. And the very next day Mark and I happened to be eye-witnesses to one of these scenes.

Sam, not unlike some more distinguished Masonic orators thought nothing of going back several thousand years in search of shining examples wherewith to glorify the craft. He was now boldly averring that Adam was not only the first man but the first Mason, at which Joe elevated his eyebrows portentously.

"Phew! what a jolly time old Father Adam must have had with only Eve to play 'cowan and eavesdropper.' And how about his Masonic apron, Sam? Oh, I forgot. he wore one of figleaves, didn't he. Excuse me for interrupting."

And Joe subsided once more into the character of an attentive and humble listener.

Mark was biting his lips with suppressed laughter, for he saw another listener of whom neither Sam nor Joe were aware—no less a personage than Elder Cushing himself, it being in the public room of the tavern, a most important institution in those pre-railroad times, where all the news, local and political, were discussed over mugs of flip with more or less ardor and interest, that this little scene took place. The Elder having some business with the landlord had gone into a private room to transact it, and now stepped out just in time to hear both statement and commentary.

"My friend," he said, clearing his throat, and speaking to Sam with a condescending smile, "I fear you are meddling with matters too high for you. Masons can help the order best, not by talking about it as by living up to its principles. Yet the divine truths of Masonry being eternal and given to man long before they were embodied in set forms, while its symbols are old as nature herself, it follows that in a certain sense all the wise and great of past ages may be classed in the order. The precepts of Masonry," added the Elder, turning from Sam, and making his remarks general, "were doubtless communicated to our first father; and thus Adam may unquestionably be called the first Mason."

And having thus cleverly rescued the whole subject from the hands of the zealous but indiscreet Sam, Elder Cushing came forward to greet Mark, whom he had not seen before since his arrival.

The low-toned conversation which followed I did not hear, but Mark himself unconsciously supplied the key to this and many subsequent talks with his minister, by abruptly inquiring on the last night of his stay,—

"Leander, did you ever think you would like to take the upper degrees in Masonry?"

"Mark," said I, facing round on him, "I wouldn't go through such a tom-fool exhibition again as I did on the night I was made a Master Mason for all the wisdom of Solomon. I never in my life felt so thoroughly degraded as when I lay on the lodge floor shamming Hiram Abiff. And now, Mark, as you are more learned than I, pray tell me where Masons get that story? Not in the Bible, surely; and I've looked all through the Apocrypha, and taken down Josephus on purpose to see, and not a hint of it can I find anywhere. Catch me believing that Hiram was murdered by three ruffians because he refused to give them the Master's word, and tumbled into a grave under an acacia tree, and then raised to life again by Solomon on the five points of fellowship after he had been dead fifteen days so that the flesh slipped from the bone! Sam Toller's toughest yarns wouldn't be a circumstance to swallow beside of it."

"Elder Cushing admits that there is no such story in any of the ancient writers," answered Mark. "He says the true light in which to regard the legend is that of a pure myth whose origin is lost in the obscurity of past ages, but which as used in the lodge to-day has a most important symbolical meaning, as typifying the struggle and final triumph of light over darkness, life over death, and good over evil in the final millenium of the world."

"Oh, well, Mark; I am not mystical and poetical like you; I am plain and practical, and don't see any of these superfine meanings. But I *do* see one thing,—why it hasn't disappointed you as it has me." "Oh, Leander," said Mark, eagerly, "I *was* disappointed, only the word does not begin to express what I felt. I was almost crazy, I verily believe, with chagrin and mortification, it was all so different from what I expected. I told Elder Cushing that I would never go near the lodge again, and I thoroughly meant it. But he says if I will only have patience to go on and take the ineffable degrees the things that trouble me so will all be explained; that it is quite natural I should feel dissatisfied now, for it is just as if I had read only Leviticus and Deuteronomy and knew nothing about the rest of the Bible. He says the ineffable degrees are to the others what the gospel is to the law, interpreting their hidden meanings, and even throwing light on some of the difficult passages in Revelations and the Epistles of St. John. And he is a member of the Lodge of Perfection himself; he ought to know," added Mark, simply.

I was silent, for what was I that I should dispute what Elder Cushing said?

Now if any reader wonders that Mark Stedman should have been willing even on the strength of his pastor's persuasions, to search farther into Masonic mysteries in the face of continual disappointment, I can only say that on some souls they act like an intoxicating drug; and this was the case with Mark. Every bitter waking from his dream found him like the opium eater, more than ever under the spell of

the enchanting delusion. Every failure to find what he sought but whetted his hope that farther on wonderful secrets awaited him, shining jewels of truth to rejoice his soul forever, hidden treasures of wisdom for time and eternity.

Oh, Mark, Mark! turning away from the green pastures and still waters of Christ's blessed salvation, what shall be said of the so-called shepherd who lured you on?

A few day's afterwards I was accosted by Joe with the inquiry:

"Have you said anything to Sam yet?"

"I just spoke to him, and advised him to be more careful. Why?"

"Oh, nothing; it's no affair of mine, of course," answered Joe with the virtuous air of a person not disposed to put his fingers unwarrantably into anybody's pie but his own; "only I thought it might be a little awkward for Sam if they should ever get wind of it in the lodge. And Sam is a good fellow enough; I don't like the idea of his getting into any trouble."

The foregoing is a specimen of divers dark hints by which, without clearly asserting anything in particular, Joe had managed for some time past to keep me on pins, metaphorically speaking.

THE NATIONAL CHRISTIAN ASSOCIATION.

The Annual Meeting.

Report of Proceedings.

The seventh annual meeting of the corporate Association was opened on Thursday last in Carpenter Hall at the appointed hour. The business was opened with much too small an attendance in proportion to the importance of the interests represented, though much more than the legal quorum answered to their names. Another feature which called up unpleasant comparisons was the absence of the estimable women who have on some previous occasions attended. That they will be fully represented at the next year's meeting we have no reason to doubt. Sickness prevented the attendance of some, as Father A. Wait and Hon. Samuel Plumb, who was reported as lying at the point of death in Colorado Springs. Business of apparently more consequence prevented the appearance of others. Prof. L. N. Stratton, the honored president, started eastward the day before, and Prof. C. A. Blanchard was detained in court.

Both president and vice-president being absent, Mr. Carpenter was unanimously selected to preside, though somewhat against his will. A fervent prayer was offered by Pres. Blanchard, in which the absent sick ones were remembered. The roll was called by the secretary, who also read the minutes of last year's meeting.

Pres. Blanchard reported visiting Peter Cooper in New York, as requested last year by the body. He found the hale old man in warm sympathy with the movement, and willing to use his influence in obtaining the use of the Cooper Union Hall for a national meeting.

Being properly recommended, the following new members were at this time chosen: Thos. H. Gault, A. G. Laird, Rufus Stratton and Walter L. Ferris, of Chicago; J. B. Crall, of Berrien Center, Mich.; and Rev. Geo. M. Elliot, Selma, Ala. Four of these gentlemen were present during the day and took part in the business. A paper containing a recommendation to membership of a number of ladies, laid on the table last year, was taken up, and after some discussion it was voted, that the understanding of the Association being that there was no constitutional limitation in membership in respect to sex, a committee of three be appointed to select from the list of names presented last year such as might properly be chosen to membership. Rev. D. McFall, E. B. Thompson and M. R. Britten were made such committee.

The Corresponding Secretary and General Agent (Rev. J. P. Stoddard) presented his annual report, which was referred to a committee who should present any business to the body suggested therein. D. P. Baker, E. G. Paine and O. F. Lumry formed this committee.

The Treasurer, W. I. Phillips, presented his report which was also referred to a committee composed of M. R. Britten, Pres. S. B. Allen and Thos. H. Gault. For committee on nominating officers for the ensuing year, E. A. Cook, John Dorcas and D. McFall were chosen.

The committee on nominating female members reported as follows:

Your committee has given as careful attention as possible to the list of names submitted, and recommend the following as members of this corporation: Mesdames J. Blanchard, M. Pettingill, S. Plumb, S. Greer, M. R. E. Jones, E. B. Washburn, C. N. Holden, E. A. Cook, C. R. Hagerty, E. L. Harris, E. Hildreth, E. S. Sutphen.

The report was adopted without debate.

Messrs. Thos. Hodge, W. L. Ferris, and J. D. Nutting were appointed a committee upon another resolution also tabled last year, respecting the Sabbath labor of agents of the Association. After which recess was taken till 2 o'clock.

On convening in the afternoon, Rev. D. P. Baker was chosen president *pro tem.* Rev. C. F. Hawley led in prayer and the record of the forenoon was read and approved.

Three other names: E. G. Paine, C. F. Hawley and C. W. Hiatt, being properly recommended were voted in as new members.

The report of the Board of Directors was read and approved. (The report was published last week. A mistake in printing made the sum $302.50 paid Rev. P. S. Feemster read $30.25.)

The committee on the Treasurer's statement reported that after examining as far as possible the books of the Association they found them correct. The report was adopted and the Treasurer instructed to complete his report by drawing up a statement of the receipts and disbursements for the year, to be published in the *Cynosure* and placed upon record.

The committee on the Secretary's report presented the following:

The committee to whom was referred the report of the Secretary and General Agent would recommend as follows:

1. That the subject of additional help for the New England work be recommended to the General Agent and the New England Board.
2. That the Southern work so providentially opened deserves our prompt and hearty support, and earnest prosecution.
3. That the proposition for a library should be favorably entertained, but instead of appropriating funds for the same, the friends of the cause should be invited to contribute to its establishment.
4. That a liberal policy of donating books to schools should be pursued.
5. That the General Secretary be recommended to publish such portions of his report as in his judgment may best serve the reform.

The report of the committee on nominations being made was agreed to without change and the officers for the year were thus chosen:

President—J. Blanchard.
Vice-president—Thomas H. Gault.
Recording-secretary—John D. Nutting.
Corresponding-secretary and General Agent—J. P. Stoddard.
Treasurer—William I. Phillips.
Auditors—S. A. Kean and J. H. Pearson.
Directors—Philo Carpenter, J. Blanchard, M. R. Britten, E. A. Cook, H. L. Kellogg, D. P. Baker, T. H. Gault, A. G. Laird, C. R. Hagerty, John Gardner, L. N. Stratton.

On the appointment of an assistant for the General Agent it was voted to refer the matter to the Directors.

The committee on Bro. Hodge's proposition respecting Sabbath labor reported recommending that the N. C. A. does not claim the control of its agents in religious services or other duties on the Lord's day. The report was agreed to.

The following resolutions presented by Rev. H. H. Hinman were adopted and the Secretary instructed to communicate them to the brethren named, or their friends:

RESOLVED, That we regard the work of the National Christian Association in the South, so providentially opened up, and especially as it is related to the institutions of higher education of the freedmen, as of very great importance; and we purpose, with the Divine blessing its continued and earnest prosecution.

RESOLVED, That, in the death of the Hon. Samuel D. Greene, we mourn the loss of a veteran reformer and earnest Christian, and we desire to extend to his kindred and friends our profound sympathy and high appreciation of his services.

RESOLVED, That we express our sympathy with the venerable Elder A. Wait and Hon. Samuel Plumb, two of our number who are at present stricken by disease, and we earnestly pray that the Divine Father may be with them, and if it please him, restore them to health.

A number of letters were reported from absent members of the Association which the Secretary was instructed to publish according to his judgment.

Bro. Hinman made a brief report of some features of his work in the South, especially in connection with the institution at Maryville College, Tenn., where he was warmly welcomed by the faculty, one student abandoned the lodge after the first lecture. At but one colored college was he refused an opportunity to address the students. At Lincoln University, New Orleans, though the president expressed warm sympathy, he refused to have the subject discussed. He found more sympathy and a greater access to the public than in any northern city he had visited. The importance of the work grew continually upon him, the work was so great and so urgent and so accessible that his feeble body seemed to be borne down with the weight of responsibility.

Rev. D. McFall being called for said that what was done in Boston was generally heard of everywhere. Bro. Stoddard had spoken of the Chambers St. Church as the first place opened in the city where the lodge could be discussed. His mission at the West was to raise means to make the last payment of $10,000 which was due in October next. It had been purchased for $20,000 and about two months after Bro. Stoddard and Elder Rathbun dedicated it. Bro. Bailey must be sustained in the great work he is undertaking. There are many latent friends in New England who will be with us, but must be brought along carefully. Even the enemy, for such the lodge may be called, seems to feel that the days of their secret system are numbered. The Reformed Presbyterian church will always be open for reform meetings so long as we own it.

Secretary Stoddard spoke of the Batavia Convention and the probability of a large delegation.

A motion was made and discussed, recommending that the Board and General Agent make a wise use of the $7000 now reported in the General fund in pushing with every energy the work in New England and the South and the tract distribution. The resolution was voted. Bro. Hinman's motion, recommending that literature for distribution be sent to Fisk, Atlanta, Tongaloo, Straight, Lincoln and Atlanta Baptist Universities in the South and to Knoxville, Maryville, and Berea Colleges and Selma Theological and Normal School, was adopted.

The minutes were read and approved and after prayer by Pres. S. B. Allen, the meeting adjourned.

Report of the Corresponding Secretary and General Agent.

Most men are forgotten when they die. Comparatively few men rise above the masses to live in the memories and hearts of those who come after them. Movements, like men, are subject to changes. Some, like Jonah's gourd, spring up and perish in a night; others seemingly uprooted, rise from the obscurity of years to assert their living presence on the field of conflict.

Such are the men who resisted and exposed the secret lodges fifty years ago, and such is the movement they inaugurated. The names and fame of John Quincy Adams, Elder David Bernard and their companions in the conflict with the lodge, will long survive the memory of political or ecclesiastical demagogues, who feared the frown or sought the favor of a confessedly wicked and powerful system. The principles for which they contended are immortal as truth itself, and although as distinct issues they were obscured for a time in the slavery conflict, now, when that question is settled, they have come again into public notice.

The present struggle is only a revival of the past, and the anti-lodge conflict of to-day is largely directed by the recorded experience of such veteran statesmen as Adams, Seward, Summer, Stevens, Spencer, and by such eminent divines as Moses Stewart, David Bernard, Nathaniel Colver, John G. Stearns and President C. G. Finney, whose thoughts, principles, arguments and warnings have come down to the present generation from their day, in the records

of the sayings and doings of those good and fearless men.

The question which the National Christian Association, as a distinctive body, represents in America is not a question circumscribed by national boundaries or confined to any one portion of the globe. It involves the question of constitutional government among men, and is so thoroughly allied to the church everywhere that its consideration is becoming a necessity. The introduction of Mr. Gladstone's bill into the British Parliament for the suppression of secret societies, and its able vindication by Sir Wm. Harcourt is a testimony against them, and vindication of our own statesmen who have taken the same position and of the work of the N. C. A. in seeking to accomplish their overthrow. The position of the Irish Catholic bishops is significant and merits careful consideration. In an address to the clergy and people under date of June 11th they condemn secret societies in strong language, and "appeal to all to have no connection with secret societies, but to oppose them as alike hostil to religion and to freedom." The British Parliament is asked by the Prime Minister to take the same position on this question as the bishops, and it is precisely the position occupied by the N. C. A., and the position we are urging the American people to take. Not because Mr. Gladstone says they are wrong, and asks Parliament to say so; not because a board of bishops or other ecclesiastics condemn all secret societies as "alike hostile to religion and to freedom," but because God condemns them in his Word, and because their history proves them alike hostile to Christ and Christian religion, and to the just administratson of constitutional government. Slowly but surely is this fact of hostility reaching the minds of the people, and they are becoming conscious of the danger to which they are exposed, and slowly but surely is public sentiment pushing this question upon the attention of statesmen and the clergy. One community and one church after another is taking it up. The stout-hearted are becoming more numerous and confident; the timid and time-serving more fearful and restless; the opposition is fortifying itself in minor orders and advertising itself in ostentatious and costly displays; and the line of demarkation is being drawn, for the coming of him who shall divide asunder and set on his right hand and on his left, those who gather with him and those who scatter abroad.

With devout gratitude to Him who leads the van of his own chosen army in every contest, it becomes us to acknowledge his favor in calling men, eminent for statesmanship and piety, to testify of the evils and warn against the dangers of secret societies, and by their examples and by the indications of God's providence we should be encouraged to still greater efforts.

May 31st, 1882, completed the seventh year of our labors as an organized, incorporated body in spreading a knowledge of our reform and its principles, and never before have we been able to report so much accomplished in any single year, or so wide a range included in the field of operation. At the beginning of this year we may truly say, "The whole land is open before us, and the fields are ripe for the harvest."

IN GENERAL.

The finance and business interests of the Association have required a considerable portion of my time which would otherwise have been given to the lecture and field work. For the details of receipts, expenditures and business of the Association, I refer you to the report of your treasurer, where you will find contributions, receipts and disbursements for the several objects included in our general work under their appropriate heads.

Three sales of real estate, held by me as trustee for parties either indebted to the Association or donated to its funds, have been made and sanctioned by the Board during the year, amounting in all to $25,300. On these sales the Association has realized $2,800 more than the estimated value of the property as given in last year's report. From general collections I have turned over to the funds of the Association $1299.64. There are four other cases covering real estate from which something may reasonably be expected for our work in due time.

I have attended during the year ten State meetings, and spoken to fifty-eight different audiences, beside assisting in degree work and other meetings where the speaking was of a more or less miscellaneons character. Where I could not be present at State or other important meetings, I have aided in procuring suitable assistance.

Anticipating the assistance of some competent person to take charge of the office and the care of funds secured, I have mapped out a programme for the present season, including State meetings in seventeen States and extending from August to February next.

THE SOUTHERN FIELD.

This new department in our work has proved more encouraging than was anticipated. The reception given to lectures and our reform literature especially among the freedmen, justifies the inference that a liberal sowing of the good seed, would be soon followed by a liberal harvest.

After spending the summer months on the Northern field, Bro. Hinman started South, and began his work at Mendon, Tennessee, Sept. 29th, and continued without interruption until April 1st, 1882. He visited and addressed the students in twelve colleges and universities, viz.: Berea, Knoxville, Milligan, Marysville, Atlanta University, Atlanta Baptist University, Talladega College, Tougaloo and Straight Universities, Selma Baptist Theological Seminary and Tuscaloosa Theological Seminary; leaving donations of books in the libraries of each of the above institutions.

At Berea, Kentucky, the president, Rev. Henry Fairchild and Rev. John G. Fee co-operated most heartily with Bro. Hinman in his work. Elder J. F. Browne, accompanied by his wife, is at work in that part of Kentucky teaching, preaching and lecturing with excellent success. The president and some of the professors in each of these centers of thought and influence received the truth kindly and some were very zealous in their efforts.

Bro. Hinman, assisted by Rev. P. S. Feemster, effected the organization of a State anti-secret association at Selma, Alabama, where there is much interest in the cause, and good reason to expect important results. At this point the Reformed Presbyterians have a flourishing school and students will go out to all parts of the country well informed on the nature and evils of secret societies. The meetings for discussion and organization were held in the first Reformed Presbyterian church in Selma, and were well attended by citizens of the place. Rev. G. M. Elliott, who is also principal of Knox Academy, was very efficient and hearty in his co-operation and support of the movement. Bro. Elliott does not feel able to advance money to purchase an assortment of our literature, but would be very glad to obtain a supply to sell on a small commission. Bro. Hinman reports 146 lectures and $106.18 collected on the field. Two other States —Kentucky and Tennessee—are preparing to organize for more energetic work.

Rev. P. S. Feemster assisted Bro. Hinman for four months and showed that he has the cause at at heart, and the qualifications which, with experience, will render him a successful laborer in this difficult field. He reports 57 meetings and $9.10 collections.

Rev. E. Mathews has been in the employ of the Association a little more than six months during the year. His labors have been largely in connection with anti-secrecy conventions and religious gatherings, and in several different States. Where halls or churches could not be obtained he has held occasional street meetings, and in that way reached some at least who would not otherwise have heard the truth. Brother Mathews reports 170 meetings and $235.41 collected on the field.

Rev. E. D. Bailey was employed by the Board and assigned to New England. His first trip was partly one of exploration and trial. After two months and a half he became convinced that a work was needed in New England and that God had called him to do it. The Board here, and the active friends at the East felt that he was not mistaken in his convictions and entered into correspondence as to the best methods of bringing about an arrangement which all looked upon as desirable. As General Agent I visited New England and at a State meeting held in Willimantic, Conn., Oct. 25, 1881, to which parties interested were invited from the other New England States. A movement was started which has since been reduced to form, and has so far proven satisfactory. After canvassing the field so far as practicable, Bro. Bailey met the Board of Directors here and laid before them the wishes of our New England brethren and their plans. After taking legal counsel it was deemed advisable to organize a New England Board to co-operate with this Association and the requisite papers were executed.

Bro. Bailey accepted the position of New England Secretary and Agent, and removed his family to Worcester, Mass., with a view to effective, economical and permanent work. The N. E. friends assumed a portion of his support, and advised that the remainder be paid out of what is known as the "Worcester fund." Thus far the plan has been successful, and friends who had anticipated early and decided results have not been disappointed. Aside from personal labors Bro. Bailey employs others, who are engaged in systematic visitation from house to house, selling or donating our literature, talking with individuals and in various ways, preparing the people for public discussions. The demand for information respecting the secret orders has rapidly increased and at some points the terrorism of the lodge has been so far broken that the people speak and act more freely than they dared to do one year ago.

Ill health and the duties of his pastorate have prevented Bro. J. L. Barlow from doing what under other circumstances he would most gladly have done; but this veteran in the van has not faltered or fallen back, and dispite all hindrances he has dealt heavy blows which have been felt and will be felt for years to come.

Dr. S. L. Cook, State agent for Indiana, D. A. Richards of California, J. F. Browne of Kentucky, Eli Topley of Mississippi, J. F. Galloway of Florida, Prof. S. C. Kimball of New Hampshire, and M. N. Butler State agent for Missouri, have each done effective work and have been aided directly or indirectly through the Association.

DEGREE WORK.

There has been less call for public degree work in the last than in the two preceding years. One such lesson properly explained is usually sufficient to satisfy the curiosity of all, and to convince intelligent people of the folly, blasphemy and extreme wickedness and gross hypocrisy of the Masonic system.

Public expositions have been productive of great good and they are still needed where the awful mysteries of Masonry are locked up in the Secret lodges.

Bro. Rathbun's injuries, reported by telegram at our last annual meeting, proved to be very serious. I visited him at the house of Bro. Wm. Layton, to which he had been conveyed after escaping from the hands of the mob, and found him suffering severely from internal injuries as well as from blows recieved on his head. I remained with him a week or more until his physician thought it safe to attempt his removal, and then accompanied him to his home. For months he was unable to endure the excitement of public meetings or to engage in work requiring vigorous effort. He is still suffering and probably will never fully recover from the brutal assault made upon him at Kellerton. He has been able to preach and lecture occasionally during the winter and at Batavia, N. Y., and Holly, Mich., rendered good service in speaking and working degrees, and is ready to respond to call for lecture or degree work at his home in Clarence, Cedar Co., Iowa.

An effort was begun in the hope of obtaining redress in the courts, but there were so many obstacles in the way that very little progress has been made. The courts, we found, were under the control of confederates in the lodge,

(Continued on page 13.)

AMERICAN POLITICS.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.
For Vice-President.
JOHN A. CONANT.
of Connecticut.

Sketch of the American Candidate.

President J. Blanchard of Wheaton College, Illinois, nominee of the American party for President of the United States, 1884, was born in his father's large farm-house, Rockingham, Vt., near the Green Mountains, in 1811. He joined a Congregational church at seventeen years of age; fitted for college at Chester Academy; graduated from Middlebury College in 1832; studied theology in Andover Seminary, Mass., two years; lectured against slavery and for its abolition, one year in Pennsylvania; and completed his theological course under Dr. Lyman Beecher, at Lane Seminary, Cincinnati. While in that Seminary, he was called to the pastorate of the Sixth Presbyterian (now Vine street Congregational) church in the city of Cincinnati. He held that pastorate nine years and received above five hundred members to the church. He was then called to the presidency of Knox College, Galesburg, Illinois. He found that college in debt, and left it in 1860, out of debt, with a property worth $400,000; and all its present permanent buildings were erected during his administration.

President Blanchard came to Wheaton College in 1860, because it had been fully committed by its founders (the Wesleyans) against secret societies, twelve years before. The college was then poor, and could not have been sold perhaps, for enough to pay its debts. It has erected a fine building, for which, with its endowments, it has received above one hundred thousand dollars. It is now free from debt; and efforts are being made to endow it and place it, every way on a level with the first American colleges. Twenty-eight thousand dollars have been contingently promised towards this further endowment.

Two years ago he requested leave to resign the presidency of the college, that he might devote the rest of his life to the anti-secret reform. The Board unanimously objected to receiving his resignation. The Faculty and Executive Committee have at length consented to his resignation and nominated Prof. C. A. Blanchard to take the presidency of the institution after the present commencement, June 22. From that time it is the purpose of President Blanchard to devote his life to the cause of Christ and the country in connection with the American party.

[The above sketch is written and printed at the special request of Dr. M. Veenboer and others of Grand Rapids, Michigan.]

During the year just closed the British account for beer, whiskey and wines was $635,372,300. In 1880 it was a trifle less. This is what is called moderate drinking in the United Kingdom. The gentleman who has compiled these figures for the London *Times*, deplores the evils of intoxication among his countrymen, and he points out, in order to explain the significance of his statistics, that in the last ten years they have spent in liquors a sum nearly equal to twice their national debt, or in round figures, over seven thousand million dollars. Placing the liquor consumption in a still gloomy setting, he shows that the expenditure is more than the annual rental of all the lands and houses of the kingdom.

Arbitration Instead of War.

Wonderful progress has been made in favor of the more rational method of settling international disputes by arbitration instead of appealing to arms within the last quarter of a century. The time was when the friends of arbitration were laughed at and regarded as Utopian, however unanswerable their arguments, and cogent and logical their reasoning. It is easy to sneer at what you cannot answer, and with thoughtless people it is often more effective than solid argument. But the steady, persistent work of the friends of peace, embracing a number of organizations, has been producing fruit, as every work of faith and labor of love will in time, until at the present time the friends of international arbitration may be counted by tens of thousands, embracing some of the most cool and clear headed men and women that can be found anywhere in the civilized world. These friends of peace are confined to no locality or nationality. They may be found, we believe, in every civilized nation on earth. Some of them are statesmen, high in official positions in their respective governments, and high in the estimation of their most intelligent fellow citizens.

The question of arbitration is no longer a mere theory, an ideal matter. It has been successfully tried in a great many instances, and in every case it has been immeasurably better for both parties than it could possibly have been, had an appeal been made to arms. It has been settled far more honorably, with no sacrifice of human life, with far less expense in money, even to the nation that was adjudged as financially indebted to the other, than a war would have cost, with no interruption or derangement of business between the two nations. It has left no embittered and blood thirsty feelings seeking for revenge; it has bequeathed to the next generation no heavy war debts, and demoralization to the youth of both countries. Indeed, in practical operation, its advantages are incalculable, religiously, morally, financially.

We give a few instances wherein arbitration has been successfully tried, only giving the name of the counties, and year in which the arbitration took place.

1. Between Great Britain and the United States in 1794.
2. Between France and the United States in 1803.
3. Between Spain and the United States in 1818.
4. Great Britain and the United States in 1826.
5. Belgium and Holland in 1834.
6. France and England in 1835.
7. England and America in 1838.
8. Portugal and the United States in 1850.
9. England and the United States in 1853.
10. England and the United States in 1855.
11. Chili and United States in 1858.
12. Paraguay and United States in 1859.
13. Great Britain and Brazil in 1863.
14. Canada, Costa Rico, and the United States in 1860.
15. Peru and the United States in 1863.
16. Great Britain and the United States in 1864.
17. Ecuador and the United States in 1864.
18. France and Prussia 1867.
19. Turkey and Greece in 1867.
20. England and Spain in 1867.
21. Great Britain and the United States in 1871.
22. Italy and Switzerland in 1874.
23. Great Britain and Portugal in 1875.
24. China and Japan in 1876.
25. Persia and Afganistan in 1877.
26. Spain and the United States in 1879.
27. Great Britain and Nicaragua in 1879.
28. United States and France in 1880.
29. United States and Costa Rico in 1881.
30. France and Nicaragua in 1881.
31. Chili and Columbia 1881.

Of these thirty-one cases it will be seen that all but one of them have occurred since the beginning of this century. Only two cases occurred during the first quarter of this century, four in the second quarter, fifteen in the third quarter, and eight in the first six years of the fourth quarter. These figures indicate a steady growth that must be cheering and encouraging to the friends of peace. In seventeen out of the thirty-one cases the United States has been one of the parties. This is a fact of which every American should feel proud. It is also very encouraging to know that the leading officers of our government are heartily in sympathy with all proper efforts to promote international arbitration.

It is to be earnestly hoped that the Arbitration Convention to be held in Washington, D.C., on the 30th and 31st inst., will be well attended by the friends of the cause, and that the subject will then and there receive a fresh impetus.—*Christian Worker.*

OBITUARY.

Inez, only child of S. E. and Alice Starry, of Jones county, Iowa, died March 5th of concussion of the brain, aged six years, 11 months and 5 days.

The angel of death spread his dark wings over our happy home and bore away from our sight our precious, our idolized darling. Inez was a beautiful and interesting child, the pride and joy of our hearts and a favorite with all who knew her. "For to know her was to love her." She was a delicate and fragile flower, far too lovely for this earth, and has been transplanted to bloom in that Paradise above. The light of our home has gone out and we feel that our loss is irreparable, yet we mourn not as those who have no hope. We know the beautiful voice that sang so sweetly here on earth, and made home seem almost heavenly with its rich music is not hushed forever, but is now sweetly singing in the angelic choir. While we deeply mourn the loss of our darling and our hearts are crushed and bleeding we can look for consolation to the blessed Saviour who wept with those who weep. We can also look beyond to that bright world where there is no sorrowful parting, and where we may again know the sweetness of an unbroken family circle. Our dear child has only gone before, and we look forward to a happy re-union in the sweet by-and-by.

"Dressed in the snow-white garments that loving hands had made,
Within her small white casket our lovely girl we laid;
In calm, unbroken slumber her weary eyes were closed,
Life's little day was ended and she in Christ reposed.

"We stood beside our darling and bitter tear-drops fell;
For oh! how we had loved her no heart but ours could tell.
She was the precious sunbeam that earth's rough path had cheered,
And very dark without her our onward course appeared.

"With trembling hands we parted her curls of golden hair,
Kiss after kiss imprinted upon that brow so fair,
And in those tiny fingers that oft had ours entwined,
We placed a little rose-bud, the loveliest of its kind.

"Fit emblem of the sleeper—our garden's choicest gem,
Full of the richest promise snapped from the parent stem,
Its beauty undeveloped, its sweetness but half known;
Would that we could have kept it till it were fully grown."

MOTHER.

Sanctification and Dress.—I ask with grief and shame, does any one suppose that there is a single female member in all our fashion-following, jeweled, reckless devotees at Vanity Fair that would dare to make her body a mere clothes rack, and her wrists bracelet stocks, and her beautiful ears degraded from the taste of God in a soft finish of flesh into a pair of barbarian tugs to hang fancied trinkets in, if she looked upon her body as a temple of the Holy Ghost which was in her, and which she had of God? Why no. The idea itself would be unclean, the association profane. Hence it has actually come to pass, doubtless to some extent unwittingly, that very little religion, either in profession or in store, is now in favor. As living is loose, religion must be formal. And whenever a church commences to suit religion to living instead of compelling living up to religion, the law is gone out.—*Pure Religion.*

SABBATH SCHOOL.

LESSON II., July 9:—THE RICH YOUNG MAN.—Mark 10: 17-31.

17. And when he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life?

18. And Jesus said unto him, Why callest thou me good? there is none good but one, that is, God.

19. Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honor thy father and mother.

20. And he answered and said unto him, Master, all these have I observed from my youth.

21. Then Jesus beholding him loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven: and come, take up the cross and follow me.

22. And he was sad at that saying, and went away grieved: for he had great possessions.

23. And Jesus looked round about, and saith unto his disciples, How hardly shall they that have riches enter into the kingdom of God!

24. And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God!

25. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.

26. And they were astonished out of measure, saying, among themselves, Who then can be saved?

27. And Jesus looking upon them saith With men it is impossible, but not with God: for with God all things are possible.

28 Then Peter began to say unto him, Lo, we have left all, and have followed thee.

29. And Jesus answered and said, Verily, I say unto you, There is no man that hath left house, or brethren, or sisters or father, or mother, or wife, or children, or lands, for my sake, and the gospel's,

30. But he shall receive a hundredfold now in this time, houses, and brethren, and sisters, and mother's, and children, and lands, with persecutions; and in the world to come eternal life.

31. But many that are first shall be last; and the last first.

GOLDEN TEXT.—One thing thou lackest (v. 21.)

PARALLEL PASSAGES.—Matt. 19: 16-30; 20 16. Luke 18: 18-30.

NOTES.

17. *There came one running.*—The incident is recounted also in Matt. 19: 16–23, and Luke 18: 18–23. The three accounts should be carefully compared by the student. This case presents some remarkable points. (1) The man was of irreproachable moral character; and this amidst all the temptations of youth—for he was a "young man" (Matt. 19 : 22)—and wealth, for "he was very rich" (v 22). (2) But restless, notwithstanding, his heart craves eternal life. (3) He so far believed in Jesus as to be persuaded he could authoritatively direct him on this vital point. (4) So earnest is he that he comes "running" and even "kneeling before him," and that when he was gone forth into the way (v 17),—the high road,—by this time crowded with travelers to the Passover.—*Amieson.*

Running.—They that will have eternal life must run for it; because the Devil, the law, sin, death, and hell follow them.—*Bunyan.*

19. St. Matthew says that our Lord first answered, "Keep the commandments;" and when the young man asked, "What commandments?" he seems purposely to have mentioned only the plainest commandments of the second table, to show the young man that he had fallen short, even of these in their true interpretation, much more of that love to God which is the epitome of the first table. Thus does Christ "send the proud to the law, and invite the humble to the gospel."—*Farrar.*

20. *All these have I kept.*—There was, no doubt, great ignorance in this reply. He knew but little of any one of these precepts in the strictness, spirituality and extent of its requirements, who could venture on any such assertion. Yet there was sincerity in the answer, and it pointed to a bygone life of singular external propriety.—*Hanna.*

We may remark that this young man, though self-righteous, was no hypocrite, no Pharisee: he spoke earnestly, and really strove to keep, as he really believed he had kept, all God's commandments.—*Alford.*

He is thus the tyye of a very common character,—one which is scrupulous in life, yet finds no true peace of mind in obedience (Phil. 3: 4–6) —*Abbott.*

The Devil never tempts us with more success than when he tempts us with a sight of our good actions.—*Bishop Wilson.*

21. *And give to the poor.*—This was the purpose for which he was to sell. He was to use it for God and humanity, not himself. The man required to be pulled sharply up on the side of his wealth, to see whether the commandments or the money had the greater hold upon him. There was no other method of meeting the case. The fortress of self must be stormed. Every prop must be struck down, every link broken, or he must remain outside the strait gate.—*Joseph Parker.*

What does this *mean* for us? The *principle* is the same for us as for him; but the form it takes in action may differ. The principle is, that we are to give up everything to Christ—our property, our time, our all—to *use* as he would have us. We are to give so much as he directs; to leave all, and be missionaries, if he demands; to suffer the loss of all, if that is needful in order that we may do right; to spend upon our families, our business, our pleasure, just as Christ would have us,—we seeking to learn what is his will. One cannot be a Christian, and save out a single dollar from this consecration of all to Christ. Evidently Christ does not want us *all* to give our whole property to the poor, for then some must immediately give to us; and by keeping it in business we have more to give away; and some of his own disciples, as John, kept their property.—*Peloubet.*

Great possessions.—It was too much. He preferred the comforts of earth to the treasures of heaven: he would not purchase the things of eternity by abandoning those of time; he made, as Dante calls it, "the great refusal." And so he vanishes from the gospel history; nor do the evangelists know anything of him further.—*Farrar.*

Which would have been better for this young man,—to leave his goods to become the companion in labor of the St. Peters add St. Johns, or to keep those possessions so soon to be laid waste by the Roman legions?—*Godet.*

23. A man is not rich in the sense here intended, unless he loves riches. A rich man is not properly one who only possesses great wealth, but one who is possessed thereby; not one who distributes it as being only a steward, but one who makes it the instrument of his own will, and places his supreme good and happiness therein (v 24).—*Quesnel.*

Riches for the most part are hurtful to them that possess them.—*Plutarch.*

If this text read, "A *poor* man shall hardly enter into the kingdom of heaven," how people would pray, "Lord, keep me from being poor!" —*H. Clay Trumbull.*

24. This second exclamation was evidently given to explain and qualify the one before it, by informing them that not the mere possession of the good things of this life, but overweening confidence in them as sources or securities of happiness, would hinder men's salvation.—*Alexander.*

They who have great riches are prone to trust in them, yet not all. Our Lord discriminates where men do not. He has no ill-will toward the rich as a class, nor would he encourage it. It is only such an abuse of riches as makes a god of them, and foolishly trusts them to save instead of the only Saviour.—*Jacobus.*

25. Why is it so difficult for the *rich* to enter into the kingdom of God? (1) Because they feel that they have so much to give up to Christ. (2) Because of the tendency to trust in riches, and not to feel the need of a Saviour. (3) Because they are apt to engender pride that will not stoop to the humble service of God. (4) Because rich men are apt to be allied in business and socially with many who are not Christians. (5) Because in many cases they will have to restore ill-gotten riches, to change their business or methods of business, and sources of gain, which are not truly Christian.—*Peloubet.*

27. The impossible thing, which yet is possible with God, is not the saving of the rich man, but the making of the rich man poor (in spirit) —one of God's poor, and so an inheritor of his kingdom.—*Trench.*

The wider teaching is that wealth, though bringing with it many temptations, may be so used through God's grace as to be a help, not a hindrance, in that deliverance from evil which is implied in that word "salvation."—*Ellicott.*

30. *Houses, brethren . . . lands*—Not literally a hundred houses or brothers or mothers in the place of the one left, for that would be impossible; but an hundred times as much value from them, and blessing in them. What was a barren rock before becomes a gold-mine.—*Peloubet.*

The Saviour is giving, as it were, an inventory of the divine *fullness* of blessing, so far as it is available for the most ample compensation of those who have suffered loss. The sum total of them all belongs to the true disciple. He gets a hundredfold more bliss than he loses.—*Morrison.*

With persecutions.—That is, he must expect persecutions in this world, as well as a measure of bliss; though as my disciple, he will have my favor and be happy, yet he must make calculations for not being exempt, while on earth, from trials on account of the cause of Christ.—*Ripley.*

31. The lesson taught to Peter and to all disciples in all times is, that those who seem chiefest in labor, if they forget that the reward is of grace not of works, and exalt themselves above their fellow-laborers, may altogether lose the things which they have wrought.—*Trench.*

—BEER.—That the manufacture is onthe increase in this country many will admit,—but few are aware that since 1863 it has increased 678 per cent, or that since 1870 its exportation has increased 13,539 per cent.

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The Christian Cynosure.

CHICAGO, THURSDAY, JUNE 29, 1882.

CORRECTIONS.—The *Cynosure* of June 15th stated that Rev. A. D. Lowe was "on the editorial staff with Wareham Walker and Dr. Nathan Brown." The excellent Dr. A. L. Post writes us that the statement, made in his letter by Bro. Lowe himself, "is a mistake." Again; a brother of great candor and prudence informed us that Secretary Humphrey, of the American Board, Chicago, wrote to his pastor against the ordination of Rev. G. H. Filian at Wheaton; and that, in consequence of that letter his pastor staid away. Secretary Humphrey writes us declaring that he wrote no such letter, and he is entitled to this correction.

American Politics.

Dr. Veenboer, of Grand Rapids, informs us that Mr. J. W. Goozen, lately nominated for Congress by the Americans in the Ottawa District, Mich., declines the nomination. He asks advice, whether to nominate a new man, or wait and vote for an Anti-mason who is a Republican or Democrat, if such shall be nominated? I put the question to a large table full of prominent Anti-masons in Chicago, who were attending the National Christian Association. They all, but one, said, "Nominate an 'American' by all means, and vote for him, whether few or many."

Reasons: 1. Voting for the nominee of Democrats or Republicans endorses a party which is governed by the lodge.

2. An Anti-mason, who accepts a nomination and is chosen by the votes of Republicans or Democrats, is bound in honor to go with his party.

3. A vote cast with the old parties loses all its moral influence against the lodge.

We think the committee had better make a new nomination in the Grand Rapids District, if one hundred votes can be obtained for the nominee. Chase and Lovejoy had but a handful of votes at first, but their majorities became overwhelming. So will those of American candidates eventually.

Secret Societies in Colleges.

An Indianapolis dispatch to the Chicago *Tribune*, June 21st, says:

In the case of Stoddard vs. Purdue University, the Supreme Court to-day decided that the college authorities have the right to prohibit secret societies in the college, but have no right to exclude from admission a student who is already a member of such a society, and who refuses to withdraw therefrom. Judge Woods dissents, holding that the college may refuse to admit the fraternity man. This has excited considerable interest, especially in educational circles.

The above Masonic decision will not help the lodge. By it Purdue University may be surrounded by sworn secret societies in the city of Lafayette; and students, male and female, may meet in them nightly, and exchange grips and tokens of membership, and officers and parents be none the wiser, until, as in a recent case in Wisconsin, an infant child is murdered, and the student-father is in prison, and the young girl-mother a maniac. Will Dr. Cook send us the names of the judges who gave the decision, and their relations to the lodge.

The United Disunited.

In a vast battle-field attention is always concentrated on the point where the great forces meet and the conflict is hottest. That point is just now in the church of the United Brethren in Christ.

The Richmond *Star* begins slowly to find itself mistaken. Its editor honestly set himself to oppose the lodge and hoped to carry such officials as Glossbrenner and Weaver by carrying a strong majority of the church. He censured the Chambersburg men and the *Cynosure* and North Ohio Conference. We were spoiling his plans to reform and save the church. He even suspected that the *Cynosure* editor wished to wreck the Brethren church in order to build a new sect out of its sound parts. "Bishops Weaver and Glosbrenner were Christians and venerable. It was wicked to assail them." All well and good. As soon as we saw Bishop Wright starting the *Leaflet* and *Star*, we easily foresaw that he must soon take his stand with the Chambersburg reformers, or with those bishops who, like Weaver, loved the nullifiers better than reformers. The time has come.

The Brethren Theological Seminary is intended, and ought to be, the headquarters of religious thought for the denomination. There the churches are to look for their preachers. It must ultimately bring the sentiment of the church to its own level, as the fountain levels the waters which flow from it.

Now the *Star* tells us that the Seminary Board has "left off Rev. L. Davis, D.D., and Rev. John Kemp, the donor of the grounds, and put on the Executive Committee three persons who are not trustees even, but two of whom were zealous nullifiers in the Dayton Nullification Convention of 1878!"

I have never known a College Board to go outside of itself for members of its Executive Committee. It is wrong in equity if even it will stand in law, of which I am not certain. The Executive Committee of an institution is the Board condensed. And if a Board can give the college or seminary into the hands of outsiders, they may put the institution into the hands of nullifiers, Freemasons, or broad-gauge liberalists; and virtually, if not actually, abdicate their office and sell out the denomination. Trust powers are sacred, and delegated power cannot be delegated by delegates. A movement should be made to cancel the late action of the Seminary Board, and demand the removal of outsiders and nullifiers from the Executive Committee. If Shuey, Weaver, Warner, Glosbrenner and company can put the control of the Seminary into the hands or men outside the Board during the interim of the Board sessions, the United Brethren have no Seminary. Outsiders have it. They may be Episcopal Methodists and Masons just as legally as the nullifiers lately appointed.

We fervently hope and pray that Prof. Tobey and Chambersburg and North Ohio conference will stand by Bishop Wright. The lodge-devil will force them together. We have borne something and can bear all things from sincere reformers. But we have no love for the methods of men who love nullifiers and hate reformers.

Dea. S. G. Moore.

The lovely and venerable man whose death is noticed below, was a friend of the editor of the *Cynosure* many years ago. He was also a friend of the apostle of the Anti-slavery cause in Ohio, Rev. John Rankin. They were of that class of Abolitionists who, while true to the cause of the slave, never deserted or discredited the institutions of Christ.

OBITUARY NOTICE.

Deacon S. G. Moore, was born in Rockbridge county, Virginia, July 10th, 1802. When 15 years of age he moved thence with his parents, to Adams county, Ohio. Afterwards his home was near Russelville, Brown county, Ohio. In 1852 he removed from Ohio to LaSalle county, Illinois, where he made his home up to the time of his departure.

He was a humble, conscientious, uncompromising Christian. His whole life—since his conversion in 1823—has been a strong "epistle known and read of all men," bearing an unequivocal testimony for Christ. During the early days of the anti-slavery agitation, although living near the line, he was none the less outspoken against the dark system of human bondage. Often, at the hazard of life and property, he would secrete and sustain the trembling fugitive until the opportunity offered to haste him away to his journey north. Owing to the compromising attitude of the Presbyterian church on the Slavery question, Deacon Moore, with others, organized the Free Presbyterian church of Russellville, in which he held the office of Elder until his removal west. His attitude on this single question was a fair type of his entire Christian career. His knee never bent to Baal. In his opposition to slavery, intemperance, secretism and the other less prominent evils of the day, he was often borne into the midst of the fight, and often received thrusts and cuts from malignant foes. But he esteemed every scar received in battling for the right more glorious than a victory won for the wrong. His house was always thrown open to the oppressed and to the faithful ministers of God.

The sum of his life might be stated thus: He loved God with all his heart and soul and mind, and his neighbor as himself. He denied himself, took up his cross daily and followed Jesus.—*Tonica News.*

Freemasonry Ruining the National Credit.

Doyle, the counterfeiter, was brought into court last week and sentenced by Judge Dyer for twelve years in Southern Illinois penitentiary at Chester, granting him six days respite to settle up his private affairs. But this is not the last of this Masonic effort to enlarge the national debt without limit. No sooner is the sentence published than a Washington paper prints a dispatch from this city saying that an important gathering is about to be held here. "Doyle has some strong friends who still insist that he will yet be free, and the projected conference to which the rumors refer is supposed to relate to the means for accomplishing this release. There are strong reasons for expecting some strange developments and startling disclosures within a few days." The *Evening Journal*, edited under high Masonic influence, intimates that the bond-plate from which the counterfeits were taken is genuine transfer work, and therefore there is some one back of Doyle who must be arrested, and Doyle should be released if he will tell who it is. Secretary Folger is said not to believe in the plate being genuine, but has other experts examining it. It may be part of the business of these examiners also to release Doyle according to their lodge oath, and we are likely to have no end of complication in the matter. The Masonic counterfeiters and their allies are circulating dark hints also about other counterfeit plates of U.S. bonds, of silver certificates, and of treasury notes until it is evident they wish to confuse and perplex the public mind respecting the national money and financial obligations. The whole trick is worthy of the lodge and characteristic of it. Freemasonry trains its dupes in just such deception from their first entrance; and even if it be true that the country may possibly be flooded with counterfeit bonds and greenbacks, this Freemason clique which fights for Doyle confesses its part in the infamous plot.

Personal Mention.

—Bro. Stoddard went to Wenona on the Sabbath. His eldest daughter accompanied him and will remain for a time in the family of our friend Peter Howe.

—Hon. Samuel Plumb, one of the warmest friends of our reform, and indeed every other for the advancement of the kingdom of Christ, died in Colorado Springs on Friday evening last. His funeral was appointed at his home in Streator, Ill., on Tuesday. Pres. J. Blanchard and Prof. C. A. Blanchard and wife went from Wheaton to assist in paying the last tribute of love and respect to the dead.

—Mr. Carpenter presided at the N. C. A. Annual meeting of last week during the forenoon sitting. His health is quite feeble and the exertion of the morning prevented his attendance in the afternoon much to the regret of all.

—Pres. S. B. Allen of Westfield College, attended the Annual meeting and remained in the city over the Sabbath. His presence was a cheerful addition to the meeting.

—The absence of Prof. L. N. Stratton from the Annual meeting was much regretted. It occurred, we learn through a misunderstanding about the date. For the same reason Elder Freeman the vice-president of the body was away, but he reported promptly on Friday ready for business.

—Bro. Hinman has returned to Michigan to fill other lecture appointments. He is filling first an engagement with Rev. Joel Martin of Brighton.

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple street, Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—Masons are always very prompt to say that they never ask any one to join the lodge, yet we often meet men who have been directly asked to join. A gentleman in this city recently said that he had not only been asked but strongly urged to join the Masons on the ground that it would help him in his business.

—A Mason told a friend in this city lately that the reason he had joined the lodge was that although he was a member of a church there was something the church could not satisfy—a void that was not filled, so he joined the Mason's to find that comfort and consolation that the Christian religion could not supply.

—At Birmingham, Connecticut, one of the deacons resigned because of the heterodoxy of his minister. This is the comment of the *Congregationalist* upon the case: "The sermon squarely advocated future probation with avowals in regard to inspiration, the Trinity, Christ and his work, which, while they would not adorn, would much better become a Unitarian than an evangelical pulpit." In Birmingham the lodge is strong and the public school is controlled by the Catholics.

—A few weeks ago a gentleman said to us that our statement in a previous note regarding physical disabilities as a bar to lodge membership was not wholly correct—that he had known men to become Masons who were in some way cripples. Our authority was from different communications in the correspondence found in the in the Grand Lodge report of Connecticut. One Grand Master, after stating that he had refused candidates who had lost two fingers on the right hand, who had but one eye, or had a cork leg below the knee, gives the following rule: "A candidate to entitle him to receive the degrees of Masonry should be able to make all signs, take all steps and assume all positions with his natural limbs, in order that he may receive and impart instructions correctly." Other decisions agree in the same, citing instances from different States.

—The following letter is so expressive of good sentiments that it deserves a hearing, especially as the author backs his words by deeds: "I feel to thank God for what is being done in New England, and if I can in any way help on the good work I am anxious to do it. I read the New England department the first each week and it does me good to know that the work is progressing. With no desire to advise or dictate I most heartily endorse your proposition for evangelists to work among the people. I feel confident that it is the speedy and sure way to hasten on the reform. The people have been deceived by the great mass of the preachers and have no knowledge of what their condition and duty is. I am convinced that the great work is not to be directed alone against the lodges but against the false worship and unbelief in the churches. Those who profess to be the messengers of the Lord have not been to Nineveh and preached the preaching that the Lord commanded, but have all seemingly paid their fare and gone to Tarshish. When the Lord's presence is felt among the people there will be little need of Anti-masonic lectures. Do not think that I would have you change your work. No; not in the least. The best of preaching and of teaching is in showing the people their errors and the remedy."

Odd-fellows Confess their Lodge Anti-Chistian.

WORCESTER, MASS, June 19th, 1882.

Odd-fellowship has been but little discussed in New England. The impression prevails that it must rise or fall with Masonry. But there is no denying the fact, that uninformed persons who are convinced that Freemasonry is bad and only bad, still cling to the delusion that Odd-fellowship has redeeming qualities which entitle it to more favorable consideration. Those who have learned the philosophy of these orders, who have detected the deism in all of them, are not deceived, and on general principles will oppose them.

In the general discussion of the secret orders it seems quite necessary that Odd-fellowship should not escape its share for two reasons. It now claims a membership of over 400,000, and thus merits the attention of an institution numerically strong, and in proportion as it becomes popular, it serves as a prop to the failing fortunes of the whole pagan system. Until recently I have had no opportunity here to discuss this "diluted form of Freemasonry," but our Sunday evening meetings have opened the way to contrast Christ's kingdom with the empire of darkness and the result cannot fail to be good.

If any have lingering misgivings about the necessity of openly opposing these idolatries, if any are repeating the delusive popular remark, "Preach the Gospel and these things will regulate themselves," let me commend to the attention of such what Demetrius says about Paul's preaching: "Ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods, which are made with hands." It is evident that Paul not only preached Christ, but he preached also against idolatry, even when his enemies were in no frame of mind whatever to endure his denunciations.

Last night (Sunday) was the time for the second address on Odd-fellowship at Horticultural Library. The hall was again full of people but best of all it was "full of the Holy Ghost and of power." The turbulent spirit of the craftsmen was unable to make headway against the power of God. I am an unequivocal believer in the invisible presence of God among his people to strengthen and bless them, when their ways please him, and if the truth is ever shorn of its strength, it is by reason of the displeasing methods of its advocates. The attempts of brazen-faced Odd-fellows to disturb the discussion or weaken the force of the truth seemed to turn with crushing effect upon the order and redouble the conviction of the hearers. For example, I was adducing proof of the fact that Odd-fellowship is received by its members as a religion and that they rely upon it for salvation, and among other things I read from a newpaper an extract from a letter written from Leadville, Colorado, as follows: "A few days ago I stepped into the City Hall in Leadville, where the Odd-fellows were holding a meeting preparatory to a 'big ball,' and among the speakers was one very intelligent doctor who said: 'Dear Brotherhood, Odd-fellowship has been my religion for twenty-two years, and shall be my religion for the remainder of my life. It is good enough for me; it is good enough for all mankind. It will fit and qualify us all for a home in the great beyond, if there be any.'" When I had read thus far the Odd-fellows broke forth (forgetting or disregarding the Sabbath) in applause and when the applause subsided I finished my reading as follows: "At the close of these remarks, the hall was in an instant, converted into a perfect pandemonium by the clapping of hands and stamping of feet in approval of what was said." The coincidence of applause in Leadville and applause in Worcester was so striking that nothing seemed wanting to complete the demonstration that such dangerous sentiments were taught and maintained by them, and, wholly without intention, the fraternity had endorsed blasphemous utterances of the Leadville doctor.

At the close of the address a devotional and conference meeting was held by friends of the cause, and participated in with considerable interest, after which Rev. H. T. Cheever pronounced the benediction.

My next theme will be Temperance and the secret temperance orders. The interest in these discussions is partially manifest in the demand for books and some curious incidents occur, showing the dread the people have to even have it known that they are investigating the subject.

Last week I received a copy of the new story "In the Coils," published in Philadelphia and handled by the N. C. A. in Chicago. I immediately devoted myself to the careful reading of the book and completed it with unabated interest to the last. I must express my gratitude for the publication of such a book at this time. Works of fiction are the reflection of the sentiments and struggles of humanity and, like music, they have an educating power through their fascinating influence over the attention of the mind. Hence when any moral reform finds a lodgment in the world of literature it has gained an important footing. We need not be ashamed to be represented by this book. If it becomes less popular than "A Fool's Errand," I am persuaded it will be because the cause it advocates is less popular and not from a lack of equal ability in its execution. Parents who have sons and daughters who cannot be induced to read other books will do well to place this before them and if they commence reading it they will be likely to finish. Bro. Conant says: "An excellent story for everybody to read, young and old."

Fidelity requires me to say that that cigar in Dr. Grove's mouth was all out of place. The mouth of a reformer cannot afford to be thus stained and if the book ever goes to a second edition I hope the author will remove this blemish and if fidelity to facts makes that impossible I hope he will appeal to the conscience of the good doctor to abandon such a habit.

While commending this book I want also to say that the serial story in the *Cynosure*, "Holden with Cords," finds many words of commendation from friends whom I meet and I hope the publisher will bind it in a volume when completed and put it on the market with his other publications. The fact that the Lord is raising up able writers as well as able speakers for this reform is not the least of the encouragement afforded us.

E. D. BAILEY.

THE REFORMED PRESBYTERIAN SYNOD, in considering the matter of voting for the prohibition amendment in Iowa this week was about equally divided, says *Our Banner*, and it seemed impossible to harmonize. "The discussion clearly established the fact that on both sides the firm purpose and resolve to maintain our Covenanted position of dissent animated all who took part in it. The question thus narrowed down to one point: Does such voting compromise our position? It was clearly shown that the position of our Church in the past has been that our members may occupy any position in the government which does not involve in an oath to an immoral Constitution, or in wrong and sinful actions. But in this case no oath is required either from the voter or a representative, and to secure State prohibition of the liquor traffic is not only not wrong but a duty. After two sessions occupied with many short and earnest speeches, Synod unaminously reiterated its position of dissent, and left it to the Presbyteries and Sessions to direct their members in each particular case that might arise to act in conformity with our received principles and practice."

—The report of the annual meeting of the National Christian Association with review of the year's work occupies much space in this number, and is valuable reading for every one who wishes to be well informed respecting the progress of the work. It was an unpleasant necessity to divide the Secretary's report, which its length made necessary.

—In addition to the interesting College news appearing this week and previously printed, a letter from Avalon, Missouri, waits for next week describing the anniversary of that institution.

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING JUNE 24, 1882.

W. T. Warner	$5 00
R. Parmenter	50
J. Howard	25
H. Howard	25
E. Howard	25
Total	$6 25
Grand total	$1,640 77

HOME CIRCLE.

"I will Guide Thee with Mine Eye."

PSALM 32: 8.

As God shall guide me I will go.
No choice of mine will ever know,
In His dear will my will I'll lose.
Rejoice that He for me should choose;
For all is good that he doth will,
E'en though to me it seem most ill.

I know my God will guide aright;
I'll trust him in the darkest night,
And when thick clouds obscure my way
I'll linger not, nor doubting stay,
But step by step I'll follow on—
The goal above will soon be won.

When God doth lead, I will be still
And never murmur at his will—
E'en though it cross my fond desires,
E'en though it lead thro' thorns and briers;
The path my God has chosen for me,
The very best I know must be.

My God doth guide me by a way
He planned ere I had seen the day.
He knew full well no other road
Could lead me safe to His abode.
Then let me trust in God my guide
To bring me home whate'er betide.

Times of Refreshing.

Give and it Shall Be Given.

A charming illustration of consecrated living appeared many years ago in a London periodical. It was the story of the Crossley family in its very humble beginnings, and its marvelous attainments in Christian beneficence. The main points of the narrative are as follows:

At the close of the eighteenth century a farmer's daughter left her home in Yorkshire, England, to go as a servant in a farm-house. She had to fill the places at once of kitchen-maid, house-maid, milk-maid, and cook. She milked six cows morning and evening, beside all else; and when she found leisure beyond these services, she occupied herself in spinning wool. But with all that was lowly and unpromising in this young woman's life, she had a genuine piety. She had been brought up with the Bible as her guide, and with the pure and noble ideas which belong to Christian education. In the course of time she was engaged to marry a young weaver of Halifax, whose name was John Crossley. They married at length, and settled down to a life of honest industry. Crossley was frugal and thrifty. He got on well, laid by his earnings, and at length was able to rent a wool-mill and dwelling-house. When the couple were about entering their new quarters, a holy purpose of consecration took possession of the young wife. On the day of entering the house, she rose at four o'clock in the morning and went into the door-yard. There in the early twilight, before entering the house, she kneeled on the ground and gave her life anew to God. She vowed most solemnly in these words, "If the Lord does bless me at this place, the poor shall have a share of it."

That grand act of consecration was the germ of a life of marvelous nobility. It was the law of this home for many years, while sons were born and grown up under its ennobling influence. John Crossley died, leaving a comfortable property and a good name. The widow lived on to old age, and would never consent to remove from her first home to a better one. The sons carried on their father's business, educated and controlled by the spirit of the mother's early vow. One of the younger sons became a baronet and member of Parliament for West Riding. In his mature life he said, "It is to this vow, made and kept with so much fidelity, that I attribute the great success of my father in business. My mother was always looking how she could best keep her vow."

The Crossleys grew rich and great. The sons of the kitchen maid became owners of mills which covered acres of ground. These structures rose, story above story, in solid masses. The work people were increased to the number of four to five thousand. The good old mother became alarmed, and said that such large operations were dangerous, and that a crash would come. The sons answered, "No; we are well insured. 'Honor the Lord with thy substance, and with thy first fruits of all thine increase; so shall thy barns be filled with plenty.' This is our policy of insurance."

In 1852 one of these sons was in America. On seeing a fine landscape at sunset, the glory of the sky entered his heart and he asked himself, "What shall I render unto the Lord?" The answer of this question was the purchase of land for a People's Park, after his return home, at a cost of $30,000. The park was given to the town of Halifax. At length two spacious almshouses were built and endowed by two of these brothers. Then came a row of workmen's dwelling houses, then came an orphanage, and besides these any number of less conspicuous charities.

This lesson carries its story on its face. This magnificent beneficence was the outcome of proportionate giving. It was the fruit of systematic benevolence—of the regular alloting of a certain portion of one's income to Christian charity. It was simply dealing honestly with God, and giving him the very reckoning of his own husbandry.

Put this Christian squareness into a thousand business men, give them the vow of the young wife, give them the fidelity of that mother who was always looking to see how she could keep her vow, give them a spirit of absolute, persistent consecration, and the results would be startling. The Lord's treasury would be full, for he would then be able to give the increase of a hundred fold, and not have it wrested from the service by the selfishness of a half consecration. Fill our churches with women as noble as that kitchen-maid, and our stores with such boys as she reared, and the salvation of God would soon sweep around the earth in a tidal wave, wrapping a redeemed world.—*Dr. F. G. Clark in Presbyterian.*

A Railroad Incident.

Going northward one Spring morning over the New London railroad, I became interested in watching a family of emigrants who were huddled together in the end of the crowded car.

They had come in a Sound steamer from New York to New London, and were enroute for one of the many little manufacturing villages nestled among the hills of eastern Connecticut. They were dirty, weary and wretched, and the youngest of the children, a puny baby, cried and moaned incessantly.

A group of plump, rosy, well dressed schoolgirls sat in the seat in front of me, and I could not help noticing that they too were interested in the emigrants. Presently one of the girls laid down her satchel of books, and, armed with her lunch basket, made her way to the end of the car.

Soon we saw her talking animatedly to the father and mother; then she opened her basket, and divided its contents among the children, dispensing smiles with bread and butter, and then, could it be possible? she had the wailing baby in her arms. Her firm yet gentle handling soon lulled it to sleep, and laying it back in the grateful mother's lap she returned to her seat.

"O Katy, how could you go near those people?" asked her seat-mate indignantly.

"Why, Ellen," replied the enthusiastic little maiden, "do you forget how little while it is since we were emigrants ourselves?

"I do not choose to remember it, nor to remind myself or any one else of it," replied Ellen with a pout, opening one of her books and seeming to lose herself in study.

"Those girls represent two classes of Christians," remarked a clergyman in the seat opposite. "Sometimes we need help in the inquiry-room. A good many go in; a few do effective work; they are the ones who remember that only a little while ago they were sinners themselves.

"The ones who do not wish to be reminded of the fact, who turn the cold shoulder upon enquirers, or stand coldly aloof with an indifferent air, are not the ones whose ministrations soothe the weary, point the fearful in the right way, and leave all seekers after truth with whom they come in contact joyful and believing, treading the upward path."—*Am. Messenger.*

New Israel.

A new Hebrew sect has just sprung up at Odessa, says the *Tribune*, called New Israel. The members reject the explanations by the rabbis of Babylon and Jerusalem of the laws of Moses. They only admit as holy the Pentateuch of Moses in its literal sense. They recognize as the first working day of the week Monday, and, not wishing to oppose Christian opinion, celebrate the Sabbath on Sunday. Resting upon a verse of the Bible in which Moses acknowledges the right of future generations to alter religious ceremonies according to the spirit of the times, the New Israel suppresses the ceremony of circumcision of children, which they consider dangerous for feeble or weak infants; instead of this, on the eight day after the birth of the child a short prayer is read, by which the little child is received in the bosom of the New Israel. The new sect also supresses the obligation for the Hebrew Talmudists to write the Pentateuch on parchment, and they recognize as good the printing in vellum books with the old Hebrew letters, "Jehovah, elohei Israel" (Jehovah, God of Israel). Every member of the sect has a right to kill birds and animals, and to feed on the flesh of animals killed by Christians. All the historical and religious Hebrew feasts are celebrated, excepting those added by the Talmudists. The half feasts are also celebrated. The members are forbidden to exercise the profession of money lenders and usureres. All efforts are to be made to induce the Russian Government to acknowledge the legality of the sect and to get some immunities for it. From the day of the legalization of the sect, for a whole year, members will bind themselves to give to their newborn infants the name of Alexander or Alexandra, in honor of the Emperor. The Government will be asked to grant all the rights of citizenship to the members of the new sect, and to allow marriages between the New Israelites and Christians. The New Israelites, to show their independence from the Talmudists, will ask the permission of the Government to wear a special sign to distinguish them from the other Hebrews.—*Sel.*

There is Room.

What a glorious declaration is this in regard to the gospel! There is yet room. Millions have been saved, but there is room. Millions have been invited, and have come, and have gone to heaven, but heaven is not yet full. There is a banquet there which no number can exhaust; there are fountains which no number can drink dry; there are harps there which other hands can strike and there are seats there which others may occupy. Heaven is not full, and there is yet room. The Sabbath-school teacher may say to his class, There is yet room; the parent may say to his children, there is yet room; the minister of the gospel may go and say to the wide world, There is room. The mercy of God is not exhausted; the blood of the atonement has not lost its efficacy; heaven is not full. What a sad message it would be if we were compelled to go and say, "There is no more room, heaven is full. No other can be saved. No matter what their prayers, or tears, or sighs, they cannot be saved. Every place is filled; every seat is occupied!" But thanks be to God, this is not the message we are to bear; and if there is yet room, come sinners, young and old and enter into heaven. Fill up that room, that heaven may be full of the happy and the blessed. If any part of the universe is to be vacant, oh, let it be the dark world of woe!—*Albert Barnes.*

You will take a low ebb, and a deep cut, and a long lance, to go to the bottom of your wounds, in saving humiliation, to make you a won prey for Christ. Be humble; walk softly; down, down, for God's sake, my dear and worthy brother, with your top-sail; stoop! stoop! it is a low entry to go in at heaven's gate.—*Rutherford.*

Take your stand by the altar of truth and be not led or driven thence by sophistry or by ridicule.

CHILDREN'S CORNER.

Three Adoptions.

BY MRS. L. E. DE WOLF.

Two children sat under an open shed cracking nuts. They were not brother and sister, nor even cousins, and but a few weeks previous they did not know anything about each other. Two families moved into a new double tenement the first of May, one of which had a son eight years of age, and the other three children, the eldest six years old. They were both very nice families and had well trained children, so Johnny Grey and Flossy Carroll were permitted to play together much of the time. They had played menagerie for a long while, having put old pussy into a box with the stove grates in front, for a lion in a cage; and as she was very cross she growled as often as they touched her, which showed her lion-like disposition. The three kittens represented a tiger, a panther, and a grey squirrel. Little Freddie Carroll was mounted in his high chair, set upon a barrel, with a great quantity of clothing of every description on to represent the "big, fat woman." And the broom and mop were tied together and dressed in two water-proofs, with a hat on the top, to represent the "great, tall man." But Freddie had tired of puffing out his cheeks every time any one looked; and the cat had thrown open the bars of her cage, and one kitten had escaped from the broken bird cage, and it was too rainy to catch them as they darted under the bushes; so they took Freddie into the house for his lunch and nap, and cracked nuts.

"Isn't it funny, Flossy, that Grandma White should adopt such a big man as Susie's papa?"

"I don't know what adopt is."

"Why its to take one and bring him up."

"I should think it was funny, such a great man as he is."

"Yes, but you see he wasn't grown up then maybe."

"Oh!"

"I'm going in to see if I can't play with Susie," said Flossy, brushing the dirt from her apron.

"I'll see if I can't go, too," said Johnny.

A few minutes later two children knocked at the nearest neighbor's door. Grandma White herself opened to them, and gave each a kiss of welcome. "Susie isn't well to-day," she said; "I was just going to tell her a story. Would you like to listen to it?"

"Oh very, very much," said Flossy.

"Will it be a true story?" asked Johnny.

"Every word true, dear."

"Then I'll be still and listen, do please begin," he said; for Johnny was always right to the point.

Susie lay on the sofa with a flannel on her neck and a thick comforter tucked over her to prevent a worse cold. So grandma began.

"In the city of New York, in a large tenement house four stories high, once lived a little girl named Mary Prescott, she and her widowed mother. When the child was six years old Mrs. Prescott died. She had been a dress-maker once; then when work grew scarce she took sewing from a shop which paid so poorly that they nearly starved; finally she was sick a few days and died. The city missionary took little Mary to the Home for the Friendless, where she lived two years.

"One day two visitors called at the Home from the West. They hoped to find a lad to carry back as their own, for these homeless children were nearly all to be adopted, if any one wanted them. This gentleman and lady had lost two or three children and they wished to fill their places. They looked over all the boys, then all the girls, but no one quite suited. By and by little Mary came in from going out on an errand. Her hair was flying in yellow curls all over her face and back; she had slipped and hurt her hand and the tears were dropping down her chin as she opened the door. The kind-hearted lady took her up, wiped away the tears, kissed her pale face, and asked her if she would be her little girl. The child reached up and folded the new mamma in a long, loving embrace, and soon went to the new home thus offered her. She never forgot how hard life had once looked to her, and ever enjoyed her home with a true gratitude."

"Please tell us what became of her," said Johnny.

"She grew up and married a lawyer. She had no children. One day a poor woman leading a bright looking boy called at her husband's office to see if she couldn't find some writing to do for him. While she was telling her tale of sorrow this lawyer's wife came in. She was greatly affected. She dismissed her kitchen help and took the mother and boy home to stay. One morning the woman was found dead in her bed, of heart disease, and so Willie was legally adopted and given the name of the lawyer."

"What was it?"

"White; Willie White."

"Grandma," said Flossy, "Was that Susie's papa?"

"Yes, dear, it was; and the little Mary was—who do you guess?"

The children thought and wondered; finally Johnny shouted, "I've got it. 'Twas grandma's self!"

Susie bounded from the sofa. "Grandma," she said, "I'll never be a naughty girl again, *never!*"

"I'm not quite through, children," she said. "One day when the rain was falling very fast a basket was left at a merchant's door. The bell rang and the ringer ran away very fast. The merchant's wife opened the basket in the hall and what should she find but a little blue-eyed baby with a slip of paper pinned to her white dress, on which was written, 'Susie,' on one side, and on the other, 'For the love of heaven, please take care of my baby."

The children looked at each other with tearful eyes while Susie nestled closer to grandma White's loving heart. Flossy covered grandma's face with kisses, and Johnny, feeling the importance of saying something, told Susie that when she was grown up she ought to adopt *two* children to make up for her papa and grandma." And Susie replied, "I mean to take all that I can find."

Then grandma White explained in her sweet loving way how we were all poor, fatherless uncared-for creatures until adopted by the good Father who watcheth over us all, and bade her little friends to thank the tender Shepherd that they were fortunate enough to have loving parents to care for them and above all to thank the Heavenly Father for his love gift to us of Christ his well beloved Son, who died to rescue us from sin. And the three innocent children responded, "Grandma, we will."

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, June 29.—Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave whither thou goest. Eccle. 9:10.

Friday, June 30.—Remember now thy Creator in the days of thy youth, while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. Eccl. 12:1.

Saturday, July 1.—Bless the Lord, O my soul. O Lord my God, thou art very great; thou art clothed with honor and majesty. Ps. 104:1.

Sabbath, July 2.—I will behave myself wisely in a perfect way. O when wilt thou come unto me? I will walk within my house with a perfect heart. Ps. 101:2.

Monday, July 3.—Every day will I bless thee; and I will praise thy name forever and ever. Great is the Lord and greatly to be praised; and his greatness is unsearchable. Psalms 145: 2–3.

Tuesday, July 4.—Salvation belongeth unto the Lord: thy blessing is upon thy people. Selah. Ps. 3:8.

Wednesday, July 5.—Blessings are upon the head of the just; but violence covereth the mouth of the wicked. The memory of the just is blessed: but the name of the wicked shall rot. Prov. 10:6–7.

TEMPERANCE.

—A noble and gifted young man, once a drunkard, was rescued by Rev. A. M. Milligan, D. D., who lifted him and led him to enter upon a career of lofty achievement. He stood without a peer in his literary course. Becoming a minister of the gospel, he was called to a Presbyterian pulpit in the capital city of one of our States. His ability and genius won him distinction and honor, until through failing health, he took alcohol and stimulants, and the demon of appetite he thought long since dead revived, asserted its dominion, and plunged him in the ditch. When reason returned he found himself in the street a drunkard. Though entreated by his congregation to remain, and assured of their confidence in his recovery from the temporary fall, he resigned, saying that after such a disgrace he could never look them in the face as their pastor. He fled from the city, and whether he rallied and overcame the tempter or sank into hopeless bondage is unknown. A man who had kept an extensive restaurant and liquor saloon in New York was plucked as a "brand from the burning" by the Washingtonians in 1840, and for ten years was an active and efficient worker in the temperance cause. Becoming seriously effected with a chronic rheumatism, in the course of two years he employed eleven temperance physicians, every one of whom recommended brandy! He peremptorily refused to take it, knowing too well the history of such cases. He was aware that the first dose of the maddening poison might arouse the slumbering demon within him, and the awful word drunkard written against his name. Oh, how many noble persons might be mentioned whose lives were pure, whose aspirations were high, whose gifts were superior, and who stood in the foremost rank among the good, until the temperance physician prescribed the insidious medicine, which spares not the high nor the humble?—*Our Banner.*

I have read somewhere an old legend, in which a man was offered his choice of three voluntary acts: to murder his father, burn down his house, or get drunk. Laughingly he chose the latter, as that could not be very harmful. He got drunk. While in that state he became furious. Enraged at his father's attempt to control him, he struck him a blow with a hammer that lay near and killed him; then filled with horror at the deed, set fire to the house, thus to destroy the body and hide his crime.—*J. B. Gough.*

The following advertisement appeared in the *American Mercury*, of Hartford, Conn., in 1775:

ONE THOUSAND DOLLARS REWARD.

Ran away from the subscriber, within a few years, his whole estate, consisting of houses, lands, etc. They gradually and almost imperceptibly stole away, after being put in motion by the magic art of one Intemperance, who lived in the family. Any person who will put me in possession of said estate, shall be entitled to the above reward.

TOPER.

A few evenings ago, at a social gathering at Hannibal, Missouri, some ladies were urging a gentleman to sign the pledge. He finally promised he would do so, if either of them, or any one present, would compose a verse of poetry presenting as strong reasons against drinking, as one he would recite contained in favor of drinking. The challenge was accepted, and the young gentleman recited the following from Anacreon:

"When I drink, my sorrow's o'er;
I think of doubts and fears no more."

The above was promptly answered as follows:

"Thus sang the old bard, then on his couch sunk,
As mellow as grapes in October;
He thought it a foretase of heaven to get drunk;
But found it a hell to get sober."

—*Signal.*

—Whiskey is at once the most injurious and the most common luxury in use in this country. It is a clear departure from good morals to adopt legislation for the purpose of making it cheaper to the drinking classes.—*The Nation.*

The first lager beer saloon was opened in New York by John Bechtel in 1840. It is currently reported that the business has increased, for taxes to the amount of $14,000,000 a year are now paid upon the lager beer consumed in that city.

THE COLLEGES.

Commencement at Wheaton.

The closing examinations, the farewell meetings of the literary societies, and the last students prayer meeting for the year had transpired during the week previous, and the opening of the anniversary days by the Baccalaureate sermon on Sabbath morning began one of the most satisfactory commencement occasions Wheaton has ever known. The discourse was preached by President Blanchard from the text, "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word." Ps. 119:9. The excellence of the sermon was enhanced by that of the singing, which reminded all listeners of the days when the beloved Prof. Baker used to drill the choruses for similar occasions.

Rev. G. H. Filian, lately ordained by a council called by the College church as missionary to his native Armenia, gave the annual address before the Society of Inquiry in the evening on the topic of the Greatest Mission Field.

On Monday afternoon were held the closing exercises of the Preparatory School which were highly spoken of for proficiency in elocution. The class was represented by two of its members, and Prof. C. A. Blanchard addressed the class and the audience. The annual exhibition of the literary societies in the evening fell somewhat below the standard at Wheaton but had several redeeming and excellent features.

Tuesday was Alumni day. Perhaps never were the classes of former years so well represented. A larger company certainly has not been together at former reunions of the Alumni Association. Retiring from the social meeting in the Ladies Hall to the chapel in the evening the literary entertainment was made a profitable and spirited occasion by an essay from Mrs. F. E. W. Snyder, of the class of '75, principal of the Wheaton public schools, and an address by Rev. J. K. Wheeler, of '73, pastor of the Baptist church of Marengo, Ill.

The meeting of the Board of Trust was also held on this day. The President reported the past year as one of prosperity and harmony. The Faculty had been in hearty co-operation, sympathy and confidence. The number of students had been 252, an increase on the number present for several years past. There had been little occasion for reproof and much for commendation in their conduct, and no suspensions or expulsions had been necessary. In the religious interests of the institution there was much cause for gratitude to God. The year had also been good financially. Last year but 54 per cent. of the salaries had been paid; this year 80 per cent. For repairs $300 had been expended and the endowment fund increased $1,500 by a favorable sale of property in Chicago. The attempt to raise an additional endowment of $100,000 had not succeeded, but of the $28,000 conditionally pledged, probably a considerable proportion would be made good when another effort should be made. Some $2,000 had also been raised in donations.

Timothy Hudson of Kalamazoo, Mich., and Dr. F. J. T. Fischer of Elmhurst, Ill., were elected to fill vacancies on the Board, and Rev. J. P. Stoddard and W. L. Wheaton were re-elected.

The resignation of President J. Blanchard, which was tendered to the Board on each of their two preceding meetings was accepted with regret and Prof. C. A. Blanchard unanimously elected to the position. Although the retiring president has put several thousand dollars of his private funds into the institution he formally relinguished all claims of a financial character. The Board however, voted, as a slight reward to his labors and trials for the College, an annuity of $500 and the retention of an *emeritus* title. The Treasurer, H. A. Fischer, reported the institution entirely free from debt and an addition of $1,500 to its permanent funds. The Board voted to make a further effort to increase the endowment fund without specifying any sum to be raised.

COMMENCEMENT DAY

morning broke with promise of brightness and comfort, and hundreds from the country adjacent joined the throngs from the village and guests from abroad in the crowded Chapel Hall. The decorations, tasteful and suggestive of coolness and quiet; the attentive ushers; the orchestra from Chicago promptly in their places; the assurance that an able reportorial force from the city papers would permit all to review the day at their leisure; and, above all, a cheerful and expectant audience, whose buoyant sympathy would carry a speaker up to such heights of effort as he had never before attempted—these were the happy auspices which greeted the graduating class as they were conducted to the platform by Dr. A. H. Hiatt, the marshal of the day, to the inspiring strains of Weingarten's Grand March. The class motto behind and above them, "*Dum Vivimus Vivamus*," warned them that now was an hour to "live nobly," which could not be repeated in a lifetime.

Upon the platform and in the audience were marked friends from five or six States, and a dozen or more whose names are familiar words in the homes of our Anti-masonic friends—C. F. Hawley, J. P. Stoddard, David McFall, M. R. Britten, Moses Pettengill, W. I. Phillips, J. D. Nutting, Prof. E. G. Paine, Roswell Dow, Edward Mathews, H. H. Hinman, E. I. Grinnell, L. N. Stratton, J. B. Walker, Judge Zearing and others.

President Blanchard called upon Dr. J. B. Walker to lead in prayer to God, and Miss Nellie E. Hills was introduced for the salutatory and an essay on "Estheticism." The charm and ease of her manner and fine appearance were very fitting accompaniments to her theme. Commencements and flowers come every season, but we can never tire of either. The philosophy of the beautiful and noble is almost a part of religion, a recognition of the Creator's hand to be that also of a Father and Friend. Philosophies and speculations of men drop away; creeds come and go but the beautiful remains forever.

O. S. Grinnell, brother of E. I. Grinnell of Iowa, and who has himself spent a year or two as Wesleyan pastor in Michigan gave then an oration on "Thumb-screws." These torturing instruments have not ceased metaphorically to be applied since the thumbs of Principal Carstairs were really smashed to extort the secrets of the Rye House Plot in 1682. Intolerance has been the curse of all ages. Sectarianism is the thumb-screw of Christianity; partyism of politics. Intolerance is a failure; it cannot hold down the struggling of new ideas, shut man from God or put out the light of conscience. The speaker was severe upon ring rule in government or church and his earnest words were heartily cheered.

No less popular was the oration of Lester W. Lewis on "Iconoclasm." His manner of speech was agreeable and his part well written. Very fittingly he put the usual stagey tones and manners under his feet and used a conversational style altogether more agreeable to the audience, as if he had taken lessons of Wendell Phillips. The history of iconoclasm is a history of ruin, ever since the early Christians dragged down the images of the gods, and soon fell into the same error with their crucifixes, which in turn John Knox and Carlstadt plucked from their niches and trampled amid the ruins of the monasteries. America as an iconoclast among the nations was a good idea. The true iconoclasm was to clear the church of idolatry, social and business life of rings and cliques, politics of "boss" rule. The three great moral evils are infidelity, drunkenness and secretism. The Woman's Christian Temperance Union was highly endorsed, and speaking of the efforts against the secret societies of Ireland we might pray that the spirit of the British Commons in combatting them might sweep over the Atlantic to our "land of the free." The saloon, the lodge, the corporation and the caucus are evils of to-day in removing which we may have a record on earth and in heaven as moral heroes.

"The Power of a Noble Life," oration by Samuel Adams Bent, was nobly spoken. Reverence is the tribute paid to power. None can be unmoved in the presence of the tornado or the earthquake, but the power of a noble life is greater than even these. It has eluded the grasp of bigotry, scorned the touch of time, alone remaining invincible, irrepressible. A fine tribute was paid to Gladstone, Lincoln and Garfield in whom the nobility of moral power has shown a potential influence bringing glory to mankind. Men like them are called fanatics today, but on the morrow monuments are reared to their memories.

Remembering, perhaps, his first school-boy essay, J. C. Ahrensfeld chose for his subject "Thought," thus happily closing his educational efforts as they were begun. His oration received marked attention, for the trite theme was developed in an original and eloquent manner. The oration was followed by a short but very appropriate valedictory. His farewell words to the President, now graduating his last class, were especially fitting in their expression of love and esteem. Each member of the class was almost overwhelmed with floral offerings, which were piled in heaps about their feet, and must have been borne away with difficulty.

Rev. Walter L. Ferris, of Chicago, of the class of '79 delivered the Master's Oration, on "The Might of Right." Mr. Ferris fully maintained his well-won popularity at Wheaton in one of his most earnest and eloquent speeches, and even raised the high standard of excellence which the day had already revealed. A yet richer entertainment was the Annual Address by Rev. David McFall of the Chambers street Presbyterian church, Boston, on "The Times." Mr. McFall needs no introduction to the *Cynosure* readers. His address was a grand one and will be published in our columns next week in response to an urgent and general request.

President Blanchard then arose to perform his last official act as presiding officer of Wheaton College. He spoke of his desire for several years to be released, and that the Board had at last acceded to the request. He thought it fitting to present a resume of his labor as College president for thirty-six years. This interesting statement will appear hereafter. He also announced that the Board had elected Prof. S. W. Martin as Professor of Music to fill the place vacated by the death of Prof. F.G. Baker, whom he eulogized most tenderly as one whom he had known for twenty-one years as one of the most simple-hearted, honest and upright of men. William H. Fischer, principal of the preparatory school during the year, had been chosen Professor of Modern Languages and History, while he continued to have charge of the preparatory school. Mr. D. A. Straw and Miss F. A. Hiatt, experienced teachers and graduates of the institution were chosen as tutors. This position Miss Hiatt has filled very acceptably during the last year. The degree of A. M. has been voted to W. L. Ferris, W. H. Fischer, W. F. Baker, D. M. Johnston, and Miss G. C. Blanchard of the class of 1879. There were also two graduates in the Art Department. The degrees were then conferred upon the graduates and their diplomas were handed them by the Secretary of the Board.

The President then announced that but one more official duty remained for him to do, one which he performed without regret, and for which he had an illustrious precedent in the history of Dartmouth College, one of whose presidents was succeeded by his son. He then formally gave to Prof. C. A. Blanchard the charter of the College granted by the State, the key of the President's office, representing his authority over the whole building, and the small record book containing the names of all the graduates who had gone out from his instructions in Knox and Wheaton Colleges. Prof. Blanchard made a briet and fitting response, thanking the Board for their confidence and stating his purpose to maintain, with God's help the principles for which the College was founded and to which he had himself been long attached. In accepting the charge he humbly relied upon the grace of God for assistance in the performance of its duties.

The benediction and dispersion of the large audience followed, many remaining to congratulate the speakers of the day for their part in one of the most enjoyable of anniversaries. A concert by the orchestra in the evening and the President's levee closed the day.

Anniversary at Wasioja.

Entertainments are a felt necessity; are as varied in kind as the taste of an expanded mind or dwarfed intellect may require; all are in quest of them, and none need be deprived. The one to which I would call attention, was an intellectual and musical festival (for such it was), an elegant and ample repast, held in the chapel of Wasioja Seminary, on the evening of June 14. Long before the hour for opening exercises, the chapel with its extra seating and halls was filled with hungry eyes and ears; for, as the people of this region are accustomed to these yearly and semi-yearly feasts, an appetite has been created and established for pabulum prepared by patient toiling ones, as the well-lighted laboratories of our educators, past the noon of night so often indicate. Such indefatigable zeal and effort on their part begets the same mental industry in their pupils.

The rich fruitage of application and concentration of brain-work for three years of faithful study was evinced by the graduates, Miss Anna J. Folsom and Mr. G. A. Butterfield.

Miss Folsom, well poised and with native ease, stepped upon the stage. Her subject was "The Seven Days," showing that science and the Bible account of creation harmonize. The six days were periods of indefinite time, and that we are enjoying the seventh, or Sabbath. The peculiarity of the subject required much study and her points were tersely made. It was an interesting essay, securing marked attention.

Following this, an oration by G. A. Butterfield, subject, "Beacons." With appropriate independence he entered upon his theme, portraying the worthy qualities of some of our noblest men, their valor and unvarying integrity, giving more prominence to the lives and character of Washington, Lincoln, and Garfield. The entire bearing of his topic was calculated to elevate the mind, encourage and incite others to emulate their greatness and goodness. Bouquets in swift profusion marked the appreciation of the hearers for oration and essay.

Again were we regaled with music's restful strains; and our worthy principal, Prof. E. G. Paine, advanced, presenting diplomas to the graduates, with remarks suited to the occasion, concluding which, he introduced our amiable preceptress, Mrs. C. P. Lang, A. M., who gave an address upon the theme, "Shall Woman be Educated, and Where?" She endeavored to impress us with the importance of woman's advanced education, and that it would be best secured at college. It was certainly a most worthy production; could parents have it for perusal, they could but be stimulated to put forth labored exertions for the education of their daughters.

The grand old doxology, that never can wear out, was heartily sung, and the heavenly benediction pronounced upon this institution of learning, and all associated therewith, by the president of the Board, Rev. H. E. Walker. Thus closed the entertainment of 1882.

MRS. D. F. SHEPHERDSON.

Wasioja, June 20th.

N. C. A. Annual Meeting.

[*Continued from 5th page.*]

if not in the hands of parties actually in league with the men who made the assault. It was a long way and an expensive journey from Chicago, and no attorney could be found in the county whose movements did not clearly indicate that he had the fear of the lodge before his eyes. An attorney was sent from this city who looked up the case and thought there could be no doubt of conviction if the law could be enforced. He spent four days going and coming and looking up the evidence. Charging——and expenses. Mr. Rathbun was unable for some time to attend the trial and for these and other reasons proceedings were stayed for the time being. An account of the funds sent in for the prosecution appear in the Treasurer's report.

Bro. Lowe has been in the employ of the Wisconsin State Association and has been at work a part of the time. Bros. Starry and Furgeson have been less in the field than the year previous, but both have done something and are ready to respond to calls for degree work.

THE NATIONAL CONVENTION.

Was at Galesburg, Ill., Nov. 30th and Dec. 1st and 2nd, 1881. It was a gathering of marked interest and unusual power. The principal addresses were by President J. Blanchard Mrs. Samuel Plumb, Prof. C. A. Blanchard and Rev. Wm. Johnson, Prof. E. D. Bailey, Elder J. F. Browne, Prof. L. N. Stratton, and Prof. W. C. Tobey. An able paper from the venerable John G. Fee of Berea, Ky., was presented, and, after completing the necessary business, the convention adjourned to meet at Batavia, N. Y., September 12th, 1882.

With other friends I visited Batavia in February last, among other things to prepare the way for this national gathering. Little notice was taken of our movement at first and the Anti-masonic sentiment of 1826 seemed largely to have died out, but the revival of the discussion awakened a lively interest before our meetings closed, so that it became the general theme of discussion through the town. Several persons were found who knew both Morgan and Miller personally, and who mingled in the exciting scenes of 1826. The grave of Morgan was identified by Miss Sarah Stevens and the committee having in charge the erecteon of a monument to the memory of Morgan, after examining the designs presented by nine different firms, and obtaining their respective bids, awarded the contract to R. H. Carter of Ryegate, Vt. It is to be of granite, on a good foundation, seven feet in the ground, and when completed with a life size statue of Morgan on the top, will stand 37 feet and 10 inches above the surface of the ground. It is to be completed by the 10th day of September and will cost $2,500.00. Over sixteen hundred dollars has been already secured by special donations and we hope the remaining $865.00 will be forthcoming before the annual meeting. I look upon this as among the marked events in our modern reform.

[*Concluded next week.*]

RELIGIOUS INTELLIGENCE.

—Prof. C. A. Blanchard preached for the Independent church, Streator, Ill., on the Sabbath, and is expecting to visit the Tonica church assisting Bro. C. W. Hiatt at their communion season on Sabbath next.

—Bro. G. H. Filian spoke in Bartlett, Ill., Congregational church on the Lord's day. He is expecting to turn eastward this week and hopes soon to embark for England on his way to his Armenian home and mission.

—Major D. W. Whittle, the well-known evangelist, conducted the meeting in Farwell Hall on Sabbath evening last. He is spending a short season of rest in Chicago.

—Rev. Dr. Post delivered his final sermon as pastor of the First Congregational church of St. Louis on Sabbath morning, closing a ministerial career of over half a century. Rev. J. G. Merrill, of Davenport, Iowa, will, it is reported, fill Mr. Post's place.

—A very interesting letter has just been received from Bro. A. D. Zaraphonithes of Andros, Greece. He was obliged to postpone his contemplated missionary tour on the main land of Asia Minor in May, but hopes soon to begin it. On the 23d of May a fine boy was born to him, thus adding to the mercies granted during the past year. The Greeks of the Island are becoming more and more interested in his teaching, even the priests coming to know more of the Christian religion. A contribution of $5.00 from Mrs. H. W. Pettengill has been received for him, and will be forwarded with other funds this week.

—The board of managers of the American Bible Society have issued a circular giving facts concerning their proposed fourth general supply of the United States with the Scriptures. At the date of the first general supply, in 1829-30, the entire population of the country was 12,866,000, and Missouri marked the western line of civilization. This had increased in 1856 when the second supply was begun, to 26,500,000; and in 1866, the time of the third distribution, to nearly 37,000,000. Now the inhabitants number nearly 53,000,000. The necessity of the work is urged on the basis of this summary gained from the report of the society's officers: During last year the whole number of families visited by representatives of the society was 714,636, of whom 111,932 were found without the Scriptures, and 81,995 were supplied, in addition to 46,430 individuals not included in these families. The destitution thus discovered and supplied embraces large districts of the West and South and Southwest, and regions in which the society has no auxiliaries.

THE REFORMED PRESBYTERIAN SYNOD.—*Our Banner* notes the following as among the more important items of interest at this meeting: "The Foreign Mission is in a most encourging condition, and the liberality of the church in its behalf had shown itself in the unprecedented sum of over $15,000 contributed to it. The Southern mission has fruit this year in two promising young colored men who graduated at Geneva College; it is greatly strengthened by the new buildings which have been erected, is well sustained by the contributions of the church and needs only a little more liberality to the building fund to be out of debt and firmly established. Mr. Johnston is now giving his whole time to the Chinese Mission in San Francisco, and with the strong and prosperous congregational efforts in four of our cities, a good work is being done to evangelize that great Pagan people. The Geneva College has had an encouraging year. The want of convenient boarding houses limited the number of students to about 100; but this difficulty will be removed before the next session opens. Rev. George Kennedy was added to the corps of teachers as Professor of Greek, and other measures will greatly increase the efficiency of the institution. The fears of the church in regard to the increase of the ministry is partially relieved by the fact that the senior class of next year will contain thirteen young men, most of whom intend to pursue theological studies. The national reform work was put on a new basis, and four efficient laborers were appointed to the work, viz.: Revs. R. C. Wylie, J. Lynd, M. A. Gault, and Prof. J. K. McClurkin, Licentiate. If any of these should decline the appointment, which we trust they will not, arrangements are made to secure others in their place. The sum of ten thousand dollars was appropriated to this work, which is not to be raised as formerly by a collection in each congregation, but by subscriptions and collections in connection with the labors of the different agents. The reports of Revs. R. J. George and W. J. Coleman on this subject were most admirable and were followed by stirring addresses; the Synod, after special prayer for guidance, solemnly determined that this work was the special mission of the church and should receive her most united and hearty efforts."

AN ANTI-MASONIC LIBRARY FOR $12.

THE entire list of the publications of Ezra A. Cook, with the addition of "Stearns' Inquiry into Freemasonry," has been arranged in 16 volumes, neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 5,106 pages ($14.00 worth at retail) is sent express or post-paid for $12.00. These books have received the hearty endorsement of the Directors of the National Christian Association.

No.	DESCRIPTION	No. Pages	Price
1	Freemasonry Illustrated. Exposition of 7 Degrees	640	$1.00
2	Rituals of Odd-fellowship, Knights of Pythias Good Templarism, The Grange, Grand Army and Machinists and Blacksmiths Unio...	428	1.00
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4	Finney on Masonry	272	75
5	Eminent men on Secret Societies. Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," "The Anti-masonic Scrap Book," and "Oaths and Penalties of Freemasonry as proved in the New Berlin Trials."	332	1.00
6	Morgans Masonic Exposition. Abduction and Murder Oaths of 33 Degrees; composed of "Freemasonry Exposed," "History of the Abduction and Murder of Morgan, "Valance's Confession," "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees"	512	1.00
7	Secret Societies Ancient and Modern, and College Secret Societies	328	1.00
8	Sermons and Addresses on Secret Societies; composed of "Masonry a Work of Darkness," and the Sermons of Messrs. Cross, Williams, McNary, Dow, Sawyer; the two addresses of Prest. Blanchard, the addresses of Prest. H. H. George, Prof. J. G. Carson, Rev. M. S. Drury, "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?"	287	1.00
9	History of the National Christian Associations and Minutes of the Syracuse and Pittsburgh Conventions	289	75
10	Hon. J. Q. Adams Letters and Addresses on Freemasonry	332	1.00
11	Odd-fellowship Judged by its own Utterances	175	60

HOME AND FARM.

New Methods in the Cultivation of Corn.—Until within a short time the opinion was nearly universal that corn could neither be cultivated too early, too deep, or too often, and three-fourths of the hundred and one forms of cultivators have been constructed on that idea. Most of these instruments now on wheels are fitted with narrow, curved steel shovels, sharp on their edges, and made to scour in a dry soil. Besides, the shovels are so hung and balanced as to afford to the workman every upportunity to plow close to the corn and to plow deep, hence requiring a pair of horses, and many affording a seat for the driver. They will go over five or six acres in a day. In case of a wet or a moist growing season the parts of the corn-plant massed about the germ have so much strength and vital energy the severe root-prunings of deep and constant cultivation are overcome, and the corn goes through the phases of growth without serious check. But when dry and hot weather sets in, deep cultivation proves disastrous, because severe root-pruning first checks the growth, and subsequently, if persisted in, will partially destroy the crop by what is called "firing it," that is, causing the lower leaves to dry up and turn yellow.

The new methods in the cultivation of corn recognize the fact that it is not a tap, but a surface-rooted plant, like all of the other cereals, and that though frequent cultivation is essential to keep weeds under control, the surface soil loose so as to allow of penetration by the atmosphere and to offer new food to the roots, there is no call for deep cultivation, and no demand that the steel of the cultivating instrument shall run so near the germ and crown of the plant as to cut and mutilate it. Consequently a system of as shallow cultivation is adopted as there are tools fitted for the work. As soon as planting is done, some immediately after harrow, and subsequently if the soil is dry and disposed to be cloddy, go over the field with a heavy roller. But generally harrowing is delayed till the young corn shows in rows across the field. Then a sharp-toothed harrow is put over it in both directions, and after a week the same process is repeated. This arrests and interferes with the growth of weeds, offers new food to the rootlets in displacing without wounding them, and keeps the entire surface of the field loose and mellow. After the corn has acquired a growth of four or five inches in height the two-horse cultivator is put to work and is used as lightly as possible, the main objects being to prevent weed growth and to mellow and aerate the soil, and disturb the feeding roots as little as possible. If harrowing is begun early and continued as long as it can be done without injury, and if the cultivator follows close after, all that needs to be done for the crop is accomplished by the time the corn is boot-leg high, when it will soon so shade the ground as to prevent too rapid evaporation from the surface and wholly arrest weed growth.—*Rural New Yorker.*

Cutting Asparagus.—Many asparagus beds are ruined by those who do not understand the nature of the plant. We can not do better than give our readers the following from the *Practical Farmer*, which is directly to the point: "In cutting asparagus early in the season it is not best to allow any shoots to run up, not even weak ones, as they draw most of the food collected by the roots—or it goes into them—and the eyes that would start into growth remain dormant, and as a result the buds do not produce near so many heads as if all the shoots were cut as they appear. By cutting all the shoots we call into growth the eyes that would otherwise remain dormant, and these almost invariably form the largest and best heads, which it is our ambition to secure by cutting away the weak as well as the finest heads until the middle of May, when we allow one or two shoots to run up from each crown. The case is different when all the shoots are cut as they appear near to the end of June. The roots are then so exhausted that there may not be sufficient vigor left to furnish good, strong shoots, and unless there is good haulm this year, the prospects of heads next year will be very slim. We have seen buds cut so hard and late, even into July, that the plants have not been worth keeping afterwards—not furnishing a head fit to gather for the next three years, and sometimes not then."

Action of Lime on the Soil.—Lime, as it comes from the kiln, is known as caustic or quicklime, the heat having expelled the carbonic acid gas of the carbonate of lime or limestone. Upon exposure to the air and moisture this caustic lime absorbs water and carbonic acid gas, and again returns to the carbonate. During this reversion it decomposes vegetable matter, and sets the elements of plant food free. It is in this power to prepare food for the growing crop from the vegetable matter in the soil that the chief value of lime resides. The greater the per cent. of lime that is in the caustic state, the more valuable it is for this work. The quicker the lime can be applied after burning the better. —*American Agriculturist.*

A Substitute for Paris Green.—S. R. Hart, of Brighton, N. Y., has used on his potato vines *water impregnated with gas tar*. Put two quarts of gas tar into a pail, fill the pail with water, stir it up well, and let the tar settle. Then sprinkle the vines with the water from a sprinkling pot. This has proved more effective than Paris Green. It is also equally effective on currant bushes, and doubtless will be alike effective on insects on trees. Gas tar can be had for one dollar a barrel—enough for a township.

Save your potatoes by picking off and burning the larger bugs and destroying the eggs they deposit on the under side of the leaves. If these hatch in a few days they will ruin your vines.

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge

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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

The Associated Churches of Christ.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co., Miss.
Old Tebo Baptist, near Leesville, Henry Co., Mo.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen $3.50.

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Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

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Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge which S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen, $1.25.

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The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev. D. R. Kerr, D. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette; also Report of the Political Mass Convention, with Platform and Candidates for the Presidential Campaign of 1876. 25 cents each; per dozen, $2.00.

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Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

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Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Freemasonry Contrary to the Christian Religion. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen, $1.00.

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Freemasonry and the M. E. Church. Let every lover of truth and justice read this report of the trial of Rev. J. T. Michael, showing how he was driven out of the M. E. church for opposing Masonry and loving Methodism. 10 cents each; per dozen, $1.00.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, $7.50.

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NEWS OF THE WEEK.

—Congress will adjourn July 10.

—The Attorney General announced Saturday the result of the agreement arrived at at the cabinet meeting, that no reprieve is to be granted in the case of Guiteau. Very rigid instructions have been issued by the Attorney-general to the warden to keep the prisoner secluded as much as possible. The death warrent has been prepared and every step taken to make the execution certain for next Friday, between the hours of 12 and 2 o'clock, P. M.

—The House Committee on appropriations have reached an agreement upon the annual Sundry Civil Appropriation bill. It appropriates about $23,400,000, about $1,500,000, more than the amount appropriated for the current fiscal year.

—All the anthracite coal companies of Pennsylvania have made a voluntary advance of 10 per cent. in the wages of miners.

—Phoebe Couzins has written Postmaster General Howe, protesting against the proposition to compel carriers to deliver letters on Sunday.

—The figures prepared on the price of labor in this country by the Census Bureau show that American workmen receive nearly one hundred per cent. more than those of Great Britain.

—An extensive storehouse of the Pacific Mills, at Lawrence, Mass., burned last night; loss $500,000. Two thousand bales of cotton are included in the loss.

—Large herds of cattle have lately arrived at Dodge City, Kansas, aggregating 85,000 head. The marketing of these great herds ought to have a declining effect on the price of beef.

—A great strike of railroad men in New Jersey is making havoc of the freight business. On Saturday twelve miles of cars, laden with material, most of which is perishable, were stalled on Jersey meadows. The delay to the shipping interests is causing a loss from $150,000 to $200,000 every day to business men in New York, who have certainly sustained a loss of $1,250,000 since the strike began, besides the permanent loss of customers, due to the transfer of trade to other cities. They are pressing the roads to yield to the strikers.

—A construction train on the Manitoba line jumped the track near Atwater, Minn., Saturday evening and tumled down a twelve-foot embankment into eight feet of water, totally wrecking the engine and twenty-two cars. Ten men were killed and many wounded. There were fifty men crowded together in the caboose and next car, and as they all went down in the wreck and the water the scene baffles description.

—Nebraska, Kansas, Iowa and Illinois were visited by severe storms from Thursday to Sabbath last. At Independence, Iowa, on Thursday it is estimated that twenty-five houses and nearly twice as many barns are entirely or nearly demolished, while fully one hundred houses and as many barns were damaged. Five persons were killed. Twenty houses were demolished, five persons killed, and twenty-five injured, in the southern part of Clay county, Iowa, by the hurricane of Saturday morning. Damage was done by the same storm at Emmettsburg, West Bend, Albia, Hosper and other points in Northwestern Iowa, and there were a number of casualties, some fatal. At an early hour Sunday morning a terrific storm gathered in Butler county, Nebraska, and swept south-west through Saunders, Lancaster, Cass, Otoe, and Nemaha counties. In Saunders county the hail beat down the corn and ruined the small grain. Two residences in Wahoo were blown down, and a herd of 125 ponies was swept eight miles over fields and through wire fences. Several lives were lost. At Indianapolis, Ind., a cyclone occurred Sunday evening, in which damage to the amount of $50,000 was done. The steeple of St. Paul's cathedral was torn loose and sent down through the roof, and the wall of the Fifth Presbyterian church was blown in. Three lives were lost.

—Several London papers profess to believe that the disturbances in Egypt are merely for the purpose of affecting the stock market, and that Arabi Pascha is at the bottom of the scheme. Arabi Pasha, Ragheb Pasha, and Ahmid Raschid Pasha, members of the new Ministry, returned to Cairo, June 20. The programme of the new Ministry includes the maintenance of statu quo and the fulfillment of international obligations.

—Gladstone, on receiving a deputation of Scotch farmers, spoke strongly in favor of compensation for improvements made by tenants, and the abolition of entail, though he despaired of legislation on the subject this year.

—An important discovery of a Nihilists' lodging has been made on Vasila Island; forty-nine persons were arrested, including military men and others of position, and a large quantity of dynamite was seized; also a mass of correspondence and plans of the Kremlin at Moscow.

—A serious discussion is reported as progressing in Tsung Li Yamen, China upon the course to be pursued respecting America's anti-Chinese action. One party is said to welcome it as affording an opportunity for severing all relations with the United States. The majority propose to await further developments, but all agree in declaring that China's rights have been ruthlessly disregarded, and that the American government has opened itself to retaliatory action, if such be deemed expedient.

PUBLISHER'S DEPARTMENT.

J. Morrison sends nine subscriptions for a year and one for six months and writes:—"I will try to get more subscribers for your paper."

F. M. Salisbury, four for one year each.

J. F. Helin and G. W. Beattie three for one year each. H. L Kellogg, two for a year and one for six months. B. Tunnicliffe, two for six months and six for one month each. W. I. Phillips and E. D. Bailey each send two subscriptions for one year each.

Cynosure Extension Fund.

Statement for the week ending June 24, 1882.

Total cash received,	$242 00
Total cash used,	229 00
Cash available,	$13 00

Books and Tracts sent during the week ending June 24, 1882:

By Express.

J W Hesser, J F Helin.

By Mail.

E A Gillmore & Co., A H Branch, S Best, W H Taylor, W E Putney, J F Simonds, H P Thompson, F W Hurlbut, B C Johnson. W Randall, J D Porter, W E Ralston, D A Richards, J V Dicks, M N Webber, W A Johnson, S Siegel, T B Allison, B F Creed, C Schurmann, A L McWilliams, H Moscowits, B Tunnicliff, W Chadwick, C D Eldridge, W Heitz, H P Hoefler, J M Bishop, H S Haag, Rev S T Devoe, D Lathrop, L D Brown, W W Ford, A Ulrich, C A Dirkes, S E Hart, L A Phillips, W S Gallatin, J B Lichtenthaler, J Chapman, A E L Hanson, J Simpson, J Williamson, W D Weed, F M Salisbury, J L Moore, G C Chittenden, M E Young, Rev A C Pattee, W More, W J Mills, J A G Meyer, B D Bolling, J Morrison, M S Congar, P M, M M Chamberlain, J A Wilson Jr., P Kern.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING June 24th, 1882.

G W Beattie, M R Britten, Rev E G Cooper, R Day, J O Doesburg, Rev J Excell, E D Bailey, T E Fox, Mrs L H Hull, J F Helin, Eld I Jackson, G Keppel, L F Keeney, Mrs D B Keir, H L Kellogg, Mrs E Lewis, A Mantle, J Morrison, J A G Meyer, W I Phillips, E D Piney, J F Simonds, W N Smith, D Stump, F M Salisbury, W H Taylor, B Tunnicliff, J B Wells, Mary A Wateman.

The *Cynosure* Extension Fund permits us to offer the *Cynosure* to six persons at half price, (one dollar a year.)

July is close at hand; will not those who can, gather up clubs of new subscriptions. One lady at least has sent from ten to twenty subscriptions about this time for several years.

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See description of these books on page 15.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

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MARKET REPORTS.

CHICAGO, June 26, 1882.

GRAIN—Wheat—No. 2		1 32
No. 3	1 06	1 10
Rejected		76
Corn—No. 2	72	74½
Rejected		70¾
Oats—No. 2	50	54
Rye—No. 2		69
Bran per ton	11 25	12 75
Flour—Winter	6 00	7 00
Spring	4 25	7 00
Hay—Timothy	10 00	14 50
Prairie	7 50	12 50
Lard per cwt		11 72
Mess pork per bbl		21 10
Butter, medium to best	15	26
Cheese	02	10
Beans	2 50	3 90
Eggs		18
Potatoes, per bu	1 00	3 00
Seeds—Timothy		2 20
Clover	4 25	5 00
Flax		1 27
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	30	37
Unwashed	16	30
LIVE STOCK—Cattle, extra	7 75	8 25
Good	7 15	7 50
Medium	6 25	6 85
Common	2 75	5 75
Hogs	6 50	8 55
Sheep	3 00	5 00

New York Markets.

Flour	3 50	9 00
Wheat—Spring		1 33
Winter	1 17	1 47½
Corn	79	97
Oats	60	68
Lard		12 05
Mess Pork		21 00
Butter	15	24
Cheese	08	12
Eggs		20
Wool	12	46

THE CHRISTIAN CYNOSURE.

VOL. XIV., No. 41. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 636.

EZRA A. COOK, PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, JULY 6, 1882. WEEKLY, $2.00 PER YEAR.

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TOPICS OF THE TIME.

For some time a large number of the wholesale houses of Chicago have closed early on Saturday afternoon to allow their employes a time of preparation for the Lord's day. This they could do with little inconvenience to their business. But the announcement from three of the largest retail dry goods stores, one of which is one of the largest and finest establishments of the kind in the world, that during the summer months they will close at 1 P. M. Saturday, is a step far in advance, for with these stores Saturday is the busiest day. When the good example is followed by our manufacturers thousands of weary boys and men will be without excuse for non-attention to the demands of public worship. The half-Saturday, or even less, allows time for the recreation needed by the young, and that attention to private affairs which the older are accustomed to intrude upon the Sabbath hours.

Gen. Raum, chief officer of the Internal Revenue Bureau, aspires to be the successor of Senator Davis, of Illinois, the able and independent presiding officer of the Senate. All through Illinois Raum's agents are at work to elect members of the next legislature who shall favor his interest. But the truth about Raum is, as set forth by the temperance papers, as the *Signal* of this city, and the *Tap Root* of Philadelphia, that he was consenting to the immense robbery proposed by the distillers who got up the bonded whiskey bill. The plot was exposed and the bill defeated largely through the efforts of Senator Windom, but Illinois does not want a representative in the Senate capable of such iniquity. It is also generally reported that Raum is generally supported by the liquor interest throughout the State.

Few believed that in the war of last winter upon the gamblers, the authorities of Chicago would go any further than they were pushed by public sentiment against the villains. Gambling, we are told by the papers, is not only not being suppressed, but new houses are being opened. The mayor of St. Louis was a more faithful officer than our's. He arrested the gamblers and they were given severe fines and sentences, but the governor of Missouri, who gets rid of outlaws by hiring other outlaws to shoot them, has pardoned them every one. Such a ruler is worse than a James gang.

The temperance victory in Iowa, by a majority reckoned from 40,000 to 60,000 is one of the grandest triumphs of moral principle, philanthropy and virtue of modern times. The vote was unusually large, and every temperance man seems to have done his duty. The effect of this vote will be to lift Kansas out of her troubles and will make way for a similar triumph in another State, and there should be a generous emulation which shall be fourth on the roll of honor. A beer brewers' organ in Washington prophecies without risking reputation that "during the next three or four years we will witness a temperance avalanche more immense and more crushing and destructives than anything heretofore." Let the avalanche roll down, and may every saloon, every brewery and distillery be like egg-shells before it. Had Tyndall been in some of the ten thousand prayer meetings last week for the temperance triumph, his infidel notions of the power of a child of God would have been seriously modified.

Is Knight Templar parade becoming too bold an exhibition of Masonic martial power? The objection so often made that an irresponsible military power is contrary to the spirit if not the letter of our institutions; and above all, that such a power shrouded with oaths and secrecy should be utterly prohibited, may have caused a modification of the usual offensive and exclusive Masonic habit last week at Louisville. In the Masonic celebration, beginning Tuesday and lasting three days, bycicle clubs, and State militia companies took part by invitation, and military drills were a leading feature of the occasion, nicely intermingled with Grand Consistories, Knights Templar commanderies, Royal Arch chapters and Blue lodges. The people are thus familiarized with the sight of their own militia marching in the lodge ranks. The time may come when they will wish they had ever been apart.

The singularly unreasonable decision of the Indiana Supreme Court in the case of Perdue University and the secret college fraternities is received with mingled surprise and disgust. The decision accords the right of the institution to prohibit the pests, but students who already belong to the orders may not be required to cease connection with them. This of course reverses the whole previous action while at the same time endorsing the principle of prohibition. The trustees of Perdue have made a strong appeal for a rehearing of the case. Attorneys for students threaten new suits, and great embarrassment will be experienced in opening the University in September if the decision is not reversed. These attorneys take one view of the two-faced decision and the trustees the other. The lodges are all engaged to see the battle to the end, even if it be also to destroy the usefulness of an important educational factor in the State. That is nothing if only their mummery can be kept up.

—The Chicago Christian Association held a rousing meeting in the Free Methodist church on Morgan street on Wednesday evening last, which has much encouraged the workers for lodge prohibition.

Unlawful Power.

BY H. H. HINMAN.

All men seek for power. It is the great end. Knowledge, wealth and culture are only sought as means for its attainment. This desire for power is not only natural, but within proper limits is most praiseworthy. To "be strong in the Lord" and to "be filled with might in the inner man" are divine injunctions. Physical strength, the power of knowledge, of wealth, of beauty and of song, how beneficient their influence when rightly applied, but alas, how often, like the mighty waves of the ocean, they are simply wasted energies, that, like billows breaking on the shores, go back again to the deep and leave no trace behind them.

But all powers are not wasted. Some are perverted and unlawful, and are an evil to their possesser and a danger to the world. Knowledge is power, but the knowledge of good and evil brought a curse to our first parents and to the world. All knowledge is not desirable nor lawful. There is much that men learn which it would be better for them and for the world if they had never known. Temptation is an evil knowledge and an unholy power. The serpent fascinates the poor bird till it drops into its extended jaws. Satan comes as an angel of light and lures men to ruin. The wiles of the "strange woman" lead men like "an ox to the slaughter." "Yea many strong men have been slain by her." The power of perverted appetite is the lure of the dramseller. It is stronger than the fascination of the serpent, stronger than the strong man armed. It slays hundreds of thousands more than all the armies and navies of the world, and yet, such is its power that society takes little note of murders or the murderers. Nay, it grants them legal permission to do this unholy work, and even protects them in its exercise.

There is a power in secrecy. It is sometimes the lawful refuge of the weak, but oftener it is the mean and malignant instrument of selfishness. It is the power of the cat, the fox and the serpent. It is the power of the thief, the robber and the assassin. It is the great source of power in war, especially among barbarous nations. Secret combinations have been in all ages the instruments of the selfish, and the engines of mischief. They are practical conspiracies against society, whose purposes are not always malevolent, but always selfish. Their power to do evil has been only equalled by the hypocrisy and meanness by which they have sought its accomplishment.

Ezekiel says that the secret lodges "have filled the land with violence, and have returned to provoke me to anger" Ezek. 8: 18. Paul said that "it is a shame even to speak of the things that are done of them in secret."

Of modern secret combinations Jesuitism made its power felt by all the nations of Europe, so that one after another they have been forced to suppress it. Communism, Socialism and Nihilism are only different names for that organized secrecy whose malign power is the terror of the nations. In Germany it shoots an amiable sovereign, in Russia it kills the emancipator of 20,000,000 of serfs, and repeatedly attempts the life of his untried successor. In Ireland it meets conciliation and forbearance with a harvest of crime and the most terrible of murders; and from its hidden fastness sends forth a proclamation of praise for the men who stab their rulers in the dark. Not only every crowned head, but every legitimate government and every great statesman stands aghast and often in

mortal fear of this hidden power, whose center is everywhere, and whose circumference nowhere. Every steamship that crosses the ocean on its mission of peace is shadowed by this same horrid fear, and even our mail-bags are made to carry the deadly dynamite which may kill alike the objects of revenge and the innocent.

Secret combinations command 200,000 laborers to stop, and at once furnace fires go out, and a million of spindles stand still. True, this arrest of labor brings poverty, crime and death. It is a most wanton interference with the right of all men to sell their labor where they can sell it best. It is an attempt to change the unalterable laws of supply and demand which in the end always controls the price of all things, labor included. Yet so besotted and bewitched have men become with the sorcery of secretism, that victims of all this series of wrongs become the agents for its self-infliction. The organized strikes cost the nation annually many millions of dollars. The great strike of 1877 brought a dreadful harvest of crime, suffering and death. The Mollie Maguires, the Knights of the Golden Circle and the Ku Klux Klans are supposed to be dead; but the last is only suspended. Its instruments of cruelty were hid in the lodges of the South, and they are liable at any moment to be brought out where there are negroes to kill or ballot boxes to stuff or destroy.

The power of Mormonism is in its secrecy. The ceremonies of the Endowment House, like those of Masonry, have all been made known, yet such is the power of its oaths that 140,000 Mormons successfully defy 50,000,000 of people.

If such are the effects of secret combinations who shall say that their power is legitimate and ought not to be suppressed? That all secret organizations have an evil purpose, no one will pretend; that they have an *evil* power, no one can deny.

Freemasonry has nearly half a million votaries in the United States. They are bound together by the most terrible oaths. The secrecy of their meetings is securely guarded by the Tyler's sword. They embrace all classes from the judge on the bench to the criminal at the bar. Those who hold the order in the highest esteem and are actively pressing for admittance to its doors are the men who, as a class, are lowest in morality; while the good men are largely dropping out of the lodge. In such an institution there is a great and growing danger. Knight Templar Masonry boasts of 40,000 armed Knights. They are drilled in the arts of war. They expend every three years some millions of dollars in triennial conclaves. They may have no ulterior design, but such power is suspicious, dangerous, unlawful. That Masonic power has sometimes been used for the protection of crime and the perversion of justice is abundantly evident. We have no assurance that it will not be so again. It will interfere with no right of any citizen if it is suppressed, and it will be for the peace and safety of the nation to suppress it. Like slavery it is an irresponsible and illegitimate power; and, like slavery, it will destroy this nation unless it is destroyed.

Nothing Wrong.

BY REV. H. A. DAY.

The sin of ignorance has been winked at, but that day has passed. In some isolated instances there may be given lawful reasons for ignorance in these days of widespread intelligence, but they are the exception, not the rule. He who has been reared from boyhood to opening manhood since the introduction of the free school system, it is barely possible may offer a reasonable excuse for ignorance. To come into contact with a really ignorant person, is saddening, but to come into personal contact with one who feigns ignorance, while in the actual possession of knowledge, and means at hand for increasing the store, is sadder yet. Such an one is at once a liar and a hypocrite. Poor man! Hypocrisy generally feigns knowledge superior to that in actual possession. Not always is this the case, as has been repeatedly proven by sad experience.

Masonry swears all its members to feign ignorance under certain circumstances, in these words, "Furthermore do I promise and swear, that I will always *conceal*, and never *reveal*." Hence, this "sublime order" obliges all its members, should occasion require, to do one of two things, either to lie out and out, as some of the professedly Christian Masons have done, in my presence, or else practice hypocrisy, which is equally degrading. To what other conclusion can we come when a bright (?) Mason, and otherwise intelligent man, says in our hearing, "I have never seen anything wrong in Masonry. I can see nothing in it to conflict with Christianity."

To be sure all Masons do not know what Mackey, Sickels, Chase, Rob Morris, Steinbrenner, and a score of other prominent Masons have written and published as fundamental principles and Masonic law. Some sharp (?) Masons do not even know that the aforesaid men ever lived and wrote. But it will take long labor to convince the writer of this, that a man possessed of common sense can pass through the debasing process of Masonic initiation, especially the third degree, and ever forget it. No! no! He may forget how his mother used to look, or the features of a dead child may fade from memory, possibly; but the time when he was stripped, cable-towed, and killed, he'll not forget. And if he remembers only *this*, he cannot afterward say, "I never saw anything wrong in Masonry." No, he never can say thus, and tell the truth. Masonry is full of wrong. Some do not see it all, but we can safely say, that all see some of the wrong in Masonry. No man, in his right mind, could *possibly* be "entered, passed and raised," without seeing, or at least realizing, a great deal that is decidedly *wrong*. Is it exactly right and proper that a man should be stripped half naked and in this condition parade himself before his fellows for an hour or more, at the dead hour of night, with his wife entirely ignorant of his whereabouts? Is it right that he should permit himself to be blindfolded, and have a cord put about his neck, and thus be led about, like a silly school-boy, responding to a lot of senseless questions as void of sense as they are full of Satanic craftiness. I tell you, nay. Is it right for a man to swear away his manliness and his freedom? All these are the minor wrongs of this dark order. These are the very least of the wrongs done in and by this order.

We may think proper to dig deeper, at some future time. In the above you only have a bird's-eye view of the object and operation of Masonry. We are now on the threshold. As we enter, and investigate, the farther we go the more wrong we find.

Trifling with Danger.

I was sitting at the table of an Irish merchant in Sligo a few years ago. He had eight beautiful children. He had his wines and brandy on the table, and of course asked me to drink, and I had to give my reasons for declining. This gave me an opportunity to put in a little temperance, and while I was making my little speech by way of apology, I made this remark: "I would like to see the man who could truthfully say, 'No friend or relation of mine ever fell through intemperance.'" I saw that this struck him; his knife and fork fell from his grasp, and he remained silent for some seconds.

"Well," said he at length, "I AM NOT THAT MAN. My first Sabbath-school superintendent was a man of genial spirit and noble mien. He went into the wine trade, and died a drunkard before he was forty. My first class-leader, I believe, was a good, intelligent, useful man; but he, too, yielded to the habit of intemperance and died a drunkard. My own father suffered through intemperance."

"Yes!" I exclaimed, "and you yourself are parading before your friends and your children the instrument of death which slew your first Sabbath-school superintendent, your first class-leader, and your father. The very rope with which they were hung you are adjusting to catch your children. I can not afford to put my head in such a halter as that."—*W. Taylor, in Methodist Advocate.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XII.—Which concerns itself chiefly with Sam Toller's affairs.

In spite of much persuasion mingled with good humored bantering, I persisted in absenting myself entirely from the lodge, until one day I received notice of an extra meeting of special importance at which my presence was imperatively demanded. Accordingly I said to Rachel after supper,—

"I am going to the lodge to-night. They say it is an important meeting, and I really don't know but I ought to attend, at least now and then."

"Which one of your duties as a man and a citizen will suffer most if you stay away?" asked Rachel dryly, as she stood rinsing cups and saucers at the sink.

"Don't be foolish, Rachel. You know I hardly spend an evening away from home."

"Now, Leander; and Rachel set down the cup she was wiping, and spoke earnestly, "I am not one of these silly wives who are miserable if they can't have every atom of their husband's time and attention. If this was a public meeting, and the business to be transacted involved public interest, I would say, "Go; by all means." I should despise myself if I wanted to keep you from doing your duty."

"But supposing it *is* a duty, a solemn and bounden duty for me to go to-night."

"I can suppose that," said Rachel, slowly; "but have I not a right to know what makes it your duty? How can we be really and truly one with secrets between us? I read somewhere that a secret between married people was like a slow poison to affection."

"Must be very slow indeed, Rachel. There's Deacon Winship and his wife, and Dr. and Mrs. Starr—devoted couples, and they've been married over quarter of a century. Deacon Winship and Dr. Starr are both Masons, you know."

Rachel made no answer. She was setting up dishes and possibly did not hear me; but she had by no means done with the subject, for when she had just put away the last plate, and hung the towel on the rack to dry, she again resumed it.

"Leander, you remember when the Freemasons laid the corner stone of the new Courthouse. Well, now, in front of the procession, carrying the Bible walked a man who I know to be a profane swearer. Side by side with Deacon Winship, I saw Colonel Perkins, a hard drinker; and people say that he breaks the seventh Commandment. I could name others in that procession, some of the hardest characters in town, but they were walking on equal footing with the rest. I never want to see *you* in such company, Leander."

Now as I happened to be a spectator of this very procession and a witness of these very same facts, I could only take refuge in the old thread-bare argument,—

"But Rachel, there were good men there."

"Then am I to suppose that you would have no objection to seeing me in a procession side by side with women of known bad character if only there was a sufficient sprinkling of *good* women there to throw over it a mantle of general respectability?" inquired Rachel with dry sarcasm.

"Oh, but that is a little different. Men and women are not alike, you know;" I answered, in the great scarcity of original arguments making use of one that I had better have let alone—at least when arguing with Rachel.

"Why not, Leander;" she asked quickly, "when it is a plain question of morals, I believe both sexes stand before their God on the same plane. Are the Ten Commandments less binding on men than women?

"Why, of course not."

"Then don't tell me that a man because he is a man can touch uncleanness, and not be defiled; while a woman, because she is a woman, cannot come within a stone's throw of it with-

out risk of pollution. But to come back to the question our talk started from: what makes it your duty to go to-night?"

Should I tell Rachel that the notice I had received was actually a summons which no Mason could disregard without incurring the displeasure of the secret power set over him, and risking such punishment as Masonic law might see best to inflict? that I, a freeman with the old free, Puritan blood in my veins, the blood of men that had marched to victory with Cromwell, and carried their hatred of priestly and kingly tyranny over the seas; that had fought at Bunker Hill, and starved at Valley Forge, was in reality no freeman at all, but a bond slave, bound hand and foot to an unhuman power, whose mandate I did not *dare* disobey?

What remained for me but to say with an injured air,—

"Now Rachel; I should think you might trust me a little better than this. I don't dictate to you about your duty, and you mustn't to me about mine."

Rachel "dictated" no more. But it is easy to see that such a conversation between a newly married husband and wife can hardly tend to mutual agreement and concord. Rachel's feelings were hurt, and she showed it—not by tears or any sharp retort, but by utter silence. To her brave, open nature such shirking of plain, honest questions was contemptible; she could neither understand nor quietly let it drop as a thing that did not concern her—all which characteristics I will pause to remark are, for very obvious reasons extremely inconvenient in the wives of Masonic husbands.

As a result of this meeting of the lodge, (which I of course attended, in obedience to the Master Mason's oath, which among its other easy and modest requirements bound me to "obey all signs and summons, given, handed, sent, or thrown from the hand of a brother, or the body of a lawfully constituted lodge)." I might have been seen the next day in close conference with Sam Toller. Two lines of a certain patriotic ditty very popular in its day—

> "The British yoke and the Gallic chain,
> Was urged upon our necks in vain,"

lustily sung, guided me to the "corner lot," where he was cutting wood; and seating myself on a great hickory log, while Sam, nowise loth, did the same, I unfolded him my errand, which was simply this:—

Joe after all was right in his hints. Sam's easy-going tongue had been allowed to wag too long; and though the lodge had been slow in taking cognizance of the matter, a vague rumor that he was "free with the secrets" had got about. Hence the meeting and the special summons to me; for as Sam lived at my grandfather's, having been engaged to do the general chores, it was not unreasonably presumed that I might give some information on the subject; though as the reader has seen, I knew absolutely nothing except the few facts elicited from Joe. But many in the lodge and not a few outside held the opinion that Sam was never a regularly-made Mason, and certainly grave doubt might justly be entertained of such newly fledged claims considered in the light of his previous reticience, which was to say the least marvellously out of keeping with Sam's ordinary characteristics.

But how to shut his mouth! This was the vexed question that agitated Brownville lodge.

Finally one of the older members, considered a very Ahithophel for wise counsel, advised the brethren to adopt a course which he had known to be pursued in a very similar case by a lodge in Rhode Island. Induce Sam Toller either by persuasions or threats to take the Entered Apprentice oath. This would place him unequivocally under Masonic law and probably check further indiscretions of speech.

Interest in Sam, and a desire to stand his friend, now that his garrulousness seemed likely to get him into trouble with the lodge, made me willing to take upon myself the task of bringing about this desirable result. Hence the interview.

Sam, however, took the proposal very coolly.

"Wall, I dunno; I'll think about it," he said, after he had chewed a sprig of checkerberry for a moment in silence. "If Iv'e jined once what's the use of my jining over again?"

"To tell the truth, Sam, I don't feel sure about that. Have you any objections to letting me test you!"

Sam grinned, but "had no objections," and would have passed the test very well, but unluckily gave the pass-word for the Entered Apprentice Degree as Jachin, when it should have been Boaz, and in the Fellow Craft as Boaz when it should have been Jachin, and also transposed the grips. While this might have been a mere lapse of memory on Sam's part, as he had always professed to have become a Mason in some very remote era of his existence, it naturally gave some color to the suspicion that he had gained his knowledge outside of the lodge room.

"Sam," said I, severely, "this is a serious matter, and it would be better for you to tell the truth at once. If you are only playing a trick, if you have got hold of the secrets someway, and are passing yourself off as a Mason when you are not, why it is all the better for you, if you will only own up. For a *Mason* to betray the secrets of the order is considered a high crime in the lodge, and punishable by the severest penalties Masonic law can inflict."

"Wall now, the wust thing I take it that the law of the land can do to a man is to hang him by the neck till he is dead," coolly replied Sam, "maybe the Masonic law is su'thin' like that."

It was impossible to guess how much or how little Sam meant. I was silent, but shivered inwardly under the weight of an awful remembrance.

Sam was silent too for a moment, and then brought his hand down on my shoulder with a resounding clap.

"I'll own up, honor bright. I never was inside a lodge in my life. Now how d'ye suppose I ever got hold of the secrets?"

"I can't imagine, Sam."

"Wall now," said Sam, speaking in a slow ruminating fashion, "supposin' I was on intimate tarms, as ye may say, with a Mason that got drunk off and on. Couldn't I get 'em so? *Or*, supposin' I overheard some talk between two Masons where one was a trying to post up the other in matters partaining to the bodge. Couldn't I get'em easy that way?"

"Why yes, Sam; only listening is rather mean business."

"Or suppose," continued Sam, not heeding my remark, but going on complacently with his brilliant little fictions, "I was set to sweep out a room that had been used for a lodge, and I should come across some papers with the secrets all writ out on 'em jist as they were employed by the members when their memories needed a little refreshin', couldn't I pick 'em up, and stow 'em away in my pocket for contemplation in leisure hours?"

"Have you got them now, Sam?" I inquired rather sceptically.

"Haint told ye yet that I ever clapped eyes on the fust thing of that nater."

And Sam chewed checkerberry leaves with exasperating coolness.

"Now Sam, I might as well tell you that the lodge is pretty well stirred up over this matter. You had better take my advice, and if you are prudent in future all the fuss will blow ever. But really, without any fooling, how *did* you get hold of our secrets anyway?"

"Ax me no questions, Leander Severns, and I'll tell you no lies," answered Sam, with a curious smile. "But about jining the lodge, as ye're so kind as to be particular sot on't, why I'll think it over."

But Sam Toller's name never adorned the roll of membership in Brownville lodge. One or two mornings after there was no one but Joe to do the daily chores at my grandfather's, while a visit to the chamber where he slept demonstrated the fact that he had been gone all night.

After the battle of arms comes the battle of history.

Our Times.

Anniversary Address at Wheaton College Commencement by Rev. David McFall.

Mr. President, Ladies and Gentlemen:—It is said that the hour we live in is the one we know least about; and yet manifestly it is the one we should understand best. For how else are we to know duty? In what other way perform it? Our Lord blamed the Pharisees for not understanding their times, and the sacred historian praised the men of Issachar because they understood their's. How are we to secure that praise and avoid that blame unless we look narrowly into the spirit of ours.

Our times are in many respects, exceptional. It is a time of peace and plenty. We read of no wars, no famines, no pestilences. Labor is abundant, wages fair, provisions plenty and the comforts that were formerly the exclusive possession of the rich are now distributed among the poor. Surely the smile of contentment should meet us everywhere. Do we meet it anywhere? Labor snarls at capital constantly, and every now and then breaks out into a ruinous dispute. When one wrangle ceases it is only to call the muster roll for another. In their tranquil moments these two resemble couchant tigers settling themselves for another encounter. An uneasy feeling pervades the nations. Armies that should be disbanded are doubled. Fleets that should clothe the seas in the service of commerce are held in readiness to sweep commerce from the ocean. The masses on which governments rest are unstable as water, and the thrones above them reel and stagger like drunken men. Bismarck turns to Canossa and Gladstone to the Vatican. The Czar walks as cautiously through his palace or imperial city as if he were treading on thin ice for fear of a Nihilist explosion. Assassination has already bereft that empire of one head and bids fair shortly to deprive it of another. Even England, staid, steady, benevolent England, with a ruler possessed of all qualities that should endear to the hearts of subjects, has been startled by the shot of the assassin's pistol. If the good Queen's life has been spared, her ministers have paid the forfeit. Cavendish and Burke are the victims of a blow that would strike higher. Our own country has scarcely laid aside the emblems of sorrow for a President cut down by a murderous hand in his high places with whose life our high hopes expired.

Men explain part of this on the ground of oppression and chronic misrule. But the theory is too narrow to cover the case. Oppression is doubtless a cause, and chronic discontent is a cause, and "devilish depravity" is a cause; but they are only proximate, and he is a poor philosopher who rests in these. The ancient Greeks had a keener vision. They saw, above and beyond the oppressor and the oppressed, a power of which victim and tyrant were alike the instruments, which they called *Anagke* or *Moira* and which is none other than moral Providence. And those who believe with Matthew Arnold that the "power above us makes for righteousness," must conclude with Hamlet that "there is something rotten in Denmark." The truth is, the Lord has a controversy with the nations and he "will overturn, overturn, overturn it until he comes whose right it is and he will give it him."

But though the text be thus wide we must curtail the sermon. Limiting the outlook to our own land, I think it neither needs a prophet nor the son of a prophet to see that our times are transitional. A crisis is near. They say our globe used to be a lurid mass of molten granite, now it blooms almost a paradise. The change from the former to the latter state was doubtless unceasing. But certain indications point to strides taken in a day far outstripping the progress of centuries. The growth of society is after the same type. Every day registers a little progress. The world moves and the tendency is ever onward. But now and then a day dawns that shows at its close a greater advance than can be detected in the accumulated progress of several generations. On such a day Christ was born. On such a day he died. On such a day the first Reformation took definite shape in

Martin Luther's thesis. On such a day the struggling colonies signed the Declaration of Independence.

What are some of the evidences that such a day is about to dawn on us. The political outlook is full of them. We might easily select a score of illustrations, but we must be content with one or two specimens. We have just now spoken of the Declaration of Independence. That marked a crisis in the history of nations for which the world will always be grateful, for its honest voice will not cease to be heard throughout the ages. But just lately our National Congress has issued another Declaration of Independence. It differs *toto coelo* from the original. The old is better. That grand old instrument of 1776 said "all men are created equal and endowed by their Creator with certain inalienable rights, among these are life, liberty, and the pursuit of happiness." This has been our national creed down to the present time, although like many other dishonest professors we have never lived up to it. But these are days of revision, and this grand old creed is revised now. Its Catholic spirit has departed and some of its noblest clauses are reversed. The Chinese may not pursue happiness on American soil. Thus rights acknowledged to be God-given are wickedly curtailed. I mention this as an evidence of the near approach of a brilliant day on the principle that the darkest hour precedes the dawn.

Another evidence of this is found in the present condition of the dominant political parties. They are on the verge of dissolution. A snake crossed the path of a pleasure party as they set out in the morning to enjoy the sports of the day. Of course the animal was instantly killed. Its head was beaten to a pulp. Returning home by the same path they found the body still wriggling. "Why," exclaimed a young lady of the party, "is that animal not dead yet?" "Oh yes ma'm," replied an Irishman, "it is dead, but it is not sinsible of it." This may stand as a photograph for the Democratic party. It is dead and it is to be devoutly hoped it will soon be sensible of it. Its last efforts—what were they? Mere ciphers. In all honesty, though it has lost sight of that long ago, it should put up a "To let," and it might well write underneath "Unfurnished apartments."

"To be or not to be;" that's the question with the Republicans. They are nearer their wits end than the prophet was when he said, "I only am left and they seek my life to take it away." They seem to be conscious that their hour has come. It was this devouring presentiment that was the father of the anti-Chinese bill—the sandlotters of San Francisco its ignoble mother. But the passage of the bill was like the deed of the lunatic who cuts his throat to save his life from this or that fancied death. His own hand brings upon himself what would not have come from any other source. But the party that deliberately commits suicide to save its life should be allowed to die, and that without benefit of clergy. Recreant to the principles that gave it birth, it has outlived its usefulness and must give place to another. Henry Ward Beecher says God writes "asses" over those who are responsible for such legislation, and for once we agree with the Brooklyn seer. But God never meant asses to be in power. They were intended for beasts of burden—and what a burden our two Houses of them have become!

Add to this unfaithfulness to vital principles and reckless inattention to statesmanlike measures the dishonesty, jobbery and political corruption that have turned the national capital into a national pest-house, which if an honest man enters he is almost sure to be born again ere he leaves it, and crown all with a strong improbability of repentance and reformation, and you have a series of omens that indicate clearly that the end has come. There may be a little delay in clearing away the debris, but honest men know well enough that there is nothing more to be hoped for from the present political organizations. Since I left home I saw a significant cartoon in one of the New York illustrated weeklies. The Democratic Sodom and the Republican Gomorrah smitten with the forked lightnings of an indignant public opinion, and out of the cinders and smoke a figure emerged representing a new party leading forth of the ruin whatever of political integrity and political sagacity there remained in the two parties. The cartoon I believe to be prophetic and the day of its fulfillment near at hand.

But waiving the question of the appearance of the new party, let us glance at another prominent feature of the times in which we live. The issues that are forcing themselves upon us are all pre-eminently moral issues. This is something new. Many of you are old enough to remember the time when the issues that occupied the minds of great statesmen were purely material —simply the business interests of the country —the coal and iron mines of Pennsylvania, the transactions of Wall street or the factories of Massachusetts. And so high did these tower in those days that liberty and right were thrown in the shade. Weighed against dollars and cents liberty and right kicked the beam. But that age is passed and God be praised, we have been standing for some time now on higher ground, and if the indications are not very misleading we shall soon rise to a still higher level. Formerly the question, "What is the chief end of man?" was answered by saying, "To get gain and keep it forever." Soon it will be in the immortal words of the Westminster divine, "To glorify God and enjoy him forever." And when that point has been reached we shall be through the bogs of expediency, in which so many men and measures have been swamped, and standing on the rock of eternal right. Then the prayer of the patriot for his country, "*Esto perpetua*," will be realized.

Perhaps you think the clear light of that longed-for day is yet far off in the distance. Infidelity, materialism, profligacy, are in the air, and their ghoulish utterances are offensively voiced by many a tyro, among others by your Western orator who is to-day defending the robbers of the nation's treasury. This, I may observe in passing, is but natural and right on his part. He is about his father's business. And to give the devil his dues as the proverb recommends, we must say that wherever he goes he gives it his whole attention. But let us not despair. Remember the Jewish proverb, "When the tale of bricks is doubled then comes Moses." There has never been any great or good reformation effected that has not been immediately preceded by the hour and power of darkness. When Christianity was introduced into our world, religion had become a laughing stock. The light of the Reformation in Luther's day burst upon a world that was enveloped in darkness as suddenly as of old when at God's creative work it first appeared. When slavery claimed free scope over these waving prairies God put hooks in its jaws, and soon the dagger in its heart, and liberty that seemed crushed beneath the foot-stool rose to her seat upon the throne. And when infidelity rises and claims the inheritance that was bought with the blood and watered with the tears and consecrated by the prayers of our fathers, we may lift up our heads and rejoice, knowing that the day of our redemption draws nigh. God lives and the heavens do rule and for this reason the right will prevail.

But our faith in this does not rest alone on general principles. There are signs of his coming that quicken our expectations, and brightest among these is this fact that the questions of today come with their moral and religious aspect foremost. Politicians are amazed at this, especially that class that shout themselves hoarse at every opportunity over the doctrine that religion has nothing to do with politics. That doctrine has passed for the bright, consummate flower of political philosophy in this country for several generations. But it seems fated to be roughly handled in the near future. Indeed there will soon be no politics but religious politics. The question of temperance may surely be said to be fairly in the political field. Maine has been the pioneer and Kansas has followed suit and one day these two States will lock hands and all between will fall into line. Iowa is girding on the the armor and mustering for the conflict and in a few days now may be as free as Kansas. But if not, let her not despair. The hour of a complete and final victory is coming on apace. Prohibition is bound to go through all these States for the simple reason that it is going through the world. There may be a reverse here and there along the line, as in the White House, where cellars that were drained and purified of worse fumes than miners choke damp, have been filled up again with the accursed stuff, making it possible for us to alter slightly and use anew the old criticism on Lord Eldon in the days of George III. They used to say, "No man ever did the race as much good as Eldon prevented." And certainly no man ever did the temperance cause as much good as Arthur prevented. But be it so. Offences must needs come, but woe to the man by whom they come. A mill-stone shall be hanged about his neck and he cast into the sea. Reverses serve only to hasten the day of a final triumph. They intensify feeling, convert thousands of wavering and concentrate the action of all. God's sacramental host moves forward. The question has been put and the vote taken that banished the traffic in slaves; we will soon be ready for that that will abolish forever the traffic in *souls of men*. You think the day lingers, but bear in mind that while the shadow on the dial seems motionless it touches noon at last.

Another rising issue is the Sabbath question. I observe with pleasure that your American party has been wise enough and fearless enough to adopt that as a living issue. "God requires and man needs a Sabbath." This question has not yet reached the importance in politics that has been attained by the temperance cause. Still it is not wholly unknown in that field. In many of our large cities there are earnest Sabbath committees which are creating a sentiment on this subject that will yet become strong enough to sweep over the country; and it has been and is to-day a very important factor in the local politics of Ohio. That will do for a beginning. The end will be by and by. "First the blade, then the ear, after that the full corn in the ear." Development, progress, is the law of movements as well as of nature's processes. The seed is first sown in hearts that feel; by and by they think; another perhaps rises and speaks, and the day following the world acts out the original sentiment. Then the muse of history steps in and completes the record. So it goes. The cloud that was no bigger than a man's hand soon overspread the heavens and drenched the idolatrous king ere he reached his palace. However far off in the distance it may be, yet we hail the appearance of Sinai in American politics. Its thunders are needed to awe the turbulent element that is crowding to our shores and its fires are loudly called for, for purposes of purifying. In saying this we do not look wistfully back across forty centuries to the desert, but we long for the day when the authority of that mount shall be respected from love to Calvary. There "mercy and truth shall meet together and righteousness and peace kiss mutually."

And standing as I now do in the home of another important moral reform, bending as it were over its very cradle and surrounded by many of its first and warmest friends, I shall be forgetful indeed if I failed to mention it. And I must first congratulate you, the early friends of the infant movement, on the rapidity of its growth, on its present manly proportions, and on the great and good work it is going steadily forward to accomplish. Like Moses it was a goodly child; like Moses, too, it is destined to bring up Israel out of Egypt. We are surely a nation of freemen—intelligent freemen, and can govern ourselves on other principles than those of midnight conspirators. To be sure, there are many slipshod, easy-going, good-natured souls among us who think that we do. There is always a class that cry, "Peace, peace," even when the sword cometh. But all those who have looked into the matter have been forced to admit that there is a power behind the throne and that our governors do not proceed of ourselves. As shrewd an observer as D'Israeli claimed that the world was governed by secret societies. And certainly several of the older nations give fearful proof of the supremacy of their power even when in open conflict with the lawfully constituted authorities. The Nihilists are a thorn in Russia's side, and

they have succeeded in keeping the wound festering to such an extent that it is doubtful if it ever will heal. The present deplorable condition of Ireland is largely due to their evil influence. This fact has become so thoroughly established that at last the power of the British government is to be used for their suppression. In this measure of his government, all lovers of true liberty will bid Gladstone a hearty "God speed." And within the recollection of some of you Freemasonry openly and successfully defied the power of the State of New York to bring it to punishment when guilty of the gravest offence known to the laws of any land. And did occasion require it to-day, it is impossible to doubt that that same institution could and would defy the power of the general government. We have plenty of proof of its utter regardlessness of the civil authorities when it wants to accomplish its nefarious purposes. Without the slightest hesitation it will assassinate or assault a citizen or trample free speech, the sword and buckler of American citizenship, in the dust; and then, like Brooks when he assaulted Charles Sumner in the Senate chamber, turn round and applaud itself for keeping the peace. And worse than all this, we have plenty of proof of the utter servility of the civil authorities to the power of this secret empire. When Edmund Burke led in the impeachment of Warren Hastings and saw how Sir Elijah Impey, the chief justice, lent his official sanction to the rapacious measures of the Governor General, he exclaimed with honest indignation, "Had he not the chief justice, the tamed and domesticated chief justice, who waited upon him like a familiar spirit?" And when we see how familiarly the Masonic criminal can play with the judicial ermine, and how easily Masonic mobs can procure indulgences from city authorities, may we not fairly claim that Masonry has the civil authorities, the tamed and domesticated civil authorities, to wait upon it like a familiar spirit.

Depend upon it this state of affairs cannot always last. You may give the dove into the keeping of the vulture; you may commit the lamb to the custody of the lion; you may even throw the babe to the wolf and according to the Roman fable have some hope of its preservation; but do not commit American liberty into the hands of this secret despotism. Goethe said, "If you plant an acorn in a vase one of two things will happen; either the resulting oak will die or the vase will go to pieces. Plant the glorious tree of our liberties in the cast iron mold of Freemasonry and one of these two things will happen: either that tree with all its precious fruit will wither away or else that mold will be broken to shivers. Which shall happen depends upon the wisdom and patriotism, and I may add, promptness with which the issue is met. Tremendous interests tremble in the balance. Liberty or despotism, Christianity with its attendant blessings or infidelity freighted with woe—these things await a patient hearing before the American public.

And this leads me to mention another issue that is rising into prominence and claiming the nation's attention. The question whether Christianity or infidelity shall receive legal recognition at the hands of the nation. Shall we throw away Christianity as the standard of our morals, as the test of our laws, and as the former of our public opinion, and adopt instead as our standard the ethics of Hume and Voltaire, of Rosseau and Tom Paine? That is the question plainly stated. Most of you will recognize it as only another form of the question Pilate submitted to the Jews, "What shall I do with Jesus who is called Christ?" They answered, "Crucify him! crucify him!" We must answer either by crucifying or crowning him. The issue is joined and it must be met. It will not down. To put it aside is impossible. Sooner will you teach the sun the motion of the crab than get any question like this to recede from the arena of public debate into the solitude of oblivion.

Perhaps the question seems visionary to you—a mere matter of words. Or it may call up before you the grim spectre of "union of church and state," with all its attendant evils. Nothing could be farther from the truth. Let the state profess its own religion and then it will not need to ally itself to any ecclesiastical organization. Nor is there any question to be submitted to the American people so fraught with practical issues as this question. In it are involved the question of the Bible in the public schools; of the preservation of the Christian Sabbath which "God requires and man needs;" of the continued use of the oath in courts of justice; of the Christian law of marriage; and of such distinctively Christian features in our government as chaplains in the army and navy, in halls of legislation and in penal and reformatory institutions; the appointment of fast days and days of thanksgiving, and every such Christian feature in the actual life of the nation. All these must be placed on an undeniable legal basis in the fundamental law of the land or else they must be given up as inconsistent with the letter of that law. No third opinion can be formed on the subject. Even if we were willing to give up agitation and accept of the present status the enemies of our national Christianity would not let us. They have filed their demands and mean to press them until they are granted, or which is far more likely, until they are utterly refused. But God forbid that we should hesitate to take up the gauntlet thus defiantly flung at our feet. We are not troubled as Jefferson was at the thought of a war with the slaves. He said that the Almighty had no a attribute that could take sides with them in such a conflict. That made the outlook gloomy enough. Ours, however, is all brightness. The Almighty has no attribute that can fail to take sides with us in the struggle. And one with God is a majority.

I am not arguing any of these questions, however. I am only trying to state them so that we may understand the demands our times make of us. If we do not understand these we will succeed no better in performing duty than the builders of Babel did when God confounded their tongues. For brick we will very likely bring mortar. Nor shall I detain you farther sketching the spirit of our age. If we are not wholly astray in the views we have taken the restlessness of our age betokens a change, and if the indications are not very misleading when the change comes it will be grandly moral in its character. In another sense than our Adventist friends imagine, the Lord will come and take to him his great power and and reign. At least so it seems to me. Others may think differently, and judge my expectations vain. But be it so. The day will declare it. You remember in that disastrous seige in India at Lucknow, I believe, how the little Scotch girl lifted up her head from her fevered pillow and exclaimed with animation, "Dinna ye hear it? Dinna ye hear it? It is the slogan of the Highlanders;" and the despairing nurse and disheartened friends said with tears in their eyes, "No, Jesse, it is delirium." But in less than an hour the sound of the pibroch burst on their ears and the banner of England was waving in triumph over their heads. "In such an hour as ye think not the Son of man cometh." "Even so come, Lord Jesus?"

But be this as it may, it is surely clear that we stand on the eve of the grandest age our world has yet seen. Men are better than money. Brains are better than hands. The pen is mightier than the sword. The ballot is grander than the bullet. And our age is characterized by all of these. I will not say indeed that the lower instruments have all been thrown away, for I do not think that the nations have altogether beaten the sword into the ploughshare; yet I do believe that day is fast approaching. But sure I am, however we may handle them, the issues before us are the grandest that ever occupied the race.

And if this be so, the best preparation for discharging the duties called for at our hands is moral culture—education in the broad general principles of tolerant Christianity. Happy is the young man whose *Alma Mater* is abreast of the times—who is not afraid to take up reform—the swan song of the Democratic party—and make it her broad and clear watchword. And happy is the man who, catching the spirit of the times, is not afraid to gird on the armor and go forth and battle for the truth. He will be crowned and the enemies of the truth shall see it—crowned with undying honor; crowned with the crown of glory that fadeth not away. I congratulate this institution on the noble stand she has taken, on the clearness with which she understands, and the fearlessness with which she performs the duty of the hour; and I congratulate her, too, on the honor which many of her sons so nobly reflect back upon her. May she experience the confident expectation of the Hebrew poet, "Going forth bearing precious seed mourning, may she return again bringing her sheaves rejoicing."

The N. C. A. Annual Meeting.

Report of the Corresponding Secretary and General Agent. [*Concluded.*]

THE PRESS.

Two principal agencies are within our reach by which to reach and move the people, to wit, lecturers who are competent to explain the secret system and show how it does its work, and publications exposing the secret orders and discussing their principles. The work is carried on by the latter method more cheaply, and in some respects quite as effectively, although both are necessary and should go together.

A tract with a few points clearly but kindly presented, will sometimes be read and pondered by persons who avoid heated discussions. Persons can be reached in their homes, by the mail, on the streets, and at large gatherings in churches and halls, where speaking would be prohibited by this agency. Neal Dow is credited with saying the State of Maine was carried for prohibition by the distribution of temperance tracts. A similar work should be urged on in the anti-secrecy reform, until every household is reached and the lodge prohibited by public sentiment and by the general government as it was by the laws of Vermont, Rhode Island and other States in 1832. It would be impossible without much labor to ascertain the exact number of pages distributed during the year, but a safe estimate would exceed half a million put in circulation by the N. C. A. and probably an equal number have been sent out by E. A. Cook, Baker and Arnold, Needles and Butler, D. S. Kinney, B. T. Roberts and others. The N. C. A. has increased the number in its series of tracts from eleven to forty-eight and is prepared to furnish information on almost any phase of the secrecy question.

But few books have been sold by the Association during the year for the reason that no adequate supply has been kept at our rooms, and agents have obtained supplies from E. A. Cook, or other parties. Arrangements have now been made by which our agents will be supplied, and all orders for anti-secrecy literature sent to the N. C. A. office promptly filled. This will require the employment of additional help in the office, but it will also enable your Secretary to give most of his time to the lecture and field work, and will, I am persuaded, pay when fairly inaugurated.

The organ of the Association was heartily commended at the Galesburg Convention and has received the endorsement of State and other meetings East and West; but I am sorry to say that its subscription list is still less than 5,000 and the receipts do not cover the expense of publication. With many the *Christian Cynosure* has become a household necessity and it would become such to many others if they could be induced to read and learn its real merits. It awakens an interest wherever it goes, and a lecturer is sure of a cordial welcome and a candid hearing in almost every instance where he is preceded by its weekly visits. Without disparaging other papers that speak out manfully against the lodge, or under-valuing other agencies employed, I feel justified in urging renewed efforts to increase its circulation as one of the best means of reaching the people and accomplishing the work we have in hand.

NEEDS.

The cause greatly needs vigorous, active business talent, to give energy and power to the movement. To plan wisely is indispensible to the success of any enterprise, but counsel without execution is like faith without works. It is

[Continued on 9th page.]

CORRESPONDENCE.

Elder Barlow's Letter to the N. C. A.

WILLIMANTIC, June 20, 1882.

MEN, BRETHREN AND FATHERS:—Not being able to meet with you in annual conclave, to join you in planning for the progress of our great reform, I have thought it right and fitting to write unto you, to the end that ye may know that both yourselves and the cause we love are in my heart of hearts, to remain till death or victory shall be ours. Had He whom we serve so ordered it that I could meet with you at this time, my joy would have been great. To see you again, face to face, to grasp your hands with the true Christly grip, to grip heart with your hearts at the throne of grace, to put shoulder to shoulder with you to the burdens of care and labor which our growing work imposes, to hear of your conflicts and triumphs, to give sympathy for your sorrows and words of cheer as stimulus to your hopes and a spur to your activities—would be to me a gladness, an abiding bliss, but as this is denied me, it may be mine to greet you with this mine epistle, which shall voice to you my purpose to meet you on the day of your assembling at the throne of grace, at which full well I know you will be found seeking for wisdom to guide you in planning, and for strength and means to carry on new and more vigorous campaigns against God's enemies and ours. My spirit will be with you, joying to behold your order and your ardor in carrying on the work to which, in God's good Providence, you are called and separated.

As ye know, I have been laid aside for a time from labor, and am as yet able to do but feebly my pastorate work. It may not be given me to do much more on the platform, where I have so joyed to stand for the overthrow of oath-bound tyranny and the advancement of soul-liberty for the enslaved victims of the lodge. During the past winter I gave but two lectures abroad and four in my own place. Another was already announced when failing strength compelled me to withdraw my appointment. God willing, I shall yet fill it.

It is dark, very dark, here in this part of New England, but we are hoping it is that dense blackness which ushers in the dawn. The watchmen say, "The morning cometh," and an increasing company are glad; while apprehension and dread are seizing upon the armies of the "Beast Secrecy." "So mote it be." What you have counselled and done for New England is highly approved by the friends here. Bailey is a host, and the Lord of Hosts is with him. He is a thorn in the sides of the Baal worshippers, of which they would, but know no safe way to rid themselves.

It is felt by me, and others here, that at your meeting, important business will confront you. Could I be with you I might suggest an item or two, but refrain at present. Allow me, however, to suggest for the future that with the call for the meeting of the corporate body there go forth to the members a summary or digest of the plans to be considered and acted upon, that those unable to be present may have opportunity to weigh them and in writing send in their approval or protests, as the case may be.

Our beloved Bro. Conant joins me in this epistle, and in love to you all, on whom is devolved the more immediate responsibility for the work in which we are engaged, as well as in the prayer for the Spirit's direction, your individual prosperity, and for glorious results from your deliberations. Thus will ever pray your strongly attached brother in Christ. J. L. BARLOW.

Success in Personal Effort.

BROWNING, Mo., June 24, 1882.

EDITOR CYNOSURE:—As I promised you, I will herewith report progress of the Anti-masonic, or rather anti-secret few. The plan I spoke of in my last (that of working quietly and reasoning like sensible men with those already in the orders, rather than to come out and continually parade the subject before the public uninitiated) is working well here, in fact is beyond our expectations, for usually where a new lodge is instituted the greatest interest is taken to make it a success, and gull the inquisitive. There has not been an initiation here since the lodge started, which is two months ago. We have got three charter members of the lodge to pull out of it quietly (one of them is the secretary) and feel confident of pulling this iniquity down in this place altogether, for not one yet we have approached has denied our view of the matter. All acknowledge it is a sacrilege and a dishonor to God's name. The answer I have invariably received from members when approaching them on the subject is, "Well, sir, you are the first man that has come out boldly to me on this matter. You are right." This was the manner in which I was approached and I believe there is no way like it; for had a man came boldly out to me and laughed me to scorn for having been duped by the order, I should have very likely clung the more closely to it (although at the same time despising it in my heart), for what man likes to be shown up to the public view as a man who has been duped in such a disgraceful way as any man has who has taken degrees in Masonry. It ought to be called deviltry (for, sir, I have known men to go to the lodge and while on their way home from performing what they term their good offices plan to ruin the happiness of homes by effecting their base purposes on a member of the family!)

I realize that I am fighting a powerful enemy and am privileged to take advantage if I can to win, being in the right. What disgrace! I ask any man, how degraded he would feel, if taken through the streets publicly in the same plight he was taken through the degrees of Masonry. I speak of any degrees from Entered Apprentice to Knight Templar, being the latter myself, I know whereof I speak. In conclusion, God speed the good work; and you shall receive some assistance from this point. Yours for right,

B. C. SOUTHERN.

Fasting and Prayer.

Bro. Stoddard's suggestion that a day of fasting and prayer be observed before the Batavia convention, awakened the profoundest thought and deepest emotion. Fasting and prayer are mighty instrumentalities not to be trifled with. There must be an adequate cause to call for their use, a cause such that they cannot be dispensed with,—a cause such that every thinking Christian mind will realize that they must be used or the most disastrous failure of the great spiritual work to which Christians have been devoted will surely come. Brethren and sisters of the reform, let us as one family in Christ look at this matter. Success in the work of God's struggling people has always been gained in this way, and in no other. The work is God's work. It is of vital infinite and eternal importance. Its difficulty and magnitude equal its importance. It is simply God's work, one which he must really take in hand, one which cannot be done unless he does it. All our agency in it is to be co-workers simply instruments in his hands. Look at the whole history of God's work in the world and how has it been done? How was it done in the hands of Moses? He fasted forty days at one time and the Divine hand put the work through, what to human power, would be impossibilities. God's power was incessantly engaged setting forward his work by the hands of Moses. How did Daniel and Esther, and David, and Nehemiah, and Jesus fast? But why do I cite example? The whole Bible blazes forth the truth, and the whole history and experience of Christians in every age confirm it, that fasting and prayer must be used and rightly used to make God's work a success.

I say rightly used. A miss conception here is fatal. The great majority fail at this point. They misconcieve the true nature and use of fasting and prayer. They think that these services have some intrinsic power and merit in themselves; that in consideration of these duties, God will do for them the things they would have done. Hence these duties loom up before their vision as things of great value,—indeed the things of most importance in their minds. And hence they wholly eclipse and shut out from their thought, the great, the precious, the mighty truths which should engross their whole soul.

Now fasting and prayer have no merit or value in themselves whatever, and of themselves they have no power, and when trusted in can do no more than any other human work, which is nothing at all. They are simply to be used as media, or channels through which the Christian comes in direct contact with Almighty God; the means through which the soul takes hold of God; talks with him, reasons with him, counsels with him, and thereby enlists him in in the good work for which he toils and struggles and suffers. And as the Christian approaches God in this way he leaves his prayers as though he was almost unconscious of them; as the struggling soldier forgets that he breathes as the medium of life by which he fights. Fasting and prayer though in themselves powerless and valueless, must be used and rightly used as the media through which God is met by the Christian and enlisted in the great work, in which he struggles, or certain failure will ensue.

Bro. Stoddard stands in the front ranks of the reform work. I need not speak of its difficulty, its dangers, its toils. I need not speak of its vastness, its opposing forces. These are known to all. God must be in this work. His power must be felt in every part, and this dear brother feels it and knows it. He calls on all to say whether by fasting and prayer God shall be enlisted in it. Shall his presence make the Batavia meeting a grand, a distinguished success. Weary months of struggle, and toil and expense have been devoted. The attention of all the friends have been enlisted, "What shall the harvest be." If God is enlisted, as with Moses and Daniel, and Esther and Jacob, as with Jesus, a glorious, a blessed success will ensue. God will not only crown the Batavia meeting with success, but will appear in every part of the reform work in a manner never hitherto done, and all shall see the moving hand of God. Brethren, will you not give your prayerful attention to this subject and write so as to throw light and encouragement into all our souls. AN OLD FRIEND

"Schismatics, Who are they?"

Rev. H. H. Hinman in an article in the *Cynosure* for May 25th quotes 1 Cor. 12:25: "that there be no schism in the body," as a rebuke to the formation of a religious denomination; and then adds, "A religious denomination is a sect." I reply:

1. The evil Paul referred to was not the organization of a religious body for the maintenance of a religious truth, but was a *faction in a local church.* Of course factions in a local church are an evil. All must admit that; but,

2. The organization of a religious body for the maintenance of a religious truth is not an evil. The disciples of Christ were a sect—a sect of the Nazarenes. Again, said Paul, "after the way they call heresy [*airisin*; a sect] so worship I the God of my fathers." Paul gloried in a sect.

If then a religious denomination may be formed, as that of the Disciples or Nazarenes, separate from the Jewish church, then why not a Protestant denomination from Roman Catholic; Methodist from Presbyterians; Presbyterians from Methodists?—religious organizations for the maintenance of a religious truth.

Once more, and especially, if, as church history shows, the denominations referred to have departed from the primitive order of the church and substituted *Runtism*, a Roman Catholic devise for baptism, the primitive order, then may we not in faithfulness to truth form an association on the primitive order professed faith in Christian baptism in his name, then the Bible name, "Disciples," and form a denomination—Disciples of Christ; or Christian denomination.

The subject introduced is an important one to those engaged in reform, involves the interests of Christ's kingdom and is evidently occupying the thought of many earnest Christians and one short article will not meet the wants of the many inquirers. ALPHA.

Our Mail.

J. S. McCulloch, Knoxville, Tenn.:

"I am heartily in sympathy with your work. The Cynosure has been a most welcome visitor."

E. G. Cooper, Albany, Mo.:

"The leaven of anti-secret literature is effecting encouraging revolution in the minds of the people wherever it is read. There is nothing surer that is not already a fact of history, than that our reform will triumph. A Friend and zealous Odd-fellow from the State of Kansas living in one of her thriving railroad towns, remarked to us, 'Your anti-secret work is stirring our people. They have never had a lecture either.' I sent him a copy of the Cynosure and I see his mind is changed about secrecy.

D. A. Richards, Woodland, Cal.:

"I am trying to scatter light as I am able but the school houses are generally closed against our lectures and the churches even of the United Brethren are also refused us. Secretism seems to reign; but I can sell books where I cannot lecture. The United Brethren here seem to be following the lead of their General Conference. Yielding to the pressure brought to bear by secretists so that the light that is in them (their rule) is becoming darkness. (Null and void.)

Mary A. Waterman, Newport, Herkimer county, New York, orders the Cynosure for their Reading Room and adds:

"If it should be the means of warning even one young man or woman of the evils of secretism the money will not have been spent in vain. My sister and myself intend to be with you next Sept. at Batavia, if Providence permits."

D. Varney, Fond du Lac, Wisconsin, suggests a small paper at twenty-five cents a year. Does the Illinois American fill the bill, brother?

David Stump, Sandford, Ind.:

"I love the Cynosure because it goes forward on everything that is right and back on everything that is wrong. There are a few here in our community that say what we said when we came out of the army. 'We will vote the way we shoot.'"

Louisa H. Hull, Perry, Wyoming county, N. Y.:

"I am on picket duty for Christ."

Wm. H. Taylor Sparta Center, Mich. recently asked a three degree Mason if he knew that there was a monument being erected in memory of William Morgan. "He had not." Had he never seen the Cynosure? "He had not." He subscribed for the paper, having it sent to his wife, and told Mr. Taylor "he considered Masonry a fruitful source of all corruption. That murder and other heinous crimes went clear of punishment on account of it. He had read Morgan's book and found it to be the same as he had received it in the lodge.

Elder I. Jackson writes from Vermont:

"What we want here in Vermont is labor bestowed soon. The lodges are filling up very fast. In one place where a lecture was given eight years ago I was told that not a person had joined the lodge since that time. The lodge in Vermont is behind other States. The State was so thoroughly Anti-mason in the Morgan times that it is yet remembered.

Elder J. H. Austin writes:

"The leaven of righteousness is at work in Elkhart Co. Indiana. The cause of reform moves on. Men are constantly leaving the ranks of secretism as the light shines in on their benighted minds, and gives them light on the darkness of the institution. Almost daily we are meeting some one that has quit the orders. Many of them have never read a word on those institutions here until we have brought to their notice the fact that light did shine, and that the darkness and secrecy did not comprehend it. This light many secretist are grasping for like half starved men. Many of them are startled when they find, with what they are connected, and the question with them is how to honorably get out. Many quit. Freemasonry like Catholicism has held its votaries by keeping them in darkness, which makes it answer well to the image of the beast."

SABBATH SCHOOL.

LESSON III., July 16:—SUFFERING AND SERVICE.—Mark 10:32-45.

32. And they were in the way going up to Jerusalem; and Jesus went before them: and they were amazed; and as they followed, they were afraid. And he took again the twelve, and began to tell them what things should happen unto him.

33. Saying, Behold we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the scribes; and they shall condemn him to death, and shall deliver him to the Gentiles:

34. And they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again.

35. And James and John, the sons of Zebedee come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire.

36. And he said unto them, What would ye that I should do for you?

37. They said unto him, Grant unto us that we may sit, one on thy right hand, and the other on thy left, in thy glory.

38. But Jesus said unto them, Ye know not what ye ask: can ye drink of the cup that I drink of? and be baptized with the baptism that I am baptized with?

39. And they said unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized:

40. But to sit on my right hand and on my left hand is not mine to give; but it shall be given to them for whom it is prepared.

41. And when the ten heard it they began to be much displeased with James and John.

42. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them.

43. But so shall it not be among you; but whosoever will be great among you shall be your minister;

44. And whosoever of you will be the chiefest, shall be servant of all.

45. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

GOLDEN TEXT.—The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many (v. 45).

DAILY READINGS

Monday, July 10	Mark 10 32-45
Tuesday	Isa. 53:1-12
Wednesday	1 Pet. 2:13-25
Thursday	2 Cor. 11:20-33
Friday	Heb. 11:32-40
Saturday	John 13:1-17
Sunday	Phil. 2:1-11

NOTES.

32. *They were in the way.* Our Lord would seem to have now descended from Ephraim to the high road in order to join the caravans of Galilean pilgrims going up to Jerusalem. St. Mark gives a special prominence to this critical period in his human history: He describes (i) the prophetic elevation and solemnity of soul which he displayed; (ii) his advancing before them as the destined sufferer, (iii) the awe of the disciples as they followed him.—*Bible for Schools.*

And Jesus was going before them. "After the manner of some leader who heartens his soldiers by choosing the place of danger for himself."—*Trench.*

Thus did he show unflinching courage in encountering opposition, or as here, in going forward to the rude mockeries and cruel sufferings which awaited him, with his face set "as a flint" and rising above shame and suffering through the power of an all-subduing devotion to his great mission. And thus is he to his people the perfect model of self-devotion to the work given them to do.—*Brown.*

And they that followed. As though there were two bands of the apostles, of whom one went foremost, while the others had fallen behind. "There are few pictures in the Gospel more striking than this of Jesus going forth to his death, and walking alone along the path into the deep valley, while behind him, in awful reverence, and mingled anticipations of dread and hope—their eyes fixed on him, as with bowed head he preceded them in all the majesty of sorrow—the disciples walked behind and dared not disturb his meditations."—*Farrar.*

And he took again. This was for the third time. The two previous occasions are described in (i) Mark viii 31, in the neighborhood of Cæsarea Philippi, just after St. Peter's confession, and (ii) Mark ix. 30-32, shortly afterwards, during the return to Capernaum. The particulars are now more full and more clear than ever before. St. Matthew (xx. 17) distinctly tells us that this mournful communication was made *privately* to the apostles.—*Bible for Schools.*

34. *And shall kill him.* Or, as St. Matthew adds, "crucify him." Now for the first time is revealed this last, this greatest horror (see Matthew xx. 19.) St. Luke lays stress upon the fact that the disciples would not and could not understand his words (Luke xviii. 34.) This absence of all sympathy was one of his greatest trials.—*Bible for Schools.*

37. An illustration this of ignorant prayer. Within a month they saw the places on his right hand and his left occupied by the two thieves in the crucifixion; and they could not have failed to realize then the solemn significance of Christ's declaration and of the question which followed it.—*Abbott.*

The Father had a plan in reference to the honors of the kingdom. It was perfect and unalterable. According to it the chief places were disposed of (in purpose), and could be given to no others. The lowliest would be the loftiest. They who gave up most would get most. He who goes nearest in time to Christ the crucified, shall get nearest in eternity to Christ the glorified.—*Morison.*

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THE entire list of the publications of Ezra A. Cook, with the addition of "Stearns' Inquiry into Freemasonry," has been arranged in 16 volumes, neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 5,106 pages ($14.00 worth at retail) is sent express or post-paid for $12.00. These books have received the hearty endorsement of the Directors of the National Christian Association.

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3	The Broken Seal; or Freemasonry Developed.	304	1.00
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5	Eminent men on Secret Societies; Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," "The Anti-masonic Scrap Book," and "Oaths and Penalties of Freemasonry as proved in the New Berlin Trials."	336	1.00
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6	Warning against Masonry (For Colored People), Illustrated	2
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35	Objections to Masonry, by a Seceding Mason	4
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38	Masonic Oaths and Penalties, by Rev. A. M. Milligan	4
39	Should Freemasons be admitted to Christian Fellowship?	4
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REFORM NOTE-PAPER AND ENVELOPES.

AS a needed means of spreading the truth regarding secrecy, a collection of the utterances of Scripture and various noted statesmen and ministers has been prepared and printed in tasteful form at the top of note-paper and on both sides of envelopes (the matter on the paper being entirely different from that on the envelopes.) A blank line for date is also printed in. The envelopes can be furnished either white or colored; both envelopes and paper being of the ordinary size and of good quality.

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EZRA A. COOK, PUBLISHER,
No. 7 WABASH AVE., CHICAGO, ILL.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 6, 1882.

Personal and Political.

To our Readers:—You have seen by our late issues that I have finally been released from the Presidency of the College which I have loved, and still love, as the institution which God has signally owned and still owns. Prof. C. A. Blanchard, my successor, Secretary Stoddard, Prof. H. A. Fischer, Prof. E. D. Bailey, and others who have labored and still labor in our reform, are Alumni of Wheaton College. While Prof. L. N. Stratton and others have toiled equally well for our cause as leaders in their denominations,—all these are Wheaton students, and there is a younger crop coming on who will do equally good work in the cause of Christ and our country.

The reason why I have left such a college, is, that I wish to devote the remainder of my days to *direct* labors for our reform. It was for this I accepted the nomination for our next federal election, along with Mr. Conant of Connecticut.

Now several things behoove to be done. And:

1st. The *Cynosure* must be put beyond all peradventure. Thus far our paper has borne a charmed life. Like Coleridge's spectre-ship—

> "Without a breeze, without a tide
> She steadies with upright keel."

No denomination or, as yet, political party at her back; hated by mistaken good men who are blinded by lodge mist; hated by post-office Masons; and, worst of all, hurt somwhat by the envy and rivalry of some of our own people, who could not see that a grand central paper is necessary to other reforms, as a stomach is to limbs; the *Cynosure*, like its namesake in the northern sky, has shone on meek and steady in all weathers; helping to its utmost everything which helps and opposing everything which obstructs our holy cause.

The toil and devotion of the friends who have kept up the list, and the courage and faith of the publishers and associate editors of the *Cynosure* are beyond all praise. Like the disciples on the sea, they "have toiled all night." But we trust there is a morning coming to them with its "great draught of fishes." It was so with the *National Era* and *New York Evangelist.* Once over the bar of a small subscription list and outside of its narrow bay, "the wide, wide sea is before us" and "God overhead."

The National Board of Directors last week pointed the way to increase the *Cynosure* list to eight or ten thousand, and after that it will increase itself. Secretary Stoddard, it must be borne in mind, is agent, not only of the N. C. A., but also of its organ. He is buckling on his armor anew to achieve for the *Cynosure* what he has so ably achieved for the Carpenter building and fund.

2d. But to nationalize our paper, we must *push* the American party. Thousands of good ministers are in heart with us, but what can they do while their pews are filled with Republicans and Democrats. These must be converted into Americans.

I have spoken at Galesburg, at Albany, Mo., at Birmingham, Iowa, and at Grand Rapids, Michigan, and my strength has slowly but steadily increased. I am now free from college duties. After a few weeks' rest and preparation, I wish to begin at Wheaton court-house, with a political address to my neighbors. Then I wish to speak in Farwell Hall, Chicago; and afterward as God shall open the way. Cool evenings will be here as soon as the long hot days of summer are over. Let us begin now to prepare for them. Those who wish to hear me can communicate with me by letter.

The ship is cleared for action. The Chicago *Times* (June 28) says: "There is nothing in our National politics but the desire of two rival combinations for the spoils of office." This, it thinks, helped to give 60,000 majority for prohibition in Iowa. The Solid South is no longer dreaded. The summer moths are eating into the robes and masks and disguises worn by Southern Democrats as Ku Klux. The "Klans" are broken up and their disguises lie hid in the lodge rooms of the South. There is no slave power now to keep them united. The temperance plank of our platform is being carried for us by prayer and prohibition. And instead of godless schools and godless politics we are coming back to where our fathers were when America was born. In their "Declaration" they appealed to God for their motives, principles and rights. They did not "take religion into politics." Their politics were themselves religious. "Orders" of men, packed one above another, they abhorred. And they gave us a Constitution which forbids aristocratic titles and prohibits our President from receiving a present from a king!

"But do you expect to succeed?" I answer, "Yes." We expect in 1884 to bring to the polls a body of Americans, native and foreign born, as were our fathers; men who neither seek office nor court patronage; men of enlightened consciences and fearless hearts; and such a party is invincible, and must ultimately prevail. A few more Irish and Russian assassinations will convince the dullest that lodge-oaths are not child's play. But the single fact that the lodge excludes Christ, seals its fate. For "we must reign until he hath put all enemies under his feet."

Rotten Sills Condemned.

We transfer the following letter to our columns from the *Advance.* It is from the new editor-in-chief of that paper, Rev. Robert West, and seldom has so much sound sense and sound theology been crowded into so small a space. In the hands of Rev. Mr. Gilbert and Gen. Howard, the *Advance* is become an able and popular paper; and it has at times uttered itself distinctly against the organized deism of the lodge; which as in the case of Anderson, late of Quincy, Woodbury of Rockford, and some others is sapping the fundamental teachings of the Bible.

That Quincy Council.—The brethren who stood up against the installation of Rev. F. A. Thayer as pastor over the church at Quincy, Ill., recently did a brave and noble thing if reports be true. Here was a genial minister who had come from Massachusetts in good and regular standing, and a large and influential church joining with him in a request for his installation.

But Mr. Thayer seems to be in doubt concerning what our churches hold to be fundamental truths. The seed so industriously sown by Canon Farrar, Henry Ward Beecher and others, concerning a probation in the life to come, is bearing its legitimate fruit. The "eternal hope" doctrine of the one and the "potent love" theory of the other, are made by these good men themselves to destroy the solemn words of the Lord Jesus Christ as final authority. And yet these are the faithful words of our Divine Master. They were there before Canon Farrar, Mr. Beecher or others were born; and they will remain when these men are dead.

"To the law and to the testimony; if they speak not according to this word it is because there is no life in them." If we have no revelation from God, let us say so and be done with the matter. If we have a revelation let us stand by it. The enemy is coming in like a flood. The spirit of the Lord has raised up a standard, and he who halts and falters and begins to speculate in the face of the enemy when the battle is on, had better depart early out of Mt. Gilboa.

We are commanded to go and preach the Gospel, and dare not add to or take from Christ's plain works. Let us obey orders. Robert West.

—President S. B. Allen returned home to Westfield on Wednesday last. Before coming to Chicago he visited the academy at Dover, Ill., and gave the annual address at the close of the school year.

—Bro. Stoddard has engaged Mr. E. R. Worrell, son of Rev. B. F. Worrell, of Olathe, Kansas, to canvass La Salle county in this State as a N. C. A. colporteur. His agency will be extended as the work is found to be successful. Bro. Worrell is a young man of ability and piety, a Wheaton student and secretary of the State Convention at Paxton.

—The newly chosen directors of the National Association met and organized last week (Wednesday) and transacted important business relative to the extension of the work in New England and the South.

—Bro. Tanner was last week making his headquarters with brother and sister De Wolf at Green River, Vermont. They write that he was working wisely and well, and is an excellent man for the field. His Christian courtesy and knowledge of the ways and precepts of the lodge win him friends everywhere. We pray that he may find his physical strength increased among the mountains and so be able to continue a work for which he is well fitted.

—Bro. E. Mathews was last week in Warren, Ill. His first meeting, Thursday evening, was attended by a large audience, and all were encouraged by the prospect for other meetings. In company with Bro. B. F. Williams he visited and prayed with a number of the friends who, because of age or sickness were unable to attend the evening meeting. Bro. Mathews is also happy to note that his health is much better than for some weeks past, he will thus be able to promise better work for the Lord.

—Much to our regret we are unable to present this week a full and satisfactory obituary notice of Mr. Plumb, whose death was noticed last week. It seems preferable to postpone the matter till next number when a notice which shall be more worthy the character of the noble Christian man who has just gone to his rest, will be prepared.

—The Annual meeting adopted resolutions of sympathy with Mr. Plumb and Father A. Wait of this city. The first of these friends has gone home, the other has been providentially restored to unusual vigor and strength for a man of 85 years. During the middle of June his sickness was considered dangerous if not fatal, by the physicians, and to meet him on the street car going about his business unattended the other day seemed like a miracle. Father Wait gratefully recognizes the hand of God in his restoration.

—The marriage of William H. Fischer and Geraldine C. Blanchard, youngest daughter of President Blanchard took place at the home of the latter in Wheaton on Friday afternoon last, in the presence of some hundred of their friends, whose prayers for God's blessing on the union were added to the encouragement of their presence. Mr. Fischer has been principal of the preparatory department of Wheaton College during the past year and was chosen by the Trustees at their annual meeting, Professor of History and Modern Languages. On the same afternoon Mr. and Mrs. Fischer took the train for Toronto. They will spend the summer in Montreal.

Report of Donations

Received by Treasurer of National Christian Association since May 31st:

For general work: J. Weaver, $2.00; J. Barmingham, $3.00.

For Rev. J. F. Galloway: C. C. Foote, $5.00.

For Rev. Wm. Hazenberg, Cape Town, South Africa: R. D. Nichols, H. Kimball, C. G. Miller, each $1.00.

For A. D. Zaraphonithes of Andros, Greece: Mrs. M. Pettingill, $5.00.

For Free Tract Fund: Peter Howe, $10.00.

REFORM NEWS.

La Salle County, Ill.

Dear Bro. K.—I have just returned from a pleasant trip to Tonica, Lostant and Wenona, where I found the friends of our reform "steadfast, unmovable, always abounding in the work of the Lord." I attended the meeting of the Union Christian Association in Osgood's Hall, in Lostant, on Saturday, June 24, the meeting was harmonious and pleasant. John Park was chosen president, T. W. Beard, vice-president, and S. J. White, secretary and treasurer. A committee was chosen to confer with the prohibition party in La Salle county, with a view to co-operation; and steps were taken to secure a thorough canvass of the county in the interest of the anti-secret reform. A series of resolutions were adopted, and brief addresses were made on the political relations of our reform. It was my privilege to preach in the same place on the Sabbath, and to know that while Lostant is much like the church in Sardis, yet there are those here of whom the Lord might say, There are a few names even in Lostant who have not defiled their garments, and they shall walk with me in white, for they are worthy. May the Lord greatly add to their numbers and influence.

H. H. Hinman.

Bro. Feemster Ready for Duty.

PEARLETTE, Kans., June 20, 1882.

DEAR BRO. K.—After long silence I am but too happy to report again for duty. The present plan is that I spend a few months in the State of Kansas, and as winter approaches enter upon my proper field of labor in the South.

Combining the action of the Board of Directors with Bro. Hinman's suggestion, and my own acquaintance with the field, it seems clear that my special department will include the States of Louisiana, Arkansas, Texas, and perhaps the State of Mississippi. Kansas being included on account of my present residence here. The field is large and I enter upon it with an oppressive sense of weakness. Yet I scarcely pause to inquire whether my efforts shall be in the sight of men a success or a failure.

May it be my only care to do in the present the work of the present and leave results to the future and to God.

I wish, however, to say to the friends of this reform in these States, that it will be impossible for me or any other man to do more than the merest fragment of the work needed without your help. I desire your earnest co-operation.

1. Pray for me. No difference how poor or how weak you may feel. You can pray, and prayer is stronger than armies and more precious than gold.

2. Write to me. I want to get acquainted with you. I want to know how many friends I can depend on. I may not be able to answer all your letters, but I will keep a record of names, and that may often be a great help. It will encourage me at heart. Elijah would not have felt nearly so downcast if all the seven thousand true ones had sent to him words of encouragement.

Get subscribers for the *Cynosure*. It will prepare the hearts of the people to hear a lecture with profit. And it will furnish a medium of communication; so that any one of us who has a suggestion to make he can send it to the *Cynosure* and we will all hear his words. This will be a great advantage.

4. Arrange for lectures. See if a house can be secured, and then write for a lecturer. All such calls will receive attention as far as possible.

5. Contribute money. Be it the "widow's mite" or the rich man's million. Give it, for it is needed. Every lecture costs somebody something. The lecturer may bear the burden and often does, but it cannot be expected that he can lecture much if he is required to pay his own way. The N. C. A. may pay the costs. This it often does and does it cheerfully when it is necessary; but there is a better way when it can be done. Let the friends who enjoy the lecture pay the bills as far as they are able. They can board the lecturer while he tarries among them. They ought to pay his railway fare or as much of it as possible. And if they can compensate the lecturer it will save to that extent the much needed funds of the N. C. A.

My address for the summer will be "Larned, Kansas." Friends of reform let me hear from you.

P. S. FEEMSTER.

To Michigan Friends.

Bro. H. H. Hinman has completed more than half his time of service in Michigan, will the friends who pledged themselves at Holly to reward him for work in our State be so kind as to forward their subscriptions to the N. C. A. treasurer, W. I. Phillips, 221 West Madison street, Chicago. This request does not include those who have secured the labors of Bro. Hinman in their communities.

C. C. FOOTE,
Treas. Mich. Association.

Reformers of Iowa.

DEAR BRETHREN:—The battle for Prohibition has been fought and won. Doubtless you have all been in the fray and now are rejoicing in the result. "Sing unto the Lord for he hath done excellent things; this is known in all the earth." Now as the smoke of battle clears away let us gird ourselves for another contest. The time draws near for our next State convention. August 29th is the day appointed. Where shall it be? Invitations and suggestions are in order. A central location is desired. Who speaks first? Please address the Corresponding Secretary, Rev. T. P. Robb, at Linton, Iowa, or the undersigned at Morning Sun, Iowa.

C. D. TRUMBULL, Pres.

THE COLLEGES.

Commencement at Avalon.

The exercises of commencement week of the most prosperous year in the history of Avalon College began on Friday evening, June 16th, with the anniversaries of the Literary Societies. Miss Emma Edwards delivered an interesting oration on "Change;" Miss Florence Pierpoint, an instructive essay on "Industry;" and Mr. W. E. Kern, in a forcible manner, set forth the true principle of "Character." This was followed by a discussion of the question, "Resolved: that the immigration of the Chinese to America should be prohibited." Messrs. F. W. Rickenbrode and R. L. Garner of the Cleiomathean Society affirming and Messrs. J. F. Fair and E. A. Zumbro denying. The question was handled in a masterly way by both sides. These exercises were interspersed with music and the entertainment proved worthy the appreciation of any audience.

On Saturday evening, Rev. J. W. Hott, of the *Religious Telescope* delivered a lecture under the auspices of the literary societies, on "Character Building." Rev. Hott's ability as a speaker and thinker is well known and it need scarcely be said that this lecture was highly interesting.

On Sunday morning the Baccalaureate sermon was preached by President Kephart, from Josh. 1. 9. "Be strong and of a good courage." This sermon was telling both in thought and spirit. It brought tears to the eyes and courage to the hearts, especially of the students. In his exhortations to courage, among other excellent things, he said: "Attack that hidden but powerful empire which as a mighty vampire is sucking the life blood of the nation, the safe retreat where every vice and crime may find shelter from the eyes of justice, which controls legislatures, manipulates courts and would dethrone Jehovah himself; touch to harm that mighty secret empire and you will speedily realize the need of a strength and courage which Jehovah alone can give."

Rev. Hott gave a talk on the Holy Land on Sunday afternoon. He has lately visited this land of sacred memories and his talk showed that his mind and heart was active while there.

Rev. Jas. Reed of the Presbyterian church preached the annual sermon in the evening. It was interesting and instructive, the text being, "That which is seen is spiritual, but that which is not seen is eternal."

The library sociable on Monday evening resulted in the securing for the college library about 140 volumes, valued at over $200.

The Board of Trustees conferred upon Rev. J. W. Hott the degree of D. D. Mrs. G. M. Miller, at her own request, retires from the chair of History and Literature, carrying with her the honor and esteem of all connected with the college. She will still retain her position as teacher of German. Miss M. A. Gray, who received the degree of B. S. at this commencement takes the chair of History and Literature. She is a lady of more than ordinary scholarship and is highly esteemed. The vocal and instrumental music department were consolidated and placed under the principalship of Prof. V. C. Bates, who is a teacher of thirteen years experience and of eminent ability. In other respects the faculty remains the same as last year.

The school year closed with the commencement exercises Wednesday morning. "A Leap for Life," by Maud Caffe; "Progress of Civil Thought," by H. M. Ambrose; "Is there a God?" by Cora Beauchamp; "Shall America survive?" by H. F. Kapp; "The Imperishable Medal," by Mattie Gray; and "Prohibition in Missouri," by Fred. Conger, were all treated in a masterly manner. After the speeches, diplomas were presented to Mr. Conger and Miss Gray by Pres. Kephart, they having completed the Scientific course.

Large audiences attended every entertainment and an interest was manifested by the people such has never been witnessed in the history of the institution. The past year has been one of great prosperity and the friends of the college feel to thank God and move onward. We indeed desire Avalon College to be a "Light-house in Missouri," as Bro. Nutting styles it, and labor that its lamps may hang higher and its radience reach farther and farther as its commencements come and go. Prospects for the coming year are excellent.

AMICUS COLLEGII.

N. C. A. Annual Meeting.

[*Continued from 5th page.*]

dead. The adage, "Old men for counsel and young men for war," is more than a proverb. It is a demonstrated necessity. The counselors we have—men, experienced, pious, wise, judicious and brave; and the younger men are coming. Wheaton, Monmouth, Geneva, Westfield, Avalon, Wasioja and other institutions send out their annual quotas, trained to independent thought and fearless action on all great moral questions. Young men associated with the leading minds in these institutions for a term of years seldom backslid so far as to join a secret lodge of any kind and many of them find ways of making their principles and knowledge of some use to the world. Oberlin was early in the field and the young men who passed under the molding genius of President Finney and his associates have many of them made records in the front ranks of anti-lodge reform, and this fountain of thought and culture still sends forth an occasional young man imbued with the spirit and endowed with the heroism of those who dared to face the popular current on the rights of men, regardless of color: and to set up a standard to which even the fashionable, peace-loving, money-getting, compromising, cultured, conservatism of Boston has been compelled to accept.

Secret societies are now prohibited in many colleges and are fast becoming unpopular in all, where piety and patrotism predominates.

My judgment is that aside from the good work of keeping young men out of this terrible snare, it would be a good investment for the N. C. A. to give special attention to supplying colleges and seminaries with literature showing the evils of secret societies. It would help at least to meet the growing demand for men and especially educated, pious men, who have never been debased in the ceremonies and hampered by the oaths imposed in this system of bondage.

We need not only men, but means for their support and to carry on the work. The anti-secrecy reform is not so unlike other great movements that it can be run simply by brain power or solely by spiritual or supernatural forces. It takes money as other enterprises do. We need a score of men in the South, another score in the East, and sentinels all along the line of conflict, and they cannot live or work without food and raiment. Those whom they oppose will not support them, and if they are not sustained by those whose principles they maintain they must either suffer for the comforts of life or abandon the field. There has been an increase of means, with an increased interest, but there are many Anti-masons who have not got beyond the patronage of conservative papers and oath-bound ministers. We need a more consistent line of action in this respect. It is poor policy to pay men who are building up an evil which we are especially pledged to oppose, and leave brave and true men to shirk for themselves. Such a policy would ruin any business and has a demoralizing effect on any one who long continues in such a course.

I am glad to be able to report an improvement in this line, but there is still room for progress, and I would recommend that the N. C. A. encourage still further advancement both by precept and example.

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING JULY 1, 1882.

George Thompson, $1 00; Mrs. Miranda Kellogg, 50c; Alice M. Brooks, 3c; Cornelia S. Aldis, 3c; J. W. Phelps, 4c; G. D. Riegel, 18c; H. C. Frink $1 00; R. H. Powell, 10; Dayton S. S. Class, 60c; Dr. Anderson, 30c; Mrs. Stuby, 30c; Mrs. Wright, 25c; Mrs. Baker, 25c; Sarah Housler, 15c; Mrs. Bieven, 10c; C. E. Chadwick, 10c; Millie Patterson, 10c; G. Anderson, 5c; F. Ormsby, 5c; P. Wright, 10c; Mrs. Wescott, 5c; J. R. Chadwick, 25c; P.H. Chadwick, 25c; Mrs. Barrett, 10c; Wm. Machmer, 50c.

Total $6 38
Grand total $1,647 15

HOME CIRCLE.

Sometime, Somewhere.

Unanswered yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? is hope departing,
And think you all in vain those falling tears?
Say not, the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking,
So urgent was your heart to make it known;
Though years have passed since then, do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? nay, do not say ungranted,
Perhaps your part is not yet wholly done;
The work began when first your prayer was uttered,
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet are firmly planted on the Rock;
Amid the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries, "It shall be done," sometime, somewhere.

—Robert Browning.

The Best Weapon;

Or, The Bible Better than Pistols.

"Old David" is an aged citizen of western North Carolina. Fifteen years ago he determined to travel through the trackless wilds of the great and sparsely-inhabited West. His route lay along the borders of Missouri and Nevada, infested at that time with more numerous clans of highway robbers than at present. He knew all this very well; and, although urged by his neighbors to procure a couple of revolvers to defend himself, he took only his pocket Bible, and, armed thus, set out on the perilous journey. He had passed some of the clans on the northern border of Missouri, and was nearing the resort of one of the most formidable ones, headed by a notorious desperado, Jim Stevens, when he met a gentleman, who, by his extraordinary tact, had escaped the vigilant eye of the robber captain. The first question that he propounded to old David was:

"Are you armed?"

"Yes," was the aged Christian's reply, as he produced his pocket Bible.

The gentleman, who was almost weighed down with bowie-knives and pistols, laughed outright at what he considered the old man's folly, and, with considerable ridicule in his tone, remarked:

"If that is all the weapon you have, you had better be saying your prayers. The den of Jim Stevens is about ten miles further on, just where you will get by night, and he cares as little for Bibles as a rattlesnake."

They exchanged names and each went his own way; the one surprised at the other's apparent folly and recklessness, the other undismayed, and his faith in the protecting power of his Bible undiminished.

Night had thrown her dark mantle around the earth, and the chilling blasts had begun to pierce the somewhat feeble frame of old David, when he descried a light far down in a glen a short distance from the road. He was sure that it proceeded from a robber den, but he must have shelter, and, impelled by almost boundless faith, he directed his course thither. He halted when within a few paces of the door, and, being coarsely greeted by some uncouth, mean-looking men, was invited to alight. When he entered the humble habitation he saw significant looks pass between the inmates, and each chuckled to himself, and he knew that he was at the headquarters of a road committee, among a desperate, relentless, and murderous clan of banditti. Nothing daunted, he occupied the proffered seat. Having partaken of a rough meal, which they furnished him at his request, he began conversation, which was continued till far in the night, when it was interrupted by the return of the captain, Jim Stevens, and a couple of his comrades in crime, from a plundering raid. Stevens, advancing within a feet of him, asked jeeringly:

"Old man, aren't you afraid to travel in this section among the robbers, alone and unarmed?"

"No," was old David's bold and fearless reply, as he again produced his Bible, continuing: "This is my weapon of defence. I always read a chapter, and pray, too, before I retire. I know you are robbers, but I shall read and pray here to-night, and you must join me."

The roof of the shabby hut shook with loud, taunting peals of laughter at this expression of the old man; but, nothing dismayed, he began to read. Gradually all became silent, and, when he kneeled to pray, every knee was bowed. That was a strange sight—murderers and plunderers of their fellow men, kneeling and attentively listening to prayer! Long and fervently the humble servant of God prayed; nor did their interest in the solemn scene and supplications abate. When he had finished he was conducted to a hard pallet, where he slept the live-long night undisturbed, and even free from haunting fears.

He arose very early in the morning, and read and prayed before breakfast. They refused to receive aught for his entertainment during the night, and, instead, cordially thanked him for the interest which he had manifested in their behalf. Asking for them the light of divine grace and the purification of their hearts, he bade tham adieu and departed. He pressed onward, strengthened in faith and the goodness of God.

At the next settlement he learned of the death of the gentleman that he had met on the road, who ridiculed the Bible. This incident confirmed him in his belief in the superiority of the Bible as a weapon of defence.

He prosecuted his journey successfully, and soon returned safely to his home, family and friends. Often now he gathers round him his grandchildren and the juveniles of the neighborhood, and relates to them his adventures among the robbers. With his face animated, and his eyes glowing with superhuman light, he dwells upon the prayer scene in the banditti's hut, ecstatically exclaiming: "My Bible palsied their arms, unnerved their hearts, and bowed their knees." He always concluded his relation of the adventure with the solemnly-spoken exhortation: "Children, you need not fear the most perilous dangers of life, provided you are armed with the Bible, and have an abiding faith in God's power of protection, who will encamp round about them that fear him."

He could not Reach the Brake.

There is an old story of a California stage-driver who dreamed of a journey down the mountain side under perilous conditions. In his dream he started from the top of the mountain with a crack of his whip and a shout to his horses, and the stage rolled grandly along the gently declining road. Soon the descent became steeper, and the horses were dashing along on the full gallop, but the driver, confident of his power to check them when the necessity should come, still cracked his whip and urged them onward. The stage was now going at a fearful rate, and the passengers became affrighted; but the driver only grasped his lines more firmly, and pulled steadily upon them. At length he could no longer disregard the danger from the head-long speed at which he was driving, and he reached forward to place his foot upon the brake, when he found that it was beyond his reach! To loosen his hold upon the lines would be to give up all control over his frightened horses, and he made another and a more determined effort to reach the brake, but the brake was still beyond his reach. Faster and faster went the stage down the steep road, and more and more frantic became the efforts of the driver to stop it; but the brake was beyond his reach! Just below there was a sudden turn in the narrow road. Upon one side was the solid wall of the mountain height; upon the other a fearful precipice. To pass that at the speed at which he was going, would be to court instant death. Once more the driver gathered all his energies together for one last frenzied effort to check the speed of the flying stage, but, alas! it was of no use! He could not reach the brake.

Who has not known men on the down grade of intemperance, and who could not reach the brake?—whose destinies were freighted with the lives of near and dear friends, whom they were bearing down to lives of misery and disgrace, but who could not reach the brake!—who saw wealth, honor, love, happiness, being left behind them in their flying descent, but who could not reach the brake!—who saw before them the yawning abyss of eternal death for themselves and their children, but still they could not reach the brake.—*Christian at Work.*

The Art of Leave-Taking.—Not all have learned the fine art of leave-taking in an appropriate manner. When you are about to depart, do so at once, gracefully and politely, with no dallying. Don't say, "It is about time I was going," then settle back and talk on aimlessly for another ten minutes. Some people have just such a tiresome habit. They will even rise, and stand about the room in various attitudes, keeping their hosts also standing, and then by an effort succeed in getting as far as the hall, when a new thought strikes them. They brighten up visibly, and stand up for some minutes longer, saying nothing of importance, but keeping every one in a restless nervous state. After the door is opened the prolonged leave-taking begins, and everybody in general and particular is invited to call. What a relief when the door is finally closed! There is no need of being offensively abrupt, but when you are ready to go—go.—*Exchange.*

There is no more absurd cant than that the culture of the mind favors the culture of the heart. What do operas and theatres for the moral elevation of society? Does a sentimental novel prompt to duty? Education seldom keeps people from folly when the will is not influenced by virtue.

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, July 6.—The mouth of a righteous man is a well of life: but violence covereth the mouth of the wicked.—Prov. 10: 11.

Friday, July 7.—He that rebuketh a man afterwards shall find more favor than he that flattereth with the tongue. Whoso robbeth his father or his mother, and saith, It is no transgression; the same is the companion of a destroyer.—Prov. 28: 23, 24.

Saturday, July 8.—Seek ye the Lord while he may be found, call upon him while he is near: Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon.—Is. 55: 6, 7.

Sabbath, July 9.—Then Jesus, beholding him, loved him, and said unto him, One thing thou lackest: go thy way, sell whatsoever thou hast, and give to the poor, and then thou shalt have treasure in heaven: and come, take up the cross, and follow me.—Mark 10: 21.

Monday, July 10.—For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.—Is. 55: 8, 9.

Tuesday, July 11.—For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.—Is. 55: 10, 11.

Wednesday, July 12.—Thus saith the Lord, the heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? For all those things hath mine hand made, and all those things have been, saith the Lord; but to this man will I look; even to him that is poor and of a contrite spirit, and trembleth at my word.—Is. 66: 1, 2.

CHILDREN'S CORNER.

"Thou God Seest me."

In the Holy Bible
Did you ever see,
Children dear, this sentence,
"Thou God seest me?"

O, be sure you're straying,
If you wish to flee
From the silent teacher,
"Thou God seest me."

But in hours of sadness,
And in hours of glee
Harken to the whisper,
"Thou God seest me."

In unguarded moments;
When no eye can see,
Then, Oh! then remember
"Thou God seest me."

Lest thy footsteps wander,
Let thy watchword be
All along life's journey,
"Thou God seest me."

And through clouds and sunshine,
It shall bring to thee
Help, and hope, and comfort—
"Thou God seest me."

—Selected.

The Dead Boy's Bible.

It is a new story, for he died only a few days ago. Yet it is but an old story over again. A good boy; good to his mother, good to his brothers and sisters, good to everybody that a poor, hard-working boy could serve. He wanted to make something of himself, and so when he was not so tired at night that he fell asleep over his book in spite of himself, he studied patiently the hard names of anatomy and physiology, trusting in some way, which he dared not dream out, he should yet have a chance to become a doctor. Then what would he not do for his mother! She should rest when she was too sick and weary to work; sisters and brothers should go to school; home should be made home again, just what it used to be when he was, O so little a boy!

And the way did open. Was it his prayers or was it his mother's that turned the key to open it? Wait a little for your answer. The way opened, I say. A good Christian doctor saw the hero there was in him. A proud, happy day it was for Tom when he began to study with that good doctor. There is a good deal about the books you have to study to make a doctor, that it is very hard to understand all by yourself. Happy Tom! Was it all true, or was it one of those dreams that so often slipped in between his tired, heavy eyes and the page before him? Why, if it was true, it was little short of heaven.

But God meant heaven itself! His thoughts are not our thoughts, nor the thoughts that we think for Him!

Tom studied too hard. His mother was very sick and he waited on her. His little brother was sick too, and Tom waited on him. The little boy died and it almost broke Tom's heart. The worst of it was that he could not let his mother see how sore-hearted and weary he was. He must be brave for her dear sake.

Tom did not seem very sick at first; they thought he would soon be about again. But one afternoon his heart began to beat like a great hammer. Not very long though—a heart so weak as that could not stand it—these were its last beats.

Why the last beats should have been so strong I do not know, but it reminds me that it was just so with the dear boy's character as far as the eye of man could follow it, strong to the last—at the last the strongest! It reminds me too of a child's pace as it runs to its father's arms, it is quickest at the moment it is caught up.

Tom was dead! He was a young hero, a good son and brother, but did he die in the faith of Christ? A boy may be all that I have represented Tom to be, and all the time be trusting in his own heroism, his own magnanimity, in a word, in his own righteousness, how was it with Tom?

He was a quiet lad, self-contained and slow to talk about himself and his feelings. I think it was a pity that he was so much so, but I have great sympathy with persons of that sort. Perhaps after all they say as much in a few words that they do speak as some of us who are much readier with the tongue.

Tom had nothing much to leave behind him, but there was his Bible—that will do to remember him by. Let us look into it. Why, it is marked all over. Do you ask what his favorite text was? I cannot tell, and I doubt whether he could have told himself he had marked so many! But here is something written on the fly-leaf: "My mottoes, Truthful, Prov. 12: 22; Christlike, Phil. 2: 5; Brave; 1 Cor. 16: 13."

The deliberate choice of such mottoes as these was a sort of prayer; it was praying in God's own words we may say, as the little child says, "Now I lay me," word by word, from the mother's warm lips, so Tom seems to have said his prayer, word by word, from the lips of his Father in heaven.

We must let the sad, the rejoicing mother keep her dead boy's Bible, but those mottoes—who wants them to live by and die by? My dear young reader, don't you?—*E. P. C. in Workman.*

Traits of the Monkey Tribe.

A keeper in the Zoological Gardens, while kneeling on the floor of the cage, was suddenly attacked by a fierce baboon. A little American monkey, who was a warm friend of the keeper, lived in the same apartment with, and was dreadfully afraid of, the great baboon. But as soon as the poor fellow saw his friend, the keeper, in peril he rushed to the rescue and by screams and bites so distracted the baboon that the man was enabled to effect his escape, not, however, without having run great risk of losing his life, according to the opinion of the surgeon who attended him.

Monkeys have long memories, and some of them can inflict cruel punishment.

Mrs. Lee tells of having greatly annoyed one in the Jardin des Plantes, at Paris, by tapping him on the hands for ill-treating one of his fellow-prisoners, and he never forgave her. Whenever he saw her on future occasions, or even when he heard her voice, he flew into a passion and rolled about in rage, in one instance seizing her gown through the bars of his cage and tearing a piece out of it, although it was of stout material.

Of another monkey whose place of exile was in the West Indies a crueler revenge is known. This individual, kept tied to a stake was often robbed of his food by the crows. This was how he revenged himself. He lay quite still on the ground and pretended to be dead. By degrees the birds approached and repeated their thefts. The artful little fellow never stirred, but let the crows steal to their hearts content until he was sure of them. When he was sure one was within reach of his fingers he made a grab at it and caught it. When he had got hold of the luckless bird, he sat down and deliberately plucked the feathers out of it, and then flung it towards the screaming companions. —*Darwin.*

Hold on, Boys.

Hold on to your tongue when you are just ready to take God's name in vain.

Hold on to your hand when it is about to place that to your lips which brings misery and death.

Hold on to your feet when they are about to take you into the place of sin.

Hold on to your heart when evil associates seek your company and invite you to join in their revelry.

Hold on to your good name, for it is of more value than gold.

Contempt.—To expose yourself to worldly contempt and persecution for Christ's sake, is like going into the cold bath. At first it gives us a shock; but it grows easier and easier every time; until, by degrees, it ceases to be disagreeable.—*Toplady.*

We do not count a man's years until he has nothing else to count.

TEMPERANCE.

A Voice from the South.

Columbus, Miss., 1882.

I have long felt that I could plead most earnestly with the dear Christian sisters who are working in the cause of temperance, but who give countenance to the secret (so-called) temperance societies, to "have no fellowship with the unfruitful works of darkness." Oh, how I wish that they could see that these societies are the very devices of the wicked one to undermine the cause of temperance. Their promises of aid and honor are as the promise of Satan, "All these things will I give thee if thou wilt fall down and worship me." "Rather reprove them." M. Tapley.

A Bill to make Idiots.—Delegate Post, of Wyoming Territory, has introduced a bill in Congress, which it is to be hoped will not be passed. It is called "a bill to reduce the internal revenue tax on cigarettes;" but a more appropriate title would be, "a bill to make lunatics and idiots, and for other purposes—" the "other purposes" being to fill up the cemeteries, and make millionaires of the undertakers. Mr. Post must be an enemy of the human race. He could not, if he tried, hit upon a more certain method of killing off a large portion of the rising generation, and of making idiots of the one that is to follow it. The cigarette annually kills thousands and thousands of children and young men, and those whom it does not destroy physically it mentally ruins.

Who Pays the Taxes?

Richard Smith, Esq., editor of the Cincinnati *Gazette*, in an address recently in Cleveland, said:

"I assert that eighty-one per cent. of all the crimes in Cincinnatti is traceable to the use of intoxicating liquors; also, that one-half of all the crime is caused by the intemperate use of intoxicating liquors on Sunday. Out of one hundred and twenty-three saloon keepers on one street in Cincinnati sixty-one pay no taxes, and none of the rest pay more than a thousand dollars each. Eighteen brewers in Cincinnati pay $7,052.26, and 3,000 saloons pay $6,222.29, making an aggregate of $13,274.55. The dry goods house of John Shillito & Co. alone, which closes on Sunday, pays over $9,000 more than all the saloons and breweries. I think they do not pay their share of the taxation. On what ground, then, can these gentlemen claim the same treatment as other business men? They now say they are going to destroy the Republican party for passing the Smith and Pond bills. I have been a Republican ever since there was a Republican party. I love that party. But if it is to be made the tail of the kite which the men who want free rum and no Sunday intend to fly, then it is time there was no Republican party.

It is announced that the Pennsylvania Railroad company has issued orders to all ticket agents to refuse to sell tickets to persons who are intoxicated, and that all gatemen are instructed to pass no one who is under the influence of liquor. The company it is said proposes by this means to protect itself against suits for damages from persons injured on the road while under the influence of drink. In taking this precautionary action the managers of the Pennsylvania Railroad are undoubtedly governed by sound business considerations. Just where to draw the line as to who are "intoxicated" and "under the influence of liquor" will doubtless sometimes tax the perceptive capacity of the ticket-sellers and gatemen. If a great railroad corporation finds advantage in thus guarding against the evils and pecuniary burdens attendant upon intemperance, the state, the conservator of the general public welfare, certainly may, with the same propriety, put under the ban of law the traffic in intoxicating beverages, the prolific source of so much avoidable taxation, the chief inciting cause of inebriety, pauperism, disease and crime. *Christian Worker.*

Of vain things, excuses are the vainest.

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple street, Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—There is to be a reform pic-nic under the auspices of the Anti-masons, at Putnam, Conn., July 4th. A good time is anticipated.

—A Holiness camp meeting will be held at Douglas, Mass., July 27 to Aug. 7; also an Advent camp meeting at Putnam, Conn., Aug. 21st to 28th. Through the influence of Rev. Hezekiah Davis reform work will have a prominent place. The anti-secrecy reform will occupy part of a day, commencing with an address by the New England Secretary.

—Mr. Spaulding visited several towns last week with encouraging results. In one place he spent the forenoon among the schools, speaking by request, to the pupils of the grammar and high schools.

—Only a few notes have come from Mr. Tanner in Vermont, but an occasional order for books gives us hope that he is meeting with success.

—The Boston W. C. T. U. have their office in the Odd-fellows temple. This is not a good omen for the usefulness of that organization.

—Mr. Spaulding found a Holiness convention meeting in the Masonic lodge room in a town in Massachusetts. Some of the members were vigorously protesting against the incongruity of the thing, and their protest was not a little intensified by a liberal distribution of Anti-masonic tracts.

—In a town near Worcester the Masonic lodge meets in an upper room of the Baptist church. The former pastor was a Mason but the present pastor is a "mourner in Zion."

Lecturing Experiences.

QUADIC—THOMPSON AND ITS WORTHY PASTORS—NORTH GROSVENORDALE'S NOVEL MEETING— A ZANTIPPE OF GOOD TEMPLARISM.

WORCESTER, Mass., June 26th, 1882.

Up to this time none of our corps of workers have relaxed their efforts, although hot weather has overtaken us. Mr. Smith arranged several lectures in Windham county, in pursuance of the canvass being conducted there, and this week I went with him to fill the appointments. We walked together to the farm of Mr. George Perry, just out of the village, and found him plowing corn. Many men would have felt themselves excused from service by press of labor but Bro. Perry immediately unhitched his horse from the plow to take us to Quadic, where the first lecture was to be given. This proved to be a little country village, away from the railroad, with only a school-house to meet in, but there is an intelligent, thrifty population, dwelling there and they manifested not a little interest in the reform. It is these country places that replenish the cities and no better soil can be found in which to sow reform seed than in the minds and hearts of honest, thrifty, intelligent farmers and their clear-minded, industrious wives. It rained during the afternoon and evening, but a good audience assembled and gave respectful attention to the discussion. The young men of Quadic, when they become book-keepers and clerks in the city, will not be easily duped by the lodge.

Thompson, where Bro. Hinman once lectured, is a beautiful village on a hill commanding a charming view of the surrounding country. It is a favorite summer resort of a select few of the cities' weary inhabitants. I was told that the old people are occupying the estates of their fathers and even grandfathers. "Not a poor family on the hill," was the remark of one gentleman in describing the village. There is no Masonic lodge in the place and very few Masons. The soil is not congenial. In their way the people are mostly Anti-masons, but their staid, conservative ways prevent the activity in any cause which their comfortable circumstances would seem to make possible. There are two churches, Baptist and Congregationalist, in the village. By the kindness and generosity of one of the pastors the town hall was secured and paid for. I was told that one of its churches has a rule forbidding the use of the church for anti-slavery, temperance or anti-secrecy addresses. Can this be a deliberate purpose to prevent the progress of reforms? What strange notions prevail about the legitimate work of the churches. What more appropriate work can they engage in than to foster reforms in their early struggles?

The pastor of the Baptist church, Rev. Mr. Randall, called the meeting to order and led in prayer. Mr. Randall has been an unconditional friend of this reform, and in introducing the speaker he took occasion to indorse heartily the movement and bespeak for the address the candid hearing which its importance demanded. At the close of the lecture the Congregational pastor, Rev. Mr. Adams, made a ten minutes' speech enforcing the arguments of the address and characterizing the lodge as inimical in the highest degree to the churches of Christ and the government under which we live.

Why cannot the ministers everywhere pursue the same candid and courageous course? When every possible apology is made for them, is there not an astounding degree of culpability and cowardice in their course? Oftentimes the strongest argument that can be made against the lodge does not go half so far in the minds of the people as a few candid words from a respected pastor, to whose counsel the people are accustomed to give heed. Silence is sometimes criminal, and the silence of the pastors when they ought to speak will, I fear, sometime come to their remembrance when they will blush with shame.

Every new place furnishes its novel experiences. There was but one Mason present and he at once showed his spite by openly refusing to shake hands on being introduced. By invitation of a young, intelligent doctor, who was present, quite a number of those who heard the lecture repaired to his office to get more light on the subject. We did not adjourn till twelve o'clock, but spent the evening in discussing, in a most agreeable manner, the whole subject. The Mason mentioned above proved to be an intelligent young man, somewhat "bright" as a Mason, and I should have been impressed with his candor but for his foolish and vain efforts to "conceal" what has been truly revealed. "You are not fair," said he. "In what respect?" I asked. "You always mention the Doctor of Divinity, saloon-keeper and infidel in conjunction and make a bad impression." This reminded me of the good deacon who came to me after church meeting once and dolefully remarked that he was sorry I read (without comment) *that* chapter in the Bible for he was afraid "it would hurt the feelings of some of the brethren."

This Mason quoted the Masonic explanation of the "common gavil" and then declared that it did not mean what it said, although unable to furnish any better interpretation than that which the language conveys—"salvation by the common gavel." I think our discussion was a profitable one and convinced most of those present of the substantial correctness of the points presented in the lecture.

At North Grosvenordale still another sort of experience awaited us. The innocent trustees of the Methodist Episcopal church readily consented to the use of their house for a lecture. They evidently, however, were not informed of the special immunity from discussion which the Masonic lodge enjoys, and it remained for their Masonic pastor to enlighten their ignorance. They ought to have known better than to suppose that Freemasonry was a proper subject of investigation, but they were uninformed and hence blundered. They actually promised to let an Anti-mason speak in their church! The lodge, which holds sacred promises in such veneration, revised their code of ethics and decided in this case that a *good* promise was better broken than kept. The notices had been posted and Bro. Smith had not the remotest idea of beating an ignominious retreat. We found about half the notices had been torn down and word had gone forth that the house was closed against us. A good sister, a member of the Methodist Episcopal church, whose pastor had shut us out, hospitably entertained us at her house. In helping us us to plan how to proceed she remarked that she had a large dinner-bell, it—. Yes, that was the thing. Money would hire a boy, and a boy with a bell would work like magic. The pastor's house was next door to the church and there was just room for a congregation to sit on the rocks, under the trees, between the church and parsonage. As the sun dropped silently to his western home, the clarion notes of a dinner-bell were heard ringing out clear and shrill, while at intervals the voice of a lad was heard proclaiming, "Big meeting *near* the M. E. Church to-night." It did its work and we met almost under the eaves of the parsonage, where the pastor sat demurely listening except as an occasional mysterious visitor called to hold whispered conferences and cast side glances toward the quiet and orderly assembly of men and Masons who came to hear. The women ventured to pause on the street and catch the words as they floated down, longing, as some of them said, "to hear a little of it anyway." Judging from the ominous words of some of the leading spirits of the town, the pastor will find it embarrassing to explain why that meeting was held out doors, instead of in the house.

Some amusing incidents occurred before the lecture began. One tall, gaunt, hollow-eyed Mason, when he thought the time had come to distinguish himself, deliberately raised his long body up from the rock on which he was seated and inquired with great boldness, "Are you a Mason, sir?" "No, sir." "Then what do you know about it?" "Wait, sir, and see." He evidently concluded that was the wiser course for he dropped down suddenly amid the jeers of the boys and had nothing more to say during the evening.

Under a friendly shade tree in the garden of a veteran anti-slavery man and Anti-mason I enjoyed a half hour's chat concerning our reform with this aged brother whose generosity has frequently "greased the wheels" of our chariot. "The fact is," said he, "the friends of this cause must understand that we need all the financial help they can give. When friends begin to make liberal contributions the cause will go forward rapidly." I mused on his words. Four men in New England are at this moment meeting the frowns of an angry foe, scattering free tracts, selling (or giving away) books, talking with the people, opening the way for lectures, almost without any financial backing, trusting that a grateful people shall some day appreciate and reward their labors. Will they? Yes, I believe they will. I rejoice in the tokens of favor with God and men. Every day is a day of progress, every hour an hour of growth.

We had a talk, at our Sunday evening meeting, on temperance and secret temperance orders. We were fairly beaten. A woman did it. It happened after the lecture. I have stood before strong men and had a secret feeling of triumph, but the woman beat me. True, she admitted the paganism of Good Templars lodge and that it was deistical, but if Satan ran it she "wanted to go to hell," and that was enough. I tried to speak. I opened my mouth repeatedly to speak, but her's didn't *close*, and that was the way she beat me. I gave up. Bro. Pratt then came to the rescue, but he too was vanquished. Then Bro. Manning and Bro. Spaulding took up the struggle, but it was no use. She had been oiling her tongue all the evening and wouldn't stop. She has lately organized a Good Templar Lodge here and that accounted for her zeal. I hope and trust and pray that God may give her a better mind and reveal her folly to her. The secret temperance lodges, so far as I can learn, have, for the most part, gone down, and all efforts to revive them are against temperance and not for it.

We have a special meeting this week to consider the propriety of suspending our meetings during the warm weather and thus give me a chance to fill some appointments in other States.

E. D. BAILEY.

Violent excitement exhausts the mind and leaves it withered and sterile.

AMERICAN POLITICS.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.
For Vice-President.
JOHN A. CONANT.
of Connecticut.

Convention in Elkhart County, Ind.

Old political parties I am assured were never so all split up and demoralized in this county as they are now; and by the grace of God we trust to not be unmindful of the signs of the times. We expect to move on in county anti-secrecy convention immediately after the Democrats have held their's. Then we shall call a convention of the American party, and with quite a certainty that some of our nominees will be elected. Our work at the yearly meeting of the Dunkers was like a great victory, and in God's own way by the dissemination of the light of truth, in the distribution of the tracts, and our constant defense of the truth, it seems that great light has sprung up, and the darkness that has long hung over the people has broken. The very opposition, that was so bitterly waged against the distribution of Anti-masonic tracts and the sale of our books, awakened a spirit of inquiry all over this section. So the Lord turns their curse into a blessing. They may give us trouble for the night, but joy cometh with the morning light. JOEL H. AUSTIN.

Letter from Dr. Post.

MONTROSE, PA.

DEAR BRO. BLANCHARD:—I suppose Bro. Lowe will tell you that it is a mistake about his ever having been on the editorial staff of the *American Baptist* with either Wareham Walker or Nathan Brown. That he has ever been among the tried and true anti-slavery Baptists is, nevertheless, a fact that has endeared him to all Free Missionists, the writer of this among them. I do not doubt his sincerity on the woman suffrage question, and yet I cannot agree with him. To me, the woman's crusade was the beginning of a new era in her works for "Humanity, God and country." While I say this I would by no means urge the incorporation of a woman's suffrage plank into the platform of the American Party. God moves in a mysterious way his wonders to perform, is evident from all the past, and doubtless so it will be in relation to this movement. Waiting and working will ere long make all plain, I believe. A. L. POST.

The Bar Room in Politics.

The New York *Retailer* (liquor organ) notes the fact that "the teetotallers are displeased by what they call 'the bar room' influence in politics," and asks, "Why shouldn't there be such an influence, and a very powerful one? Where else than in saloons do so many men of natural intelligence, wide experience, and genial characteristics habitually gather? Where else are public questions so thoroughly and understandingly discussed?" It adds: "We are not speaking of the few low dens which disgrace the trade in beverages, but the thousands upon thousands of reputable resorts of gentlemen throughout the country. It is in these places that political influence is made, and properly so." That the liquor saloons of the country at large are centers of a powerful political influence there is no doubt; that it is an unwholesome influence, inimicable to the best interests of the public, there is also as little room for doubt. In the better class of saloons, frequented by the more reputable drinkers, and comparatively free from unseemly broils and violence and the grosser forms of dissipation, the conditions for dispassionate and intelligent political discussion are far from good. Alcoholic beverages unfit those who use them for the exercise of their best judgment about anything. The best action, intellectual or physical, is without the influence of alcohol as a disturbing agent. Even the saloons of the better class are hotbeds of a blind, unscrupulous partizanship. The worst are "political clubs," wherein reason is wholly subordinated to appetite, and the votes of demoralized electors are bartered for whiskey or beer, as coal or flour are bought and sold in the market place. The liquor saloon of every grade is a perilous factor in American politics.—*Christian Worker.*

—The recent labor demonstration at Pittsburg was a big affair—the amount of beer drunk being very large. The mottoes of the occasion were often more emphatic than refined, with their sculls and cross bones and other secret fraternity pharaphanalia. It will soon be difficult to tell whether the iron works are run by their owners or the "Knights of Labor."—*Sandy Lake News.*

—An Independent Labor party was organized the other day in New York by the adoption of a platform opposing convict labor, that corners in food be prohibited, and that American mails be carried in American vessels. The leaders of the movement are not announced.

RELIGIOUS INTELLIGENCE.

—Rev. C. C. Foote rejoiced our hearts about the *Cynosure* office by a call on Friday on his way to Clifton, Ill., where he has been engaged to preach for three months and may remain yet longer.

—We print Bro. Zaraphonithes' interesting letter this week. One from Bro. Hazenburg of South Africa waits over. Bro. Filian who left us for the East, stopping for a few days at Detroit, where he has appointments, will also contribute interesting intelligence from the mission fields of Armenia, as soon as he returns thither.

—We have neglected to mention the close of the Theological school at Wheaton during the early part of June. There were of course no graduating exercises. Professor Stratton is much encouraged with the first year's labor.

—The Congregational Church in Arlington, Mass., raised over $6,000, without resorting to a fair or any equally objectionable device. Each man, woman and child in the congregation was invited to enclose in an envelope the sum he was willing to give and when the collectors assembled to open the envelopes they expected to find about half the needed sum. To their astonishment the amount was $6,112.50.

—The *Christian Intelligencer* in noticing the statistics of the Reformed church as presented at the General Synod has this to say about the brethren in Michigan who refused to recognize the Synod because of its affiliation with Freemasonry: "The Synod of Chicago reports a decrease of 269 families, 1,079 members in full communion, 821 catechumens, 550 Sabbath-school scholars; also a decrease in benevolence of $1,912 dollars, and in congregational contributions $7,230. This is owing mainly to the defection of certain in the Classes of Holland and Grand River. The former alone reports a loss of 400 families and 800 members."

—The Wesleyan Publishing House, Syracuse, announces a new sixty-page pamphlet entitled, "Masonic Salvation," made up entirely from quotations from Masonic authors printed without

From the Missionaries in Greece.

ANDROS, GREECE, (via Syra)
May 8th, 1882.

DEAR BRO. KELLOGG:—We wrote you a letter in answer to your's about two months ago. We hope you got it. In that letter I mentioned to you that I expected to make a trip in Asia Minor. I hope to make it after a time; but I was prevented from making it early in the spring as I intended.

I must say a few things in regard to the theological school in Wheaton and also about Prof. Stratton. It is not necessary for me to say much for him, for he is known on the platform, through the press and not only by his own denomination but by the American people in general to be a thorough Christian. And when Wheaton College and the Wheaton Theological Seminary have such a good Christian man to work and educate young men and ladies, there is no fear but that they will do much good for Christ and his kingdom in any part of the world. I desire to have catalogues sent me that I may know what is going on in both schools. We need such schools there, for the day is near at hand when young men and ladies from Greece and the Turkish Empire will go there to go through college and study theology.

Yesterday there came a rich man from the city to see me and I had a long talk with him. He had read a great deal about America and it seemed that he would like very much to send one of his sons there to be educated. But he wants him to take an education in the military school. He has four sons and he hopes if it is possible to send more than one in time. As the young man does not know the English language I will try to convince the father so that he will send him to Wheaton College first, so that he shall learn the English language before he goes to the military school and there I hope he will be converted and give up the military school and be a Christian man and do good and save men instead of trying to kill them. The father of this gentleman who called on us was one of the first-class men in the city. He died about a year ago at a very old age. He was in office while Greece was under the Trukish rule and after Greece became independent, he was sent as a Congressman of the Greek government in which office he was for some time when he became a Senator, which office he retained during the rest of his life.

About two weeks ago a priest and a merchant came together to see us from a long distance. They said that they had expected long ago to come and see us but they had been unable to come sooner. As this priest was many years in Constantinople, it seems that he has some Protestant views, he spoke so freely before those who were present that it did surprise me. He glorified God when he heard our organ and singing and he said that the time will come when the Greek nation will throw away all foolish things which they have in the church and embrace the truths of the Gospel. He begged of me to go and see him and have a longer talk with him. For as they expected to return to their home soon, they made us only a call.

It is wonderful how the truth goes all around in this island. When we came we had so much fear because of the false stories which were put in the papers about us and we were afraid that some of the people might rise up and hurt us. But now not only that fear has passed away but all the island are anxious to come and see us. I will go as soon as possible to see that priest in the place where he has his church and talk more with him. Pray that God may bless this priest and change his mind that he may preach Christ in a true way and not according to the forms and ceremonies of the Greek church.

There is a good deal of sickness among the children here this year, severe whooping cough and fever, and among the little children convulsions with the whooping cough. I have to run a great deal here and there.

We are all well; our dear little daughter is free from these troubles and we hope that the Lord will preserve her from danger.

Yours in Christian love,

Vanguard of the Literary Rebellion.

A Proverb.—Don't cry over spilled milk—up and catch the cow.—*Unpublished Proverbs.*

A Fable.—Once upon a time two miners were seeking gold in the mountains. In a deep gorge, hidden far in the forest, where no man had ever been before, they found some quartz rock, which contained quarts of gold, but the rocks must needs be broken before they could get the gold. So they began, with their sledges and picks, to break the rocks in pieces. And while they were thus at work a small stone fell upon the foot of one of the men, and a pebble was, by a false blow of a sledge, dashed against the nose of the other. And the man whose toe was bruised cried, "See, I am wounded; I will run away from this terrible place." And so he ran away. And the other man cried not, but laughed and blowed his bleeding nose, and went on hammering at the rocks; so he became very rich, and with part a of his riches he bought a sticking-plaster for the sore toe of the man who ran away.—*Fables of E. Sup.*

A Conundrum.—If unsuccessful Revolution is only Rebellion, what will *successful* Rebellion be?

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Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry, and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

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NEWS OF THE WEEK.

—The assassin of Garfield was hung on Friday last shortly before 1 o'clock in the jail at Washington. An examination of his brain failed to reveal any trace of insanity and the few experts who have so declared have been obliged to reverse their decision.

—The Chinese merchants of San Francisco have forwarded $300 for the relief of the Iowa sufferers. The contribution of the hoodlums of the same city is $000. "The Chinese must go."

—The Senate did not agree with the House resolution to adjourn Congress on 10th inst. Probably another week will be needed to finish business.

—The first anniversary of the assassination of President Garfield was observed on Sunday at Washington in a most appropriate manner by the laying of the cornerstone of the Garfield Memorial Church, which will occupy the site of the little frame Christian Church in which General Garfield was for so many years a worshipper and a communicant.

—The House of Representatives on Saturday passed, by substantially a unanimous vote, the bill authorizing the Secretary of the Treasury to issue National bonds bearing 2 per cent. interest, principal and interest payable at the option of the government.

—In connection with a note on another page it is this week announced that 15 of the largest mercantile houses in Chicago will give their employes a half Saturday during July and August.

—On estimates made from the new city directory, the population of Chicago is now 580,000.

—Michael Davitt, member of Parliament and colleague of Parnell is lecturing in this country. He visited Chicago last week.

—Severe storms visited large sections of the Northwest last week inflicting great damage to crops, buildings and railway lines, by washouts, lightning and wind.

—Reports from Frenchburg, Kentucky, state that rain fell on Monday and flooded the streets in some places to the depth of eight to ten feet. Three dwellings were swept away and six inmates drowned—Mrs. John Fox, Mrs. Byrne, and two grown daughters, and two Misses Watkins. The post-office and contents were washed away; hail fell with such violence as to crush men to the earth.

—The farmers of Edgar county, Ill., are harvesting the largest wheat crop they ever raised. This grain is promising a remarkable yield in Kansas and other sections. The corn crop in Illinois and Iowa will be about a two-thirds crop.

—The Lord Lieutenant of Ireland, replying to an address presented by the Irish Presbyterians, said hopeful signs of returning confidence were showing themselves among those connected with the material interests of Ireland.

—Great preparation for an armed intervention in Egypt is being made in England, but a formal request to join in the expedition has been refused by France. A conference of European powers is sitting in Constantinople and further bloodshed may be avoided while the financial and other interests of France and England are secured.

—The trial of the Malley brothers in New Haven for the murder of a young woman they had seduced was concluded last week, the jury acquitting the wretches.

—A fast train from Long Branch for New York ran off a trestle four miles from the former place on Thursday. Three persons were killed and 80 injured. Among the latter was Gen. Grant who received a slight injury.

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One hundred and thirty-two subscriptions expire in July. Is yours one of them? We hope that these will all be promptly renewed.

Shoenberger Bros. hand in seven subscriptions for one year each.

Cynosure Extension Fund.

Statement for the week ending July 1, 1882.

Total cash received,	$247 00
Total cash used,	235 25
Cash available,	$11 75

Donation from J. C. Smyrna, O., $5.00

The Extension Fund permits us to offer the *Cynosure* to twenty-three persons at half price, or one dollar a year. J. L. Barlow has secured the subscription of a firm, one member of which is a Mason. The Extension Fund gave him courage to make the appeal.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING July 1st, 1882

Mrs J Byers, E Bascom, J L Barlow, H F Buffham, N Callender, J O Doesburg, I Daboll, R Drinkwater, P S Freemster, Mrs Abby Foster, J W Fletcher, I Gable, G W Keller, Rev C Lamb, J A Laird, W Knight, W Machemer, Rev P C Page, Rev C Powers, G D Riegel, Schoenberger Bros, Rev P A Seguin, W Stewart, S B Vansige, J Winkiebleck, A Wilson, Rev A Wait, B F Weaver, M M Ames, Rev G Bent, J T Brennan, E D Bailey.

Books and Tracts sent during the week ending July 1st, 1882:

By Mail.

A L Levi, G C Rankin, A Teustel, W C Cadwell, H E Woolheater, G A Wolf, D W C Smith, W E Brown, J A Bowen, S C Blake, H Duncan, O A Myers, A B Shaw, F W George, W H Ford, G W Miller, W A Foran, F T Wedge, M M Ames, O Olson, A O Puelman, C R Millar, W T Williams, C M Hanson, J Moasia, E A Turner, J C Fitzgibbin, A J Kloety, G P Warner, R R Oesterrich, A D Johnson, T Taylor, J H Owing, M D, A Alpaugh, Mrs J Byers, W Knight, J C Governey, C A Dirker, J W Byler, R Brinkerhoff, J Fault, Clara E Reynolds, J A Thorton, G W Phillips, E S Rose, Mrs C Wright, J H Ward, J Daboll, H F Buffham.

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The Broken Seal,
Finney on Masonry,
Secret Societies, Ancient and Modern.

See description of these books on page 15.

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CHICAGO, July 3d, 1882.

GRAIN—Wheat—No. 2		1 32
No. 3	1 06	1 10
Rejected		76
Corn—No. 2		75¼
Rejected		72¾
Oats—No. 2		53
Rye—No. 2		73½
Bran per ton	11 25	12 75
Flour—Winter	6 00	7 00
Spring	4 25	7 00
Hay—Timothy	10 00	14 50
Prairie	7 50	12 50
Lard per cwt.		12 32½
Mess pork per bbl.		21 60
Butter, medium to best	15	26
Cheese	02	10
Beans	2 50	3 90
Eggs		18
Potatoes, per bu	1 00	1 75
Seeds—Timothy		2 20
Clover	4 25	5 00
Flax		1 27
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL Washed	30	37
Unwashed	16	30
LIVE STOCK—Cattle, extra	7 75	8 25
Good	7 00	8 40
Medium	5 75	6 75
Common	2 75	5 25
Hogs	6 50	8 35
Sheep	3 00	5 00

New York Markets.

Flour	3 50	9 00
Wheat—Spring		1 31
Winter	1 15	1 36½
Corn	75	94
Oats	58	67
Lard		12 70
Mess Pork		22 75
Butter	15	24
Cheese	08	12
Eggs		20
Wool	18	45

THE CHRISTIAN CYNOSURE.

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EZRA A. COOK, PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, JULY 13, 1882. WEEKLY, $2.00 PER YEAR.

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TOPICS OF THE TIME.

Do strikers' wives endorse strikes? Will not some inquisitive friend give the world the statistics on this point? It will be safe to say that as a rule the families of workmen are opposed to the wasting and demoralizing efforts of the men to force a higher rate of wages from employers, which is generally brought about by the maneuvers of a few disaffected or designing leaders. No strike of any magnitude ever failed to bring privation, loss and suffering to many households, and if the vote was by families strikes would seldom be heard of, no more than we should hear of husbands going into the lodge if wives could cast a backball.

The corner-stone of the New York Produce Exchange was laid the other day in the presence of 2,500 business men of the city. That a magnificent public building to cost $3,000,000 could be begun under any other auspices than Masonic must have caused the magnates of the order about New York to open their eyes in astonishment. So long have they had undisputed monopoly of the business that he is a brave man who can make his protest heard against the pagan performance, and that innovation a bold one which substitutes a Christian or American ceremony. The great organization which is building this fine structure considered themselves as good masons as an order of men who had sworn to cut throats and burn bowels. They did the work therefore themselves, manning the windlass amid the music of the band and the cheers of the crowd, which swelled to a deafening shout as the work was done. Mr. A. S. Sullivan in a brief address on the occasion said: "The Produce Exchange, as became business men of a Christian country, had called on the man of God to participate in the ceremonies, aid no business can prosper. This, he thought, was a healthy sign in this age of unbelief."

The following announcement in the daily papers shows that the eyes of the people are to be directed toward Batavia, New York., in September. Nor will the lodge be inactive, nor that evil spirit who is its master, originator and moving genius: "The memory of old-time politics will be revived shortly in Western New York by the erection at Batavia of a statute of Willliam Morgan, the assailant of Freemasonry. A. C. Vredenburgh, a sculptor of Kingston, has just finished the model of the statue. The model, which is only three feet in height, will be sent to Vermont to be cut in granite in heroic size. It represents Morgan standing firmly erect, with his right leg advanced and the knee slightly bent; the weight of the figure resting upon the left foot. The body is gracefully outlined by the close fitting coat; the right arm is bent, the hand resting in the buttoned coat, while the left arm hangs naturally at the side, with its hand grasping a scroll. The pose of the head is good. A countenance indicating frankness and openness is crowned by a large forehead. The nose is aquiline, the lips thin and somewhat pressed, and the chin large."

So much has been published about the spurious United States bonds and the Doyle gang that Secretary Folger considers it necessary to make public a full statement of the case and its final disposition. All the national bonds are entered by number in the Treasury accounts, where is also a record of their cancellation. Of the entire issue of $1,000 bonds counterfeited by Doyle only $278,000 remain unpaid, and there is no probability that the government will be defrauded in the matter. The Secretary reviews his effort to prove the character of the plate from which the counterfeits issued by the Doyle—Masonic crowd were printed. The decision is that "the whole and every part of the plates are counterfeit," yet when Doyle was arrested two years ago Chicago bankers were willing to receive his spurious bonds as genuine. The decision of the Treasury department however, is final, and Doyle is already an inmate of the Illinois penitentiary at Chester. The effort of his Masonic brethren to release him has failed for the present, though they were desperate enough to represent a fearful undermining of the national credit would be their answer to his incarceration.

Mr. Gladstone has met a reverse in Parliament. On Friday he announced in the Commons that measures had been taken by the Cabinet against the Irish secret societies, and his chief secretary for Ireland moved an amendment to the repression bill limiting the right of search to daytime, except in the case of secret societies. This amendment was strongly opposed, since it appeared to be regarded favorably by the Irish members. They, however, abstained from voting, as did also a number of Liberals. Mr. Gladstone declared that if the motion was lost he should consider the vote as especially directed against himself, notwithstanding it failed by fourteen votes. There is much in this action which, to Americans, looks like political retaliation by the Conservative or Whig members of the government party upon the more radical wing. However serious the rebuke may have been, Mr. Gladstone wisely and with patriotic devotion resolved not to proceed to the extremity of a resignation. The London *Times* does not regard the action as a party vote, nor as expressing want of confidence. The repression bill was passed finally passed the first reading in the House of Lords. The enormous reward of 20,000 pounds sterling has been offered for the Dublin murderers which is evidence that the secret societies yet hold their power. This struggle between lodge and government deserves careful study at every step.

While profoundly engaged at home with this question, it is with a kind of fiendish joy that the Irish sympathizers in this country, Catholic and others, mark that England is about to open her broadsides against Egypt. A "fire in the rear" is the golden opportunity of ignoble spirits; but they hail this opening for their cause with ill-concealed delight. The continuation of the *status quo*, until the council of the powers sitting in Constantinople should have been concluded, and the preservation of the public peace were insisted upon by the British authorities. Since the Alexandria outbreak the latter is as uncertain as the wind, and the former demand was being daily violated by the construction of batteries which could play upon the fleet. Hence the proclamation by Admiral Seymour that the bombardment of the forts and city would open on Tuesday morning. The foreign consuls were removed to the fleet and the British vessels began at latest news on Monday to take their positions for battle.

—The N. C. A. Treasurer's report will be given in full next week. It will present a summary of the last year's work which every friend of the reform should study.

—Our Saints are flying to Jerusalem and Paris. The minister who does not cross the ocean in vacation now is very small potatoes and few in a hill. The clerical lustrum has begun, and I am not sure that it would not be eminently proper to call it the devil's carnival, for the sentinels have departed from the watch-towers, and the shepherds have left the sheep, and if the devil does not get his share of the flock it will not be their fault. Just imagine Paul saying to Timothy: "Tim, I'm going to Paris to have a time; if any of the Galations inquire for me, tell 'em I'll be back in a couple of months. My congregation at Galilee have voted me an extra thousand shekels, so I'm going to have a bully time." I am satisfied in my own mind Paul would not have spoken thus.—*New York Letter to Sandy Lake News.*

Paganism in the Key-Stone State.

BY ELDER NATHAN CALLENDER.

Yes, humiliating as is the fact, we have full fledged heathenism in Pennsylvania. Not in some rural district, where science sheds but a dim light, but in our cities, great and small. Pagodas in Pennsylvania! In the city of "Brotherly Love," and cities of lesser note. Recently in Scranton there occurred a corner-stone desecration that would be better fit for South Africa, than any civilized land. What right have Free(?) masons to lay violent hands on the property of the people and chisel upon it their pagan mythology in the face of a professedly Christian people? Would that the whole face of Masonry could be made as prominent as Masons make its cheek, in their disgusting ceremonies intruded upon the taxpayers of Lackawanna county! This hideous peak of Alpine impudence, seen in the open face of Masonic visage, would so warn the world of its infernal origin, that only demons in human form would replenish its wasting ranks.

By the best Masonic authority concealment,

So much worse is it than human nature will average, fallen as it is, let men see it before you bind them, and they will condemn it. Good institutions, will, when known, draw the good and repel the worst of men. Bad institutions, when known, will draw the worst and repel the best. Only let the Masonic institution come into the light of day, instead of poking its mountainous cheek occasionally out, to be fanned by the tolerance of an enduring and patient people, and intelligence and virtue would flee before its diabolical face as a child would flee from a viper. If good men are members of these bad orders, it is because they have not understood them. How good can a man be who understandingly embraces Masonry to the Knight Templar degree? Let God, the "Son of the Father," judge. Do Masons worship the Deity in any form? God will answer. Let us see who *the Deity* is. See the answer in the following testimony: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness and the darkness comprehendeth it not. And the Word was made flesh and dwelt among us, and we beheld his glory (the glory as of the only begotten of the Father) full of grace and truth." John 1:1, 5, 14.

Turn next to 1 John 4:2, 3: "By this ye know the Spirit of God; every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is the spirit of anti-Christ, of which ye have heard that it cometh and is even now already in the world." Chapter 5:1: "And every one who loveth him that begot, loveth him also that is begotten of him." This was the anti-Christ of 1800 years ago and answers exactly to the Masonic anti-Christ of to-day.

This testimony is both explicit and ultimate. There are scores of passages to amplify the testimony. The difference between heathenism and Christianity has always been that the former taught the worship of *a* god, and the latter *the* God. The Grecians worshipped all the gods they could hear of; and lest they should fail of some one, they nailed up an inscription, "To the unknown god." That is, a deity in any form; precisely as Freemasonry does. Heathenism always ascribes divine attributes and prerogatives to their gods. This did the Greeks in Paul's day. But Paul was most explicit and intensely zealous to break down this soul blighting delusion. Do not fail to read carefully now Acts 17:22–31. See also 1 Kings, 18:39. Before this demonstration by the prophet the Israelites could say the lord he is *a god*; now they exclaim in holy concert, "The Lord, he is *the* God!" Like Masonry, before, they could worship T. G. A. O. T. U. but now like Christians, the Father of our Lord Jesus Christ.

Turn we now again to the first chapter of John, 1 to 6 inclusive, and verse 14. Here we are taught that the Word, which in the beginning was with God, *was* God, that this Word made all things without exception. That it was the light and the life of men, and that it "shineth in darkness and the darkness receiveth it not." In verse 14 we are told that this "Word was made flesh and dwelt among us" and that "he was the only begotten of the Father full of grace and truth." This is the one One whom Masonic law excludes, by all Masonic authority. Truly the "darkness comprehendeth [receiveth] it not." Whom then does Freemasonry worship? There is no substantial difference between Masonic false worship and that of the darkest paganism in the world. The difference is only circumstantial. Intemperance in the White House is the same to-day, substantially, as it was in the feasts and revels of Bacchus three thousand years ago; and Masonic idolatry is the same in Scranton city as it was three thousand years ago in the groves and high places of Palestine. The licentious worship of Venus were not a whit worse three thousand years ago than those of the Knight Templars in 1880 in the bagnios of Chicago, but in substance the same.

I am aware that the fraternity know how to dodge, and seem to think they can dodge the Almighty. They will tell us that in worshipping the "Grand Architect of the Universe," they worship God the Son, since he is one with the Father. In reply to this, let the reader mark the following facts. If God the Father and the Son are one, so that to own the Father includes owning the Son also, then it follows that those who deny the Son also deny the Father. This crime was most emphatically charged upon the Jews (See John 8:40–42; also Luke 10:16.) But Freemasons no more recognize the Father of Jesus in any of their religious demonstrations than the Greeks in Paul's day, or the Hindoos of to-day. Christ is God manifest in the flesh, and this is the one whom Masonic law exclude. The claims of Masonry to worship the Son of God in worshipping the "Grand Architect of the Universe," is simply a dodge. When Masonic preachers utter the Christless prayer prescribed by Masonry, and the R. W. Grand Master scatters his corn and pours his wine and oil on the corner stone, they insult the triune God and honor the devil. "He that rejecteth me, rejecteth him who sent me," is Scripture demonstration.

What Constitutes the Church of God?

BY WOODRUFF POST.

In the first place, we answer the question that a church organization is not of itself the church of Christ. It may be denominational, or sectarian, and yet Christ-like; or it may not. Denominationalism and sectarianism do not necessarily imply corruptness. What has the true church ever been but a denomination and a sect, so-called by some? To banish all differences and create one church under one name and call it Christian would not make it such.

Put all the churches together, would not the conflict of ideas still exist? And where would be the remedy? Not in the term, Brotherhood, however endearing it might seem.

Is there a possibility of bringing all church organizations to harmonize in the spirit and teaching of the gospel of Christ,—to its plain declaration of divine truth? Would not what is called Adventism be Adventism still? Would not what is called Calvinism be Calvinism still? Arianism be Arianism still? Arminianism be Arminianism still? What a brotherhood to be known as the church of God! Can truth and falsehood be compounded and be constituted a brotherhood of the people or church of God?

Our whole nation constitutes a national brotherhood, but what a brotherhood we are, all intersected and dissected as is the land over which we travel, by roadways of the iron steed! The plummet of truth can scarcely find a passage through the seething masses of corruption. Truth is "crushed to earth." And there lurks in almost every place, party, sect or clan, a secret agent and a foe to truth and man. Does calling us an United States brotherhood make us such?

There is only one basis for a pure people, that is simply the gospel, just as we find it unadulterated in our common translation. Salvation through faith in our Lord Jesus Christ, the new birth, the witness of the Holy Spirit, Christ dwelling in us the hope of glory, obedience to Christ, baptism of the Holy Ghost, cleansing from all unrighteousness, the love of Christ richly shed abroad in our hearts by the Holy Ghost, salvation for all who will come to Christ, forgiveness of sin, salvation from sin, danger of eternal punishment to all persistent transgressors—all of which being taught in the Scriptures can only form the basis of a true brotherhood. O, the blessedness of the gospel unadulterated! "He may run that readeth." If all would settle on such a Rock the structure would stand. But doctors of divinity, and doctors of law, and schemists and religious speculators with God's plain word are accepted as our leaders and teachers instead of Christ.

The church of the evangelists which Christ ordained expelled corrupters of God's Word, who brought in "damnable heresies," etc., but it is for the latter-day bodies to harbor all sorts. Vain is it to compound them in one brotherhood to create the church of God.

Moody says it is not union so much as separation we need. Denominations are not the source of evil. It is false doctrine, anti-scriptural theories, despising the cross, love of distinction, love of the world, pride and lust, that are working their work of death. Fellowship with Christ, holy living, separation from all ungodliness and unrighteousness of men, loving God with all our heart, and our neighbor as ourselves,—these constitute, and they only can, the true church of God.

The United Brethren.

BY W. O. TOBEY.

At last the darkness begins to give way, and the light cheers with its advance rays. For nearly a year now we have been publishing the new paper, *United Brethren in Christ*, in well-defined opposition to the lodge power in the church, and through it we have been calling for united action. But for a time we seemed to see no signs of activity. The church was apparently paralyzed under the hands of peace-tract officials who sit at the "receipt of custom," and use the church's presses to poison sentiment. But now we see a little cloud in the distance.

Elder McDaniel of Scioto Conference, where so many noble men have toiled and departed for glory, is organizing his brethren for work, and putting the new paper into their hands. A conference meeting will be held before long, and the cause will be set forth in its true and distinct character.

The brethren of Miami conference are moving out, and meetings are being held. The Rock River brethren are going forward, and will hold a camp-meeting for Christ and the church. North Ohio brethren declare themselves to be nine-tenths for the church in its purity. They threw out the challenge to disloyalty at their last conference, and were immediately pronounced to be in "rebellion." They have accepted the issue and we may look for no going back upon their record. The Eastern brethren will hold their annual loyal camp-meeting in the Cumberland valley, August 10th. Last year there were thirty-two occupied cottages, and this year probably there will be double the number.

While these signs of activity are seen all over the church, we notice also a betrayal of dismay on the part of the disloyal leaders. They are seeing the results of their treason, and are afraid. The general interests of the church are suffering severely. For missionary money there is a resort to trivial and futile methods, whereas there were large bequests, donations, and collections in the good days of the church's loyalty.

The *Telescope* is being supplanted by the organ of disloyalty now issued from the branch office of the denominational publishing house, by the machinations of the general publishing agent. The annual reports of the bishops show that the South-west district, composed of new and small conferences in a region blasted by the drouth of last summer, took 1,901 more *Telescopes* than the old, wealthy and dense Eastern district of the Atlantic coast. The reason is clear. The organ of disloyalty, published by the agent of the Harrisburg book-room, is rapidly and surely driving the *Telescope* from the East. These facts can not be disguised, even by the bishop of the East who has undertaken to put a cheerful aspect upon the "warning statistics" given some time ago by the *Telescope*.

These facts we can not prevent. They are the legitimate result of disloyalty. It is our duty to call attention to them and arouse the slumbering church which is falling into the clutches of its insulting foes.

The purpose is now to begin the weekly publication of the *United Brethren in Christ*, and a fund of $1,000 is called for to be sent in July. Western friends will forward to W. O. Tobey, Dayton, O.; Eastern to Peter Nicklas, Chambersburg, Pa. We will take both large and small sums, following the advice not to look a gift-horse in the mouth. The paper will be $1.50 a year. Now as a monthly, it is 50 cents. Brethren and friends, help us in this crisis.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XIV.—A Declaration of Independence—not of '76.

"If I really thought any harm had come to Sam," said my grandfather, as he stirred his cup of rye coffee rather uneasily, "I couldn't rest till the neighborhood had been searched; but he was such a queer fish, it would be just like him to take himself off on the sly, and let nobody know. I only wish I could be certain nothing had happened to him."

But Miss Loker, in whose good graces Sam had never stood very high, rather scoffed at my grandfather's fears. "For her part she thought it was a good ridance, and as for hunting for him, they might as well hunt for last year's swallows."

"And Sam didn't drink. He couldn't have stepped off the bridge and got drowned like Homer Sprague," put in my mother.

As Sam bore the character of a kind of half tramp from whom erratic leave-takings were to be expected, his first advent in Brownsville having been on much the same sudden and unexplained order as his going, his disappearance was more of a puzzle to us than an actual anxiety. He had in truth one of those unsettled roving natures to be found more or less in all nationalities, and perhaps as often among a staid New England population as anywhere, though in the simple times of which I am writing when the yearly rush of summer travel was a thing yet to come in with the age of steam and telegraphs, we had not earned our present reputation of being about the most restless and change-loving of any civilized people on the face of the earth.

"I'm sure its clear money in my pocket to have Sam go," said my grandfather, draining his coffee cup, though with an air that was far from being exactly satisfied. "He had good living here, and more wages by half than the work he did was worth; he's welcome to better himself if he can."

"Joe alone of all the family proffered no remarks, but on getting up from the table, he slipped three or four doughnuts into his pocket, together with a large piece of short cake, and coolly appropriated the two boiled eggs that were left in the dish. Joe's appetite was always good even for a growing boy, but so extensive a lunch as this made Miss Loker stop short in her task of clearing off the table, and even startled my mother into saying,

"What on earth can you need of so much luncheon, Joe?"

Here my grandfather roused up, "Let the boy have all he wants, Belinda. Nobody shall be pinched for victuals in *my* house."

And Joe left the table in triumph with his spoils.

I could not help believing in the reasonableness of the general theory; at the same time a thought of poor Gus Peters, whose blood, unavenged save by that nameless Nemesis which has tracked the footsteps of every murderer since Cain, the earth had drank in as quietly as the summer showers and made no sign, sent through me an involuntary shiver. But I kept it to myself, there being not the smallest basis for any absurd fear of a similar fate for Sam, as the few random threats uttered in the lodge meeting had been speedily silenced by the calmer counsels which finally prevailed. I followed my grandfather into his own private room—four windowed, freshly sanded, with a great, solemn-looking secretary in one corner, and a massive silver watch ticking away on the mantle, just as it had ticked in my childish ears with its accents of awe and mystery. Like a voice out of the unknown and the infinite, a prophecy without words, dimly revealing the heart's own secret of joy or sorrow; solemn or glad, as it measured off the pulse beats of a passing life, or ticked away the happy moments before the bridal. O, my grandfather's old watch! Though it long since went the way of all mortal things, heaven keep its memory.

into this, his own sacred and peculiar sanctum for no especial reason except to tell him what could not well be revealed to the unmasonic ears of my mother and Miss Loker; "Sam's foolish tongue has got him into trouble. He's never been a Mason, he confessed that; but somehow he's got hold of a good many of the secrets, and has been pretty free with them. Joe has been hinting about it all along, but I never paid much attention to him till the other night when I was summoned before the lodge to tell what I knew of the matter, which was precious little. But I talked to Sam and told him if he would only take the first degree and be prudent in future it would stop the fuss. He seemed quite willing to do so I thought. He can't have run away to get rid of joining? That *would* be a joke."

"But it may be so after all," said my grandfather. "You see an idle, shiftless, good-for-nothing fellow like Sam can't appreciate the advantages of Masonry. Its rules and regulations seem perfect slavery to him. He don't want to be industrious, and diligent, and self-denying, and all these other things that Masonry teaches. And its just so in religion. People don't want to join the church because they know if they do they'll have to give up a good deal they don't want to give up, and practice a good many disagreeable duties they'd rather let slide. And in my view nobody is any better for being *forced* into a good institution. And I don't hold either to filling up the lodge with members of all sorts by cajoling and persuading them in. It's bad policy. Time and again that plan has been tried in the church, and always with the same result—weakness and corruption. And the lodge ranks next to the church in sacredness and importance. If a man joins either, he's got to rise to the level of its claims upon him or sink below it; and if he does the last its worse for him and worse for the institution."

And my grandfather, sublimely unconscious of any inconsistency between his views as stated above, and the persistent "cajoling and persuading" by which Mark Stedman and I had been drawn into the lodge, proceeded to hunt for his spectacles and found them on the top of his head.

"Well, well;" he said with a placid laugh at his own absent-mindedness, "I'm growing old and forgetful. It's a good thing for your mother and for me, Leander, that we've got you and Rachel settled down close beside to keep things straight. I don't know what either of us would do without you."

For though my mother had at first wanted Rachel and I to set up house-keeping in one end of my grandfather's house which was a large and capacious one for those days, thus thinking to keep us as near her as possible, my grandfather himself had refused his consent to any such arrangement.

"But it will seem so lonesome," faltered my mother.

"We've got Joe yet. He'll keep us from stagnating," answered my grandfather with a twinkle of his eye. "Young folks ought to have a home of their own, if its only one room with a cup and plate between them; and the sooner they begin the better."

Accordingly Rachel and I did have "a home of our own," only divided from my grandfather's by a narrow lane; one of the coziest, quietest nooks of peace, with trees and grass, and a bubbling brook not far off to make it beautiful when the long summer days should come, bright with unknown hopes yet to be, crowning with glory and fragrance the end of our first year of wedded life.

[*Continued next week.*]

Mrs. Kate Chase Sprague, who is spending a portion of the summer at her old home, Edgewood, with her daughters, counts among her treasures her father's family Bible. It contains the entry of her birth, Aug. 16, 1840, with the remarks, in Mr. Chase's handwriting: "The babe is pronounced pretty. I think it quite otherwise. It is, however, well formed, and I am thankful. May God give the child a good understanding, that she may keep His com-

The Sermon.

Discourse by Prof. C. A. Blanchard at the funeral of Hon. Samuel Plumb at Streator, Ill., June 27th, 1882.

Let me die the death of the righteous, and let my last end be like his.—Num. 23:10.

These are the words of Balaam the son of Bosor, who loved the wages of unrighteousness. He had been hired by Balak, king of Moab, to curse Israel. At first forbidden of God to go with the messenger of the king, he remained at home. After asking permission the second time he was allowed to go, but was required to utter the word which God gave. In accordance with this command the prophet blessed Israel and ended his first benediction with the words of the text: "Let me die the death of the righteous and let my last end be like his." It is strange that one who seemed intent on doing the commands of God, whose mouth was filled with sublime and beautiful prophecies, and who uttered such words as these of the text, could have been a lover of the wages of unrighteousness; could have devised a plan to tempt the people of God into sin; and could at last have miserably perished by the sword, among the enemies of God.

Strange though it be, it is true, and more than this it is true in the case of multitudes who like Balaam, love, earn and receive the rewards of evil doing. There is nothing in the end of a righteous man's life which is displeasing even to those who hate God. What the ungodly desire is to have the good things of this world, its riches, honors, glories, and pleasures without hindrance or interferance on the part of God's law. Then when the orange of the world has been sucked dry, when eye and ear and taste and touch are dead to all the sights and sounds of earth, they would be glad to die the death of the righteous, and that their last end should be like his. Let us consider then what there is about the death of the righteous which makes it so desirable that even wicked men like Balaam so earnestly desire it. And I ask you to notice, first, that this death is

THE END OF TROUBLE, SORROW AND PAIN.

The righteous while in this world are subject to all the ills that flesh is heir to. Man is born to trouble as the sparks are to fly upward. Sickness, poverty, disappointment and death are not peculiar to sinners. Nay, it sometimes seems that the trials of this life press most heavily upon those who love the Saviour. David complained much at the prosperity of the wicked; and Job, when his children were slain, his flocks and herds scattered to the four winds, and his body smitten with boils from head to foot, was a perfect man, one that feared God and eschewed evil. "Whom the Lord loveth he chasteneth, and scourgeth *every* son whom he receiveth." But to all these chastenings and scourgings death puts a final period. The last cruel pain of earth, is the last cruel pain for all eternity. The sun shall not, after that, light on them, nor any heat; they shall hunger no more, neither thirst any more. They shall never say, "I am sick." White-robed, star-crowned and bearing in their hands victorious palms, they shall "follow the Lamb whithersoever he goeth." This glorious fact respecting the death of the righteous, becomes yet more glorious when set against the dark and terrible back-ground of the sinner's end.

He must meet the sorrows and difficulties of the world as does his Christian brother. His children will sicken and die. His body will swelter in the summer's heat and shiver in the winter's cold. His plans will fail and the accumulations of a life-time be scattered in an hour and at last there will be the grapple between life and death, when inch by inch life gives way and at last death brandishes his victorious dart over his prostrate form.

But though the same troubles come to each, they do not come in the same way. The righteous man finds on every dark cloud the glorious bow of promise, in the hush of the whirlwind's roar, he hears the still sweet voice of his father; in the bitter waters of sorrow he feels beneath him the sustaining hand of a mighty swimmer; and in the fierce fires of persecution there walks by his side one whose form is like the Son of God. The ungodly man meets his difficulties

alone. Earthly friends help what they can, but the longings of the soul cannot be satisfied with earthly bread. He grasps at the good things of this life only to find them dust and ashes, and when going down for the last time in the turbid waters of the river of death, his despairing cry brings back no answering shout of hope and courage. Oh, my dear friends, it is a terrible thing to die without God and without hope.

But this is not all, nor is it the worse of the case. If only the troubles of the ungodly might end in death! If only that despairing death cry were the last! It is not the last. It is the first. Death to the sinner is but

THE BEGINNING OF ETERNAL LAMENTATION.

All the joys of his life will be forgotten; all the miseries of his life will be as naught. In his life a thousand mitigating circumstances checked his natural tendencies to evil and the natural results of his godless life. The prayers of godly parents and friends; the pleasing associations which cluster about every Christian community, the lessons he learned at his mother's knee, the occupations of life—all these come in to hide from the man his real situation and danger. But when all those who refuse to love and obey God are separated from all those who do love and obey him, by a great gulf which men cannot cross. When those who refuse to pray are compelled to remain where no Sabbath bell invites to worship. When the invitations of mercy, a thousand times refused, are forever withdrawn, then will begin an eternity of woe such as no human tongue can describe, such as no human mind can conceive.

The death of the righteous is the end of pain, perplexity and care. The death of the unrighteous is the beginning of everlasting punishment. This is one of the reasons why it is wise to pray in the language of the text: "Let me die the death of the righteous and let my last end be like his."

A second consideration which shows the reasonable character of this prayer is the fact that the death of a good man is the beginning of real, unalloyed happiness. I know there

IS MUCH PLEASURE IN THIS WORLD.

God fitted this world as a residence for his children, and when it was done he said it was very good. Thousands of years have rolled away since that hour, and sin has ploughed the earth with cannon balls and sown it thick with graves, but it is beautiful and lovely still. The sky-piercing peaks, the broad, extended plains, the majestic rivers, the heaving, boundless sea, the fleecy clouds, the modest violets, the blushing roses, the creamy lilies, and the towering forests —all these are beautiful, and as the mind contemplates them, the eyes should fill with tears, and the heart with love and gratitude. But lovely as are these works of God, "The trail of the serpent is over them all." The rose conceals its thorn, the river has its attendant malaria and the ocean hides well the bones of its myriad victims. To-day's sunshine breeds to-morrow's storm and the very means of your happiness may be the occasion of your death. But the death of the righteous is the introduction to an eternity of happiness where there are no attendant dangers, where there are no percentages off. Doubtless our ideas of heaven are in many respects inaccurate, but it is a pleasure to know that the mistake will not consist of an overestimate of its beauties. When we are told that its walls are made of precious stones, its gates of pearl, its streets of gold and that all its dwellings are mansions, we may not know exactly what is meant, but we do know that there is nothing included save what will give delight. There all the blind can see, the lame walk, the deaf hear, and the dumb speak. All the bowed and weary and worn ones of earth are shining and tall and fair and straight, like the angel that stood at the Beautiful gate. Dear friends, put away for a little time the poor, fleeting pleasures of earth and let your hearts be ravished by a thought of the glories of heaven.

Hear that crowd shouting your praises; to-morrow, if you please them not, they will curse you to your face, and the day following they would crowd to see you on the gallows tree. Behold that stately mansion, whose marble walls you have reared to furnish a resting-place for your heart, where, surrounded by wife and children, you may retreat from the roar and crash of the world. To-morrow it may be reduced by fire to dust, or the winds may leap from the clouds and level it with the ground. See that child; she is just budding into womanhood. Grace is in all her steps. She is like a vision descended from another world. But to-morrow that damask cheek will be mouldy in death and her eyeless sockets stare at you terribly from the grave's mouth. Why should you fix your hearts on these transitory things of earth. Come, behold the righteous man's abode. See these crowding millions who throng the hills of glory. Among them all there is no envy, malice, hatred or ill will. If you could hear all their words, for all the ages since the world was made, there would not be a single sentence which could give pain to a single rational being. Each one is son or daughter of a king. They are princes and princesses of the blood royal of heaven. Look at those shining palace walls flashing with emerald, amethyst and diamond. They were old when the world was new, and will be new when the universe has faded into naught. This is the abode of the righteous. But to enter this abode he must go through the lowly gate of the grave. Will you not say as did this prophet, "Let *me* die the death of the righteous, and let my last end be like his?"

It is obvious, however, that simply offering this prayer will not profit the soul. Multitudes offer it and die as did Balaam, among the enemies of God. He wanted to die the death of the good man, but he wanted to live the life of the worldly man. Not the life of an openly profane and profligate man, but of one who sought the good things of this world. He seems to have been one of dignified and majestic bearing. He had a wide reputation as a seer. His blessings were sought and his curses were feared. He avowed over and over again his purpose to cleave to the letter of God's commands. He wanted to die the death of a holy man, and he was perfectly sincere when he uttered the words of our text. But he was unwilling to live the self-denying life of a righteous man and hence he died as the fool dieth.

DEATH-BED REPENTANCES

are Satan's best traps to catch the souls of men. I do not at all deny the possibility of such a repentance. But the experiences of the past utter a most impressive testimony against the folly of those who expect to live worldly lives and yet die the death of the righteous. Out of one thousand recorded instances of supposed death-bed repentance in which the sick one recovered, nine hundred and ninety-eight went back to the world. The thief on the cross was probably a poor, ignorant wretch who, base-born and chance-reared, had come up through the various degrees of crime until his hands were wet with human blood, without so much as hearing of a future or a Saviour. It seems very improbable that one who is conversant with the plan of salvation and who deliberately rejects it through his life is to accept it in the hour and article of death. My brethren, you may be as well behaved as Balaam and as desirous of dying the death of a righteous man as he, but if you refuse to live the life of a righteous man I can offer you no hope. Your end shall be darkness and not light, your feet will stumble on the evil mountains, and you will at last lift up your voice in unavailing cries for mercy. But if you will turn to the Lord he will have mercy upon you, and to our God, and he will abundantly pardon.

Let us turn for a little time to consider the life of our brother, who has gone on before us to his eternal reward. Not that we may glorify *him*, that were a useless and impious task, but that we may glorify the Saviour whom he loved, and encourage our own hearts to press along the narrow road on which, outstripping us, he has already reached the gates of glory. There is seldom found so rare a combination of excellencies as were united in him. Some men are gentle and lovely in their home lives but harsh and unpleasant when without their own fireside circle. Some men are true to the interests of the community in which they live, but neglect the comfort and happiness of wife and child. Some men pride themselves upon their integrity in business relations, but neglect the house and work of God. Some men accumulate much, but are like stagnant pools from which no streams flow to revive and bless others. Each man has some excellencies, no man has all; very few have so many as distinguished our brother. Born poor and accustomed to toil from his very childhood, suffering from his infancy many attacks of disease, familiar with the surgeon's knife and the thought of death, he accumulated a large property, was the friend of the slave, sustained from his very boyhood the church of the Lord Jesus Christ, gave with a liberal hand to every worthy cause until his gifts amounted to more than one hundred thousand dollars, and through all these years retained his cheerful, happy temper; truly this was remarkable life. It should be inspiration and encouragement to us all. The source and spring of this life is found in his

LOVE TO THE LORD JESUS CHRIST.

Loving him and keeping in continual communion with him he kept abreast of the age in which he lived. While slavery brooded like a dark and pestilential cloud over our land he braved its lightnings and defied its power. When the fiery billows of war rolled over us from East to West and North to South he cared for the families of more than two hundred Ohio soldiers. When the thunders of war died away and the widow and orphan had buried their dead, he looked on the four and one half millions of freedmen, dark-minded from a worse than Egyptian bondage, and consecrated his means and efforts to their elevation and enlightenment. When he saw the struggles of the lodges to crush that institution which was uttering its testimony against secret, despotic, anti-Christian, religious orders, he threw himself, with all his power of brain and purse, into the breach. Viewing the desolations wrought by strong drink, the terrible havoc the liquor curse was making of the souls, bodies and fortunes of men, he took up his position without hesitation or question against it. He was like the man who was told that all the world was against him. "Very well," said he, "then I am against all the world." He spent but little time in the past, he lived in the present and for the present. The result was that he kept young and fresh. He seemed to have drunk of the fountain of perpetual youth and so although he passed to his reward at what the world would call a good old age, he seemed to those who knew him well like one in the morning of life.

Another result of his communion with the Saviour was the unostentatious character of his gifts. After he had given away an average of eight thousand dollars a year for ten years, a man who had lived in the same town with him during the whole time told me that he never gave away anything. His left hand kept no track of what his right hand was doing. He did his good deeds in silence and his Heavenly Father rewarded him openly. In his conversation and letters the burden of his thought always was, How can I do some good for somebody? But why linger to particularize? He bore the fruits of the Spirit, he was ripe for his reward, he finished his course and kept the faith, and has received his crown.

He will be greatly missed by this community with the business interests of which he was so closely identified. He will be greatly missed from his place in the public and social meetings of the Independent Church, to the principles of which he was intelligently and devotedly attached. He will be greatly missed from that home circle to which he looked with longing from the distant mountains amid which his lofty spirit took its flight. Greatly as we shall feel his loss we shall not at once realize its full extent. His fellow citizens will not at once admit to themselves the value of his courageous honesty and plainness of speech. Nor in other circles shall we at once feel to its full extent our loss. But, as it is, the sun seems darkened at noon-day and the streets deserted and empty that shall echo no more his tread. There is here, however, as everywhere, compensation. Himself is at rest. The long tug with pain and weak-

ness is over; he is this day with Jesus in Paradise. He has left to us only happy memories; he has left to his children the priceless heritage of an untarnished name. He lived the life of a righteous man; he died the death of a righteous man; he receives a righteous man's reward.

Let us who remain gird ourselves anew for conflict, conscious that the noble spirit of our brother looks upon us with loving confidence from that heaven which he has entered and whither we are tending, knowing that if we follow on it will be but a little time before we join him at the right hand of Jesus where there are pleasures for evermore.

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple street, Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—Mr. Tanner writes from Green River, Vt.: "I have accomplished more by a great deal than I expected. Am going to Concord, N. H., with my wife next week. Will make a complete report when I get back to Boston."

—Friends in New England wishing to obtain a copy of the new story, "In the Coils," can obtain it at this office. Several friends in Worcester are already reading it with great interest.

—Arrangements are being made to commence the publication of the *New England American* soon. The first number will probably be out in August or the first of September. Those wishing for information will please write at once. We hope to have a large subscription list.

—The report of Mr. Spaulding's work from week to week may have a noticeable sameness, but it is an encouraging sameness of success, not marvelous, but steady and growing. He visited last week Uxbridge, Whitinsville and other town's in the vicinity, selling a good number of books and bringing back some subscriptions.

—Mr. Spaulding found some good fruit from seed sown at the Centennial. A gentleman was there given papers which, as his wife remarked, "opened his eyes and ears and mouth." He was led to see the evils of secretism, was eager to hear more of the truth and vigorous in declaring his convictions. Let us hope that in many places unknown to us the seeds of truth are taking root to germinate and bear fruit in due time.

—We heard lately of a lady who showed a Spartan spirit that, whether wise or otherwise, is rarely found among women of this day. Her husband was invited to join a secret society, but like a prudent man asked his wife's opinion before accepting the invitation. Said she, "Do as you think best, but if you do join, I want you to understand that I will never live with you another day, or ever speak another word to you." There was but one course for a sensible man to pursue under such circumstances.

—We need some one to preach a reformation when such things as these are possible in so-called orthodox churches:—The young people of a Congregational church in Boston advertised to give an entertainment. The first half of the evening was devoted to private theatricals with a general dance at the end. In this city the young people of a church gave a public performance of a drama, of which the paper said the acting would have done credit to the regular stage.

—A new Unitarian church was recently dedicated in a town near Boston. It has all the modern conveniences, including a theatre, stage, footlights and dressing rooms. A number of evangelical clergymen from Boston and other towns were among the audience which was unusually large.

—Through the kindness of Mrs. Durant, wife of the founder of Wellesley College, we had the privilege of attending the commencement exercises of that institution, in company with the writer of "Holden with Cords." Eastern commencements are not, as a rule, open to the general public, but guests have special invitations. The graduating class took no part in the exercises, except to recieve their diplomas from the hand of the newly elected President, Miss Freeman, who is a graduate of Ann Arbor. The college buildings are large and elegant, with everything that could minister to the thorough education of the young ladies who gather there. D. L. Moody is one of the trustees.

A Grand Campaign Mapped Out.

WORCESTER, Mass., July 3d, 1882.

What next? We have reached the time when plans should be laid for the fall meetings. When shall they be held and where? The answer will have to be obtained by consultation, but I am prepared to make some suggestions which may help in reaching the final result.

OUR HELPERS.

I am happy to announce that we can be greatly reinforced during September and October, if we show due diligence and zeal in our preparations. Immediately after the National meeting, Sept. 12th, at Batavia, Sec'y Stoddard is willing to turn his steps eastward to help us a few weeks. If he comes we should be prepared to make all possible use of him in conventions and other public meetings. President J. Blanchard, the veteran editor and our worthy and honorable nominee for the Presidency, also expects to be at the Batavia meeting and assures me that if he can be of any service in New England he will spend a few weeks with us, speaking at such places as we may desire. Add to these two able and well known workers, brethren McFall, McCord, McCracken, Barlow, Kimball, Davis, Ahgren, and more than as many more, all well informed men and able speakers, and it will be seen that if we have a mind to do it we can have some powerful conventions which will make a strong impression on New England society, churches and politics. It has been the calculation of some good judges that New England, naturally conservative, would be last to move in this great reform, but that when it does move it will turn the result to victory's side. This I believe, and I furthermore believe that the time of the harvest is at hand. The time to strike hard and persistent blows has come. Let us devise liberal things.

MASSACHUSETTS.

At a meeting of the Worcester Christian Association, held the 28th ult., it was unanimously voted to invite the Mass. State Association to hold in annual meeting in Worcester, the week following the National convention. Rev. H. T. Cheever, President of the State Association, being absent when this special meeting was called, was not present, but he is known to be ready and anxious to have a convention and will without doubt issue a call forthwith, in connection with the Secretary, Rev. D. McFall. This convention ought to be the strongest ever held in New England. I should favor a meeting of the New England Board at the same time, to agree upon future operations, and if the suggestion meets with general approbation it would give the Worcester meeting somewhat the character of a New England convention.

CONNECTICUT.

Brother Conant and others have thought a convention should be held early in the fall in Connecticut to attend to the State work and to nominate State ticket for the November election. As I hope to meet brethren Conant, Barlow, and others tomorrow, I should be glad to get their views before making public a suggestion. I hope, however, it may suit their convenience to have a convention the week after the Massachusetts meeting, i. e., Sept. 26th, and what better place can be suggested than Hartford? Melodeon Hall would be a convenient place, and, if the city of Hartford cannot furnish free entertainment for all the delegates, a half hour's ride will take them to the houses of tried and faithful friends in suburban places. Brethren Bacon, Collins, Ellsworth and others could look after the details of the arrangements and we should be in an important business center of the State, where friends from towns in every direction could gather. And what shall we say of

RHODE ISLAND?

Circumstances have made a delay necessary in the operations in that State, but it seems as if the first week in October would be an auspicious time to give the ball another roll in the important city of Providence. I should like to see a hall open there for President Blanchard, Sec'y Stoddard, Elder Barlow and others, to speak in about two evenings. Friends in southern Massachusetts as well as Rhode Island could avail themselves of this opportunity, and Stephen Waite and his brother, the Captain, could come with those good brethren (and sisters too), who fear not the face of men.

NEW HAMPSHIRE

is doubtless ready for another convention. We have made fair progress in raising funds for State work, but we were to late in starting the movement to have brilliant success this spring. A convention the second week in October would give a new impetus to the work and bring to a focus the scattering propositions and suggestions which have come from friends in that State. One brother proposes to aid in the support of a regular State agent for the entire year at a salary of $1,000. A consultation at a State meeting might result in liberal sowing and a bountiful harvest. Brother Tanner writes encouragingly from

VERMONT,

and I see no reason why that State may not come to the front with a strong convention, resulting in a State organization. I wrote to Sec'y Stoddard that we needed another man in New England to work chiefly in Maine, New Hampshire, and Vermont, and I stated that it was my belief, if the N. C. A. could aid partially in the support of a man who should devote his time to these States, he would find the people ready to respond with liberal donations. The poor men in the West who contribute of their penury to the N. C. A. will not be willing to see their hard earnings thrown away, but if the Eastern friends are equally willing to make self-sacrifices for this cause, the mutual helpfulness of both sections will hasten on a victory in which we shall all alike rejoice. Brother Stoddard assures me that they are willing to aid to the utmost. It is my opinion that the N. C. A. would be willing to guarantee one half of the support of a capable and experienced speaker to devote his time to these northern States if there could be reasonable assurance of a hearty co-operation from friends in those States in the lecture work. I am going (D. V.) to Vermont with a view to personally calling on the friends and learning their wishes and intentions. Shall we not have another lecturer in New England to devote his entire time to the work?

FINANCES.

Since January 1st there have been subscribed for our work over $700. Of this amount about $500 have been paid in and used for the general work, aiding in the support of Mr. Spaulding, Mr. Smith, Mr. Tanner and myself. Those who have watched the progress of the work will feel that $500 has purchased an astonishing amount of hard labor. When all available subscriptions are collected and all our bills paid we shall have very little to cover our summer expenses and commence work with next fall. It is very desirable that our canvassers should attend the summer meetings to scatter tracts and other reform literature and it does not seem to me that the friends of the cause would want the work contracted in the least. But it is necessary for each one to remember that the expenses are going on constantly, and *must be met.* If you can spare a little now send it along, and if you can pledge more do so at once.

In order to give me opportunity to visit places remote from Worcester it has been decided to discontinue our Sunday meetings till fall. It is generally felt that the meetings have been very useful to the cause and there is a feeling of gratitude to God for their success.

E. D. BAILEY.

—On Sabbath the Romish Archbishop Feehan laid the corner stone of a new church of his order in Aurora. He was assisted by several Catholic secret lodges noticeable among them the Ancient Order of Hibernians who in Pennsylvania are Mollie Maguires.

The Illinois American and the Post Office Department.

CHICAGO, May 29th, 1882.

Hon. Timothy O. Howe, Postmaster-General, Washington, D. C.:

DEAR SIR:—Permit me respectfully to call your attention to the following facts.

The first number of the *Illinois American*, an Anti-masonic political paper, (copies enclosed) was issued early in April, 1882, and a copy submitted to Capt. M. J. McGrath, Superintendent of mails, Chicago. It was pronounced "all right" and a certificate of entry as second class mail matter, entitled to pound rates, was issued.

Soon after this I was called on to furnish a copy of the paper with answers to questions concerning the *Illinois American* to be forwarded to the First Assistant Postmaster General.

This request was promptly responded to and in my answer I testified to the fact that the paper had a *bone fide* subscription list, and was not issued primarily for advertising. The paper itself contains ample proof of both facts.

(This subscription list of persons who have subscribed and paid for the paper a year for themselves, I am prepared to exhibit.)

Soon after, the following opinion was rereceived:

WASHINGTON, D. C., May 1st, 1882.

To the Postmaster of Chicago, Ill.

In the opinion of the Department the *Illinois American* is primarily published as an advertising sheet and is not entitled to pound rates. You will so advise the publisher, Ezra A. Cook.

JAMES H. MARR,
For First Asst. P. M. Gen.

With the hope that this decision was one of those mistakes, which sometimes occur in the best regulated offices, we carefully prepared the following respectful letter and posted it at Chicago, May 5th:

CHICAGO, May 5th, 1882.

Frank Hatton, Esq., First Asst. Postmaster General:

DEAR SIR:—A copy of an opinion from your department received by us under date of May 1st, signed by Jas. H. Marr, states that in the opinion of the Department the *Illinois American* is primarily published as an advertising sheet, hence is not entitled to pound rates.

Supposing that the facts in regard to the *Illinois American* may not have been fully brought to your notice, we send you a brief sketch of the "American Party," of which this paper is the organ, (especially for Illinois) and refer you to the American Almanac and Treasury of Facts for 1881, edited by A. R. Spofford, Librarian of Congress. On page 255, the Pennsylvania vote for the American party candidate is mentioned, and on page 274, note 7, votes for the American party candidate of 1880. We also enclose two copies of the *Illinois American*. The marked paragraphs indicate that advertising is not its primary object.

The *Illinois American* was started in response to the demand for papers which should make political action in reform work a specialty, and I am prepared to furnish legal evidence of the fact that it had a *bone fide* paid subscription list before the first number was issued. These subscriptions were secured by letters, agents of the *Christian Cynosure*, and through advertisements and circulars like the one marked A, enclosed.

The State Convention recently held at Holly, Mich., (see May number of *American*, page 2d,) has voted to start such a paper for Michigan, and friends in other States are planning to start similar papers. To the possible objection that my publications only have been thus far advertised, I answer: 1st, These publications are, with trifling exceptions, the only ones published on the subject in the United States and subscribers wish my catalogue. 2nd. In the next number and hereafter miscellaneous advertisements of different branches of respectable business will appear, displacing some of the most important of my own.

We are confident that a candid consideration of these facts will lead you to decide that the *Illinois American* is entitled to pound rates.

Will you please favor me with an early reply on this subject and oblige,

Yours very respectfully,
EZRA A. COOK.

About a week later the answer given below was received:

POSTOFFICE DEPARTMENT,
OFFICE FIRST ASST. POSTMASTER GENERAL,
DIVISION OF CONSTRUCTION OF POSTAL LAWS AND REGULATIONS.

WASHINGTON, D. C., May 11, 1882.

Ezra A. Cook, Publisher, Chicago, Ill.:

SIR:—In response to your letter of the 5th instant, you are advised that this office sees no reason to change the opinion expressed in regard to the primary design of the publication of the *Illinois American.*

One fourth of the entire paper is devoted to advertising your publications.

Your attention is called to ruling 106, Jan'y Guide, 1882, which you will find on file at the Chicago post office.

The evident purpose of your publication as you state is for "friends in almost every town to club together and raise at least $15 per year and have either 150 copies sent regularly to one of their number for gratuitous distribution or 100 sent to 100 different persons, and thus enlighten, and in many instances, carry the town for the American party, in a short time.

The pound rate is not intended for papers that are forced upon the public without their voluntary subscription.

Those who are so generous, must extend their generosity far enough to pay third class rates upon matter, which is not sought by subscribers for themselves, but for the purpose of propagating doctrines which they uphold.

Very respectfully,
JAS. H. MARR,
For First Asst. Postmaster General.

Of the four columns of advertisements upon which this paper has been excluded, half a column are the publications of other houses and the list given comprises fully ninety per cent. of the publications against secret societies in this country and that there will be no exclusion of competing publishers I assured the Department in reply to questions on that subject.

Though Captain McGrath, who is a Knight Templar, member of Chevalier Bayard Commandery of this city, pronounced the *Illinois American* "all right" and issued a certificate of entry as second class mail matter, I was fully satisfied from his manner that if he could find even a shadow of a pretext for its exclusion from pound rates, he would urge that it be denied pound rates.

That the refusal of pound rates to the *Illinois American* on the ground that it is "primarily published as an advertising sheet" was such a shadow of a pretext, unwarranted by the appearance and contents of the paper, as well as contrary to my written answer to questions, and my reply of May 5th, is plainly to be seen.

You may have already noticed that in his letter of May 11th, he barely alludes to this point, virtually abandoning it, and nine-tenths of the secular press and many religious papers whose right to these rates are unquestioned would be excluded by such ruling. A careful examination of the newspapers of this country shows that the secular weeklies and smaller dailies use from one-fourth to three-fourths of their space for advertising. The average being much more than the one-fourth used in the *Illinois American.* For instance, the daily *News*, of Chicago, is over two-thirds advertisements. The May number of the *Western Brewer* (a monthly magazine pages 9x13 inches) containing one hundred and seventy pages and weighing nearly a pound goes regularly through the mails at pound rates, yet one hundred and fifty of the one hundred and seventy pages are advertisements, mostly of brewery materials, machinery, etc., and much of the balance consists of editorial puffs which are really advertisements, though not classed as such. The *Industrial World* of Chicago, is two thirds advertisements, and the *Western Manufacturer*, Chicago, over half, while the Boston *Journal of Chemistry* is over three-fifths advertisements, and the *Daily Hotel Reporter* of St. Paul, Minn., is three-fourths advertisements.

A point is sought to be made on the fact that all of the advertisements in the *Illinois American* were of publications of its publisher, though that is not accurate by one-eighth.

I answer: Publishing houses such as the American Tract Society, never advertise anything except their own publications in their weekly, monthly or quarterly issues. The Useful Knowledge Publishing Company, of New York, issue a weekly termed *Choice Literature* which advertises their own publications exclusively, occupying over one third the space for that purpose, yet it is not denied pound rates, nor do we think it should be but it is certain that the *Illinois American* is entitled to same rate

Ruling 106 of Postal Guide for 1882 is:

First, That the list of subscribers entitling a publication to pound rates must be composed of persons who have paid their own subscriptions.

Second, that such a list entitles said publication to enter as second-class mail matter.

Third, That after such entry persons may pay the subscriptions of others.

Up to the time of issuing the first number of the *Illinois American* and according to the best of my knowledge and belief up to the present, the subscriptions for the *Illinois American* have been only those who have paid their own subscriptions for one or more copies to be addressed to them for a year.

The *Illinois American* is therefore entitled to entry as second-class mail matter, and Mr. Hatton's reference to ruling 106 is on the assumption that my testimony in this case is false, since I have twice stated the case and offered all the proof that can be asked.

The proposition to exclude the *American* on the ground of its being designed for gratuitous distribution is almost beneath contempt. There is probably no denominational or reform paper and very few political papers published whose readers are not urged through its columns to pay for the paper for others and to club together and thus get it at reduced rates, and the fact that ninety-nine hundredths of the Sunday-school and smaller temperance papers of the land are ordered for gratuitous distribution and many of them are furnished *only* for that purpose (not for single subscriptions at all) is well known.

As for the fling about the *American* being "forced upon the public," that is a gratuitous insult. The brewers and distillers may spend millions of dollars in "propagating the doctrine which they uphold" and their publications, seven-eights advertisements, go through the mails at pound rates without a question.

That this exclusion of the *Illinois American* is entirely against the professed as well as real general policy of the government is evident on investigation. The special argument in favor of carrying newspapers through the mails at the low pound rates (less than bare cost) is,

1. To encourage the dissemination of useful information; and

2. The well known fact that the circulation of newspapers greatly increases the amount of first, second, and fourth class matter at from four to forty-eight times those rates, yet the *Illinois American* advertising books containing valuable information, most of which books would go through the mails at the higher postal rates alluded to, is excluded from these pound pound rates and the *Western Brewer* with its one hundred and fifty pages of advertisements of brewers' machinery and materials, none of it mailable at all, seeking to "propagate a doctrine which they uphold," which doctrine is responsible for nine-tenths of the illiteracy and crime of the world, is pronounced entitled to the privileges denied this reform paper.

Hoping to have this wrong righted, we sent the letter of May 5th to your First Assistant and now appeal to you.

Looking for an early answer and the reversal of the ruling of Mr. Hatton in this case, I subscribe myself, Yours respectfully,

EZRA A. COOK,
Editor and publisher *Illinois American*, Nos. 7–9 Wabash Ave., Chicago, Ill.

In response to this appeal the P. O. authorities at Washington, June 5th, wrote to the Chicago office showing a willingness to reverse the decision and saying of the publisher of the *American:*

"If he will reduce the proportion of advertising on his own account to a reasonable amount the publication will be admitted at the pound rates. The contrast he makes between his own publication and publications which are admitted at the pound rate and that advertise not the business of the proprietor, but the business of the public is not one that meets the objection made by the Dep't."

The following letter was then sent to Mr. Hatton, Assistant P. M. General, and in response came an order admitting the paper to the mail at the usual newspaper rate:

DEAR SIR:—Your communication of June 5th to Chicage Post Master seems to have been duly recieved, as copy was sent me the 8th. Further discussion as to the justice of your ruling against the *Illinois American* is probably useless. That the publication entitled "Choice Literature" has less claim to pound rates than the *Illinois American*, on any and all the grounds ever mentioned by you, is as evident as that zealous Freemasons and Knights of Pythias hate those publications which expose to the public the true character of those orders.

But, as was expressly stated in each letter to you, the *Illinois American* will advertise any respectable business and the space occupied by my advertisements will be cut down to make room for them; and this has already been done in the June number sent out nearly three weeks since. Is the June number of the *Illinois American* entitled to pound rates?

Resp'y yours,
EZRA A. COOK.

CORRESPONDENCE.

The Independent Catholic Church.

EDITOR CYNOSURE:—In a letter to a priest of the Roman Catholic Church a few days ago, I advised him to correspond with Rev. J. A. O'Connor, of the Independent Catholic Church, who would be glad to advise him as to the true spirit of the Word of God; and the position of the Roman Catholic Church in relation to that Word and the evangelical church. But the gentleman was much offended because I requested him to correspond with a man who had done so much toward the overthrow of the Pope's kingdom. And in answering he said, among other things, "Would you cut the tail off of an animal and then call the animal tail?" But I will change the wording of this correspondence here and thereby manifest the meaning which he intended undoubtedly to convey: "Would you cut the tail off of an animal and call the tail animal?" Would you take the Rev. J. A. O'Connor from the Romish Church and call him and his followers the Independent *Catholic Church?*

When I read this I was somewhat amused and thought how the lion looked at the bee after he had been stung, and thought to himself, what a little insignificant thing you are, to say the most of you.

But in reference to the animal figure which the Romish priest brings forth, it is exceedingly suggestive. We will take the lion for instance, which surprises the world on account of the great power which it has in its tail. The common expression is, "The strength of the lion is in his tail.

Would we call this priest a prophet? He does not claim to be a prophet and does not prophesy knowingly, but there are some already who, when they are looking for the spirit of God and the spirit which Paul manifested when he established the church at Rome, and finding it in the Independent Catholic Church, they would call the "tail," if it may thus be designated, "animal." And it would show wisdom in the clergy of the Romish Church if they would investigate the work of these ex-priest's fully before they commence to pour their epithets upon them, as if they were none other than inhabitants of the lower regions, for it is truly disgusting to any one who knows both sides of the question.

The first point is here, let a man of the Roman Catholic Church be taught by the spirit of God and be born again, so truly will he be the tail and strength of the lion; but to him that is not born of the spirit, the Word of God is a dark book, and the Roman Catholic Church in their judgment without imperfection. H.

Our Mail.

Rev. J. L. Barlow, Willimantic, Conn., sends a subscription with the following note appended:

"I am again at work, thanks to my Heavenly Father, though not very strong. The Masons are very busy here, though making no demonstration of open hostility. There is much to be done, and I have so little strength to do it! Bro. Hinman, with his endurance, is a marvel to me."

J. T. Brennan, Tionesta, Pa.:

"God bless the work, and grant that the children of God, irrespective of church relationship, may 'come out from among them * * * and touch not the unclean thing.' American politics have become unclean, corrupt and rotten, and must certainly be classed in the front ranks of unclean things. We ought to have a state-ticket in Pennsylvania; Forest county is small, but there are a few whom God in his mercy has saved, whose principles are identical with those embodied in the platform of the American party, and who will not be governed by rings and cliques or Masonic institutions. This little county of Forest by the grace of God will furnish more than her quota of votes for Blanchard and Conant in 1884."

J. O. Doesburg, Holland, Mich.:

"If everybody loved to read of the advance in our reform campaign as well as myself no family could get along without the Cynosure. May the Lord continue to set up his witnesses in every part of the earth."

Bro. H. A. Day, Coldwater, Mich., sends 21 names for the Illinois American until the Michigan American is issued, and adds:

"I begin to think we have not many Americans in Michigan; at least some who talk quite American-like once a year at conventions, don't hold out very well. I am positive that the way is open for a great work in Michigan, I wish I could see more enthusiasm."

"Sunday Christians" only are not real Christians even then; and merely "convention Americans" should fire up with enough reform facts and enthusiasm to last through the year at least. Michigan has some good, solid reform timber among her patriots, and will be heard from.

Edward Bascom, Greensburg, O.:

"What we need is a good lecturer. There is a strong, Anti-masonic element here, if it could be brought into action."

H. F. Buffham, Batavia, Mich.:

"The Lord wonderfully fills my soul with joy and praise while I am engaged in this reform work, and as I become singular from the multitude in this respect I feel more and more the keeping presence of my precious Saviour. Glory to his name!

OBITUARY.

MRS. ELIZABETH RICHARDS, so long a resident of the State of Illinois, and, who died so full of years in Oquawka, June 24th, ult., was a native of Pennsylvania.

She emigrated to Illinois in 1838, with her husband and eight children (among whom was Rev. J. P. Richards), and was called to undergo privations which very few of the present generation experience. There were no railroads in the State at that time. She saw the beautiful cities, which now like gems adorn the banks of the Mississippi, as well as the inland regions of the State, arise as by magic. She was a follower of Christ during the last thirty years.

She labored industriously for the support and comfort of her children, and "they rise up and call her blessed." She died in the triumph of a living faith in Christ, at the advanced age of over 81 years.

When a mistress of a public house, in her native State, no penniless traveler ever left her place hungry. Her kindness and care of the sick and dying, is remembered by scores in Henderson county, Ill. "She hath done what she could." "Well done, thou good and faithful servant."

For a writer or speaker who desires to influence others there is no better rule than—"Know what you want to say, and say it." One whose own thoughts are misty can only befog others. Men of wide influence are always simple and clear in their thinking, and direct in their speaking.

Many things show that the Christian churches of this country are beginning to reap what they have sown. Sermons against covetousness and the dangers of making haste to be rich have given place to discourses on the "Moral uses of Wealth and Luxury," and things of that sort. Little public and less private admonition has been given to the Disciples of Christ against the thirst for material gratifications and possessions, the great temptation of our times.* Many congregations have become Temples of Fashion and Pride, and their ministers priests of Mammon though using the forms of Christianity. Methodism has not withstood this generation as it should have done, and Methodism must wear its proportion of sackcloth and ashes.—*N. Y. Christian Advocate.*

The Illinois American

Represents and seeks to promote the principles of the *American Party*, the only political party whose platform embodies all of the *great* reforms of the day.

TERMS, POST-PAID:

Single copies, per year	25 cents
5 copies to 4 address 1 year	$ 1.00
12 " " or 9 to 9 addresses 1 year	2.00
50 " " 40 " 40 " "	7.00
150 " " 100 " 100 " "	15.00

Currency by unregistered letter at sender's risk. Money may be sent at my risk by Express Order, P. O. Money Order, Registered Letter, Draft or Check on Chicago, New York, Boston, Milwaukee or St. Louis. Checks on smaller towns are subject to discount.

EZRA A. COOK, PUBLISHER,
No. 7 WABASH AVE., CHICAGO, ILL.

AN ANTI-MASONIC LIBRARY FOR $12.

THE entire list of the publications of Ezra A. Cook, with the addition of "Stearns' Inquiry into Freemasonry," has been arranged in 16 volumes, neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 5,106 pages ($14.00 worth at retail) is sent express or post-paid for $12.00. These books have received the hearty endorsement of the Directors of the National Christian Association.

No.	DESCRIPTION	No. Pages.	Price.
1	Freemasonry Illustrated. Exposition of 7 Degrees	640	$1.00
2	Rituals of Odd-fellowship, Knights of Pythias Good Templarism, The Grange, Grand Army and Machinists and Blacksmiths Union	428	1.00
3	The Broken Seal; or Freemasonry Developed	304	1.00
4	Finney on Masonry	272	75
5	Eminent men on Secret Societies; Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," "The Anti-masonic Scrap Book," and "Oaths and Penalties of Freemasonry as proved in the New Berlin Trials."	332	1.00
6	Morgans Masonic Exposition, Abduction and Murder, Oaths of 33 Degrees; composed of "Freemasonry Exposed," "History of the Abduction and Murder of Morgan, "Valance's Confession," "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees"	311	1.00
7	Secret Societies Ancient and Modern, and College Secret Societies	328	1.00
8	Sermons and Addresses on Secret Societies; composed of "Masonry a Work of Darkness," and the Sermons of Messrs. Cross, Williams, McNary, Dow, Sarver; the two addresses of Prest. Blanchard, the addresses of Prest. H. H. George, Prof. J. G. Carson, Rev. M. S. Drury, "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry contrary to the Christian Religion," And "Are Masonic Oaths Binding on the Initiate?"	287	1.00
9	History of the National Christian Association, and Minutes of the Syracuse and Pittsburgh Conventions	289	75
10	Hon. J. Q. Adams Letters and Addresses on Freemasonry	332	1.00
11	Odd-fellowship Judged by its own Utterances	175	50
12	Secret Societies by Revs. McDill, Blanchard and Beecher	92	35
13.	Knight Templarism Illustrated	341	$1.00
14.	Revised Odd-fellowship Illustrated	281	$1.00
15.	Rituals and Secrets Illustrated; Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated" and "Secret Societies Illustrated"	356	$1.00
16.	Stearns' Inquiry into Freemasonry	338	.60

ANTI-SECRECY TRACTS

Published by the National Christian Association, 221 West Madison St., Chicago, Ill.

Orders filled at the rate of 50 cents per 1000 pages at the office, or 75 cents per 1,000 pages by Mail.

Contributions are solicited to the TRACT FUND for the free distribution of tracts.

In this series of Tracts will be found the opinions of such men as Hon. J. Q. Adams, Wm. H. Seward, James Madison, Daniel Webster, Richard Rush, John Hancock, Millard Fillmore, Chief Justice Marshall, Seth M. Gates, Nathaniel Colver, President Finney, President Blanchard, Philo Carpenter, Hon. J. B. Walker, Chancellor Howard Crosby, D. L. Moody, and others.

NO.		NO. PAGES.
1	Historical Sketch of the N. C. A., by Pres. J. Blanchard	4
2	Voice of the Empire State in Condemnation of Masonry	4
3	Address to American Pastors on the Secret Lodge	4
4	Freemasonry in the Family, by J. P. Stoddard	4
5	Pres. Finney on the Duty of Christians toward the Lodge	2
6	Warning against Masonry (For Colored People), Illustrated	2
7	To the Boys who Hope to be Men, Illustrated	2
8	Freemasonry Modern Heathenism	4
9	Ministers at Rival Altars	4
10	A Pastor's Confession	4
11	Knight Templar Masonry	4
12	Alexander Campbell's Estimate of the Lodges	4
13	"The Secret Empire," by J. P. Stoddard	4
14	True and False Templarism	4
15	Secrecy and Sin, from the "Christian" 47 Cornhill, Boston	4
16	Selling Dead Horses, by "Bostonian"	4
17	History of Masonry, by Pres. J. Blanchard	4
18	Despotic Character of Freemasonry	4
19	Freemasonry a Christ-excluding Religion	5
20	Masonic Murder, by Elder T. R. Baird	2
21	Grand, Great Grand, by Philo Carpenter	2
22	Masonic Oaths and Penalties sworn to by the Grand Lodge of R. I.	4
23	Letters of J. Q. Adams and J. Madison on Freemasonry	4
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26	Address of the Niagara Association on the Murder of Morgan	4
27	Judge Whitney and Masonry—Masonry Defends a Murderer	8
28	Nathaniel Colver and Howard Crosby on Secret Societies	2
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30	Masonic Oaths Null and Void, by Rev. I. A. Hart	4
31	Hon. Seth M. Gates on Freemasonry	4
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33	Hon. Wm. H. Seward on Secret Societies	2
34	What Great Men Say about Freemasonry	2
35	Objections to Masonry, by a Seceding Mason	4
36	Masonic Chastity, by Emma A. Wallace	4
37	Reasons why a Christian should not be a Freemason (German)	4
38	Masonic Oaths and Penalties, by Rev. A. M. Milligan	4
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41	Freemasonry a Religion (shown by its own authors)	8
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The Christian Cynosure.

CHICAGO, THURSDAY, JULY 13, 1882.

We had intended to ask the very special attention of every one of our readers to the speech of Rev. Mr. McFall, printed in our last number. It is indeed a wonderful oration. Charles James Fox used to say that if a speech would read well it was a poor speech. And we took up the *Cynosure* with some fear and misgiving lest our pleasure in the hearing should be diminished by reading. Mr. McFall's effort, but contrarywise it was enhanced. If any of our readers have not yet read it, there is reserved for them an exquisite enjoyment.

We have been faithful to reprove the doings and the not doings of the *Religious Telescope*. It gives us much more pleasure to note its well doings. That ably conducted paper (July 5th) contains an editorial "The Pulpit vs. the Lodge" of a column and two-thirds solid printed matter which is Christian, pointed, logical and faithful. We shall try and transfer it to the columns of the *Cynosure*. If now it shall have the courage to own that it fights under the shadow of ex-Bishop Wright and Prof. Tobey, and do justice to those good men, it may yet realize its hopes that the United Brethren church will "see eye to eye."

The same *Telescope* give a very strong earnest article in favor of woman suffrage, by an able correspondent. We should have advised our readers also, that the United States Senate Committee, by a majority report, recommends submitting the question of Woman Suffrage to the people of the United States.

The Republicans and Democrats are holding their nominating conventions for the fall State elections. By all means let the Americans take counsel together and bring out candidates for the Legislature. By Illinois law twelve voters in any one district can cast 36 votes. Let every vote count against the lodge.

The *American* and the P. O. Department have at length come to an agreement and all will rejoice to read in the correspondence elsewhere that justice has prevailed over a decision which we have been inclined to ascribe to lodge prejudice. With this difficulty to overcome in the cradle we hope for a vigorous and manly growth for the whole *American* family which we hope soon to see hurrying on their useful mission to every part of our Republic.

The American Platform.---Article III.

"*We hold that the prohibition of the importation, manufacture and sale of intoxicating drink as beverages, is the true policy on the temperance question.*"

This article was adopted several years before "prohibition in Kansas." It seems to have been prophetic.

If the American party lives long enough to elect a President of the United States (and if the lodge falls it will) the United States Constitution will place the liquor traffic where the Kansas Constitution puts it now, among practices, which, like counterfeiting, etc., do harm, and no good. That is to say, among crimes.

Statistics have been given to the public until proof has ripened into demonstration, that a town without a dram shop suffers nothing in its business, political or educational interests, social enjoyments or in any other way, from its absence. While on the contrary, the opening of a liquor-saloon increases crime, pauperism, and taxation as the mercury rises by heat.

The incorporation, therefore, of prohibition into the constitutions of Kansas and Iowa, and practical prohibition by law in Maine, are genuine progress from which society is not going back; any more than to duelling or imprisonment for debt.

Now the Republican, Democratic or Greenback parties cannot adopt a prohibition plank without shattering the platform and disintegrating and destroying the party. The Prohibition or Temperance party will not become the party of the future; because, as its very name indicates, it rests not on a platform, but on a single plank. Besides, open and secret temperance societies are as inherently opposed to each other, as light and darkness. How are they to manage the great National Convention they are now calling for, representing secret orders and open unions. Imagine a National Religious Conference or Assembly, one half of whose constituent bodies conceal their methods and rituals from the other half! A country may as easily continue part slave and part free, as men and women act in harmony, one half of whom are excluded from the meetings of the other half. And when the rupture comes, as come it must, all the true temperance people will fall into the American party, which is all sunlight without shadow.

All the power the old parties ever had was drawn originally from the American principle of the natural equality of men. Federalism leaned toward "orders" and the English aristocracy; and Jefferson overthrew that party while it had the picture of Washington on its badges, by appealing to the masses. The titles and toggery of the secret temperance lodges are aristocratic shams, and they must and will go down, as real aristocracy went down.

Jeffersonian Democracy never could have overthrown Federalism, if their leader had not denounced slavery, and declared men created equal. When Democracy and slavery became identical, the doom of the party was sealed; and the lineal descendents of Federalists and Whigs took up the Declaration of Independence and applied it to negroes. They also took the original name of the Democracy, which was "Republicans," and the heart of the American people went after them, until Douglas, once the idol of the Democracy, received but 12 electoral votes.

If, therefore, the American party is true to its name, and makes its name represent its principles, all other parties must and will eventually gravitate toward it.

"——Thither as to a fountain others stray,
Repairing, in their golden urns draw light,"

Samuel Plumb.

This noble man died in Colorado Springs, June 23d, at the home of Miss Martha Plumb his sister, where he had gone for the purpose of securing change of air and scenery, in the hope of thus prolonging his life. He had been an invalid for many years and felt that his recovery was a matter of much doubt, but that unless he made some change restoration was impossible. Accordingly some six or seven weeks before his death he went to Colorado. For the first two weeks he improved rapidly and felt that he was getting well. Then came a relapse in which he went to the very gates of death, then a short time of seeming hope, during which he wrote a courageous, hopeful letter, then a settling of disease for a final assault until at last his body ceased to suffer and his spirit went home to God.

His was a very remarkable life and one which illustrates so many important truths that it deserves the careful study and thought of the young men of the present age. He began life, as so many of our great men have commenced it, very poor. He was born in Chautauqua county, New York, in 1812, when what is now one of the most beautiful and populous portions of our land was an almost uninhabited wilderness. Growing to youth he learned the trade of his father, shoe making, at which he labored so unremittingly that he came near paralysis before he was twenty years old, at this time he was living in Trumbull county, Ohio. Then he became clerk in a general store, then for a short time a stage driver; then again a clerk, then a merchant, and at last he was a banker with interests in coal, glass, and other enterprises. During his early manhood and while a merchant in Ohio, he was elected to the state legislature where he was in part author and defender of the law establishing common schools, and was an earnest advocate of a compulsory school law.

His anti-slavery sentiments brought him into contact with all the leaders in that now accomplished reform, which in his youth seemed far less hopeful than the present movement against the idolatries of the lodge. He was the friend of Joshua R. Giddings, Salmon P. Chase, Charles G. Finney, James A. Garfield, and others. It was in an anti-slavery prayer meeting that he was converted, and through the whole struggle he voted, labored and prayed, until the end came and that sum of all villainies ceased to be. The same principles which made him oppose human slavery made him oppose all other evils that injure men and dishonor God. Secret societies, intemperance, tobacco, theaters, cards, billiards, dancing, he was against them all openly and continually and with all his might. He made no truce with them and did not choose his words when speaking of them, and when some saloon keepers who had money deposited in his bank threatened to withdraw it if he continued to oppose their business, he replied: "I hope you will draw out every dollar, I don't like to have such money as yours lying in my vaults." But though thus decided and inflexible respecting these evils above named, he labored *personally* with saloon keepers, drunkards, infidels, and lodge men, beseeching them to turn from those things which were injuring themselves to the Saviour of mankind.

Of course such a man would take a deep interest in the death struggle of slavery. He was living in 1860 in Oberlin, Ohio, conducting a bank and during the war cared for the families of more than two hundred Ohio soldiers, going also to the field, at the request of the Governor of the State, to look after the interests of Ohio regiments at the front. When the war closed he went South to see what the prospect was for Northern settlers there. He was guest of an important family who were very pleasant indeed and desired him to establish a bank in their town. He said: "Well, if I put in $50,000 and send down a man to take care of the business will you put in $50,000 more?" "Oh," said they, "we have nothing: we are stripped of every thing; we could not raise anything like that amount of money." At that time as he knew that family had about half a million deposited in England. While at dinner one day news came that a Northern man living in the neighborhood had been assassinated. Instantly there passed from eye to eye around the table joy and congratulation. These two incidents saved him from going on a "Fools Errand."

In his home life and his personal relations with his friends he was an unassuming, loving, helpful man. One upon whom all who knew him leaned as upon a strong staff. His experience, his time, and if need be his purse were at the service of every friend he had. During the last few years when his wife was engaged in work for the Woman's Christian Temperance Union, his health not permitting him to be active, it was a great pleasure to him to remain at home with his little flock of children while she was contending for the truth he loved abroad. And when he took that last journey to the mountains from which he felt it doubtful if he ever returned he wished her to remain at her work.

"He was a man that stood
Four square to every wind that blew."

Very rarely indeed do we find such a combination of courage and gentleness, public spirit and home love, business intelligence and Christian integrity. But he has gone on before us to the home prepared for the blest. He had laid up his treasures there. During the last ten years he had given away over eighty thousand dollars. It was a pleasure to give whenever he thought it was needed and would do good. As the sun was setting in a west all glorious with scarlet, purple and crimson, fit emblem of his useful, humble, Christian life, we laid his mortal remains in Riverwood Cemetery to rest until all the dead rise to the day of final reward.

—Secretary Stoddard started for Batavia and New York city on Saturday, stopping on business at several points on the way. He is looking after the National Convention entertainment, speakers, etc. Inasmuch as a larger attendance than usual is expected he wisely is thus early making arrangements.

The N. C. A. Board.

The first meeting of the newly elected Directors of the National Association was held at their office on Wednesday the 28th of June. The crowded condition of our columns prevented a report last week. There were present at the meeting brethren Baker, Cook, Gault, Gardner, Hagerty, Blanchard and Kellogg. Rev. D. P. Baker was elected chairman and W. I. Phillips, Secretary.

The Board being organized prayer was offered by H. L. Kellogg before proceeding to business. The standing committees for the year were thus constituted: *Finance Committee*—D. P. Baker, J. P. Stoddard, Thos. H. Gault. *Building Committee*—Philo Carpenter, J. P. Stoddard, W. I. Phillips. *Tract Committee*—D. P. Baker, H. L. Kellogg, W. I. Phillips.

The treasurer's bond was fixed at $20,000. The matter of an assistant to the General Agent being discussed, W. I. Phillips was continued in that position and his salary fixed at $18 per week. The General Secretary's salary was raised from $800 to $1000 and the Board assumes all traveling expenses.

The enlargement of the work as voted by the Annual meeting was under consideration at some length, and the needs of the New England and Southern fields canvassed quite fully. It was determined that an able and vigorous assistant should be sent to Bro. Bailey and the selection of a suitable person was left to a committee composed of brethren Baker, Carpenter and Stoddard.

A letter from Dr. J. E. Roy of the American Missionary Association to Mr. Carpenter was read and the fact that the A. M. A. Board had taken action against the lodge was heard with joy. The letter requested a donation of books and tracts to be circulated from the A. M. A. office among their colored churches and schools. Action was taken expressing gratitude and satisfaction for the action of the missionary Board and cheerfully making a grant of publications.

A resolution was presented and fully considered which aimed to carry into effect the action of several National Conventions, and especially that at Galesburg, respecting the *Christian Cynosure*. The resolution was adopted unanimously, and the General Secretary instructed to make a suitable effort, in connection with the coming conventions especially to increase the circulation of the paper.

A day of fasting and prayer for the success of the work of the Association, and especially for the manifestation of the presence of God at the approaching National Convention having been suggested it was voted to recommend to the friends throughout the land to set apart the 8th of September for the purpose named, and that ministers favorable to the cause be requested to preach upon the subject on the following Sabbath, September 10th. The General Agent was also instructed to communicate this action officially to the press.

The arrangement with the New England agent was continued, and the N. C. A. will pay him $50 per month from the Worcester fund while necessary, the New England friends making up the salary to $1,000 per year and expenses.

The Board then adjourned after prayer.

—Bro. Mathews returned to Chicago on Friday last and on the same evening lectured at Evanston. On Sabbath he preached at South Chicago. He was greatly cheered by his work at Warren. With a hundred persons in Illinois like Bro. Williams, so willing to assist the lecturer and to pay him, he thinks that the labor of the State agent would flourish. There are more than a hundred in Illinois who will send for Bro. M. and prove themselves of the number.

—Bro. A. D. Low of Iowa writes that the late reference to his objections to some features of the suffrage question in the *Cynosure* found him under deep affliction from which he cannot hope fully to recover. He asks what all will cordially grant, a suspension of judgment in the matter under discussion until he has further opportunity to explain.

On the Highways of Kansas.

KINSLEY, KANSAS, June 24, 1882.

DEAR CYNOSURE:—I reached this place on the 22nd and began at once to make arrangements for a lecture. It is a small village of perhaps five hundred inhabitants, possibly more. There are two churches and four lodges supported to supply both the higher and lower wants of the people. The Masonic lodge seems to have gathered the wealth of the town. The Odd-fellows lodge is growing rapidly in membership. The Grand Army of the Republic is represented, and the whiskey society, organized for the express purpose of defeating prohibition, has a branch at this place.

All this creates no alarm whatever in the minds of the Christian people of Kinsley. I found one of the pastors absent, until too late to have any conversation with him. The other was not even aware that secretism was strong in his church or in the town. I visited three of the five trustees of the Methodist church and secured the use of the church. One of the trustees agreed to see that the church was open and lighted, and I agreed to pay the expense of the same.

In various ways I scattered the word, told the merchants and talked it on the streets until I was sure that the lecture was generally known. But when the time came, no trustee came and no key! But few gathered and even that few had to stand without until I could go to the house of the pastor who had just returned home, secure a key and open and light the church with my own hand.

Neither one of the ministers appeared nor one of the members of either of the churches. No Abraham lives in Kinsley I am sure. Not even a Lot to ask a stranger home. However, as I had brought my scrip along and some money in my purse, I had bread to eat and a bed to sleep on. I speak of all this not that it disturbs me at all, nor yet that it gives me any pleasure to publish the weakness or the follies of men. I do it as a matter of justice to the friends who have asked me to do this work and have furnished the funds to support me. It is due them that my experiences be not withheld. It is due also to the people of Kinsley to say that the whole thing was as new and startling to them as a voice from the grave. They were like the boy the calf run over. They had nothing to say and did not know what to do, and for the same reason. They had been pretty well scattered and had not had time to gather themselves up. My experience at Kinsley and at Crooked Creek illustrates forcibly what a little information on this subject will accomplish. At Kinsley no voice had ever been raised before against the lodge, and the people were more afraid of me than they would have been of a Mormon missionary or a saloon-keeper.

At Crooked Creek, where I had scattered some information before, I delivered three lectures, two of them by special invitation. I had appreciative audiences of encouraging size and was sent on my mission with a hearty "God bless you."

P. S. FEEMSTER.

Progress in Mississippi.

COLUMBUS, MISS.

We are frequently encouraged in this section of country by hearing of leading men becoming convinced that secret orders are indeed the enmies of good government and religion. Among prominent ministers, both colored and white, I am met with the hearty commendation, "You are right!" But they are not always willing that any one else should hear them say it. Officers of the Masonic lodge acknowledge to me freely that there are great wrongs connected with their society. A man who has been a member of the colored Masonic lodge in Columbus says that only fifteen attended, and these do not all pay their dues. He says that the colored people all around have lost much of their interest in secret orders since they have received light upon this subject.

One stubborn fact which is continually before all, is doing much toward opening blinded eyes, men break the law of the land and Masonry shields them from punishment. I wish again to call the attention of all interested in this reform to the good work inaugurated by Bro. Phillips, of leaving tracts at every house in towns in Du Page county, Ill. I wish that every county in the United States could be thus canvassed. This is a work in which many might take part with the certainty of accomplishing great good. "Whatsoever thy hand findeth to do, do it with thy might, for there is no device nor knowledge nor wisdom in the grave whither thou goest."

I ask an interest in the prayers of all God's people for a great blessing on the convention of the associated churches of Christ on the 29th of July next.

E. TAPLEY.

From North-western Illinois.

WARREN, ILL., July 1.

DEAR BRO. K.—I am pleased to report three pleasant day's work at this place. Here I opened on June 28, to an audience of men—not a woman present; and though I attributed their absence to the wet weather, I have stayed long enough to find out my mistake; for last night we had a fine moon and good weather, and but one woman was present throughout, while toward the middle of the evening another came in. I knew of others who started to go, but finding public sentiment strongly opposed, turned aside and so proved they are "in bondage to fear." Rom. 8.

Elder B. Williams piloted me around Thursday among the friends who were too infirm to attend evenings, and so we sang and prayed, feeling much blessed in spirit, and more than one put a dollar in our hands as they bade us "God speed."

In the evening the congregation was larger and quite enthusiastic as we demonstrated: "Under circumstances liable to occur every day in the year, members of secret societies are under absolute obligation to lie." The word "absolute" was used in view of the assumption of these orders. It is said of the binding nature of the oaths: "No law of the land can affect it, no anathema of the church can weaken it. It is irrevocable." Again, "The first duty of the reader of this synopsis is to obey the edicts of his Grand Lodge. Right or wrong," etc. (Webb's *Monitor*, p. 196).

The subject for Friday night was: "The fallacy of the good man argument." Next forenoon with Father W. others were visited, and singing, reading the Scriptures and prayer filled the time. We called on one of our friends, an old Kentuckian, who by the churches is thought to be an infidel. We were treated well and he knelt in prayer, after which, with moistening eyes, he blessed us in the name of God, and asked us to eat dinner. Such infidels as these will further the real work of God more than many lukewarm Christians who may be more faithful in attendance at the sanctuary. The trouble is, he will not yoke up with Masons and Odd-fellows, which must be done should he join any of the churches of Warren.

The last lecture was well attended. The standard of a good man was that found in Acts. Stephen was a good man, "full of faith and the Holy Ghost." This closed the series of lectures, and we look back upon three pleasant days at Warren. With thanks to our many friends we leave for Lena, Ill., to-day. Your brother,

E. MATHEWS.

—It was announced in local paper of Canton, Ill., last week that the pastor of the Congregational church would preach in the evening a sermon to young men and had especially invited the Freemasons of the town. We should be happy to learn that such an invitation was not given to flatter a vain and wicked sy stem.

The words of Christ have a fulness which the words of man have not, and he spoke as never man did. We never get beyond, never get to the full depth of their meaning. Dean Stanley says, "They pass into proverbs, they pass into laws, they pass into doctrines, they pass to consolations; but they never pass away, and after all the use that is made of them, they are still not exhausted."

HOME CIRCLE.

"Alone With Jesus."

"Alone with Jesus;" fades the daylight slowly,
Soft o'er the earth the shades of evening fall,
As worn and weary with the day's temptation
My spirit answers to the Saviour's call.

"Alone with Jesus;" from the day's hard conflict
What have I brought that His grace may win?
Only the burden of my sin and longing—
Only the same heart cry, "forgive my sin."

"Alone with Jesus;" He hath seen each wandering,
Hath watched each failure from his throne above;
And yet to-night he bids me come, confiding
In the great wealth of his unchanging love.

"Alone with Jesus;" O the hush, the rapture!
My spirit yieldeth to his gracious will;
What though the day's sad failure lies behind me?
I am content, because he loves me still.

"Alone with Jesus;" in His presence holy
Cometh no thought of sin or pain to me;
Close, close, His loving arms are thrown around me;
Almost the glory of His face I see.

"Alone with Jesus;" here can come no sorrow;
From sin and conflict here my soul is free;
This be my prayer to-night, "Oh Jesus, Saviour,
Teach me through life to dwell alone with Thee."

Two Beggars.

LUKE xvi. 19-31.

It is better to beg bread for a little while on earth like Lazarus, than to beg water forever in hell like the rich man. The name of the first beggar signifies *without help*, but it was only human help of which he was deprived. As with another Lazarus in John's gospel, almighty power came to his relief, and infinite grace lifted him into eternal life and glory. The name of the other beggar is not given, and it is a great mistake to call him Dives. The significant point the Saviour makes is the fact that one who was wholly unknown, unhonored, and without help on earth, had his name inscribed in the Lamb's book of life, and the name that was doubtless on every tongue below is not in the register on high. "The memory of the just is blessed: but the name of the wicked shall rot." (Prov. x. 7.)

Men call the story of these two beggars a parable, and then try to escape the searching truth it teaches by regarding it as fictitious. But do they intimate that the Lord Jesus Christ presented to the world a falsehood, even in the garb of fiction? Do they insinuate that he would mislead in a parable? Surely, admitting that the language is figurative, it must be according to the truth, or we have no Saviour, no Bible, no God. There is not the slightest authority, however, from the Sacred Scriptures, for calling it a parable. So far as the record goes, it is a simple narrative of facts, and the only difficulty in understanding it is, that part of these facts, not falling within the narrow limits of our personal experience, lies beyond the range of human observation.

But they were not beyond the observation of him who said of Himself, "No man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven." (John iii. 13). He moved amid the scenes of eternity with all the ease of long established familiarity and usage, and they were as common to his eyes as are the ordinary occurences of daily life to ourselves. We know nothing whatever of the invisible world except by revelation, and when the revelation is made, the only question is concerning the credibility of him who tells us what takes place beyond the boundary lines of our brief mortal existence.

Is Jesus Christ a credible witness, and is the gospel worthy of belief? Even Rousseau, vile as he was according to his own confession, has said, "Is it possible that a book, at once so simple and so sublime, should be merely the work of man? Is it possible that the sacred personage, whose history it contains, should be himself a mere man? . . . . Such a supposition, in fact, only shifts the difficulty, without obviating it: it is more inconceivable that a number of persons should agree to write such a history, than that one should furnish the subject of it. The Jewish authors were incapable of the diction, and strangers to the morality contained in the gospel. The marks of its truth are so striking and inimitable, that the inventor would be a more astonishing character than the hero."

But if Jesus Christ is to be believed, mark it well, there remains no more doubt concerning the certain and everlasting punishment of those who are not born again. He does not say that the rich man was what the world calls a bad man, for he is not accused of any crime or flagrant sin. The intimation is that he was self-seeking, self-indulgent, like multitudes now who occupy the highest rank in society, and as he probably gave magnificent entertainments, he was no doubt greatly admired and envied. However, this may have been, "the rich man also died, and was buried; and in hell he lift up his eyes in torments."

There was no annihilation for his soul, and no cessation of his misery, for "there is a great gulf fixed" between the saved and the lost, and it can never be passed over by any who enter the eternal state unforgiven. He may have been an infidel in this life, even while contributing to the support of the synagogue or temple, but there are no infidels in hell. He believed the Bible, when the Bible was no longer within his reach, and he learned its sufficiency for man's spiritual need, when he could no longer avail himself of its invitations and promises. It has been well said that "hell is truth seen to late."

Nor let the reader imagine that this so-called parable is the only testimony which the Lord Jesus gave to the truth of the unsaved sinner's future and everlasting punishment. He taught it again and again in the clearest and fullest manner. "Fear not them which kill the body, but are not able to kill the soul; but rather fear him which is able to destroy both soul and body in hell," (Matt. x. 28); "And these shall go away into everlasting punishment" (Matt. xxv. 46); "If thy hand offend thee [margin, cause thee to offend] cut it off: it is better for thee to enter into life maimed, than, having two hands, to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched," (Mark ix. 43-44); "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him," (John iii. 36); "I go my way, and ye shall seek me, and shall die in your sins: whither I go, ye can not come; . . . I said therefore unto you, that ye shall die in your sins: for if ye believed not that I AM, ye shall die in your in sins," (John viii. 21-24); "Those that thou gavest me, I have kept, and none of them is lost, but the son of perdition" (John xvii. 12).

How long is an unsaved soul lost? As long as eternity endures: and the unbelief of men can not change the reality nor the duration of the punishment. Oh, it is infinitely safer and wiser to bow the mind and the heart to the authority of God's word, than to consult human opinions about the eternal world, of which we know nothing, and can know nothing, apart from that word. It is infinitely better to be a beggar on earth and to rest in our Father's bosom hereafter, than to be rich and courted on earth and to become a hopeless beggar in hell forever.—*The Truth.*

Loose Pulleys.

Every one who knows anything about shops or factories, has noticed that where power is used by means of belting, there are usually two pulleys side by side on the shafting. To all appearances they look just alike. Sometimes the belt runs upon one and sometimes upon the other, and the casual observer might imagine that it made no difference on which pulley the belt was placed. In this he would be mistaken; for one of them is a loose pulley, and however fast it may run, it communicates no power; it simply whirls upon the shaft, and is only used to keep the belt in position where it may be shifted with a slight motion, on to the pulley beside it, which is firmly fastened to the shaft, and which, the moment the belt is shifted on to it, sets the whole machinery in motion.

There are in the churches to-day a great many men and women who resemble loose pulleys. They are not fastened anywhere. They do not take hold with a firm grasp upon the sources of eternal strength, or the duties of the Christian life. There is no power in them. When they come in contact with men they exert no influence. They do very little that amounts to anything; they are simply loose pulleys, whirling at a touch; going through the form and routine of motion, but having no power, and communicating nothing to the machinery beyond them.

There are ministers of the "loose pulley" order. They keep moving and hold the belt in position, but they seem to run no machinery, and do no work. Year after year they go round and round, but they have neither grasp nor grip; they start nothing, move nothing, and accomplish nothing that requires power. Saints are not edified nor are sinners convicted or converted under their ministrations. They are orthodox, comfortable and respectable, but they are loose pulleys; they seem to have no connection with those sources of everlasting strength, the grace and power and Spirit of the Living God.

What Christians need is not to be loose pulleys, but to be so joined to the Lord that every act and motion shall be instinct with divine power, and shall make all our activities result in real service in the Master's cause. It is not enough that we have a name to live, we need life itself; and that life should be a life lived by faith on the Son of God, who hath loved us, and given himself for us.—*The Armory.*

THE TRAVELLERS PSALM.—I will lift up mine eyes unto the hills, from whence cometh my help. My help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved; He that keepeth thee will not slumber. Behold, He that keepeth Israel shall neither slumber nor sleep. The Lord is thy keeper; the Lord is thy shade upon thy right hand. The sun shall not smite thee by day, nor the moon by night. The Lord shall preserve thee from all evil; He shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore.

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, July 13.—Rend your heart and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil.—Joel 2: 13.

Friday, July 14.—And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit.—Joel 2: 28, 29.

Saturday, July 15.—Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.—Mal. 3: 10.

Sabbath, July 16.—For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.—Mark 10: 45.

Monday, July 17. Behold, I will send my messenger, and he shall prepare the way before me: and the lord, whom ye seek, shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of Hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap.—Mal. 3: 1, 2.

Tuesday, July 18. Then they that feared the Lord spake often one to another: and the Lord harkened and heard it, and a book of remembrance was written before him for them that feared the Lord, and that thought upon his name. And they shall be mine, saith the Lord of Hosts in that day when I make up my jewels; and I will spare them, as a man spareth his own son that serveth him.—Mal. 3: 16, 17.

Wednesday, July 19.—Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God.—1 Cor. 10: 31.

CHILDREN'S CORNER.

The Magic of a Kiss.

"I have brought your dinner, father,"
The blacksmith's daughter said,
As she took from her arms a kettle
And lifted its shining lid;
"There's not any pie or pudding,
So I will give you this—"
And upon his toil-worn forehead
She left a childish kiss.

The blacksmith tore off his apron,
And dined in happy mood.
Wondering much at the savor
Hid in his humble food,
While all about him were visions
Full of prophetic bliss;
But he never thought of the magic
In his little daughter's kiss.

While she, with her kettle swinging,
Merrily trudged away,
Stopping at sight of a squirrel,
Catching some wild bird's lay.
And I thought how many a shadow
Of life and fate we should miss,
If always our frugal dinners
Were seasoned with a kiss.

—Selected.

The Lesson at Home.

It would be a great step in the right direction, if all the homes of the children were to become interested in the Sabbath-school lessons for each week. The responsibility is with the parents. Here is the way it is done in one home.

At the family worship Sabbath evening, the father asks, "Where is the next lesson?" One of the children quickly replies. It is then read, some questions asked, and some remarks made about it—just enough to kindle the interest of the children. Then, each morning through the week, at the family worship, the "home reading" for the day is read, and its application to the lesson pointed out. A few minutes are given every evening to talking over some point of the lesson. By Sabbath morning the children are familiar with it, and ready to go to their classes and thoroughly enjoy the recitation.

If some such plan could be pursued in every home, our schools would soon become vastly more interesting.—*Leaves of Light.*

Do Birds Bury their Dead.

In a tree near an old-fashioned farm-house in Vermont, two robins built their nest. A lady watched them day by day as they brought straws, a bit of cotton or thread, and wove them deftly in, to form their summer home. One bright morning she found three blue speckled eggs in the nest, and on another, three tiny little birds in their place. How busy the father and mother birds were, providing for their wants, and how tenderly they cared for them!

When they were large enough they gave them lessons in flying. While they were trying their wings one day, a cat caught one, and before the lady could rescue it, it was injured beyond recovery. She put the little creature back in its nest and left it for the mother-bird to nurse back to life if possible.

It was of no use. The cat's cruel paws had done their work, and the birdie died. A few days after the lady went to the nest, and found the father and mother birds had built a thatched roof over the poor little bird, and there he lay on his back, with his claws sticking up through the straws. They had buried their dead and deserted the nest.—*Selected.*

Rock-a-bye Baby.—A certain spider, found in the southern part of Europe, makes a curious cradle to preserve her babies through the cold winter, so that the spider family shall not be exterminated. She makes a silk case somewhat the shape of a balloon upside down, not quite half an inch long, and fitted with a door or cover, which may be opened, though she leaves it carefully closed. In this are placed the eggs, from which the little spiders will come out in spring. To protect them from enemies and from cold, the anxious mamma makes an outer case of exactly the same shape, only about an inch long, and of course larger all around, also fitted with a closed door. Between the two cases the space is stuffed with a golden-brown colored silk, which she spins herself, and makes it warm and comfortable inside. The whole thing is hung to a bush, and left throughout the winter.—*Ex.*

SABBATH SCHOOL.

LESSON IV., July 23:—Blind Bartimeus.—Mark 10: 46-52.

(46) And they came to Jericho: and as he went out of Jericho with his disciples and a great number of people, blind Bartimeus, the son of Timeus, sat by the highwayside begging. (47) And when he heard it was Jesus of Nazareth, he began to cry out, and say, Jesus, thou son of David, have mercy on me. (48) And many charged him that he should hold his peace: but he cried the more a great deal, Thou son of David, have mercy on me. (49) And Jesus stood still, and commanded him to be called. And they call the blind man, saying unto him, Be of good comfort, rise; he calleth thee. (50) And he, casting away his garment, rose, and came to Jesus. (51) And Jesus answered and said unto him, what wilt thou that I should do unto thee? The blind man said unto him, Lord, that I might receive my sight. (52) And Jesus said unto him, Go thy way; thy faith hath made thee whole. And immediately he received his sight, and followed Jesus in the way.

GOLDEN TEXT.—"Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped."—Isa. 35: 5.

DAILY READINGS.

Monday	Acts 13: 1-13
Tuesday	2 King 6: 1-33
Wednesday	Isa. 56: 1-12
Thursday	Rom. 2: 1-29
Friday	Job 29: 1-25
Saturday	Isa. 35: 1-10
Sunday	John 9: 1-41

NOTES.

46. *Blind.*—Ophthalmia is fearfully prevalent, especially among children, in the East, and goes on unchecked, in many or most instances, to its worst results. It would be no exaggeration to say, that one adult out of every five has his eyes more or less damaged by the consequences of this disease.—*W. G. Palgrave.*

47. Bartimeus was blind in body, but not in soul. The eyes of his understanding were opened. He saw things which Annas and Caiaphas, and hosts of letter-learned scribes and pharisees, never saw at all. He saw that Jesus of Nazareth was the son of David, the Messiah of whom prophets had prophesied long ago.—*Ryle.*

There was but one in the dense crowd they thought of, and that was the Son of David; and to him alone they appealed. In this way every enquiring soul should act. Do not dally with intermediate objects. Heed not the crowd: there is not one amongst the millions can save you but Christ. Through the teeming multitudes that crowd God's universe, cry out to him so as to be heard.—*Thomas.*

48. *Thou Son of David.*—He suffers himself now to be publicly appealed to as the Messiah in the presence of all the people, which he had never done before. The time for his acceptance of, and sympathy with, the Messianic hope of his people had now arrived.—*Lange.*

It was a great act of faith in this blind man to call him the Son of David, whom the people pointed out as being Jesus of Nazareth.—*Bengel.*

And Jesus of Nazereth is passing by. It is but a single day we have for meeting with him,—that short day of life, the twelve hours of which are so swiftly running out. Let ut be as earnest to see him as Bartimeus, as careless of what others say or do, as resolute to overcome all difficulties; and we shall find he will be as ready to hear, to heal, to come to us.—*Hanna.*

49. When a Christian first enters upon a religious life, and begins to be zealous in good works, and to despise the world, he finds many lukewarm Christians who are ready to blame and oppose him; but should he persevere, and overcome them by continuance in well doing, these same persons will take his part. As long as they entertain the least hope of gaining their point, they molest us, and find fault; but when they are outdone by our resolute determination they change sides and exclaim, "This is really a great man, a blessed man, to receive such grace from God!"—*St. Augustine.*

50. *Rose.*—As the blind Bartimeus threw off his "garments," so sinners should throw away everything that hinders their going to him,—everything that obstructs their progress,—and cast themselves at his feet. No man will be saved while sitting still. The command is, "Strive to enter in;" and the promise is made to those only who ask, and seek, and knock. —*Barnes.*

Came to Jesus.—The blind man runs to Jesus without seeing him. So must we hasten to him in faith, though we see him not.—*Gossner.*

He does not need to be told a second time: he does not wait for any guiding hands to lead him to the center of the path. A few eager footsteps, he stands in the presence of the Lord!—*Hanna.*

52. *Go thy way.*—Matthew states that he touched his eyes. Other blind men had called him the Son of David, but he had straitly charged them not to make him known. No such charge is given to Bartimeus. He is permitted to follow him, and glorify God as loudly, as amply as he can (Luke 18: 43). As the time draws near, all the reasons for that reserve which Jesus had previously studied are removed. —*Hanna.*

TEMPERANCE.

—The board of aldermen of Newport, R. I., surprised the citizens by voting that no liquor licenses shall be granted for the year commencing July 1, and Mayor Franklin announces that he will use every effort to enforce the law.

—The saloon of Daniel Perry, at Plain City, O., was entered lately by unknown persons, who emptied upon the floor liquors valued at $1,500.

—The Republican journals of Ohio are delighted with the result of the Iowa election, and, while not positively committing the party there to a prohibition platform, predict that when the cause that has been successful in Kansas and Iowa shall be taken up elsewhere, Republican ascendency will assure its success. It will soon be attempted in Wisconsin. If successful there, Ohio and Illinois will be made the field of endeavor. The loss of Ohio to the Republicans this fall might call a halt. Otherwise, the cause of prohibition, like the soul of John Brown will go marching on.—*Chicago Times.*

Rehoboth.—"The Lord has made room," is the name of a Christian home for fallen women who honestly desire to break away from sinful lives, established by the Central W. C. T. U. of Chicago, on May 1st, at 129 Fourth avenue in the very center of the "Black Hole." It has already several inmates who have been soundly converted under the labors of Miss Moffett, the Superintendent. It is designed to make the home an industrial institution, carrying on laundry work, sewing, knitting and various industries which it is hoped may render the institution in whole or in part, self-supporting. It is a noble undertaking, and demands attention from many who have coldly criticised the W. C. T. U. as an organization which seeks to save fallen men and neglects its own sinning sisters.

—Miss F. E. Willard, in an appeal to American women going abroad calls on them to refuse wine always and says:

"In carrying out this noble resolution, you may be fortified by facts like these: Mr. Thomas Cook, the most celebrated of tourists, says that in his lifetime of voyaging, including trips around the world, he has been a strict teetotaller, and with the happiest results.

Bishops of the Methodist church, who travel in Asia and Africa, as well as Europe, have told me concurrrent experience in exactly the same line; also ministers representing many denominations, have corroborated this testimony.

Some of our own members joined parties last summer in which they were the only total abstainers, and, by parity of reasoning, the only ones who could escape the harmful effects against which their companions vainly attempted to provide.

Boiled water or milk can always be had, and will always be safer than any stimulating drink. May you, dear friends, exhibit the courage of your convictions as you journey, and come back to us with pledge untarnished and health restored, or unimpaired, is the earnest prayer of your sister and friend."

AMERICAN POLITICS.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.
For Vice-President.
JOHN A. CONANT.
of Connecticut.

Shall we Vote for St. John?

EDITORS CYNOSURE:—Would it be right for one who is opposed to secret societies to vote for St. John, he being a Mason? The whiskey men of Kansas and the brewers and distillers of other States have forced on us the issue, whiskey or St. John. As Christians, what ought we to do?" T.

ANSWER.

We should vote for St. John. The lodge and the dram shop are one in this fight, as slavery and Masonry were in the late rebellion. Thousands of liquor men are Masons, and masters and grand masters of the lodges. Albert Pike, since Mackey's death the highest (lowest?) Mason in the United States, travels with a case of brandy bottles in his luggage.

Gov. St. John, like Washington, was years since drawn into the lodge. But no man can fight for God and goodness as he does and love the lodge. And he is entitled to the presumption that he is opposed to it, until the contrary appears. It may hereafter be necessary to question him, but now, in this hand-to-hand fight with universal grog, we should ask no questions, but stand square at his back.

But if he should *say* he was a Freemason, and uphold the lodge, we would as soon vote for the "eternal devil" of Shakespeare as vote for him. So Paul, in the house of an idolater, would "eat, asking no questions, for conscience sake," but if his host should *say*, "This meat is offered to idols," Paul would starve before he would eat it.

Secretary Teller on the Indian Problem.

Much severe and perhaps not unmerited criticism is appearing against the recommendations of Secretary Teller, as liable to work great injustice to the Indians. As justice to the aborigines is a part of the American platform, it will be of some interest to read the Secretary's views at length as reported in the New York *Herald:*

"I have given considerable attention to the Indian question during my residence of over twenty years on the frontier, and on various occasions I have stated my views of the duty of the Government in its dealings with the Indians. My acquaintance with the Indian character, derived from contact with them and from a careful study of their history, convinces me that the Indian problem is not as difficult of solution as has been supposed.

"I am opposed to making further treaties with the Indians. I would treat them just as we treat our own citizens. That is, I would legislate for them, respecting at all times their property rights, and if it becomes necessary to take a portion of their land I would compensate them for the same in the same manner and as fully as if they were white men. We have made many treaties with the Indians that were impossible of execution, and in fact detrimental to the interests of the Indians themselves. These treaties should be modified, as I have before suggested.

INDIAN SCHOOLS.

"I am in favor of putting the Indians on reservations in the regions of the country where they have heretofore lived. The size of the reservation should depend on the number of the Indians and the character of the country—that is, whether agricultural or pastoral land. In dealing with the Indians the first object should be to make them self-supporting. No general rule can be laid down as to the method of doing this. Some Indians will readily cultivate the soil; others will not. The greater number will doubtless support themselves much more readily by stock-raising than by agricultural pursuits. When an Indian will accept and care for stock—that is, cattle, sheep, or goats—I would furnish him a few, and if he shows his ability to take care of them I would add to his herd until it was sufficient for his support. I would then withdraw Government aid and allow him to support himself. I would establish labor schools near the reservation, paying more attention to educating them to work than in book knowledge. I would teach the young Indian to herd and care for stock and engage in such agricultural labor as can be carried on at a school-farm. The girls should be taught to make their clothes and do general housework, make butter, etc.

"Is it possible to adopt a system that shall do justice to the Indian and white man alike—that shall put the Indian on the road to civilization and Christianity? If this can be done, all will admit that it is the duty of the dominant race to take all necessary steps to accomplish so desirable and end. However much we may differ as to the methods to be pursued to accomplish this end, it will hardly be denied that a thorough acquaintance with Indian history, character, laws, customs, and religion will at least qualify the agents of this work to cope with some recognized and admitted difficulties of the task. That it is a task the almost unbroken line of failures for nearly 300 years sufficiently demonstrates.

"The early settlers of this country attempted this task, devoting much time and money to the education of this people, and not less than four of our principal schools were organized for the education of Indians, and Indians alone. I need not say that the attempts to civilize Indians by first educating them failed, and that the efforts of the worthy men to make Christians of these Pagans not only failed, but brought destruction on the objects of their solicitude. The powerful tribes with which they fought and treated, and fought and treated again, have in many instances no living representative left. The early history of the country is full of the conflicts between the whites and Indians, and as the lines of settlement swept westward toward the setting sun the conflict increased in intensity. The history of the country may be said, to be one continual history of Indian wars, for not a year passed but in some part of the land the conflict was carried on. Burned houses, wasted fields, murdered settlers, indignities on the dead and worse ones on the living are recorded in every chapter of our history.

"It has not been considered essential that the men to whom this great work was intrusted should be learned in the history of the Indian race; should have a knowledge of their character, laws, customs, or religion; should even have studied the history of the past efforts at civilization. Ignorant of all these things, without a knowledge of the geographical distribution of the race now or in the past, we rely on such agents to accomplish the greatest work ever given to man to do for his fellow—that is to bring a savage into a civilized state.

"The great trouble with our dealing with the Indian is our ignorance of his laws, customs, character, and religion. We insist on treating him as if he were a civilized man when he ought to be treated as a savage full of the superstitions and weaknesses that belong to savage life. We ought not to forget that we are dealing with savages—brutal, bloody savages—and we should never deal with savages as we deal with civilized people. Precautions against savages should be taken that are not required in dealing with civilized people. The fundamental idea in dealing with the Indian should be that he is a savage. This bill ignores that fact and treats him as having made some progress in civilization, when in fact he has made none. The natural order in which men rise from a savage state to a civilized one is first pastoral, then agricultural. The bill proposes to make them agriculturalists first, and that, too, with natural obstacles to contend with that might well deter the most energetic Anglo-Saxon."

THE TRIBAL QUESTION.

"In dealing with Indians it should never be forgotten that the institutions of civilized society are crimes in Indian society, and the moral sentiment of the Indian against such recognized crimes is not less severe than the moral sentiment of civilized people against recognized crimes. The murder of an enemy or the robbery of a foe is not a crime in Indian society, but the violation of a clanship right is. The destruction of the clan is to the Indian mind the destruction of the Indian himself, and he therefore instinctively rebels against any such movement that tends to weaken his clan. To adopt the habits, customs and laws of the white man is, in his judgment, to cease to be an Indian and the meanest Indian in the land would not exchange his place with that of the most favored white.

"There can be no peace with the Indians until the Government shall do justice to both whites and Indians alike. When the officials to whose charge the administration of Indian affairs is intrusted shall become acquainted with the character, customs, laws and religion of the Indians, and shall be moved to do justice to the Indians and whites alike, then this problem will be solved. Injustice to the whites will as surely end in the destruction of the Indians as if that injustice was practiced on the Indians themselves."

The Railroad Question.

HENRY CABOT LODGE, in a recent address in Massachusetts, said: "There is the railroad question. We have built up a vast system of railroads which have become so powerful that, unless we control them, they will soon control us. They must be dealt with, not in a spirit of wild, unreasoning, ignorant hostility and hate, but wisely, firmly, carefully, and after long and patient investigation."

On the other hand Chauncy M. Depew in a N. Y. speech recently delivered before the Assembly Committee on Railroads, in reference to a Railroad Commission, makes a statement that will be new to most readers, viz., that, "of the one hundred the thirty-two railroad corporations in New York, only thirty-four are earning a penny for the men who have built them for the benefit of the State, and the rest are furnishing their property for the use of the people without any return whatever." In the railways of that State over six hundred millions of dollars have been invested, and over sixty-five thousand voters are employed in their working. The opinions of both these gentlemen are worth consideration. Mr. Lodge is a writer of much repute and Mr. Depew is an able railroad lawyer and a prominent man in the New York legislature.

—A. B. Richmond, distinguished as a criminal lawyer, and the author of the temperance book entitled, "Leaves from the Diary of an Old Lawyer," is a candidate for the Republican nomination for State Senator in Crawford Co., Pa. In a letter to the public he puts his candidacy on the basis that he desires to serve the public on the temperance question.

—The editors of Kansas recently went on their annual excursion. On the train a vote was taken to ascertain whom they favored as the nominee for Governor by the coming Republican State Convention. The following was the result: John P. St. John, 50; John A. Martin, 29; J. B. Johnson, 23; S. O. Thachar, 14.

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING JULY 8, 1882.

A Carpenter	$1 00
B Thompson	10
Total	$1 10
Grand total	$1,648 25

Larger Offerings.

BY REV. ISAAC HYATT.

A short time since Capt. Wm. T. Warner of East Warsaw, New York, handed me five dollars to give to Mr. F. W. Capwell of Dale, New York, for the Morgan monument. Since then the inquiry has pressed itself upon me: Why do not larger offerings come in oftener to make up what is necessary to pay for the erection of this monument.

Truly it is a source of encouragement and thanksgiving that so many have contributed for this noble purpose. For it indicates sufficient strength if nourished and wisely directed to drive Masonry from the precincts of the church and state to the wall. Yet there is need and opportunity for many more to show their love and admiration for the heroic men and women who labor and die for the overthrow of this institution under whose cover such wicked plots are planned and executed.

Then, dear friends, roll in your contributions as the Lord hath prospered you. Do it quickly, for the time—September 13, 1882, is near at hand, when this monument is to be unveiled.

RELIGIOUS INTELLIGENCE.

—Rev. C. F. Hawley, who returned to his home in Wheaton some weeks ago from an interesting work in Pittsburg, preached on Sabbath for the Streator church.

—Bro. J. C. Schoenberger, of this city lately addressed an open letter to Mr. J. L. Houghteling, president of the Y. M. C. A., protesting strongly against the introduction of a minstrel troupe to assist in the singing at a Sabbath evening service in Farwell Hall.

—The platform of the South-west Holiness Association is thus expounded by the *Good Way* of St. Joseph, Mo.: "We intend, by Divine help, to walk in the light of God as he shows us his will. Our present convictions are that, 1st, Come-out-ism is of the evil one; 2d, Multiplication of sects is not of God; 3d, the unity of God's people is the Lord's order. As an Association, we are still Methodists, Baptists, Congregationalists, Presbyterians, Christians and Quakers, aiming to promote Scriptural holiness by the conversion of sinners to God and the sanctification of believers."

—Mr. Bartlett, in Asia Minor, near Cæsarea, writes under date of April 18, confirming the worst reports of the famine in that region, and giving many distressing particulars of the condition of the people. The American Board in response to previous appeals had sent $1,000, and this amount was small compared with the needs.

—As an indication of the backward progress making by the publishing agent of the United Brethren in Dayton, an order from Indiana has been sent to this office for S. S. supplies, the brethren of the church having lost confidence in the Dayton publisher and preferring to patronize others.

—Native Christians, belonging to the Methodist mission, are persecuted in Bulgaria. They have been driven from their homes, and the government offers their estates for sale. The authorities have also refused permission to open Christian schools. The priests control the rulers.

—Prince Galitzin, a young Russian nobleman, converted by a Bible given him at the Paris Exposition, proposes to build thirty Bible kiosks and to fit up seven Bible carriages. He intends to travel for seven months in Russia with Mr. Clough, of Paris, whom he has engaged to have charge of these carriages; declar-

—Rev. James L. Amerman, missionary of the Reformed church in Japan, has translated the Gospel of Mark into the colloquial language of Japan, for use of the common people. The *Japan Mail* speak of it in high terms on the score of accuracy as to both languages.

—The Presbyterian church at Iuka, Miss., is composed almost exclusively of female members. From their report to the Chickasaw Presbytery it is shown that these excellent ladies are a most zealous and faithful band of Christian workers. Even the superintendent of the Sunday school is a lady.

—Mr. Moody, the evangelist, met about 100 gentlemen in London on the 13th ult., to confer as to future plans. There were present representatives from many towns in the kingdom, as well as from London, and all were anxious for a visit from Moody and Sankey. Mr. Moody stated that he had in hand sufficient invitations to keep him hard at work in Great Britain for the remainder of his life, and they were crying out for him to return to Chicago at once. He proposed, however, moving about Scotland for a short time, and then visiting Paris for a fortnight. After that he hoped to preach in a number of towns in the south and southwest of England. Liverpool might probably be reached next Spring, and London last of all, where a long stay was absolutely necessary. It was ultimately decided that all future arrangements should be left in the hands of the London committee.

—In 1826, in the city of Rochester, New York, Jacob Bissell, Jr., made an abortive but honest effort to close all postoffices on the Sabbath, coupled with the establishment of a Sabbath-keeping line of boats on the Erie canal, and a pioneer line of coaches on the road. He originated the plan, afterwards adopted by the American Bible Society, of supplying every destitute family with a copy of the Word of God.

The American Missionary Association vs. The Lodge.

We are gratified to learn from a reliable source that the executive committee of the American Missionary Association have been considering the question of secret societies, and that at a recent meeting in New York, the following expression "passed by a full and unanimous vote."

"Voted, that the attention of our teachers and preachers be called to the evil of secret societies existing among our colored people and that they be recommended to use their influence to prevent their students and church members from connnecting themselves with them."

This is a step in the right direction, and we hope it will be followed up by more decisive and vigorous measures. If "secret societies are evil among the colored people," and "colored students and colored church members" ought to be warned against them, why not apply the same rule to white students and white church members? Why not include white ministers and teachers and name the orders they wish their employes to condemn. If the committee mean Freemasonry or Odd-fellowship, why not say so? Is it wise for this committee to keep up the "color line" by making a distinction where there is no reason applying to "colored church members" which do not have equal force with white church members? J. P. STODDARD.

The French Protestant Mission.

D. V. Pelletier, a Canadian gentleman of influence and intelligence, has lately renounced Romanism in New York and is actively connected with the French Protestant mission of Pastor Seguin. The latter writes July 3:

"Last Sunday, Mr. De Bastide, a Parisian who studied in a Jesuit college in Paris to be a priest, had the privilege of confessing Christ in baptism. The work in New York is progressing as you see amid trials of all sorts, it is true, but it goes on all the same. The mission at Patterson, New Jersey, which I opened last February, counts already twenty-two members. This

pel truth to civilize them. I recommend this noble work to the prayers of your readers as well as to their practical sympathy."

The success of this mission should indeed be the prayer of every Christian heart, and many may be able to send pastor Seguin material aid also of which he is in much need. We shall have the pleasure of publishing a letter from Mr. Pelletier in our next. Pastor Seguin's addres is 1429 Avenue A, New York city.

From the Missionary in South Africa.

CAPE TOWN, May 23, 1882.

DEAR BROTHER:—I am still working for the Lord in South Africa, according to his own directions, and in this work am continually enjoying the divine favor. Most of my time is devoted to the welfare of Mohammedans in Cape Town, yet occasionally I preach to congregations, white and colored, and expose the evils of secret societies whenever I have an opportunity.

After reading the *Cynosure* I send it up to the Seminary of the Dutch Reformed church, at Stellenbosch, where I trust it will do a good work by informing the present and future leaders of the church about the evils of secretism. With this paper I generally send along some other kind of Anti-masonic literature. A translation of the tract, "Moody on Secret Societies," has been published in *De Christen*, the organ of the Dutch Reformed church, one of the seminary professors being its editor. Moody is renowned even in this country, his works being largely circulated, so that tract of his may prove dangerous to the devil's work in this land. Especially is it suitable to expose the evil tendency of secret temperance societies, as the offspring of Masonry and continually supplying that order with new victims.

Even in this line, as experience proves, one man may be an instrument in the hand of the Lord for much good. Impartial, intelligent and truly God-fearing men need only light on the subject of secretism in order to oppose it and lend a helping hand towards its destruction. But I dare not believe that even in South Africa all ministers posses that sanctification which is required, to act up to their convictions in regard to the subject of secret societies. Let each, however, search himself in the presence of God. I have sent a package of several Anti-masonic tracts to each of about 100 ministers in South Africa, which I hope will not have been in vain.

I left America, being connected with the Faith Work under Dr. Cullis, of Boston, but lately it appeared to be the Lord's will that I be separated, and have an independent Faith Work. I rejoice that the Lord gives us faith enough to avoid even the appearance of trust in men.

Since declaring entire independence from men I have rented a house for which there is to pay $30 a month, trusting that our heavenly Father will hold himself responsible for it. This house is not needed for my own use but I believe the Lord will have use for it in some way or other. I have been praying for suitable persons to help in the work of the Lord, and am looking out for an answer.

The subject of healing by faith does also interest me very much. Reading that Dr. Cullis has been used by the Lord to restore many believers to health by the prayer of faith, the desire and prayer rose in my heart that the Lord would use me in this country for the same work. Since that time the Lord has given me much more light on the subject of healing itself, believing now it to be the privilege of every child of God to be healed by means of confession of sin and faith in Christ for healing. On this principle, the Lord helping me, I intend to work.

In this way God has already used me in restoring a sick believer immediately to health. Particulars are not required. Any one interested in the subject may get "Faith Cures," and "More Faith Cures," by C. Cullis, M. D., to be had at the Willard Tract Repository, 2 Beacon Hill Place, Boston. In these it is proved that

HOME AND FARM.

Danger of Ignorance.

One cannot judge from the brief accounts given what are the precise causes of such disasters, but there is reason to believe that ignorance is prolific; that many persons have only a vague knowledge of the qualities of nitro-glycerine, cannot recognize it when they see it, and are not acquainted with the various forms in which it is compounded, or with the peculiar dangers of handling it carelessly. Nitro-glycerine itself is a dense, yellowish liquid, but, in order to deminish the danger attending its use, fine earth, ground mica, sawdust, or some similar powder is saturated with it, and thus the various blasting-powders known as dynamite, mica powder, dualin, rend-rock, etc., are formed. These compounds can be transported with comparative safety. But the nitro-glycerine easily drains off from the powder and oozes from any crevice in the vessel in which the compound is kept. Drops of it thus bedewing the edges of a box may be easily mistaken for oil escaping, and if workmen ignorantly endeavor to nail the box tighter or to open it for examination there will be a disastrous explosion. Several have occured in past years in this way. The victims knew, no doubt, that nitro-glycerine (or the compounds) may be exploded by a blow (contact with fire is not needful), but they did not suspect that the innocent-looking oil was nitro-glycerine. Why should not youth be taught in the schools somewhat of the practical dangers of these substances which are coming into such common use? They would pursue the study with interest especially if there were judicious experiments. A Missouri story is that a teacher confiscated a small metal box which a pupil was playing with in school hours, and, thinking it contained chewing-gum, tried to break it open with a hammer. It was a dynamite torpedo of the kind used on the railroad track as a danger signal, and large bits of it had to be cut out of the lady's cheek. Would it not have been well if she had known somewhat of the aspect of torpedoes? Was it not more important to the journeyman plumber who threw the lighted match into the pan of camphene, mistaking it for watar, by which the great printing establishment in Franklin Square was burned some twenty-eight years ago, to know camphene by sight than to have memorized many of the matters prominent in a public school course? Surely workmen, especially "raw hands," in establishments where these things are used, should be systematically instructed in advance, and the courts are now enforcing this principle. —*Popular Science Monthly.*

Grubs—To kill grubs in the backs of cattle in the spring, put dry sulphur along the back of the animal and rub it in with a corn cob, and the larvæ will be dead and shriveled in three days. I put on twice the last summer. When the fly is about it will prevent their depositing their eggs under the skin, and cows will be much less annoyed by them.

At Reha, in the land of Palestine, there is one grapevine which spreads over a quarter an acre of ground, from which, at one gathering, 4,000 pounds of grapes were taken, showing the great strength and fertility of the soil when properly irrigated.

The famous Dalrymple farm of Dakota is to be divided, one-third of its 30,000 acres having been purchased for $80,000 by George Howe, an oil prince of Pennsylvania. The purchase includes the bare land, subject to an incumbrance, which would make the purchase price about $20 an acre. It was owned by some Vermont capitalists.

Saltpeter for Squash Bugs.—To destroy bugs on squash and cucumber vines, dissolve a tablespoonful of saltpeter in a pailful of water, put a pint of this around each hill, shaping the earth so that is will not spread much, and the thing is done. The more saltpeter the better for vegetables, but the surer death to animal life. The bugs burrow in the earth at night, but fail to rise in the morning. No danger of killing any vegetables with it; a concentrated solution applied to beans makes them grow wonderfully.

Yeast for Good Graham Bread.—Steep thoroughly one large handful good hops, strain, and pour on while hot to eight middling sized potatoes, one and a half quarts fine flour. Then add half cup salt, one cup good sugar and one tablespoonful ginger. Stir all the lumps out; when cool add one pint good yeast; set in a warm place to rise. When sufficiently risen bottle tight and keep in a cool place.

Nervous Diseases and weaknesses increase in a country as the population comes to live on the flesh of warm-blooded animals. "Meat" (using the term in its popular sense) is highly stimulating, and supplies proportionally more exciting than actually nourishing pabulum to the nervous system. The meat-eater lives at high pressure, and is, or ought to be, a peculiarly active organism, like a predatory animal always on the alert, walking rapidly, and consuming large quantities of oxygen. In practice, we find that the meat-eater does not live up to the level of his food, and as a consequence he cannot or does not take in enough oxygen to satisfy the exigencies of his mode of life. Thereupon follow many, if not most, of the ills to which highly civilized and luxurious meat-eating classes are liable—*London Lancet.*

Rain Water.—A small house, only 25x60 feet, gives 1,500 feet of roof; on this will fall annually, rain water to the depth of at least three feet; then multiply the square feet of the roof by the number of feet of rain fall, and we will have 1,500x3—4,500 cubic feet of water, even from this small roof; there is in a cubic foot 1,728 cubic inches, and in a gallon 231 cubic inches, giving about 7½ gallons in a cubic foot of water; 4,500x7½—33,750, gallons, or 560 hogsheads, or 16,875 pailsful. This is a much larger quantity of water than an ordinary family uses for all purposes.

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Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.
Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

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First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co. Miss.
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Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co., Pa.

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Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry, and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

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NEWS OF THE WEEK.

—The ordinary receipts of the Government for the fiscal year ending June 30 were the largest since its foundation, except the years 1866 and 1867. In 1866 the net ordinary receipts were in round figures $520,000,000, and in 1867 they were $463,000,000. For the year ending June 30, 1882, they were as nearly as can now be ascertained, $403 000,000, furnishing a net surplus of $151,684,350, and a reduction in the public debt of that amount.

—The amount paid for pensions on account of the late war to March 1, 1882, is $500,781,950. It is estimated that there are now on the rolls the names of 250,000 pensioners of the late war. This does not include 30,000 (estimated) service pensions on account of the war of 1812. The annual payment to the former is $27,500,000, and to the latter $2,800,000; or an aggregate annual value of $30,300,000. The total paid for pensions the year ending June 30 will not vary much from $65,000,000. If the claims for pensions are allowed the annual payment would be increased $24,500,000.

—There was a good deal of excitement in the Chicago Board of Trade on Friday over the rapid advance in corn and lard, due to the rainy weather, prospects of a short crop, and the corner on the cereal. Corn closed at 82 cents. It is now up to famine prices. Lard rose to $12.92½.

—An explosion of fire works in a notion store on the 4th in this city caused a fire in which a little girl was burned to death.

—Official returns from every county of Iowa, except Calhoun, on the Constitutional amendment election, show that the total vote cast was 280,264; for the amendment, 154,851; against the amendment, 125,413; majority for the amendment, 29,438.

—The Illinois Central railway has decided to build a fine passenger station on the site of the old "Great Central Depot," which is almost a land mark of this city.

—The Warden of the District prison is daily implored in letters from private parties and organizations for pieces of the rope used in hanging Guiteau. Though it is generally believed the assassin's remains are now at the Medical Museum, the jail officials say they have not been removed to their knowledge.

—The present wheat yield is considered the most abundant ever raised in Champaign Co., Ill. In some cases forty bushels per acre have been harvested, and in but few fields is it less than twenty.

—The report of the Kansas State Board of Agriculture shows that Kansas is now harvesting in good order the largest wheat crop in the history of the State. A great increase is also shown in the acreage, yield and prospects of oats, rye and corn.

—The steamer Scioto, loaded down with something more than 500 passengers, steaming pleasantly along on the Ohio river near Steubenville on Fourth of July night, was suddenly struck by the steamer John Lomas, coming from an opposite direction, and sunk in a few minutes. It is known that 57 persons perished.

—Mr. Edwin Cowles, the editor of the Cleveland Leader, has commenced legal proceedings against Bishop Gilmour, Roman Catholic, for libel, laying his damages at $25,000. The specific charge is a statement to the effect that the illness of Mr. Cowles daughter was occasioned by his cruel and persecuting treatment of her on religious grounds.

—All but four of the Irish members of the House of Commons withdrew last Tuesday in consequence of the adoption of a motion offered by Gladstone declaring urgency for the Repression bill.

—In the Commons Friday Gladstone said the Government had taken measures unknown to parliament to operate against secret societies. An amendment offered by Trevelyan, chief secretary for Ireland, to limit the right of search to the day time, except in case of secret societies, was strongly opposed by the conservatives and others. Gladstone declared if the amendment was rejected, he would have to consider his personal position. The amendment was rejected—207 to 194.

—A despatch from Moscow announces the sudden death, July 7, of Gen Skobeleff, the famous Russian general, of heart disease at the Hotel Dussaux, there.

—In a railway collision near Cork, Ireland, Sunday, thirty persons were injured, twelve mortally.

—The French Mediterranean squadron of six iron-clads is ordered to be in readiness to proceed to Egypt in the event of necessity. Transports capable of carrying 17,500 men are lying ready equipped at Toulon.

—Egyptian affairs became more serious daily last week. The British government determined to wait no longer for allies and sent an ultimatum, and on Saturday in view of the fact that the Egyptians were discovered mounting heavy guns near the entrance to Alexandria harbor the British Admiral Seymour has charged the authorities with a breach of faith, and demands the surrender of the defenses within twelve hours on penalty of bombardment of the city twenty-four hours after the receipt of the notice. The ministry declare they will resist, and have taken measures to secure the safety of the Khedive in case troops are landed. Arabi Pasha has refused to obey the Sultan's mandate to proceed to Constantinople. On Sunday soldiers were seen at work on the trenches, and the members of the Consulates have been taken on board ships in the harbor.

PUBLISHER'S DEPARTMENT.

Mrs. E. W. Andrews, who has annually sent a good number of subscriptions from Oberlin has finished her work and gone home. Her work lives after her.

W. Burr, sends three subscriptions for a year each, and is looking after others.

E. D. Bailey sends six subscriptions for a year each and two for six months.

Mary E. Koogle sends five subscribers for one year each, and adds that she thinks she could get a number more, had she the time. Among her subscribers was the pastor of the church (the English Lutheran) of which she is a member.

We are glad to welcome new workers.

From "A hard place where secrecy rules," John Prothero sends five subscriptions for a year each, and one for six months. He "will try to get more names if possible." His success may encourage others similarly situated.

D. A. Spear sends three subscriptions for a year each from California.

The Extension Fund helps many in circulating the *Cynosure* though it is now so small.

Several send two for a year each and others write that they are making efforts for subscribers. Among whom are Marcus Phillips and J. Lantz.

J. A. Richards:—"I am trying to push the work at every point."

We rejoice to see interest in working for subscribers.

The Extension Fund is applied for new subscriptions only. New ones can now be taken at $1.00 on that fund.

Cynosure Extension Fund.

Statement for the week ending July 8, 1882.

D. M. $5.00 and Mrs. L. H.	$3.20
Total cash received,	$255 50
Total cash used,	245 75
Cash available,	$6 75

Books and Tracts sent during the week ending July 8th, 1882:

By Express.

J E S Williams, J Harper, W O'Brien.

By Mail.

E W Evert, G C Urlin, G L Peck, G H Stowell, W G Cox, W B Brown, P B Smith, G A Pate, Rev C Lamb, W S Ashton, A J Maurer, C Christiansen, N Rowerdink, W Job, H T Bennett, T E Day, J K Sanford, C Walz, E Moorman, G P Osmond, F C De Witt, S Ash, D A Spear, J A Benneson, J W Hawkes, O F Libby, L W Brooks, A J Ostrander, B F Grover, B F Cawgill, Rev J A Richards, G F Amiden, A L Jackson, A W Severance, D McDonald, J Kuegler, F R Smith, A Gammlin, S A Byam, C D Shepard, H Menchen, W F Clevenger, C A Dirker, L K Torbet.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING July 8th, 1882

Rev J L Andrus, N B Britten, J L Buchwalter, Eld J H Bartlett, Rev S A Bumstead, N Bourne, W Burr, E D Bailey, Rev H T Cheever, C Follett, J C McFeeters, Mrs M A Gamble, Dr E C Guild, H H Hinman, O Jennings, G W Keller, H Kinsley, Rev C Lamb, J Lantz, G Lindgren, D Marshmen, J N Norris, S Y Orr, J Phillips, J Prothero, C Paurell, W Peterson Jr, M Phillips, Mrs Ann Paley, Schoenburger Bros, W Slosson, D A Spear, J Smith, J W Thompson, W T Wilson, T & S C White, H Wykhuysen, J. P. Blake.

"In the Coils or the Coming Conflict,"

The new book lately noticed in our colums is now for sale at the *Cynosure* office at publisher's prices; $1.50 each; $15.00 per dozen, post paid.

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The Broken Seal,
Finney on Masonry,
Secret Societies, Ancient and Modern.

See description of these books on page 15.

Those who prefer them to books can have the photographs of President Charles G. Finney, President J. Blanchard, Captain William Morgan and Elder D. Bernard on the same terms as the fifty-cent books; one set of four for 25 cents extra if sent with a subscription for a year.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

Mackey's Text-Book of Masonic Jurisprudence. Illustrating the laws of Freemasonry, both written and unwritten. This is the great law book of Freemasonry. 570 pages. Price, $2.50.

Allyn's Ritual of Masonry. Illustrated by a large number of engravings, and containing a Key to the Phi Beta Kappa, Orange and Odd-fellows' Societies. Price, $5.00.

MARKET REPORTS.

CHICAGO, July 10, 1882.

GRAIN—Wheat—No. 2		1 29½
No. 3	1 04	1 06
Rejected		76
Winter, No. 2		1 18½
Corn—No. 2		80
Rejected		78
Oats—No. 2		56
Rye—No. 2		75
Bran per ton	12 00	14 00
Flour—Winter	6 00	7 00
Spring	4 25	7 00
Hay—Timothy	10 00	14 50
Prairie	7 50	12 50
Lard per cwt		12 70
Mess pork per bbl		22 05
Butter, medium to best	15	24
Cheese	02	10
Beans	2 50	3 90
Eggs		18
Potatoes, per bu	1 00	1 75
Seeds—Timothy	1 90	2 15
Clover	3 75	4 60
Flax	1 16	1 25
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL Washed	30	37
Unwashed	16	30
LIVE STOCK—Cattle, extra	7 75	8 25
Good	7 25	7 50
Medium	6 00	7 00
Common	2 75	5 50
Hogs	6 50	8 90
Sheep	3 50	5 00

New York Markets.

Flour	3 65	9 35
Wheat—Spring		1 30
Winter	1 10	1 34
Corn	84	88
Oats	61	68
Lard		13 25
Mess Pork		22 50
Butter	15	24
Cheese	08	12
Eggs		21
Wool	12	46

THE CHRISTIAN CYNOSURE.

VOL. XIV., No. 43. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 638.

EZRA A. COOK, PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, JULY 20, 1882. WEEKLY, $2.00 PER YEAR.

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MRS. EZRA A. COOK, }
E. D. BAILEY, CORRESPONDING EDITOR.

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TOPICS OF THE TIME.

Our English friends must keep better informed respecting the political reform movements in this country. A few days ago a large company for Mormondon, landed apparently ignorant of the fact that judgment has been passed against the system for which they have been recruited. We read too among the Chicago local items that an English company have bought twenty-five lots in this city, which they expect to cover with buildings for the production of brewing swill. Liquor manufactories in any northwestern State are very unsafe investments since Iowa ran up her flag on the 26th of June.

The little town of Homestead, near Pittsburgh, Pennsylvania, is now making to the world an exhibition of secret societyism at open war with the community at large. A non-union iron-worker was on Sunday evening attacked by a mob of strikers. In self-defence he fired and mortally wounded a leader of the crowd, a desperado who, in a secret union riot last winter, shot two policemen. The workman fled for refuge to a drug store, from whence he was demanded with savage threats by the lodge crowd, which was soon swollen to several hundred. Police officers and citizens armed with revolvers kept them at bay, but the mob was continually increasing, until a thousand sworn lodgemen surrounded the building, clamoring for the blood of the man who dared defy them and defend himself when assaulted. This was the situation at last account. A police force from Pittsburgh was sent against the mob which at midnight threatened to tear down or burn the building. Such is the picture which the lodge will more often give to us in years to come. peril, the law ignored; but, savage as Koords or Apaches, the lodge must have its own revenge upon the offender.

The steamer Sciota disaster near Steubenville, Ohio, on the 4th of July is reported at last as another whiskey horror. That two boats could not pass each other in the stream, though both were in sight for some minutes before the collision, is evidence of criminal carelessness. Public opinion in the vicinity is already settled that the liquor handed around in the excursion party did the work and it is expected that the steamboat inspectors will bring out the facts at their investigation.

Alexandria was bombarded by the English fleet on Tuesday last, and the Egyptian forts dismantled, blown up or evacuated with small loss to the attacking party. But on shore, after suffering a heavy loss, Arabi Bey, the revolutionist leader, gave up the city to plunder and fire, while with a remnant of his army he has fled to parts unknown. Fearful reports that he is repeating in Cairo on a larger scale the massacre and rapine of Alexandria were unconfirmed on Monday. The authority of the Khedive is again set up, and, with the assistance of Admiral Seymour, order will be restored in his wretched kingdom.

The causes of the Egyptian trouble run back for years when the Khedive Ismail was borrowing immense sums in England and France to spend on the 600 inmates of his harem and in bribing the satellites of the Sultan in Constantinople. It may be said that if money-lenders were so unwise as to take up with such a debtor they deserve to lose their funds. Yet the English and French governments have made the demands of these creditors in a sense their own, and Egypt for several years has been practically in the control of the agents of these governments, who exact the interest due in Europe. Many abuses have been connected with this control, and occasion discontent in Egypt. One may be found in the immense amount of money taken out of that country by Europeans, outside of the revenues proper. A Parliamentary paper recently published shows that the salaries of Europeans in Egypt amount to $1,867,455 per annum. The salary of the English and French Controllers alone is about $70,000. Arabi Bey, the leader of the insurrection, makes this foreign management in the affairs of the nation a chief cause for his determination to fight. The Suez canal, as one of the most important highways of British commerce, is also an important factor in the case. English interests demand a large control over this channel even if force is needed to maintain it.

The separation of John Bright from Mr. Gladstone's cabinet and the severe attack of Sir Wilfrid Lawson and others marks the depth of feeling in England against the Egyptian policy. There are other considerations than those just named, which have a bearing in the case. Arabi Bey, we are told by those well informed, is anxious only to bring Egypt under the control of her own officials when the heavy taxes, collected by the lash, shall again fill the harems and satiate the lazy and luxurious courtiers about the Khedive. Since the English and French Control has collected taxes the condition of the people has improved and their oppression has been greatly mitigated. The English government in Alexandria on the 11th of June; and since the Khedive is unable to punish him or prevent the recurrence of the massacre of English subjects their own government must. While we must regret that war was chosen as the remedy for these evils, few, even those most familiar with all the facts, venture to suggest any other. Were England unarmed, doubtless the fertile genius of her statesmen would have found a less revolting and expensive settlement of these troubles.

Two Eras.

Of old they sung the song of liberty,
They sung it upon mountain and on plain,
Till every echo of both land and sea
Peeled back the song again.

The peasant sang it in his straw-roofed cot,
The noble sang it in his princely hall,
Till the vexed land, responding to the note,
Rose up at freedom's call.

The waking morning saw the rising war.
Like sudden tempest on a wind-swept sea,
The shout rose upward to the evening star,
The land, the land is free!

They sing the song of liberty again,
And clear and loud this song as that of yore;
It peals like thunder notes o'er hill and plain
It wakes each echoing shore.

Hear ye the truth, and hearing it obey,
Know ye the truth, the truth shall make you free,
Grope not in midnight, greet the rising day!
Hail life and liberty!

The conqueror makes you free; he breaks the rod
He bids you lift your head to sky and sun,
As freemen of the everlasting God,
Kneeling to him alone.

Immanuel makes you free; be slaves to none
Priest, self, or sin in body or soul;
Serve thou with all thy strength thy God alone;
Yield but to His control.

Now sweeps the message over rock and plain,
Like burning words from lips of prophets old,
Priest-craft and sect oppose that voice in vain,
It will not be controlled!

Wide o'er the land beams forth the new-born day,
Gilding alike the cot, the hall, the throne,
Error and darkness vanish at its ray;
Ages of night have gone.

The Christ decrees the breaking of all chains,
He now proclaims the Heavenly liberty:
Peace, light, and freedom to these hills and plains!
The land, the land is free!

—Selected.

HOW MANY subscribers for the *Cynosure* have you sent in during the first half of 1882? How many will you send during the second half?

BRAVE AND TRUE WORDS.—Dr. A. M. Fairbairn's words in the last *British Quarterly Review* deserve to be reproduced. He thus excellently expresses the mind of the English Reformers: "In order that it may do its work in the world, Christianity must again become the religion of Christ." He remarks that Christ's ideal of the church was a free spiritual brotherhood; the distinction between clergy and laity did not exist; the best gifts were spiritual, and possible to all; the man who lived nearest to God stood highest among men; office carried no sanctity; sanctity only qualified for office; the good of each was the aim of all, and each man had his place and function determined by the grace of God manifested in him. This view of the matter is the true one, and ought to be emphasized by Christian teachers everywhere. When it shall generally prevail we may hope

Pastimes at the Lodge.

BY JOHN TANNER, JR.

"It is a shame even to speak of those things which are done of them in secret," Eph. 5. 12.

It seems incredible to many good people that the secret lodge system is so full of corruption as its opponents assert. Should any reader of these lines be like minded, let me request you to improve your opportunities of observation and investigation of these things and you will be amazed to see what depths of iniquity are concealed in the lodge room. The writer was employed a few years ago in one of Boston's suburban cities, as a janitor in a building that had a Masonic Hall on the upper floor, and among other duties I had the care of this lodge room, so having an opportunity to know something of the amusements the brethren indulged in. In one of the ante-rooms were two card tables each supplied with a pack of cards. One night when my employer was attending lodge, a telegram came for him. I was directed to go to the hall and deliver it to him. I went and when my errand was known I was admitted to the ante room, when I beheld a scene such as one frequently beholds when he enters a smoking car. There were a gang of men around each card table, playing, smoking and swearing. A few months ago in company with the Secretary of the National Christian Association I took passage in a sleeping car over the Northwestern road. There were also two Knight Templars Masons in the car, and by the way they poured town liquor and gambled a young man out of his sleeping berth it was quite evident they had had some practice, previously, either at the lodge or else where. "The tree is known by its fruit." Matt. 12. 33.

The Quaker Druggist of Manassehville.

Years ago, when Dr. Thompson and botanic medicine held sway over the minds of many, one of the earliest and most staunch supporters was a Quaker of Manassehville. Being a small farmer and a hatter also, he at length added a third vocation, more on account of duty than any other prospect of worldly advantage. He kept and sold botanic drugs. The whole family used those medicines, believing them to be prophylactic and curative and were scrupulous against the use of other *kinds*. His four sons inherited a goodly estate and likewise their father's aversion to poisonous drugs. They were able to own separate homes and property, but formed a partnership in the drug business. Each contributed equally in procuring a location, house, and all appurtenances for a first class drug store. A fundamental principle in which they considered themselves bound was to deal in articles not poisonous. They were entirely of one sentiment on the subject and no one contemplated that a difficulty could arise.

They pursued the business for some years and prospered moderately. Three of them at length began to be discontented. Other druggists, they alleged, had greater variety and sold more medicine. The masses were hard to convert to their peculiar views. They took poisons unscrupulously, at the instance of innumerable M. Ds., and yet lived. Good men and great men took poisons as medicine,—Washington and the Presidents, church members and the pastors, black men and white, Christian and heathen.

These three thus coveting a greater business and emolument, resolved to sell poison. Their conscientious brother was dismissed. They believed their progress would be faster without him. They held the house and its furniture and paid him nothing. They were a very decided majority. They called him "old fogy" and "separatist." They denied that the new articles which they bought were poisonous, alleging that they were, as the doctor's say, only "alterative."

Out of this matter there arise a few questions. Who were the separatists? Did they hold that house and property innocently in the sight of heaven and the inhabitants thereof?

Now in respect to difficulties, which we presume may be parallel with the foregoing, among Quakers, Methodists, United Brethren, Baptists, etc., allow us to apply the same queries. A majority may imbibe poisonous principles and begin evil practices. They may deal in Masonry, Odd-fellowship, Templarism, worldly fashion, and numerous devices condemned by the Holy Word. A minority cannot follow. The progressives run over them rough shod, and leave them as the poor wounded man on the Jericho road. They hold the church houses, and say in effect to the other. Go with us, or help yourself. Query: Who are the separatists?

QUAKER BOY.

Unpleasant Truths for Freemasons.

Notice has been taken of the graphic caricature of Freemasonry in the late number of *Puck*, a New York illustrated weekly. In the same paper was an editorial which deals with the lodge fraud in just severity; from it we print below:

"Freemasonry is one of those monstrous and costly shams and frauds that we have imported from the Old World with many other social and religious shams and frauds, and have cultivated in this country. It can give no good reason for its existence, and yet there are several thousand of men who profess to feel proud at belonging to it. There is really less excuse for practising the absurdities of Freemasonry than any other system that is distinguished by its forms and ceremonies. The rites of the Jewish, Mohammedan, Greek and Roman Catholic churches, however ridiculous they may appear in these days to sensible minds, are at any rate founded on something that was believed to be true by millions of ignorant but conscientious people; but Masonry has not even these reasons to fall back on to justify its existence.

"Masonry as now practiced is of strictly modern manufacture, dispite all the assertions to the contrary. It was born of fraud and stupidity, and keeps up its claims to these qualities. Of course Masons do not relish these unpleasant truths, and would willingly let the world believe that they are in possession of some profound secret which, if given to the world, would result in the regeneration of mankind. Every man with a turn for reading must have discovered that the secret is no secret at all and that the charity and brotherhood of which Masons boast so much do not exist at all—at any rate not to the extent that may be found among men who are not Masons.

"The whole system with its grips, its passwords, its disgusting ceremonies, its horse-play, its coffins, its skulls, its cross-bones, its Hiram Abiff, and Solomon's Temple tomfoolery is apparently simply for the purpose of affording a parcel of noodles an opportunity of giving themselves high-sounding titles and indulging in regular junketing and getting a monopoly of trade and business from other Masonic donkeys. But the coolest and loftiest piece of presumption on the part of Masons is their claim to importance and consideration on the ground that such men as Washington, Garfield, Garibaldi and the Prince of Wales were or are members of the fraternity. Considering that a man who becomes a Mason does not as a rule know anything about the institution, and that when he is once a Mason he is always a Mason, this is not a very strong point in favor of joining the craft. It doubtless well suits the mental caliber of the heir to the British throne; but we can scarcely believe that any man with any common sense, whatever he may do for the sake of appearance, can look upon his initiation into the secrets and mysteries of ancient Freemasonry as anything else but an egregious sell."

—THE BASTILE was an old castle that was converted to the use of imprisoning men for life, who happened to incur the resentment of the French monarch. No man was known to speak openly against that institution while it was standing. There is in this country an institution as tyrannical as the Bastile, in which thousands are as completely imprisoned as any man ever was there. Let the light shine on them and the chains will fall from their limbs as did those of St. Paul, when the light shined in his prison

It is to Freemasons more than any other, or to all others that we are indebted for the remarkable disclosures that have been recently made of the dangers of secretism; and in our own country, the most inveterate haters of such combinations are to be found among the initiated, and they are neither few or far between. Under the broad shield of our government, honest men have no more use for secret signs than they have for burglar's tools.—*Olathe, Kans., Gazette.*

Ancient and Modern Freemasonry.

[From the Christian Remembrancer, July, 1847, a Quarterly Review, London.]

A Severe Analysis of the Masonic Religion.

We might suppose—we ought to suppose—that a body which can procure the services of priests of the English church as its chaplains, must needs be a Christian body; we ought to suppose that Christian priests would shrink in horror from giving their religious services to a professedly religious society, which was utterly, plainly, unequivocally anti-Christian, or un-Christian in character. We grieve to be constrained to say, that all such suppositions are entirely false; what ought to be is not. However fearful a thing it is to say, yet so it is, that clergy of the English church are found acting as clergy to a body which rejects the profession of Christ's religion. In short, the religion of the Freemasons is neither more nor less than *plain, downright, undisguised, unequivocal Deism.* Whatever their Christian chaplains may say, or their Christian members, a deistical body it is; a deistical body we shall prove it to be from their own writer; nay, their chaplain, Dr. Oliver, shall prove it for us out of his own pages.

First of all, we turn to the authorized "Constitutions" of the fraternity, the first rule of which proclaims the *religious* character of the body, for it is thus headed: "Concerning God and religion;" the rule itself, which is a formal and official exponent of their religious views, runs thus, "Though in ancient times Masons were charged in every country, to be of the religion of that country or nation, whatever it was; yet it is now thought more expedient only to oblige them to that *religion in which all men agree*, leaving their particular opinions to themselves;" i. e., an exhausting process is to be applied, till the distinctive features of all the various religions of the world are gone; till we come down to the lowest form of religion, and accommodate ourselves to that lowest form; till, in short, we have come to that which can just be called religion, which is but one remove from atheism. All has to be pared away and suppressed and rejected, and lopped off, till we come to that one universal dogma, that there is a God; anything more than this would be a breach of their rule: anything less than this would be a breach of it: we must not rise above the most naked deism; we must not sink below it. We are not to be more than deists, we are just not to be atheists. This is "the one religion in which all men agree;" and this is the religion of the Freemasons. The Christian is to suppress all that is peculiarly Christian; the Jew all that is peculiarly Jewish; the Mohammedan all that is peculiar to the Koran; and then casting off the peculiar doctrines of Christianity, Judaism, Mohommedanism, as hindrances and stumbling blocks in the way of universal benevolence, as mere excrescences, as it were, of the one universal religion, Christians, Jews, Turks, infidels and heretics, are to join together in one *religious* brotherhood. Here we have the creed of the Freemasons; here their grand religious basis; here the features of the most complete deistical catholicity, which is to absorb all the great doctrines of the Christian religion, and, instead of placing before us a holy, catholic and apostolic church of Christ, invites men to join in an unholy, deistical, catholic alliance. Truly among the yearnings for catholicity that break out in an irregular and defective way, this is the worst.

The same view, with equal distinctness and equal boldness, is still further expressed in the second rule of the sixth section, in which we read, that there are to be no "quarrels about

religion, or nations, or state policy, we being only, as Masons, of the catholic religion above mentioned." And yet it is into this deistical catholicity that Christian men, nay Christian priests, are found to cast themselves. It is this sort of "catholics" which want to come in procession to our Christian churches, and on their show days to have Christian services and to be honored by the Christian church; and it is the withholding the Christian ministrations of the church from this deistical brotherhood which is proclaimed as an act of narrow-minded bigotry.

But from this creed, as stated in their ceremonies, let us pass on to their *prayers*. The fact that they have prayers, is a proof that they do in some sort carry out their profession of being a *religious body*. "A lodge," says Dr. Oliver, "is never opened without a solemn appeal to the Deity, and a humble supplication of his blessing." (*Antiquities*, p. 246.) The character of their prayers gives the very strongest evidence of the character of their religion. In Preston's "Illustrations of Masonry," one of their chief standard works, edited by Dr. Oliver, and now in its fifteenth edition, we find the following authorized form of prayer (pp. 29, 32.).

A PRAYER USED AT THE OPENING OF A LODGE.

" May the favor of heaven be upon this meeting! and as it is happily begun may it be conducted in order, and closed in harmony! So mote it be."

A PRAYER USED AT THE CLOSING OF A LODGE.

"May the blessing of heaven rest upon us, and on all regular Masons throughout the world! may brotherly love prevail, and beautify and cement us with every moral and social virtue! So mote it be."

A PRAYER USED AT INITIATION.

" Vouchsafe thine aid, Almighty Father of the universe to this our present convention! and grant that this candidate for Masonry may dedicate and devote his life to thy service, and become a true and faithful brother among us! Endue him with a competency of thy Divine wisdom; that by the secrets of this art he may be the better enabled to display the beauties of godliness to the honor of thy holy name! So mote it be."

IN THEIR FUNERAL SERVICE.

"Most glorious God! author of all good, and giver of all mercy! pour down thy blessings upon us, and strengthen all our solemn engagements with the ties of fraternal affection! May the present instance of mortality remind us of our own approaching fate, and draw our attention to thee, the only refuge in time of need, and when the awful moment shall arrive, that we are about to quit this transitory scene, the enlivening prospect of thy mercy may dispel the gloom of death, and that after our departure hence in peace and in thy favor, we may be received into thine everlasting kingdom, and there enjoy, in union with the souls of our departed friends, the just reward of a pious and virtuous life. Amen."

It is true that Dr. Oliver says of this burial service, which besides this prayer, contains a long deistical exhortation, that he "greatly doubts whether it could be consistently performed;" but the consistency here alluted to is clearly not the Doctor's, but that of the church. He need not have "doubted," but said plainly, what he knews full well, that such a service cannot be performed consistently with the rules of the church, and that a clergyman, by consenting to use it, would commit an ecclesiastical offence. We are convinced no clergyman could use, nor layman join in it, consistently with his Christian profession.

In laying the foundation stones of public buildings, precisely the same sort of prayers are offered. As all their lodges are *consecrated*, so we find that in the form of consecration, the confession of the doctrine of the Trinity is scrupulously avoided. We subjoin an account of the ceremony from Preston's work, p. 69.

CEREMONY OF CONSECRATION.

"The Grand Master and his officers, accompanied by some dignified clergyman, having taken their stations, and the lodge, which is placed in the center, being covered with white satin, the ceremony of consecration commences. All devoutly kneel and the preparatory prayer is rehearsed. The chaplain or orator produces his authority and being properly assisted proceeds to consecrate. Solemn music is introduced while the necessary preparations are making. The lodge being then uncovered, the first clause of the consecration prayer is rehearsed, all devoutly kneeling. The response being made, 'Glory to God on high,' incense is scattered over the lodge, and the grand honors are given. The invocation is then pronounced with the honors, after which the consecration prayer is concluded, and the response repeated as before, with the honors. The lodge being again covered, the brethren rise up, solemn music is resumed, a blessing is given, and the response made as before, accompanied with the honors. An anthem is sung; and the brethren of the new lodge The above ceremony being finished, the Grand Master advances to the pedestal and constitutes the new lodge in the following form:—

'In the elevated character of Grand Master, to which the suffrages of my brethren have raised me, I invoke the name of the Most High, to whom be glory and honor. May he be with you at your beginning, strengthen you in the principles of your Royal Art, prosper you with all success, and direct your zealous efforts to the good of the craft. By the divine aid, I constitute and from you, my good brethren, masters and fellows, into the regular lodge of Free and Accepted Masons; and henceforth empower you to act in conformity to the rites of our venerable order and the charges of our ancient fraternity. May God be with you. Amen.' "

Now is it possible, we ask, for Deism to have revealed itself with a bolder face? Look at all these prayers. Do they not contain the purest and plainest Deism? The slightest approach to the confusion of Christian truth is studiously and successfully shunned. They are such devotions as it is wholly impossible for a Christian to use without sacrificing his faith. We blush to think that even one solitary clergyman can be found so trampling under foot all his vows, and all those doctrines which he of all men should assert before the world, "through honor or dishonor," as to consent to suppress everything that is Christian in his prayers, to offer up devotions which constitute a denial of his faith, inasmuch as the confession if Christ is knowingly, not ignorantly, withheld. In not one of the prayers does our Saviour's name occur; not one of them is offered up in his name. If to join in such prayers is not plainly and undoubtedly to deny Christ among men and the doctrine of the Trinity, we know not what constitutes a denial.

Religious Claims of Speculative Freemasonry.

SELECTIONS FROM MASONIC AUTHORITIES WITH NOTES BY REV. J. W. RAYNOR.

Oliver & McCoy's Encyclopedia. Art. Evidences. "It is not to be presumed that we are a set of men professing religious principles contrary to the revelations and doctrines of the Son of God; reverencing a deity by the denomination of the god of nature, and denying that Mediator who is graciously offered to all true believers. The members of our society at this day, in the third stage of Masonry, confess themselves to be Christians. The veil of the temple is rent. The builder is smitten, and we are raised from the tomb of transgression. Our authorized lectures furnish us such a series of evidences in support of this opinion, as can scarcely be found in the details of any other human institution. For Freemasonry as now practiced is a speculative and not an operative institution; although it is admitted that both these might be blended in ancient times. The evidences of the fact run through the entire system and are equally conspicuous in every degree."—*Hutchinson.*

Same, Art. Apostasy. "In the Masonic system we are not only taught something of the material world, but numerous facts pertaining to the moral, which are infinitely more important. Such is the apostasy of our first parents. This melancholy event is brought to view in so many words, and so strikingly represented, as seldom to fail of making deep and lasting impressions on the heart. The wretched and destitute and deplorable situation of Adam, which was the fruit of disobedience is affectingly exhibited by the most lively Masonic representations."—*Towne.*

Same, Fall of Man. " When our first parents transgressed by eating the forbidden fruit, they saw what they had never seen before that they were stripped of their excellence; that they had fallen into a state of indigence and danger. They were expelled from the garden of Eden; the ground was cursed for their sakes and they were condemned to eat their bread by the sweat of their brow. Out of this melancholy defection from purity and peace, a portion of the Royal Arch degree has been constructed."

Same: Art. *Adam.* "That, the first parents of mankind were instructed by the Almighty as to his attributes and existence, after the fall were further informed of the redemption, which was to be perfected by Christ, and as a sign of their belief were commanded to offer sacri- sonry in believing. It is also highly probable that symbolical actions should have been instituted by them in memory of their *penitence*, reverence, sympathy, fatigue and faith and that these might be transmitted to posterity."

Same: Art *Course.* In the entire course of lectures attached to the three degrees of Masonry including the final triumph of the order in the Royal Arch, such events are held prominently to view as are calculated to remind us of our Christian privileges emanating from, and connected with the great promises and advantages which were enjoyed by holy men under the patriarchal and Mosaic dispensations. The creation of the world, the expulsion of our first parents from Paradise, with the consoling promise which accompanied that terrible punishment, of sin; the translation of Enoch; the deluge; Abraham and Sarah; Hagar and Ismael; the offering of Isaac; the peregrinations of Jacob; the deliverance from Egypt and captivity; the wanderings in the wilderness; the revelation of the cherubic emblem of Deity; and the announciation of the Messiah by John the Baptist. The disquisitions on these important points, which embrace also many collateral subjects of equal interest, are recommended by the sublime elucidations of symbolical machinery, with which they are accompanied."

Riveting on Handles.

For months past the colleges have been busy forging out handles, and professional gentlemen, all over the country, have been equally busy in dressing up faces to which to rivet them. As the time for riveting them on is near at hand, will the schools suffer a suggestion from an humble source, in regard to the rivets to be used in attaching these handles. But first in regard to the handles themselves. There is no doubt but that "D" is the best shaped handle in the whole Roman alphabet. B. B. is the next, most convenient pair of handles; but then, there are no rivets in all the realm of letters, suitable for them unless it be these B-a-a-l B-a-r-r-i-s-t-e-r (pleader for Baal), but this belongs to Masonic colleges and the lodge, so we will leave it to them. But as above stated there is no such a pair of handles as D. D., and none so appropriate to an humble servant of God, if only attached with *suitable rivets*; hence we suggest that instead of the fifteen, "D-i-v-i-n-i-t-a-t-i-s D-o-c-t-o-r," there be but the following five used, D-e-o D-u-c-e, (meaning, God being my leader.) Now, gentlemen of the colleges, and candidates for D. D's, we submit to you if this does not make a neat job; and it also places the handles in a position where *God* can take hold and help the poor man along; whereas in the former position, poor, sickly humanity proposed to doctor up, and help along Divinity.

Riveted on in this style we are quite sure that every fair-minded man and woman will agree with us, that these handless are most becoming to all Christians, male or female, clerical or lay. Shall we hear from the colleges, and see if this change can be made before any more D. D's are riveted on? This change need not materially affect those whose handles have been riveted on in the past, as the rivets are out of sight, and only the handles appear, the old rivets can be punched out, the five new ones inserted; the ten extra rivet holes filled up, and the handles stand the same.—*Gath-Rimmon*

Duties are ours, events are the Lord's; it is our part to let the Almighty exercise his own office and steer his own helm.—*Rutherford.*

Let me advise you to wear no armor for your backs when you have determined to follow the track of the truth. Receive upon your breastplate of righteousness the sword-cuts of your adversaries; their stern metal shall turn the edge of your foeman's weapon. Let the right be your lord paramount, and for the rest be free and your own Master's still. Follow truth for her own sake; follow her in evil report; let not many waters quench your love to her. Bow to no customs if they be evil. Yield to no estab-

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XIV.—A Declaration of Independence—not of '76.
[*Continued.*]

"Leander," called out my mother from the kitchen door just as I was going off. "Do see if you can't find Joe. These hickory sticks are too long for the oven."

To ferret out Joe from the multiplicity of his hiding places was a severe task. But a bright thought struck me as my eye fell on Sport curled up on the door mat. Remembering his innocent treachery on a former occasion I whistled to him to come to me.

"Sport," I said. "Where's Joe? Find Joe."

The intelligent little animal pricked up his ears, and looked questioningly at me, but on repeated reiterations of the command seemed to comprehend, and trotted off in the direction of the barn. But in vain I called Joe's name, while Sport smelled round in circles, a bewildered expression on his brown face, till just as I was about to give up the search he planted his forefeet on the bottom round of the ladder leading to the hayloft, and throwing his head back began to bark with all his might at a certain corner way up in the sweet, fragrant darkness.

I followed the clue, inspired by a sudden recollection of the time when Joe, wishing to enjoy the fascinating History of Henry, Earl of Westmoreland, undisturbed by any distracting calls from the outside world, had made unto himself a species of cubby house in this identical corner, protecting it form prying eyes by walls of hay on three sides, while a knot hole above gave light, and a store of nuts and apples providently laid in, satisfied the cravings of his youthful stomach; for with Joe, as with most boys of fifteen, mind and matter stood in very intimate relations.

Sure enough, a few investigating pokes in the hay revealed not only Joe, which did not surprise me in the least, but Sam Toller also; which latter discovery it is needless to say did surprise me exceedingly. Sam had his mouth full of doughnuts and cheese, and could not conveiently reply at once to my ejaculation of astonishment, but Joe was equal to the occasion and perserved an unabashed front.

"I haint done anything I'am ashamed of yet," he said sturdily; "or hadn't just as leaves grandfather would know as not. Sam come to me yesterday and said he'd got into trouble with the Masons, and had got to leave Brownsville; but he didn't know where to go, and I told him I'd fix him a place in the barn where he could stay till he decided what to do. That's the long and short of it; and if you want to be so mean as to tell of us, you can."

"Well Joe," said I, as severely as I could considering my inclination to laugh, "mother sent me to find you, and you'd better see what she wants done. If you don't, somebody else may be along that will let more out than I shall. It will be better if you will just go peacefully off and leave Sam and I to ourselves for awhile."

Joe looked at first as if he was half inclined to stay at all hazards, but thought it best on the whole to take the hint; and thus Sam and I were left alone to make the best we could of the rather comical situation.

"Ye want to know what I'm here for;" began Sam, who had disposed of his doughnuts and was now free to talk. "I ain't no fool, Leander Severns, but I might ha' kept on fooling *you* till doomsday if I'd been a mind to risk having my throat cut across, and my tongue torn out by the roots, and my body drowned in Niagary river. I knowed the game wan't wuth the candle, so I jest owned up."

"I thought you had too much sense, Sam, to be frightened by such bug-a-boo stories."

"Ye needn't go to pulling the wool over my eyes," answered Sam scornfully, telling me Masons swear to things they don't mean. "I know to much for ye. I s'pose ye'd try to make me believe next, if ye could, that ye never had a rope round yer neck, and a blinder over yer eyes, and made to march round the lodge room from East to West with jest yer shirt to yer back. I s'pose ye'll tell me now that ye was never knocked down by three ruffians and tumbled into a blanket, and raised up again after ye'd laid in the grave fifteen days. I don't suppose such wonderful things ever happened to *you*. Oh, no!"

And Sam chuckled to himself in a highly provoking manner.

This was certainly pressing me hard, and with Sam, as with Mr. Hagan, there seemed to be no method of defense open but the very safe, if not remarkably original one, of silence, previously spoken of as the standing resort of distressed Masons when thus driven to the wall.

"But about jining, as ye kindly axed me to," went on Sam, who saw his advantage, and had no conscience but to push it; "I can see through a ladder with any man. They think if they get me once safe in I won't dare let nothing out; but I tell ye, Sam Toller runs his neck into no such noose,—not if he knows it. And another thing I'll tell ye for yer information. You and the rest of the Masons have let out more'n I have by a long chalk."

A certain inspired declaration reads thus: "Verily I say unto you, there is nothing hid which shall not be revealed, nor kept secret but that it should come abroad." And of nothing on earth is this more true than of Masonry which not infrequently by the very pains it takes to keep its mysteries from the vulgar eye unwittingly betrays them. The fact is, a system of organized secrecy will surely find sooner or later that even "the stars in their courses fight against Sisera;" that the whole economy of the universe in general is in some mysterious way opposed to letting one small part of the human race keep undisturbed the exclusive posssession of any secret whatsoever. And Sam was shrewd enough to see that the effort to make him join the lodge was in itself a tacid admission that he had really discovered the hidden things of Masonry.

"But Sam," I finally said, "Ministers and deacons, lawyers and judges, and even the Governor of our State belongs to the lodge. It is considered an honor and advantage to be a Freemason; and here you are running away to get rid of it."

"Wall;" answered Sam, picking his teeth contentedly with a straw; "I've noticed that it is with the Masons putty much as it is with the rest of the world, ginerally speaking. The big bugs at the top get the most of the fuss and attention and grand funerals. The little bugs have to stay at the bottom and take up with the leavings. But that ain't the principal pint of my objections. My father was one of them that fought the Red Coats at Concord. I've he'erd him tell many a time how they chased the Britishers over the bridge, and fired at 'em behind walls and trees. I'm a free born American, free to think and speak what I'm a mind to. I want no Worshipful Master, nor Grand Commander, nor Grand anything else to lord it over me; and I tell ye, Leander Severns, I won't swear away my liberty in any lodge under the canopy."

And as Sam thus declared his independence, there was a real dignity about the loose, shambling fellow that inspired me with sudden respect. The *man* in Sam Toller had suddenly risen and confronted me, and I stood abashed before him. What right had I to seek to fasten on another the fetters that I myself would have gladly cast off if I could? And furthermore, it was very plain to see that the figurative and esoteric view entertained by my grandfather regarding the peculiar meaning of the lodge penalties was not shared by him. *He* believed that there was an actual punishment for the Mason who should violate his oath of secrecy, and that punishment was—*death*.

"Well, Sam;" I said finally, "I'll tell you what you'd better do. Make a clean breast of the whole thing to my grandfather. He'll find a way out if anybody can.

And accordingly, after Sam had deliberated over the plan for a while, and concluded that "he'd kinder like to bid good-bye to the Captain, who was about the fairest man he ever worked for," I had the pleasure of ushering that worthy into the presence of my astonished grandfather whose portly person fairly shook with laughter when he comprehended the situation.

"Sam, you foolish fellow!" he said as soon as he recovered his gravity sufficiently to have the power of speech. "This is a free country. Nobody shall make a Mason out of you if you don't want to be one. Still I think it might be well if you left Brownsville awhile. The affair will all be forgotten in six months. And then you can come back if you don't find some better place. Where would you like to go?

"Wall, I've thought over a number of places, but couldn't jest make up my mind," answered Sam, reflectively. "I *did* stay at Pemaquoddy one summer—hired out to Jake Brown—the meanest man. You could have put his soul into a bean pod, and had room for twenty more just like his. And I lived with Mr. Greene a while, that kept the brick tavern in Pembroke. I liked that well enough for a spell; but it's an *un*easy sort of a life, and I got tired of it. Folks coming and going kinder keeps you on the jump all the time, don't give you any leisure at all for serious reflections. So I pulled up stakes and went away from there. Then I stayed to Squire Slack's a couple o' months. Beats me how he ever came by his name, for he was *jest* as tight as the bark to a tree. And then there's old Uncle Zebedee lives at a place they call the Bend. I've been a calkerlatin to go and see the old gentleman but I never could get a chance to somehow. But now my havin' to leave Brownsville seems to be kinder in the nater of a Providential opening, as ye may say."

And Sam who was much addicted to tracing the ways Providence as manifested in the peculiar phases and aspect of his own career, sighed profoundly,—a fashion not uncommon with good people in all ranks of life when making similar reflections.

"Uncle Zebedee," to whom his heart had taken such a sudden yearning, won the day; but there was an affecting parting between him and Joe before he turned his back on Brownsville, to which, it is needless to say I was not an eye-witness.

A little while after Sam had made an unobserved exit by a side entrance, attired in some of my grandfather's cast off clothes, and his worldly all done up in a bundle on his arm, my mother came in, with the remark, "that Miss Loker had seen somebody that looked just like Sam Toller close by the big hickory, only he didn't seem to be dressed exactly like him.

"It would be very easy for Miss Loker to be mistaken at such a distance, Belinda." And my honest grandfather, unused to ways of deception, coughed and hemmed, and rubbed his glasses in a manner that would certainly have roused suspicion in any less innocent and unsuspecting soul than my mother.

A WORK NEVER OUT OF SEASON—To get a subscriber for the *Cynosure*. Try it.

—If it is wrong for a Christian to rent his property to be used for the purpose of selling intoxicating liquors, is it not wrong for a Christian to rent a building to a secret society to be used for their meetings?

—Rev. C. Powers, who still remains in northern Michigan, was repeatedly stopped by the police of Manistee, in attempting to preach on the streets of that place. He found the Sabbath generally disregarded by workmen and pleasure seekers.

Bro. I. C. Welcome, of Yarmouth, Me., has issued President D. A. Wallace's letter to young Christians on "Unlawful Societies" in tract form. This excellent article was first published in the *United Presbyterian* of Pittsburgh and afterward in the *Cynosure* and deserves the widest circulation among the young men and women of America. Another tract, entitled, "Licensed Murder and Robbery," is a valuable contribution to the temperance reform literature.

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple street, Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—Edmund Tuttle, of Meriden, Connecticut, an Anti-mason and a subscriber to the *Cynosure*, is a nominee for State Treasurer on the Prohibition ticket.

—"No man is born into the world whose work is not born with him; there is always work and tools to work with for all who will, and blessed are the heavy hands of toil."—*Lowell.*

—It is certainly a beneficent work to hunt out those friends of reform who think they stand alone in opposition to secret societies and tell them of our organized work. Our agents find many such, some of whom will be valuable additions to our army of reformers.

—Mr. Spaulding continues to work among the neighboring towns, last week in Oxford and Webster. He finds a good sale for books, some kinds going faster than we can supply them, especially the "Revised Odd-fellowship."

—Of the work on Odd-fellowship, it is a valuable testimony to its truth and authority that many adhering Odd-fellews buy it of our agents and here at our office for the purpose of posting themselves. One young man thought he could get some members of his lodge to order a number of copies for their use. Such incidental confirmation of the truth of "Freemasonry Illustrated" is frequently obtained in the same way.

—The pastor of a Baptist church who recently engaged a hall for an Anti-masonic lecture by the New England Secretary writes that when he went to pay for the hall the man in charge requested that he send the money forward to help on the New England work, "adding that every word you said was true." This from a hitherto disinterested citizen is encouraging.

—The same pastor takes occasion to comment on the lecture and, in the hope that his observation may disarm the fears of some who are afraid of "injudicious agitation," his comments are appended at the risk of seeming vanity: "I should like to know how you prospered at ——. Am told the church at —— was after all closed to you. I think I can secure a hearing for you at one or both those places, or perhaps in the factory chapel where I preach Sunday afternoon. Will try any time you think best at your convenience. The address you delivered here gave much satisfaction and I think exerted a good deal more influence than any former one. It was most unmistakably direct and yet gave no occasion for bitterness of feeling, as many earnest pleaders in good causes are so apt to do. * * * You will excuse me for pleasing myself by saying to you that I was much gratified with the full and fair way in which you disarmed the opposition. And your argument was not remote from the appreciation of your audience—there were no 'stitches dropped' in it and it carried weight."

—The Putnam *Patriot* contained a short but favorable report of the reform pic-nic at that place.

The Glorious Fourth at Putnam, Connecticut.

WORCESTER, MASS., July 10th, 1882.

There was a reform pic-nic at Mechanics' Park, Putnam, on the 4th of July. Brother George Smith was the principal actuary, but other friends entered into the plans heartily and contributed to the arrangements. Mechanics' Park is in the edge of the village and is well-fitted for pic-nic purposes. A platform and ample sittings are among the permanent features of the park. It was not anticipated by the most sanguine that there would be a very large attendance for the reason that Roseland Park, the park of Henry C. Bowen, is only four miles away and offers each year special attractions for the public, such as speeches from Presidents and distinguished Senators. This year President Arthur gave a conditional promise of attending, and the general curiosity to see a President drew a crowd. They were, however, disappointed, but were favored with speeches from ex-Post Master General James, Senator Warner Miller, Dr. Storrs and others.

A reform pic nic drawing against such a programme was certainly at great apparent disadvantage. The attendance was as large as could reasonably be expected. Among those who came from a distance were Mr. Conant, George Smith and Elder Barlow of Willimantic, the former bringing also two of his sons; Mr. Morse of Southbridge, Mr. Hutchins of Danielsonville, Mr. Johnson of Jewett City, Elder Johnson of Chicopee Falls, Elder Butler of West Woodstock, Elder Simmons of Danielsonville, A. F. Spaulding of Worcester, J. S. Perry of Thompson, and others whose names I cannot recall.

The forenoon was devoted to temperance, Elder Barlow presiding. Addresses were made by J. S. Perry, S. L. Morse, Elder Barlow and others. At noon a recess was taken and during the dinner hour general sociability was enjoyed by all. The afternoon was devoted to addresses on the nature of secret societies. First in order was a devotional meeting led by Elder Hezekiah Davis. Devotional hymns were sung with interest by a choir of friends occupying the platform, among whom I recognized Elder Morrill aiding in the melody. A new declaration of independence was then read by Elder Barlow, rehearsing the evils of secretism and forever absolving ourselves therefrom. I made a few remarks and was followed by Mr. I. T. Hutchins of Danielsonville, an old man who came forward, as he said, to deliver his valedictory, having no reason to expect another such privilege in this world. Elder Barlow treated the "handmaid" to a few of his inimical compliments; J. S. Perry added some facts of his observation; Samuel L. Morse told a story; and Bro. Conant was called for. As he was about to come forward, three cheers for the American nominees for President and Vice President were proposed and responded to with great zest. Elder Hezekiah Davis, who presided in the afternoon and whose personal influence contributed much to the success of the meeting made a few remarks and our Independence-day celebration was concluded.

Among the friends recognized by me from Putnam were Mr. Asa Cutler, George Perry, George H. Williams, Elder Morrill and many others who added to the pleasure and profit of the occasion. One gentleman who occupies a prominent place in Putnam and is a man of influence, with whom I was not before acquainted assured me of his hearty sympathy and willingness to aid in the reform work. I do not care to turn the Masonic batteries toward him and hence do not mention his name.

Among the encouraging features of this gathering was the presence of so many elders of the Advent church. They are evidently laying hold of this reform with readiness and they are in a position to aid much and be aided much by the spread of truth.

Rev. H. T. Cheever, president of the Massachusetts State Christian Association heartily agress to the call for a State meeting in Horticultural Hall September 19th, one week after the National meeting at Batavia. It now only remains for the Secretary, Rev. D. McFall to issue the formal call, which he will doubtless do when he returns from the West. This convention should be the most successful ever held here and it will be if its importance is duly appreciated by friends in the State.

I had a few words with Bro. Conant about the Connecticut State Convention and think it will be called to meet in Hartford as suggested before. In a letter just received from brother A. M. Paull, of Rhode Island, he expresses a wish for a meeting there in the fall and hence will probably approve of the suggestion made concerning the calling of a State convention. If the Chambers street church can be had (as no doubt it can) we will also have a meeting in Boston, in connection with the series of meetings suggested for other places.

Prof. Kimball will doubtless correspond with New Hampshire friends and call a meeting at some convenient point in that State. The other States will, I hope, soon arrange also for conventions.

E. D. BAILEY.

Literary Notes.

It was twenty years ago and more that Arthur's "Ten Nights in a Bar-room" was given to the world. Few books before or since have been written against the drink traffic that have been so widely read or have deserved such universal popularity. For years the book has been almost forgotten but Mr. D. C. Cook, the Sabbath-school and temperance publisher, has resurrected it in such form as to make it ten-fold the power against the rum traffic it ever was. He furnishes the entire book in pamphlet form at the astonishing rate of forty copies for $1.00. No. 46 Adams St., Chicago.

The *Century* for July is an attractive number. The leading illustrated articles are "Among the Thlinkets in Alaska," a very entertaining sketch of the habits and social and religious life of the natives in our Northwest province. "The Evolution of the American Yacht" is sure to find many readers who, though far from the sea, love to read of the swift, winged craft that live in its bosom. "The Horse in Motion" will not fail to be read with interest. Gov. Stanford and Mr. Muybridge of California were the first to obtain successfully photographs of animals in rapid motion. The apparatus for these views was arranged at great expense and the result was something of an astonishment to the art world. The instantaneous picture catches each limb in its correct position but to the eyes accustomed to the graceful form of a running horse the awkward and seemingly impossible positions make us willing to accept the ideal for the real. The second part of "Bee pastures of California" is also finely illustrated. Carlyle's journey to Ireland is concluded. The State Charities Aid Association furnishes a theme for an instructive article by E. V. Smalley.

The *North American Review* gives ample space to a choice essay on "Emerson as a Poet" by Edwin P. Whipple. The place of Emerson in that school of poetry of which Wordsworth is the best English representative, is gracefully demonstrated. Richard Grant White gives his views of office seeking as a business, and the causes which have produced the scouted class of political hacks abundant in all the States. The evil is largely, he thinks, in the appointment system. "Hydraulic Pressure in Wall Street" is an instructive article on some of the mysteries of railroad management. "The Ruins of Central America," "The Things which Remain," a caustic article by Gail Hamilton on the civil service reformers, and "False Taste in Art," fill up the July number.

Evans' *American College Directory* has reached its fourth volume. This very useful and convenient hand book of educational institutions contains lists of American colleges, female seminaries, academies, normal schools, business colleges, schools of science, theology, law, medicine, asylums for the deaf, blind and orphans, kindergartens, and also includes an epitome of the public school system. Such a work must prove itself of great value to every educator. Published by C. H. Evans & Co., St. Louis.

Vick's Magazine continues to bloom monthly with fresh and beautiful things from the floral world. For July, early spring flowers and flowering shrubs are a chief attraction. There is no change in the magazine to show that its noble-hearted originator is gone.

—Balzac, the novelist, was the neighbor of Prince Z—, and often used to pay him a visit in the morning, clad in the completest neglige. One day Balzac met at his neighbor's a niece of the Prince, and felt bound to excuse himself on the nature of his attire. "Monsier," replied the young lady, "when I read your books I did not trouble myself about the binding."

—George William Curtis thirty years ago asked Bancroft how far he proposed to continue his history of the United States, and the reply was: "If I were an artist painting a picture of this ocean my work would stop at the horizon. I can see no further. My work will end with the adoption of the Constitution. All beyond that is experiment."

CORRESPONDENCE.

The Day of Prayer, Sept. 8.

With all my heart I rejoice that a day of prayer is to be observed previous to the Batavia meeting. The cause of the N. C.A. is God's cause (if not, let it fall, the sooner the better) and he alone has the wisdom and strength to guide the leaders wisely, and to strengthen them morally and physically for their work. Let us ask God to just take the work into his hands, using the friends of the work as will best promote his *own* glory.

May the leaders of this reform be brought to feel their insufficiency of themselves to carry on this work, and be able to make a full, complete self-surrender of themselves to God to be used in this cause in *any* way God may see fit; then great and unthought of results will surely follow.

Friends of this reform, don't wait for the appointed day of prayer; but pray every day, and whenever you feel a spirit of prayer. Pray that God will carry on this work in such a way as shall be most for his glory not man's.

M. P. N.

Suppressing Testimony.

New York, June 30, 1882.

Editor Cynosure:—Here are a few facts which the Baptist readers of your paper ought to know concerning the Baptist Publication Society, in which it is seen that that society is not merely passive towards truth concerning the church of Christ, but active in suppressing that truth.

At the rooms of No. 9 Murray street, New York, about one hundred Baptist ministers assemble in conference every Monday morning. A week ago last Monday morning I undertook to give the ministers assembled there some Anti-masonic tracts, whereupon the agent of the Society, Mr. Spratt, arrested me in my mission. I inquired by what authority he undertook to prohibit me in giving away tracts. He said, as agent of the Baptist Publication Society, and as a matter of courtesy to the ministers in their rooms. When I told him that I should make his action in the matter public, he said that he hoped that I would, and that I might publish his name as prohibiting the distribution of those tracts; and, displaying the cunning of the serpent, he said, "not because they were Anti-masonic tracts, but because it was not allowable to distribute anything of the kind there." Thus like all the Masons who have not yet joined the lodge, he shows his hankering after the institution and manifests the true Masonic principle as defined by Weishaupt in the Illuminati, namely, "Pretend that your object is benevolence, but if your real object is discovered pretend to give up the whole thing while you assume a new name and put forth new agents" (I quote from memory).

We find many who are ashamed or afraid to declare themselves in favor of Masonry while at heart they are in deep sympathy with Masonic principles and need only hoodwink, cable-tow and setting maul to make them full-fledged sons of Belial; who, while in the presence of Anti-masons, declare themselves to be Anti-masons, they at the same time do all they can to break down Anti-masonic testimony and encourage Freemasons. A bold Anti-masonic preacher as Elijah, can no more be tolerated at No. 9 Murray street than Elijah could be tolerated in an assembly of ancient Baal worshippers. Indeed, I see no hope that the crime of Freemasonry can ever be suppressed in the denomination or even held much longer in any kind of subordination in the Baptist churches, and that for the following good and sufficient reason: The leaders who are not in sympathy with their Masonic brethren are stained with the crime of religious fellowship with Masonry and therefore are as imbecile to testify against Masonry as they declare themselves to be. Masonry never will be suppressed in the churches without a bold testimony against it and decisive action. And there is another reason: When there is no power to act upon the Scripture injunction, "Put away that wicked person from among you;" seeing that separation must be had, God's method is declared to be "Come out from among them and be ye separate."

Brethren in Christ, you are sold; you are giving your prayers and strength to sustain Baalism in your churches, and unless you come out and be separate you will become like those whom you fellowship in your religious worship. Do you say, "these Freemasons are good Christians?" That they pray fervently, elequently and sincerely. So did Baalam. Do you say, they die happy? So will Guiteau. Let us be admonished by the culmination of the principles of Cain (principles justly claimed by Pierson to be Masonic) in the end of Guiteau, who to-day expatiates his crime against civil law upon the gallows, whither he goes peacefully and in joyful anticipation of paradise, with the open Bible before his eyes and a prayer upon his lips while he is a pardoned, impenitent sinner and his hands red with the blood of his victim.

Likewise in the Fulton street noon-day prayer meeting Freemasons may be seen with the blood-thirsty emblems of the Masonic fraternity adorning their persons while they pray with Baalistic fervor and the unction of fallen angels transformed as angels of light. And Mr. Lamphier, the permanent leader of the meeting begs of me not to give away Anti-masonic tracts at the door of their house. He asks me why I do not attack some other evil and let Masonry alone; thus he acknowledges Freemasonry to be an evil institution. He assumes to rebuke me for testifying against Freemasons in the meeting. He invited the secretary of the Brooklyn Y. M. C. A., Mr. Wilkie, to lead a meeting; and while he did so he had the audacity to display to the audience the murderer's badge, the Masonic square and compasses on his finger ring. In my prayer I was led to rebuke this business and as a result at the close of the meeting the leaders gathered around me while Mr. Lamphier rebuked me for praying as I did; but I did not, however, accept his rebuke. On the contrary I rebuked him for appointing a Freemason to lead the meeting. Now the issue between truth and falsehood is made in the Fulton street prayer meeting, and surely it is high time that such issue were made! We shall see what they will do with it. For the present, they decide to cast the truth out. To-day a Freemason leads the meeting. At the close an old Masonic Christian told me that if I continue to meddle with Freemasonry I shall not by that means get a good suit of clothes, but that I shall be pitched out into the streets; and he made use of blackguard language to describe my being pitched into the street. And Mr. Lamphier again begs of me to let Masonry alone and if I do not he says I must be kept away from the meetings.

Last night as I was about to close the door of a Water Street Mission, a stranger came and asked me for some tracts to take on board his ship which sails to-day. But having no tracts except some Anti-masonic ones, I asked him if he belonged to a secret society. He said he was an Odd-fellow. I asked him if he were not a Mason. He said, "I have been often tried and never denied," and a thrill of horror passed through me as he drew his right hand across his throat, the penal sign of an Entered Apprentice. I told him that I never was a Mason, but, nevertheless, I knew all about it. And gave him some Anti-masonic tracts which he promised to read.

There is an analogy between this man and Guiteau; it is seen in this, that while this man is so zealous in the cause of Christ that he can distribute Christian tracts to his shipmates he is a Freemason, that synonym of villainy, and in all sincerity he solemnly uses their bloody cut-throat sign.

So far as I know, there is no paper of the Baptist denomination except one, *The Watchtower*, that will print anything against Freemasonry. And *The Watchtower* has refused to print truth which you have printed in the *Cynosure*. And why does *The Watchtower* refuse to print truth which hurts Freemasonry? Because they are in religious fellowship with Freemasons and therefore their hands are defiled and their souls contaminated by Masonry, and for the same reason that students in the Baptist Union Theological Seminary said to me, "Fenton, we know that what you say about Freemasonry is true, but we must not speak against it because if we do we shall split the churches, or we shall not get churches to preach to; and if you go on preaching against Freemasonry you will be ruined." Those students know which side of the bread is buttered; and what would best please the world and the devil; and they determined not to run any risk for the truth's sake.

Guiteau's end has come; and theirs', and mine, also, will come. God will judge in truth; and therefore if the effect of the atonement is not truth and righteousness manifested in a true life, it will avail nothing in the day of judgment.

Yours truly, W. Fenton.

Wife Murder and Masonry.

Holly, Mich., July 6th, 1882.

Dear Cynosure:—There is considerable excitement in this community in reference to Dr. N. C. Hall of this county, who was convicted of murdering his wife and sentenced to imprisonment for life (the extreme penalty of the law in this State), but who has been accorded a new trial and his bail reduced from $20,000 to $3,000.

I have just returned from Davisburgh, where the murder was committed and have just finished reading a report compiled from official sources. I will state some of the prominent points.

Dr. Hall was a physician of Davisburgh. His wife was an amiable Christian lady, who suddenly sickened and died with marked symptoms of arsinical poison. Dr. Hall had improper relations with a widow woman in that place. The suspicions of the people were strongly excited by various circumstances and a scientific investigation was demanded.

Finding that this demand could not be resisted Dr. Hall secured the aid of Masonic physicians and *unlawfully* disinterred the body of his wife, took out stomach and liver and took them to Detroit, where he purchased *another* human stomach and liver. One of these was submitted to chemical analysis and found to contain no arsenic, the other has never been accounted for.

Dr. Hall was tried for murder, but the jury failed to agree. Other suspicious circumstances appeared and a further examination of the body was demanded. Dr. Hall hired two men to steal the body of his wife from her grave, put it in a salt barrel and hide it under a straw stack. The body was found, and one of the men confessed his part in the matter. After the body was known to have been taken from the grave, and previous to its being found, Dr. Hall offered a reward of fifty dollars for its recovery.

On chemical analysis being made the body was found to be *full* of arsenic, so much so as to have been most remarkably preserved. Dr. Hall demanded his wife's body, but was not allowed to get possession of it, and it was reburied.

After a long and patient trial, the case was submitted to the jury, who speedily returned a verdict of guilty. This was last November, and after being sent to the penitentiary he was allowed a new trial, and lately his bail has been reduced from $20,000 to $3,000! No one can give any good reason for this action, nor does there seem to be any reasonable explanation except that Dr. Hall is a Mason and so are all the principal actors in the horrid tragedy.

May the Lord over-rule this great wickedness to the honor of his name. Yours for Christ,

H. H. Hinman.

Lodge Influence upon Civil Government.

Having for a long time been connected with the institution of Freemasonry and from an inside track discovered its workings and its corrupting influence upon our civil institutions, I am compelled from a sense of duty that I owe to my God and to humanity, to raise my voice against it. I am constrained to say that I know by personal contact and experience in the workings of Freemasonry that there is no department, either in church or state, but what is cor-

rupted by its influence, especially in the higher orders of the craft.

I am further persuaded that there is no right or privilege among men that Freemasonry would not trample upon to carry forward its ends, even to the crushing out of life and liberty. I am convinced that there is not a court or jury in all this broad land, in which Freemasonry sits upon the bench or in the jury-box, but what human rights and human liberties are trampled upon and crushed.

I am further persuaded that the chains are now being forged to bind and crush out our civil and political liberties by the power of Freemasonry, and unless the people arise in their might and strength to break the chains that are now being thus forged, human liberty will be crushed out on this continent in less than a quarter of a century.

The mouths of the clergy are stopped by their being received into the craft free of charge, and continued therein free of expense and being largely supported by members of the craft, it is thus that the clergy does obeisance to the craft; and the craft thereby attempt to steal the livery of heaven to serve the devil in.

I am persuaded that there is not an officer in the government from the President of the United States downward, belonging to the craft that is not approached through members of the craft to carry forward personal ends to the injury of the masses of the people. Not that there are not honest men in the craft; but a man in high standing in the craft is not himself by any means—he is a bondman, soul and body to the craft to do their bidding and dare not refuse.

JASPER COUNTY.

Independence Day Desecration.

BELMONT, WIS., July 5th, 1882.

Yesterday, July 4th, was extensively celebrated in the city of Platteville, Wisconsin. It seemed as if the whole surrounding country poured into the place to share the excitement of the day. The exercises were of an interesting character. The music by the two bands was good, consisting of patriotic airs; and Mr. Olin, of Madison, the orator of the day, delivered an excellent oration. He gave warning that the political and national skies were not serene; that dangers were looming up in the distance. He roundly condemned railroad and other monopolies, the passage of the anti-Chinese bill, and predicted its ultimate repeal. Although he took but little stock in the "noble red man," yet he was shamefully treated by our government, and now he should be made a citizen, and no longer be in the position of a ward.

Had the orator given us warning that secret organizations were among the great dangers to the Republic, his oration would have been complete. He is a young man, and if he lives will make his mark.

But we were treated to something new in the city. It was the ceremony of laying the corner stone of the Masonic lodge, by the white apron fraternity. During the exercises at the stand the notice of the laying of the corner stone was given no less than three times, as much as to say, "and don't you forget it." The president of the day was a Mason, probably 75 years of age, old enough to know better than to bolster up an institution the members of which are sworn to conceal each other's crimes.

Then the day of our national birth, held sacred and celebrated by millions of free men and free women, was desecrated by an organization whose principles have no more relation to a Republican form of government than light has with darkness.

I embraced the opportunity of distributing some tracts, placing them in the hands of people, saying, "Please read it; it is an antidote to Masonry."

Friends, let us be active in this reform, and press the battle to the gates.

J. P. RICHARDS.

Our Mail.

B. C. Southern, of Browning, Missouri, sends a cheering bit of news:

"I shall have some new subscribers next week for you."

Isaac Bancroft writes:

"I would be glad to see one question discussed more frequently in the Cynosure, that is, The cure or remedy for all secret societies, or, How can we get rid of them?

Here is one remedy at hand—refuse to fellowship their members in the church, and vote with the American Party!"

A friend who heartily approves of the call for prayer wishes that prayer be offered for such Christians as are in heart opposed to secret societies, and yet have not the moral courage to come out boldly for the right because those who are in favor of secretism are so largely in the majority:

"Will the Saviour say to such individuals, 'Well done good and faithful servant, thou hast been faithful over a few things I will make thee ruler over many.'—'You have done what you could.'"

Bro. W. A. Shaw writing from Cincinnati tells of some hopeful experiences:

"We have now been here three weeks and have met with some of the anti-secrecy advocates and have so far received a very pleasant welcome. It may truly be said 'there are those in Cincinnati who have not defiled their garments.' As I have had opportunity I have distributed tracts since coming here and find an evident relish for that kind of reading matter. One instance will well describe the feeling. A man to whom I had given the tract, 'Ministers at Rival Altars,' met me a few days afterwards and remarked that 'I do not see how a minister of the Gospel can be a Freemason, and whenever in the future I meet with such an one I shall say to myself, I do not want anything to do with you.' There seems to be a desire for more light."

SABBATH SCHOOL.

LESSON V., July 30.—THE TRIUMPHAL ENTRY.—Mark xi, 1–11.

(1) And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the Mount of Olives, he sendeth forth two of his disciples, (2) And saith unto them, Go your way into the village over against you and as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him and bring him. (3) And if any man say unto you, Why do ye do this? say ye that the Lord hath need of him: and straightway he will send him hither. (4) And they went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. (5) And certain of them that stood there said unto them, What do ye, loosing the colt? (6) And they said unto them even as Jesus had commanded; and they let them go. (7) And they brought the colt to Jesus and cast their garments on him; and he sat upon him. (8) And many spread their garments in the way; and others cut down branches off the trees, and strewed them in the way. (9) And they that went before, and they that followed, cried, saying, Hosanna; blessed is he that cometh in the name of the Lord! (10) Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest. (11) And Jesus entered into Jerusalem, and into the temple; and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve.

GOLDEN TEXT.—"Behold, thy King cometh unto thee; he is just, and having salvation; lowly and riding upon an ass, and upon a colt, the foal of an ass."—Zech. ix, 9.

DAILY READINGS.

M.	Riding in the Second Chariot	Gen. 41: 37–57
Tu.	Riding on High Places	Deut. 32: 1–14
W.	Riding the King's Mule	1 Kings 1: 28–53
Th.	Riding Horses of Salvation	Hab. 3: 1–19
F.	Riding on a Red Horse	Zech 1: 1–21
S.	The War Horse	Job 31: 1–30
S.	King's Riding	Jer. 17: 1–27

NOTES.

V. 1. *He sendeth forth two of his disciples.* It was therefore the Lord's deliberate purpose to enter the city in triumph before his departure. This was not only that he might fulfill prophecy (Zech ix: 9) and thus add one more link in the evidence of his Messiahship, but also that his kingly office might be more clearly recognized in all succeeding ages. It is not enough that we take Jesus as our prophet to remove our ignorance and our priest to atone for our guilt; we need him just as much as our king to "subdue us to himself, to rule and defend us, and to restrain and conquer all his and our enemies." There is not an experienced soldier of the cross who has fought many a hand to hand conflict with the powers of darkness and the evil passions of his own corrupt nature but is ready to shout hosanna when he is told, "Rejoice, for thy king cometh; he is meek and having salvation." In the warmth and glow of an early Christian affection he may have felt little need for the kingly office of Jesus. But having learned through sore defeat the frailty of his own emotions and purposes, knowing that his goodness is but as the morning dew, his prayer becomes more and more, Lord, save me from myself, the world and the devil.

V. 2. *Ye shall find a colt tied.* "The ass is held in high esteem in eastern countries. Statelier, livelier, swifter than with us, it vies with the horse in favor. In contrast to the horse, which was used especially for war, it was the symbol of peace." And truly Jesus is worthy of the name, the King of peace. When his birth was announced angels proclaimed, "Glory to God in the highest, and on earth, peace, good will to men." And it is only because he brought glory to God that he was able to bring peace to men on earth. Break the bands which bind the planets to the sun and send them whirling lawlessly through space and you introduce a reign of chaos in the literal heavens. Break the cords of love and adoration which should constrain the hearts of men to obey the will of God, and we have all the turmoil and confusion and anarchy, which has filled the earth since the fall. And the only way in which these clashing elements can be reduced to order again is by bringing each one into willing subjection to the King of all. This is what Jesus does when he makes his people willing in the day of his power. Lord, hasten the reign of peace upon earth! Speed the day when thy revealed will shall be accepted as the standard to which every life seeks to be conformed.

V. 7. *And they brought the colt to Jesus.* "The earth is the Lord's and the fulness thereof; the world and they that dwell therein." "Every beast of the forest," said the Lord of hosts, "and the cattle upon thousand hills." Yet he also said, "The foxes have holes and the birds of the air have nests, but the Son of man hath not where to lay his head." "Though he was rich yet for our sakes he became poor that we through his poverty might be rich." Born under a borrowed roof; buried in a borrowed tomb, and every step of the stage between indicated the deepest outward poverty. Here, when he is about to ride in triumph into the city of the great King, he must borrow a beast on which to ride. What grace and lowliness were mingled with his omniscience and omnipotence displayed on this occasion! He who could read and control the hearts of men, who could tell the exact spot in which they were to find this beast of burden must use for his saddle the garments which kind attendants furnished for the occasion. Yet he maketh the clouds his chariot, and walketh upon the wings of the wind.

V. 8. *And many spread their garments in the way.* In contrast with this triumphal entry let us glance at that of Titus into Rome, about forty years later. For two days the grand procession of trophies from every land and a long retinue of captives were passing the *Via Sacra.* Brazen tablets were carried, on which were engraved the names of the conquered nations. The remarkable circumstance of the celebration was that it declared him the conqueror of the whole world. But who can estimate the amount of bloodshed which was symbolized by those trophies? It is said that not less than a million and a half Jews perished in the siege of Jerusalem, and in many other nations also thousands of lives were sacrificed. What a price for such a victory, especially when we remember how short the dominion of the conquerors should be. Eleven years after the siege of Jerusalem and only two years after he became sole Emperor of Rome, Titus' reign was cut off by death; and in a few short centuries the proud house of the Cæsars, could not be found among the mighty ones of earth. But the kingdom which Christ came to establish is one of peace; the weapons of its warfare are not carnal but spiritual, and its trophies shall endure forever and ever.

V. 11. *And Jesus entered into Jerusalem.* Many a man would have been so intoxicated with the honors of the triumphal procession as to be wholly unfit to perform such a work of examination. But Jesus is the rock; under all circumstances he remained firm and unmoved. Learn also that Jesus does not seek peace at the expense of purity. "First pure; then peaceable," is the unchangeable law of his kingdom.—*U. P. Bible Teacher.*

In 1834, Hon. Jonathan Childs, the first Mayor of Rochester, New York, resigned his office rather than sign licenses to sell spirituous liquors in that city.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 20, 1882.

Mr. Dougall of the New York *Weekly Witness*, in an article headed, "OUR NEXT PRESIDENT" says: "It is now pretty evident that the coming struggle in politics will be on three questions, viz., Prohibition, the Tariff, and Civil Service Reform. It seems a little strange that so clear-headed a seer as Mr. Dougall should omit the question which underlies all and every other in Europe as well as America, though it lies hid from public sight, viz., that of *Secret Societies*. Disraeli spoke better.

We have received letters from L. Boyd, Springfield, Ohio, on the oath of office, which he is anxious to abolish; and from R. W. Lyman, Arcade, New York, and from R. Smith, Maryville, Missouri, both of whom want a side Christian convention at Batavia, New York, in September on unsectarian Christianity. Also from Dr. Veenboer, Grand Rapids, Michigan, who had sold twenty copies of "In the Coils," and has several agents selling more of that interesting and important book. Next week we will try to attend to these and other correspondents whose words all ring like bugles before battle.

Ingersoll Dissected by a Theatrical Organ.

The editor of *Byrnes Dramatic Times* says he is "not a religionist," and never has meddled with that subject in his paper, but "criticises all public entertainments;" and if a theatre should fail as utterly to do what it promises as Ingersoll does, he should pronounce it a fraud. He deals with Ingersoll, after criticising Talmadge, thus:

"The other champion turns into ridicule all the sacred things which, from association and tradition, are treated with respect if not with reverence by most men—Christian or infidel—and after telling funny stories about God for two hours, and heaping hilarious contumely upon everybody who pretends to have any belief at all, winds up by telling his hearers that he does not know whether there is any God or not—that we are all on the same cratt together, without being on speaking terms with the captain, without knowing what harbor we sailed out of or what port we are sailing into, and the only thing we can do is to have as good a time as possible on the voyage. Why rational human beings should pay a dollar and a half to hear this old epicurean say that, we cannot, for the life of us understand.

"Men may doubt that they have such a thing about them as an immortal soul. Very many intelligent men do doubt it. But they do not go to the edge of the grave to howl it in the ears of mourners. Many may doubt the existence of a personal God—many gifted and honored men do doubt it. But they did not get up public exhibitions of their doubts, and turn somersaults in the face of heaven. Honest doubt is entitled to respect. But a noisy, catchpenny nescience is very apt to create ennui and contempt.

"Mr. Ingersoll is in the habit of referring to science in a vague but laudatory manner. Why does he not trot out a little science occasionally? He has an overpowering respect for reason. Why not stimulate our respect for it by an occasional exhibition of a little of it? If he is going to overtax religion and emancipate the priest-ridden sons of earth from the thraldom of creeds he'd better let that ark story and snake story rest and get on to some new jokes. If Christianity is going to be uprooted with humor, the humor has to be freshened once in six years at least. If mankind is bleeding under the yoke of the church, it is high time that this high priest of hilarity got down to some solid work, and provided himself with some new weapon of emancipation. His large visceral system moves with an antiquated horror at the thumb-screw and the rack. He believes that Cardinal McCloskey keeps the tools in the house handy waiting for an opportunity to have an auto-de-fe in Union Square, and to lay the corner stone of an inquisition in the Central Park. We don't believe he can strike a single chain from the limbs of religious slavery with the sledge-hammer of Illinois fun. We don't believe that the talk about science is worth two cents to the bleeding sons of toil, unless you know something about it. We don't believe that even infidelity wants an end-man to play a tambourine in her service.

"It is as an irreverant ribald that he makes his hits. Let him break into the sanctuary, where he can tumble on the mercy seat, scrawl his humor on the altar rail and hang his cartoons on the cross—and he brings down the house. And, good God! what a house! The sensation seekers of Sunday night, the moral debauchees and moralists of the cafes, whom you will see, on less secular occasions, standing up in the rear on first nights at the theatre, whose moral sensibilities are so outraged at the obscenity of old comedy that they retire in disgust at the end of the second act, and go up to the lecherous dives of sixth avenue; long-haired cranks winking and blinking in the gaslight and blaze of Ingersoll combined; scraggy women who have free-love instead of comeliness wrought in the wrinkles of their alabaster brows; communists, socialists, agitators, youngsters not yet out of the shell of egotism and audacity; manufacturers of patent gods and new systems and fresh religions, with a crowd of belly worshipers and sensualists, chiefly anxious to welcome any new apostle who will furnish a new defense for their appetites.

"All these elements linked in a Sunday-night brotherhood, by the flaming doctrine of nohow and nowhere, and roused to insane unity of approval by the creed that virtue consists in not having anything to believe, and making as much game as possible of the poor wretch who desires to have something.

Our Subscription List.

At the first meeting this year of the National Christian Association Directors the following action was taken respecting the *Cynosure*, and to complete the work begun at Galesburg:

WHEREAS, The National Conventions for fourteen years have urged that the circulation of the national organ—the Cynosure, be pushed until it has a living list; and

WHEREAS, The Convention meeting at Galesburg last fall voted to undertake the doubling of the list, which then numbered about 3,600, and started the Extension fund as a means to this end; declaring at the same time that the paper is the most efficient single agency in carrying forward our reform; therefore

RESOLVED, That this Board undertake to carry out the unanimous desire of the National Convention, and instruct the General Secretary at the coming National and State Conventions and elsewhere, to raise as far as possible the subscription list of the Christian Cynosure as proposed at the Galesburg Convention.

Aside from the matter of personal ownership the *Cynosure* is an agency in the reform which no one who supports it can afford to see crippled, or in any respect hindered from filling its place in the great movement against anti-Christ. For years the General Agent, sustained by the National Board, has labored with noble self-denial to place the National Association on a sure footing; and in this great effort the paper has endeavored to do its share, although at some sacrifice, realizing that, the Association well established financially, an effort could then with better grace be made to bring its list to a paying basis.

The reports at the last annual meeting show that the efforts of Bro. Stoddard have been successful to an unusual degree, hence the action of the Board; and in connection with this action the *Cynosure* must be expected to say something for itself, and do faithfully its part in securing the good end. Our readers must therefore expect to be invited to join hands with editors, publisher and the General Secretary. Let them everywhere meet the representative of the Natianal Association with welcome and a good list of subscribers, so that when the season's work shall close he may say, Thanks be to God, we have passed another milepost on the way to victory!

—Edward Mathews lectured twice at Evanston during his visit there from the 8th to 10th inst., and preached on the Lord's day. His next appointment is at Streator, Ill., beginning Tuesday of next week.

—Bro. J. D. Nuttting lately visited Tonica, Ill., and lectured to a fair audience in Osgood's Hall on "American Citizenship" and especially its relation to the lodge. He attended a meeting of the Union Christian Association also in the same place and on Sabbath forenoon preached for Bro. C. W. Hiatt in the Tonica Congregational church.

—Rev. James Mathews, his brother, was terribly injured at the railroad accident near Long Branch, New Jersey, some three weeks since. He was in the first car and at the first shock was thrown violently from his seat and rendered unconscious by a blow on the head. He was bruised violently as the train went off the bridge and was two hours in the stream, a friendly stranger holding his head out of the water and so saving his life. When taken out he was siezed with a violent chill, followed by a raging fever, and for two days the hope of recovery seemed small. In mind he is calm and peaceful, trusting in God. He suffers much internally and is yet in a critical condition.

—Bro. S. C. Kimball, of New Hampshire, notes a good work lately undertaken. "Dea Moses Pierce," he writes, "and I supplied the New Hampshire yearly meeting of Free Baptists with reform tracts. One prominent minister said he was on the point of joining the Masonic lodge when Anti-masonic literature came to his notice and gave him such knowledge of the lodge that he would not join under any circumstances. This statement followed the assertion of a young Masonic minister that tract distribution helped the Masons. Unusual opposition to secret lodges was manifested by many in private conversation. The lodge chariot wheels already drag heavily."

—Bro. A. Prescott, in his ordination sermon at Big Rock, said: "Among the perils of the ministry is the desire for human greatness. There is the Rev., D. D., Right Rev., Very Rev., His Eminence, Holy Father, His Holiness the Pope. All these are human titles, and are wrong. Another peril is the temptation to attack ancient evils and let those of one's own neighborhood alone. Sometimes, too, when the preacher fails to find the popularity he wishes otherwise, he allies himself with secret organizations. By this he may gain friends, influence and money, but in it there is peril!" And Bro. Prescott is right.—*Shabbona, Ill., Baptist.*

—There has at last come to light the inklings of some sense in so senseless an institution as the Independent Order of Oddfellows. A daily paper contains the following item of news: "The words 'Most Worthy,' 'Right Worthy,' 'Worthy,' and the initials thereof have been abolished by the Grand Lodge I. O. O. F." We wonder that consistency has not shamed the secret orders long ago out of their self-imposed grandiloquent pomposity of titles.—*Wesleyan.*

The Chicago *Tribune* believes that the adverse vote, just before the passage of the bill against the Irish secret societies in the House of Commons means that there is to be a division among Gladstone's followers and that the conservatives many of whom are large landed proprietors will fear to follow in his lead toward land reform in England, and adds:

"The composition of the English Liberal party is somewhat peculiar. It consists of many shades of varying political opinion. From avowed Republicans like Dilke, Chamberlain, and Labouchere to reactionary Whigs like Argyll, whose attachment to royalty and privilege is even more marked than the attachment of Lord Salisbury himself, is a wide gulf indeed. The only wonder is how such men can agree on any political measure or on any course of political action—how one man could hold them together. No other man than Gladstone would have done so for any considerable length of time. The commanding genius, the political tact, and the wonderful personality of this grand old man have alone united such discordant elements for any purpose. They might have remained united some time longer if the personal interests of one section were not at stake."

REFORM NEWS.

The Lodge Lash.

I came to Larned, Kansas, on the 24th of June. There are two churches in the place, a Presbyterian and a Methodist. Both have houses of worship and both have pastors. The pastors are not personally in sympathy with secretism. I am well known in Larned. I have preached there on several occasions, apparently with great acceptance, and would be welcomed to do so again if I would but spare the lodge. I asked to be allowed to speak one evening in each church. I did not ask them to endorse me. I did not ask them to pay me. I only asked them to *hear me.* But I was not heard. They refused to hear me not so much that they love the lodge as that they fear its lash.

In Rush and Ness counties I have met with a heartier welcome. In five successive days I have spoken seven different times at six different places. The Friends (Quakers) United Brethren, and Free Methodists have all welcomed me, and I have addressed the people of both Rush and Ness counties at their respective county seats, and have arrangements made to address the Free Methodist camp meeting at Alexander. I thank God for the testimony of these earnest men.

AN UNHEARD OF THING.

Ness city stands alone as the only county seat I ever visited where I could find no lodge. I have a hat to throw up for Ness.

The blood of the martyrs is said to be the seed of the church. This testimony is true. Last year a young man by the name of Gilcrist was sent here by the presiding elder to take charge of this circuit. I was well acquainted with Bro. Gilcrist, and have often taken sweet council with him in spiritual things. The work of the Lord prospered in his hands and his preaching was greatly blessed. But he was opposed to the lodge. His presiding elder was a Mason, and there were Masons in his churches, and so his official head must fall. That was not the reason given, of course. He believed in the premillenial coming of Christ and he preached it to his people, and refused to retract or to be silent, and *this* was his crime as charged. But it is generally recognized on the circuit that his real fault was his Anti-masonry, and the lodge his real foe. The result is, that many of the members have become dissatisfied and chafe under lodge control, and some have already broken off and formed a class of United Brethren.

Thus sometimes "the hand that strikes the blow" fails to be concealed. P. S. Feemster.

Bro. Hinman and the Michigan Work.

Raisin Center, Mich., July 14, 1882.

Dear Cynosure:—I send you a brief resume of my work since I left Chicago.

Leaving by the Grand Trunk, June 28th, I missed by ten minutes my connection at Lansing, and failed of any appointment that night at Brighton. Next morning I reached there, and was most cordially recieved by our stalwart coworker Bro. Joel Martin, pastor of the Wesleyan church. Next day I visited a number of friends, and lectured at Pleasant Valley to a good congregation.

My next lecture on the 30th was at Kensington to a little flock, but hope it was with good results. On Sabbath, July 2d, I spoke three times at Brighton, Pleasant Valley and Kensington, and had a good day. On Monday, July 3d, I addressed a small congregation at Procter school-house near Milford.

On Tuesday I went to Holly where I was most pleasantly entertained by Bro. L. I. Wicker and his most excellent family. On the 6th I spoke in the Baptist church, which, with the concurrence of its pastor, was opened for a meeting. Unlike some other churches and pastors, they fear the Lord rather than the lodge. We had a most pleasant season of prayer and a respectable number listened to what was said. I was greatly cheered by the presence and testimony of Bro. Springstein, of Pontiac, Michigan, who is always a faithful worker in the vineyard of the Lord.

From here I went to Ypsilanti and found most kindly welcome at the house of E. Z. Derbyshire, who with his wife and sister are excellent workers among the Society of Friends. On Sabbath the 9th I spoke three times and had excellent attention. I lectured on Tuesday the 11th, but the attendance was small, owing to great press of labor in haying. There is too much apathy among the Friends here, but none that will defend the lodge.

On the 12th I went to Holloway, walked to Raisin Center, and attended the monthly meeting of Friends. Quite a number of preachers were present and an able discourse was preached by Bro. Wm. Thornburg, of Ohio. Many others testified, and the spirit of the meeting was excellent. By the aid of Wm. Westgate, clerk of the meeting, arrangements were made to have lectures on that and following evenings. I was much pleased with the interest manifested by all the leading Friends in the reform, especially the older members. Those of their number who have been Masons have renounced it, among others Bro. Alvin Jones, a remarkably well posted Mason and one who has been very active and earnest in his testimony. In the evening a fair congregation including four or five ministers, met to hear the lecture, after which Wm. Thornburg and Alvin Jones made excellent remarks.

On the 13th, with Alvin Jones and Mary Jones, an aged minister and veteran worker, we attended the monthly meeting at Raisin Valley, four miles north of Adrian. We had several excellent sermons, and I was much impressed with the singular unanimity with which all the preachers in both these meetings pressed upon the people the subject of Christian holiness. At the request of Walter Jones, principal of Raisin Valley Seminary, an institution conducted by the Society of Friends, I was granted permission to speak on the subject of the secret orders in their meeting house to-night. There seemed to be no dissent, but much cordiality was expressed by leading members.

After meeting we went to the home of Bro. Walter Jones and looked through the fine buildings of the Seminary. We found a fine library, a cabinet of minerals, a large and fine telescope, and, in short, no expense had been spared to make the school a blessing and ornament to the country. My brief acquaintance with the principal and his excellent wife, leads me to commend it as a most safe institution for youth desiring a higher education.

Our meeting last night failed because of the heavy rain, but there remains much work do in region.

H. H. Hinman.

State Meeting in Indiana.—Dr. S. L. Cook, of Albion, Ind., State lecturer, wishes to urge the friends in that State to correspond with him at once respecting the next State convention. Where shall it be held? He hopes the friends in Carthage can invite the State Association to their place. He suggests an earlier date than that mentioned in the General Secretary's programme.

To Iowa Friends.

Wayne, Iowa, July 11, 1882.

To the Supporters of the Anti-Secret Reform in Iowa.

Dear Friends:—As the time approaches for the meeting of the State Association it becomes necessary that we make arrangements to meet the expenses of the same, and shall we not endeavor to accomplish more? We ought to support a lecturer in the State and keep him at work all the time. Shall we make the sacrifice?

A resolution was passed at the last meeting requesting churches friendly to the reform to take collections. How many will respond?

Now that we stand on a solid foundation from which to fight the demon of intemperance let us turn our attention to the more subtle and deceitful foe, secretism.

All contributions sent to the Treasurer will be acknowledged in the *Cynosure.* Send in registered letter to Wayne, Henry Co., or P. O. order on Crawfordsville, Washington Co.

Fraternally Yours,

J. A. Laird, *Treas.*

N. C. A. Treasurer's Report

For the year ending June 1, 1882.

Receipts and Disbursements.

RECEIPTS.

From Publishing Fund Subscription Notes	$ 572 20
" Invested Loans, paid	6053 00
" Tract Account	33 15
" Book "	104 97
" Int. on Subscription Notes	333 49
" " " Invested loans	1194 25
" Carpenter Building, Rent, etc	1583 36
" Sale of Real Estate	2000 00
" Convention and Anniversary Collections	219 05
" J. P. Stoddard, balance on acct	100 00
" Donations, General	849 52
" " Southern Work	490 81
" " Sally Gilkey Fund	200 00
" " Prosecution Account	73 12
" " Sam'l D. Greene	13 50
" " D. P. Rathbun	100 03
" " New England Work	50 00
" " E. Mathews	15 00
" " Eli Tapley	53 50
" " D. A. Richards	1 00
" " J. F. Browne	71 70
" " J. T. Michael	13 00
" " J. F. Galloway	34 00
" " Postage account	10
Total,	$14158 75
Cash in Treasury June 1, 1881	238 06
	$14396 81

DISBURSEMENTS.

For Secured Loans	$ 6700 00
" Publishing Material (including Cynosure Tract Plates)	168 00
" Carpenter Building, including water, taxes, fuel, gas, etc.,	523 59
" Salary and expenses General Agent	1200 00
" " Treasurer and Asst Sec'y	172 67
" " and expenses H. H. Hinman	813 15
" " " P. S. Feemster	305 22
" " " E. Mathews	229 30
" " E. D. Bailey	482 50
" " Supt. Reading Room	313 00
" General expenses	349 54
" Postage	67 68
" Collection and Exchange	60
" Convention and Anniversary expenses	352 17
" Book Account	179 24
" Tract "	198 70
" Interest on Sally Gilkey fund	66 05
" Amt. paid F. G Houck salary and on acct	26 57
" " J. P. Stoddard to make good loss in collecting Myers' donation	416 66
" " Dr. S. L. Cook, Indiana Work	50 00
" " Rev. Wm. Dillon, Ohio "	10 00
" " E. D. Bailey, N. E. Work	50 00
" " D. A. Richards, California Work	26 00
" " J. F. Galloway	46 80
" " S. D. Greene	13 50
" " D. P. Rathbun	150 03
" " E. Mathews	15 00
" " E. Tapley	58 50
" " J. F. Browne	71 70
" " J. T. Michael	20 00
From Worcester fund, (Browne $150, Cheever $10)	160 00
" Rathbun Prosecution fund	52 00
Total,	$13288 17
Cash in Treasury, June 1, 1882	1108 64
	$14396 81

RESOURCES.

Cash	$ 1,168 64
Subscription Notes	12,689 73
Secured Loans	18,200 00
United States Bonds, 4 per cent	200 00
Publishing Material	310 62
Fixtures	37 25
Rev. J. P. Stoddard (in trust)	10,800 00
Personal Accounts (for books)	21 28
Real Estate	20,000 00
Books on hand	143 50
Tracts on hand	165 55
National Christian Association	1,624 30
Total	$ 65,298 87

LIABILITIES.

Publishing Fund	$ 55,781 85
Sally Gilkey Fund	800 00
Prosecution Fund	21 12
Total	$56,602 97
Net Gain	$8,695 90
Net Gain	$ 8,695 90
Less Amount drawn out	1,622 30
Net Capital	$7,073 60

Respectfully submitted,

Wm. I. Phillips, Treas.

This may certify that I have examined the notes and other accounts and assets belonging to the National Christian Association, and find them correct according to the above statement, and as appears on the books of said Association, as made and shown by Treasurer this day.

S. A. Kean, Auditor.

Chicago, June 20, 1882.

HOME CIRCLE.

New Every Morning.

Every day is a fresh beginning,
Every morn is the world made new.
You who are weary of sorrow and sinning,
Here is a beautiful hope for you;
A hope for me and a hope for you.

All the past things are past and over,
The tasks are done and the tears are shed.
Yesterday's errors let yesterday cover;
Yesterday's wounds, which smarted and bled,
Are healed with the healing which night has shed.

Yesterday now is a part of forever;
Bound up in a sheaf which God holds tight,
With glad days and sad days, and bad days which never
Shall visit us more with their bloom and their blight,
Their fullness of sunshine or sorrowful night.

Let them go, since we cannot re-live them
Cannot undo and cannot atone;
God in his mercy receive, forgive them;
Only the new days are our own.
To-day is ours and to-day alone.

Here are the skies all burnished brightly,
Here is the spent earth all re-born,
Here are the tired limbs springing lightly
To face the sun and share with the morn
In the chrism of dew and the cool of dawn.

Every day is a fresh beginning;
Listen, my soul, to the glad refrain,
And spite of old sorrow and older sinning,
And puzzles forecasted and possible pain,
Take heart with the day, and begin again.

—Susan Coolidge, in Chr. at Work.

The Conclusion of Scientific Study.

The active scientific research of the present century has reached one conclusion. The various theories of creation which have been advanced all grant (indeed, assert) that at the farthest limit of observation and conjecture there is a somewhat or something of which the existing universe is a development. The known everywhere, in whatever direction the investigator advances, touches an unknown something from which it proceeds or has proceeded. Some call this unknown something a force, others a "power that makes for righteousness," but, whatever may be the name given to it, its existence is universally acknowledged. Even those who avow their belief that matter is eternal, also endow it with an original quality or force from which and by which all its forms have been and are developed. This, then, is a universally accepted conclusion.

Another important result is the acknowledgment that this unseen and unknown somewhat is only one force, or quality or thing. There has not been a number and variety of forces or influences. All the worlds coursing through space are the outcome of nebulæ, having alike the same simple qualities. The spectroscope proves, so we are assured, that the constituents of matter are everywhere the same. Every orb or comet or nebula may not show all the constituents—three or four or more may be wanting; every orb may not be composed of the same constituents in exactly the same proportion—one may have more iron, or nickel or lithia than another or than many others—but the constituents of the heavenly bodies are common to them as a class, and show that they have had one common origin. So also in regard to the forms of matter, animate and inanimate, advanced scientists assert that the whole is the development of or has been evolved from a comparatively simple original form. All life has been evolved from the cells of an original protoplasm. All rocks, minerals, earths, are combinations of a few original gases. Within the past twenty years, therefore, science has come to make in the clearest and most unhesitating terms its affirmation of the unity of the universe. The change has been a very rapid and extreme one, for about twenty years ago the exact contrary was just as positively asserted and maintained, and a half-a-dozen centers of creation or origin were believed to be proved, and the scriptural declaration of the unity of the human race was openly derided. Nott and Gliddon were then accepted as the authorities by every advanced scientist. To-day the peculiar theory of Nott and Gliddon is rejected unanimously by men of science. The turning over has been complete. Now it is universally allowed and declared that there is one and only one unseen and unknown somewhat, back of the seen and known. That one "somewhat" may be a combination of a few forces or a few elements, but, however that may be found to be by future observations and experiments, there is only a one somewhat.

Having reached this point, we come to one of the most disgraceful admissions made by men claiming to be intelligent. We are gravely told the original somewhat cannot be known; and those who say this are esteemed as the most intelligent, most profoundly thoughtful, and most highly cultivated of the scientific people of this scientific age. The thoroughly disgraceful, illogical, and senseless conclusion of the vast scientific system is that the nature of a cause cannot be known from its effects. Nothing more thoroughly contemptible, nothing more thoroughly confuted by its own processes, than agnosticism, has ever held up its head among men. The entire process by which it arrives at the unknown somewhat is an ascent from effects to causes, a series of discoveries of causes from their effects, but the last cause, forsooth, is the unique exception, and is not to be known by what it does and produces. We are indebted for this excessively disgraceful and senseless admission to that prolific source of unspeakable nonsense and folly, German philosophical speculation. We are not indulging in vituperation, but are simply calling a spade, a spade. To fill the cup of astonishment to the very brim, the persons indulging in the utter senselessness of agnosticism are actually introduced to us as exceptionally intelligent.

It is not necessary to pursue this matter any farther. Every practical and sensible man can educe many of the attributes of the first cause from His works. Every unprejudiced mind can percieve the exact harmony of revelation and nature; the clear evidence that both have preceeded from the same mind. Having received from men of science the unanimous declaration that there is only one original cause, from which everything has proceeded, our faith in God the Creator, God the Redeemer, is stronger than before. The spirit which has animated a very large part of the scientific activity of this generation has been hostile to the Scriptures, and has desired to prove them false. It has failed absolutely.—*Intelligencer.*

Training Children for Missionaries.—Far be it from me to say one word to grieve Christian parents who have done their best to train their children for God. Many such have nobly succeeded; and some who have failed have perhaps been more to be pitied than blamed. And far be it from me to disparage the urgent claims of home mission work. They lie before your very eyes, however, and can in a sense plead their own cause; and we have a hundred home missionaries, not to say a thousand, for every single laborer in heathen lands. And far be it from me to think lightly of the sacred demands of filial duty. But where parents have many children, can they not spare one for Christ's work? For mere worldly motives how many a worldly parent spares all! I only plead with Christian parents that they may consider their ways in this thing. If in this year 1882 say one thousand Christian parents of converted boys and girls now in the school room, resolved before God to devote one son or one daughter (if not more) to missionary work, to train them with a view to it, to endow them with money enough to provide them with food and raiment, and to send them forth as soon as they reach a suitable age, how glorious would be the result in ten years' time! A thousand well-educated, enthusiastic, and independent young missionaries going forth to preach Christ where he is not yet named. And in twenty years' time what fruit of their labor should gladden the heart of the great Husbandman! And in fifty years' time, when the laborers may all have gone in the harvest home, what self-multiplying native churches in Africa, China, and Japan might be praising God for the lives and deaths of their founders; and in eternity, what multitudes might be added to the white-robed throng redeemed from earth, and what bright crowns of rejoicing might forever grace the brows of the sons and daughters thus consecrated by their parents to missionary service!—*Ex.*

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, July 20.—Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. Eph. 1: 3.

Friday, July 21.—For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessings from God. But that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned. Heb. 6: 7–8.

Saturday, July 22.—Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing; but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. 1 Peter 3: 8–9.

Sabbath, July 23.—Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Isa. 35: 5.

Monday, July 24.—For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. 1 Peter 3: 10.

Tuesday, July 25.—For the eyes of the Lord are over the righteous, and his ears are open unto their prayers; but the face of the Lord is against them that do evil. 1 Peter 3: 12.

Wednesday, July 26.—For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing. For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the spirit. 1 Peter 3: 17–18.

CHILDREN'S CORNER.

A Cluster of Nevers.

Never utter a word of slang,
Never shut the door with a bang.

Never say once that you "don't care,"
Never exaggerate, never swear.

Never lose your temper, much;
Never glass of liquor touch.

Never wickedly play the spy;
Never, O never, tell a lie.

Never your parents disobey,
Never neglect at night to pray.

Remember these maxims
Through all the day,
And you will be happy
At work or play.

A True Servant Who Became a Brave Master.

In Holland, where the Rhine flows into the sea, there lived, in 1666, an admiral, who understood the sea as well as a general does the land. His name was Michael Hadrian Ruyter—a name honored by every true Hollander. He was born at Vliessingen, in 1607. His parents were poor people and wished to train their son to a trade; but he longed to venture upon the sea and become a sailor.

Accordingly, he sailed on a ship which traded with Morocco. The merchant, who followed the good maxim "Your own eyes are better than another's glasses," himself sailed with the ship, and soon found that the sailor Ruyter, was very useful, and, what was more important, a true man. He, therefore, trusted him in many ways in which it is not usual to trust a ship-boy.

Once, when the annual fair at Morocco was near, the merchant became so sick that he could not make the voyage to Africa. He resolved: "I will trust to no one but Ruyter the ship's cargo, which I will send to the market of Morocco."

Then he summoned him to his presence, and said: "Michael, you see how I am situated. I can not go to Morocco. My book-keeper is an old man. What, think you, should I do?"

"Send another trusty man, Mynheer," said Ruyter.

"Right!" cried the merchant. "But whom

shall I send?"

"That you must know better than I, Mynheer," was Ruyter's reply.

"It is an important business," said the merchant.

"I know it is," said Ruyter.

"Hear!" continued the merchant. "You must undertake the business. You shall be my supercargo." (Thus he is called who has charge of merchandise sent by sea.)

So it was arranged. Ruyter received clothing and pay suited to his rank. The sailors looked surprised when their young comrade came on board as supercargo; but they thought: "The merchant is no fool and he has chosen the right man." This was soon very evident. The ship sailed away, landed at Morocco, and Ruyter, arranged in the market-place his goods, which consisted of fine woolen cloths.

There ruled in Morocco at that time a Bey, or prince, with despotic power. The property and lives of all the subjects were at his disposal, and also of all who came into the country for the purposes of trade. There was neither right nor justice. No man's head rested very firmly between his shoulders.

One beautiful morning the Bey himself, with a long retinue of courtiers, came and stood before Ruyter's booth. He examined the cloth and a piece of superior quality pleased him greatly.

"What is the cost?" asked he.

Ruyter named the price his master had fixed.

The Bey offers half of it.

"I am not a cheat," said Ruyter, "who asks half more than the thing is worth, that he can, at last, take half of what he has asked. The price is fixed. Besides, it is not my property. I am only my master's servant."

All this was lawful; but in Morocco there was no law. Everybody looked alarmed except Ruyter as they saw the angry face of the Bey.

"Do you know," says the Bey, "that I am the master of your life?"

"I know that well, Herr Bey," said Ruyter; "but I know also that I have not asked over much, and that I have a duty, as servant of my master, to care for his interest, and not to think of myself. That I will do unto death, and you shall have the cloth not a penny cheaper. Do what you are willing to answer for before God."

The merchants, when they heard these words, were filled with fear. "Good-bye, Ruyter," thought they; "you will never see another sunrise."

They were mistaken. The Bey looked upon the handsome young man with angry eyes. All waited for the brief command, "Off with his head!" but he said: "I give you until to-morrow for reflection. If you do not change your mind, make your will."

Then he went away. Ruyter calmly put the cloth in its place and began to wait upon his other customers.

Now arose an uproar among the merchants. "For heaven's sake give him the cloth," cried they. "If he cuts off your head—and he will do it as sure as you live—then your life and all your master's goods, and the ship besides, are lost. And what will become of us? Give it—'tis but a trifle—and save the rest and yourself."

"I am in God's hands," said Ruyter. "He who is not true in small things, how shall he be true in great things? If my master loses through me a penny, I am not a faithful servant. I shall not yield a hair."

On the following morning Ruyter stood in his booth. The Bey approaches and looks grimly at Ruyter. Behind him walked one who was clothed in garments red as blood and had a broad sword in his hand. The people of Morocco knew him and shunned him as fire. He was the public executioner. The Bey paused before Ruyter's booth, and, looking sternly at him, cries out, "Have you as yet come to a conclusion?"

"Yes," said Ruyter. "I shall give the cloth not a penny less than I asked yesterday. If you wish my life, take it; but I will die with a clear conscience and as a true servant of my master."

All the people held their breath, for the one clad in the red garment examined the edge of the sword and smiled like a demon in his bloody work.

Then the face of the Bey changes and suddenly becomes clear and bright. "By the beard of the prophet," cries he (and that is the highest oath of a Turk) "thou art a noble soul. A truer servant I have never met, and would to God I had such an one." Then he turned to his attendants and said: "Take this Christian for a model." To Ruyter he said: "Give me thy hand, Christian. Thou shalt be my friend." He threw a purse of gold upon the table and said: "It is, thou may'st believe, as much as thou hast asked. I will make of the cloth a robe of honor, as a memento of thy fidelity."

Ruyter returned to Holland with large profits; but said nothing of this occurrence to his master, who learned it first from others.

This was the beginning of Ruyter's great forture. He soon became the captain of his master's ship, and after his master's death, he entered into the naval service of Holland. He rose rapidly and finally attained the highest rank, that of an admiral, and won many victories over the enemies of his country.

Thus one may learn that out of the lowest place there is a path to the highest honor, by knowledge, fidelity, honesty and the fear of God. The way is closed to none. It stands evermore wide open. Onward! whoever will, whoever has a true heart in his breast. From on high God reaches an unseen hand to help.—*Independent.*

A Curious Plant.—Among the peculiar plants indigenous to Arizona and New Mexico is that known to the natives as the amole or soap weed. It grows to the height of about four feet, and is found chiefly in the more mountainous parts. It has long, narrow, pointed leaves, the fibers of which, as well as the fibrous portions of the stalk, make excellent ropes, paper, and among the Indians are woven into cloth. But the most curious part of the plant is its root, which has been found to be an excellent substitute for soap, and for washing flannels and woolen goods is said to be superior to the soap of commerce, as it does not shrink or full them.

TEMPERANCE.

Germans and the Temperance Issue.

The following is an editorial from the *Staats Zietung*, the leading German Republican paper of Chicago, translated, and printed in the *Signal*. It forecasts stirring events and threatens disruption in politics, and arrogantly assumes that America was founded for the special delight of drunken foreigners whose ways were too abominable to allow of their living elsewhere:—

In regard to this question German-American citizens have, for the last two decades, contented themselves by some compromises with the Anglo-Americans. Laws have here and there been made by which beer, wine and cider were exempted from the effects of prohibitory laws against whisky. In the most cases however, people were satisfied with having prohibitory laws on the statutes with the silent understanding that they would not be carried out. By that process the larger cities generally fared well and the smaller cities and villages very badly.

During the last years the fanatics, who hate beer and wine as much, if not more, than whisky, have gained enormous victories—partly through their own activity and energy, partly by the imbecility and inactivity of their opponents. Kansas has sounded the bugle note not merely to prohibit the sale but also the manufacture of all spirituous liquors (whiskey, beer and wine.) The half crazy fellow who happens to be Governor of Kansas at present travels in the Western States and preaches the new gospel. He wants public opinion prepared for making total prohibition a plank in our national politics and hopes that with that issue the Republican party will be successful.

It is remarkable that just the old "abolition" and "radical" elements of the Republican party consent most willingly to the craziest demands of the fanatics. The same people who twenty years ago did everything to break the shackles of the black slaves are now eagerly striving to forge chains for all those whites who dare to look upon and enjoy wine and beer as a good and not to be despised gift of God. It is true there are also in the Democratic party a not inconsiderable number of native Americans who make common cause with the fanatics; but they nowhere form a majority in their party. The mayor of Cincinnati, who carries out the prohibitory and force laws recently enacted by a Republican Legislature, more severely than ever has been done there before, is, it is true, a Democrat. But where in the State of Ohio the two parties are arrayed against each other the temperancers will instinctively lean, not towards the Democratic, but toward the Republican party. For if they assume in the political parties the part of tail to the dog, the tail wags the dog in the Republican party, whilst the dog wags the tail in the Democratic party.

For the friends of personal liberty, especially those of German descent, the course to pursue is thereby marked out. In order to protect themselves they must adopt with success the manner of proceeding and battling of their opponents. Fanaticism against fanaticism! "Upon a coarse block a coarse bolt; to one rascal one and a half," says Goethe. That is to say, they must, whenever temperance movements hold the upper hand in the Republican party, without regard to their former party proclivities, unite with the Democrats, and give salted defeats to the Republicans.

Another means to protect yourselves does not exist. A peaceful and friendly understanding between Germans and Americans within one and the same party may be possible in some localities, but only then where (as, for instance, in Chicago) the native Anglo-American element is in a minority. Aside from these exceptional cases, matters in the Western States lie so that only by a firm alliance with the Democratic party can the Germans yet escape the temperance deluge. If they do so they merely follow the principles of their opponents. If the latter should succeed in making the Republican party cant-loving, hypocritical, openly water but secretly whisky-drinking temperance fanatics, then the Germans will no longer have anything to do with such party, but will close a new alliance for the very purpose to defeat the Republican party which has become faithless to itself.

And not only beat them in State, but also in national elections (for Congress and President)!

Let that be understood, especially by those cowardly, slippery Anglo-Republicans who carry on one shoulder water and on the other beer. For of such cowardly and hypocritical "friends" the Germans have been heartily tired.

The more sharply will the dividing lines have to be drawn between friend and foe as it is undeniable that temperance fanaticism and maliciously blind enmity towards "foreigners," (nativism, know-nothingism) go hand in hand. "A dark spirit goes through this house," to-wit the dark spirit of hatred to the foreigner pervades the Republican party. Even such milk and water papers as the Chicago *Evening Journal* give distinct expressions thereof. It seems that the pious temperancer and Sabbath muckers have an itching all over their body to go hunting after the Germans. Well, let them try it. This, however, they may be assured, that with the Germans they will not fare so easily as the Russians with the Jews! For here the Germans as full citizens stand firmly on their rights, and who ever will deprive them of the same will have to look out for himself. The immigration of late years secures after the second half of the present decade to the citizens of German descent, the balance of power in the Northwestern States—and don't you forget it!

John B. Gough declares, that "though he has been forty years speaking and traveling, and so has enjoyed good opportunities of comparison, he believed that to-day the Womans Christian Temperance Unions, National, State and local, were *doing more good than all other Temperance organizations combined.*"

AMERICAN POLITICS.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.
For Vice-President.
JOHN A. CONANT.
of Connecticut.

Civil Government.

There are many professors of religion who think that Christians, especially Christian ministers, should not meddle with politics. This is what Robert Ingersoll and other infidels think also. It will not be difficult to convince all believers in the Bible that this view of the matter is not only erroneous, but also exceedingly injurious.

1. Civil government is of God. Rom. 13:1: "Let every soul be subject unto the higher powers, for there is no power but of God; the powers that be are ordained of God." Right civil law is God's law. Accordingly, Young in his *Science of Government*, says, p. 20: "All human laws derive their force from the laws of nature and revelation, and so far as they are contrary to the natural or divine law, they are not morally binding upon men."

2. God's great purpose in instituting civil government was the promotion of salvation and happiness of men, and his own glory. This we learn from Rom. 13, quoted above, verses 2–6 inclusive. They therefore who conscientiously engage in right politics and civil government "are laborers together with God" for the salvation of men.

3. The Supreme Ruler wills that civil rulers should be good men. 2 Sam. 23:3: "The God of Israel said, the Rock of Israel spake to me (David) he that ruleth over men must be just, ruling in the fear of God."

Therefore 4. In an elective government good men should be chosen to office. But if good men stand aloof and suffer bad men to do all the electing, bad men only will be elected. "When the righteous are in authority, the people rejoice, but when the wicked beareth rule, the people mourn." Prov. 29.

Let it be carefully noted, that there are two kingdoms in the world, viz., the kingdom of God and the kingdom of Satan. These two kingdoms are governed by entirely opposite principle, and by entirely different officers. The one is governed by God through honest, good people; while the other is ruled by Satan and wicked people. Now if you elect a wicked man to office, e. g., the rum-seller, or adulterer, he will be sure to pervert his office to favor his own wicked designs. If you cannot get a righteous man for office, then elect the best one available, as the great ruler did when he selected Cyrus the Persian king to deliver the Jews from Babylonism servitude. Would you elect one to govern the people who could not govern himself, providing a righteous man were available?

When rulers misgovern who shall point out their errors? What are the prerequisites needed in a reformer?

1. The reformer should be wholly consecrated to God. If the ruler should be righteous, then the reformer of unrighteous rulers should himself be righteous.

2. The reformer should avoid harsh judgements.

3. While the reformer should avoid harshness he should present the whole truth in love.

4. Let those who are best acquainted with the laws of God (which include civil law) engage in governmental reform; and although ministers are neither better nor smarter (by nature) than others, still, who is more likely to gain this acquaintance than they who are called to "preach the kingdom of God," and who feel impelled to "study to show themselves approved unto God," etc. Accordingly the Great Ruler has uniformly employed his ministers to give messages to smaller rulers.

These are the principles, we judge, that govern the new political party, (the American Party) and doubtless these principles have been enunciated by the *Cynosure*, but the paper has new readers continually, and of course the editor will not object to a reiteration of the principles.

Clarence, Ill., June 16th, 1882. C. G.

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING JULY 15, 1882.

N Martin	$1 00
L E Orvis	25
F A Armstrong	25
Total	$1 50
Grand total	$1,649 75

A Remarkable Witness.

Mrs. Evelina P. Mather, of Ellington, Chautauqua county, New York, writes of her expectation to be present at Batavia National Convention and give again in her extreme old age, her testimony respecting the Morgan abduction. She is probably the only witness to that tragedy now living. She saw him taken out of the Canandaigua jail and brutally pushed into the coach. Mrs. Mather has a strong desire to see the monument and to participate in the great convention. She is almost without living relatives who could attend her on a journey from Ellington to Batavia, nor see to her comfort there, it is therefore suggested that the committee of arrangements make suitable provision for her comfort.

Mrs. Mather was 88 years old, May 10, 1882, but her mind is sound, her memory good and her health vigorous far beyond her years. Something over a year ago she was visiting friends in Rochester, and the daily press of that city gave the following complimentary notice:

Mrs. Evelina P. Mather, eldest daughter of General Hugh W. Dobbins, a hero of the war of 1812, is on a visit to her cousin, Mrs. S. Nevins, of East Walnut street.

Mrs. Mather, who is now in her 87th year, is a remarkable old lady. Her faculties, perceptions and vivacity are those of a bright young girl in the bloom of womanhood, and her recollection of dates and events is something astonishing. Indeed it is quite a pleasure to hear the old lady prattle away about the days that are past. She is a walking history in fact of the events of almost a century. She was born at Bound Eddy, about thirty miles from Philadelphia, but in early childhood her father removed to the town of Junius, Seneca county, New York, where he settled on a farm and was among the foremost pioneers. A few years after his settlement the war broke out with Great Britain, and he was appointed colonel of a regiment raised in Seneca county. He was in several engagements under General Porter and fought by the latter's side at the battle of Erie. At the close of the three years' war he was made a general, and returned to his farm in Seneca county. From that time he attended steadily to his business, and died in September, 1858, in the ninetieth year of his age, so that it will be seen the family is a long-lived one.

Mrs. Mather has been a widow since the year '62, and though so advanced in years any life insurance agent, judging by her sprightliness of manner and style, would be almost inclined to guarantee her life for at least another twenty years.

—A seceding Mason who is a most efficient minister of the gospel, remarked to us a short time since that Masonry is the most stupendous fraud ever palmed off on men of common sense; that it is the prime cause of the declension and moral death that reigns throughout Zion, and that Ronayne's expose of Freemasonry is essentially true in all its details.—*Gath Rimmon.*

RELIGIOUS INTELLIGENCE.

—The Free Methodist brethren of Chicago held an all-day meeting in their church on the 4th of July—a profitable way of spending the day.

—Mr. Barnes, the Kentucky evangelist, continues to produce much religious excitement in the communities where he is at work. A large number of conversions are reported, including prominent State officers. Among the fruits of his labors in Frankfort were thirty-three of the convicts in the penitentiary. The novel scene was witnessed on a recent Sabbath of these men being escorted to the river by armed guards that they might be baptized.

—The Sandy Lake, Pa., *Local* of the 12th inst., thus notices a visit of Prof. Stratton to western Pennsylvania:

"Professor L. N. Stratton, of Wheaton (Ill.) Theological Seminary, will preach at Millbrook next Friday evening at 7:45; at Zion church Saturday evening at 7:45; at Oak Grove church, Fairview township, Sabbath morning at 10:30; and at the Wesleyan church in this place at 3 o'clock Sabbath afternoon."

—When the Dunkers of Indiana made up their minds that the study of grammar was frivolous, they protested against their children being taught it in the public schools. The teachers refused to be bound by the protest, whereupon an appeal was made to the State Superintendent who has decided that teachers may omit the offensive study. He insists, however, that they shall impart orally to all Dunker pupils "all that is practical on the subject."

—*The Progressive Christian* has been removed from Berlin, Pa., to Ashland, Ohio, and consolidated with the *Gospel Preacher*. The paper will be the organ of the liberal wing of the Dunkers. An important convention was held at Ashland, June 29th, to consider the interests of the churches sympathizing with the movement.

—The *Missionary Visitor*, bi-monthly organ of the United Brethren Missionary Society and edited by D. K. Flickinger, secretary, justly complains that the profits of the paper, which were last year over $1400 ($160 more than the annual profits of the *Telescope*) should in part be used for the support of missionary work, instead of being entirely appropriated by the publishing agent. It urges also that an unjust and unwise discrimination is made in paying the *Telescope* editor and publisher $1,700 salary, when others who work as much and as well have $500 less.

Self-Deception in Thomas Harrison's Meetings.

ST. PAUL, MINN., June 30th, 1882.

BRO. K.—Our city has just passed through one of those sweeping revivals, that for years have characterized the labors of the "boy preacher," Mr. Harrison. The daily papers ridiculed the preacher and predicted the apostasy of the converts, but God saved these souls, and not any of them as far as I have heard have apostatized.

Mr. Harrison is now at Red Rock camp meeting to which place both trains and steamboats ran every hour of last Sabbath, the handbills stating that this was a splendid opportunity for an excursion on the river. I need not add that the Camp Meeting Association are mostly Masons.

I sent some tracts and a letter to Mr. Harrison at his hotel, but I do not think he noticed them enough to warn the converts, and yet one of these converts is an agent for the lodge. I shall get an interview with him if I can and present him with some religious reading that may perhaps show him where he stands spiritually if he adheres to the lodge.

At one of the holiness meetings the Masonic brethren of the church took the largest portion of the allotted time in speaking of their experience in sanctification and of the "rapturous heights of Beulah Land," but they did not say how God could be just and yet let them smoke, and chew tobacco, and swear blood-curdling oaths. I am convinced that Mr. Harrison will see his mistake in not warning the youth to beware of this serpent. ROBERT SHEMELD.

Special Meetings in Sumpter Co., Fla.

OKAHUMPKA, FLA., June 29th, 1882.

DEAR BRO. K.—Thinking you would be glad to know about our meeting at the everglades I write to let you know. I left home Friday afternoon and managed to get to Bro. Briant's without getting wet. But it rained in sight a good portion of the time. It was very warm and looked like rain Saturday morning and the congregation was small. It began to rain before time for second service and continued till near sundown, but a few met at Bro. Meek's and we had a very refreshing time.

Sabbath was more favorable and our little house was full, and the interest seemed to deepen from the first. Some resolved to serve the Lord. Others wished to be more faithful and consecrate themselves afresh to God and his work. Others still seemed to feel like the Psalmist when he says: "My cup runneth over." All seemed willing to do what they could to bring sinners to Christ. I preached four times and conducted about as many prayer meetings.

At the urgent request of the people I consented to another two-days meeting to begin July 23rd. I told them I did not know how I could preach so much when I am so pressed with work, but as we have to do but one day's work at a time and I am in for the war, I consented.

J. F. GALLOWAY.

A Renunciation of Romanism.

To His Lordship, John Lengevin, Bishop of Rimoieski, Canada.

MY LORD:—Born in Quebec, it seems that it should be to the Archbishop Taschereau I ought to send my abdication as a Roman Catholic, but having spent seven years as a Notary Public in your Diocese of Rimoieska, having been so much in contact with your scandalous priests, it belongs to you, *de jure*, to receive it. Were I obliged to give all the reasons which force me to quit forever your Romish sect, it would require a long chapter; therefore I will condense them. Suffice to say, my Lord, that I heard the voice of the Lord uttering loudly to my soul, "Come out of Babylon in order not to see her crimes and abominations." But be convinced that in leaving the church of Rome, it is only to attach myself to Christ and his gospel.

1 quit your church, 1st the succession of your Popes is an imposture, a humbug first combined by your hierarchy to impose upon the ignorant multitudes of your believers. It is clearly demonstrated by history, by the Acts of the Apostles, and even by the flagrant contradictions which we see in the New Testament, as translated by the late Archbishop Baillargeon of Quebec, and approved of by the Infallible Pontiff Pius IX. in 1866, that Peter has never been in Rome. For a better intelligence of this vital question, I refer your Lordship to the skillful pamphlet of Pastor Seguin, in which he unmasks all the tricks of your popish church.

2nd, I quit the Romish church because of her numberless innovations, as auricular confession, mass, purgatory, indulgences, etc.

3rd, Because your church has nothing of the apostolicity and you are aware of the fact, but you do not admit it, and why? "For ye are yet carnal; for where there is among you envying and strife and divisions, are ye not carnal and walk as men." 1 Cor. 2:3. The recent quarrels between the bishops and priests of the Province of Quebec are a good illustration of what Paul said to his Corinthians. One day I was forced under the pain of being refused the absolution in the Confessional box to burn my Bible. Then I began to learn that your religion is false and to-day I am happy to receive the teachings of one of your priests who was brought to the light of the gospel by another priest whom you know well. Pastor Seguin knows you well and the spirit which animates you and your brother the Vicar General. Brother Seguin has in his possession documents of your pope and of yourself, which, if they were published, would show what is your religion when undressed.

I would be thankful to your Lordship to receive some news about the Rev. Von de Moortell, Belgian priest and Jesuit on 12th Street, Chicago, and who was two years ago "an Episcopalian minister" during eight days, and went back to your fold, at the request, prayers and tears of the ladies of that locality. He preached in that time, in favor of the infallibility of the pope and against it, in the space of forty-eight hours. I know that there is a man of that name in the Bassin of Gaspie, in your Diocese, would you be kind enough to tell us something about his interesting person. Some of his friends in the States would be very much obliged to your Lordship, if you would tell them what has become of him.

The Rev. Mr. Seguin recommends you often to the prayers of his French congregation, and he told me to ask you, when do you intend to pay him the money you owe him, for, you are aware that in 1875, as it appears by an official document signed by your "holy hand," he had advantage over you in a canonical law-suit he won and for which you are responsible to him before God and men.

In closing this long letter, permit me, my Lord, to hope that God will open your eyes as well as those of your priests to the light of the gospel.

D. V. PELLETIER,
Notary Public.

P S. I wish this my letter of recantation could be published by the newspapers of the States and Canada. Would to God that it might open the eyes of my deluded countrymen. How many of them, alas! are constrained to live and die in their errors by pride, prejudices, self-respect and material interests. Let them come to Jesus, our only Bishop, through the numberless converted priests who work with zeal and energy as Father Seguin does in New York.

D. V. P.

United Presbyterian Missions in Egypt.

A dispatch to the *Tribune* from Washington City contains the following interesting statements respecting the Egyptian troubles:

Simon Wolf, late Consul-General to Egypt, speaking of Arabi Bey, said: "Arabi Pasha is the head of the National party, whose slogan is Egypt for the Egyptians. They desire that all the offices shall be filled with native Egyptians; that native Egyptians, while bearing the burdens, shall enjoy the honors and receive the emoluments of State. In many respects this is a laudable policy. The Khedive is not opposed to this, but holds, and justly holds, that the people must be educated up to such a condition of affairs. Arabi Pasha and the National party want a Republic. The Khedive sees that they are not fitted for such a Government, and will not be for a hundred years. Arabi Pasha is a poet, a philosopher, a fanatic—educated, intellectual, with much force and many graces of character, but he lacks physical courage it is asserted.

The Khedive is a highly educated man, fully alive to the highest requirements of modern civilization, has but one wife and no concubines, while his father, the famous Ismail Pasha, had 600 or 700. This fact illustrates his desire to keep abreast of the requirements of modern civilization. He has been planting schools all through the country—schools which teach the fellaheen the arts and sciences taught in England, Germany, France, and this country. The Khedive is sincerely devoted to the interests of his country, but he is powerless. The army is with Arabi Pasha.

There is one factor in this Egyptian problem which gives promise of future light. The Board of Missionaries of the United Presbyterian church of this country are doing a great and good work—doing it quietly, unostentatiously, unselfishly, and thoroughly and well. They are educating the Egyptians in the principles of honor and morality. I do not mean they are doing any denominational work, but the influence of the principles they are disseminating is vast, beneficial, and widely spreading. The Egyptian fellaheen are regarding this country with respect and intelligent consideration. The example of our institutions will, in course of time, produce an effect that cannot but be good." This statement of Mr. Wolf is not without significance, as he is a Hebrew in his faith.

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HOME AND FARM.

Good ground, good seed, good weather and a good crop, prove that we have a good God; but a good heart, good purposes, good works, and a good end, prove that we have a gracious God.

Bagging Grapes.

The practice of putting the growing bunches of grapes in paper sacks has been tried until it is beyond experiment and may be considered a method which every successful grape grower must practice. We present from various sources the experience of successful fruit growers on this subject:

Grapes in the open air in this section have been for a long time of the forbidden fruits; raising them was entirely out of the question. In 1880 I carefully bagged a few bunches of some of Rogers' Hybrids, etc., with enthusiasm, but very little hopes of success. Still, in the autumn I had a few fine bunches wherever the protection of the bags prevented the rot from destroying the berries. Last year found me ready to test the theory in the most thorough manner, and the consequence was the finest grapes my vines ever produced. Why, even the Concords, which have been behaving so badly for several years, were so large, plump and handsome, and withal so luscious, that I could hardly believe I had raised them. The whole system is so simple that, in one's own garden, it is well worth the little trouble and expense necessary to protect every promising bunch that sets. The ordinary brown paper bags in use by grocers are what I used, merely enclosing each bunch and tying the end loosely around the stem. This should be done about the time the berries begin to swell, say about the size of peas, and the bags must remain on until the fruit is well colored and fit for the table. The confined atmosphere, preventing any sudden change in temperature, is certainly not prolific of disease, as the microscopic fungoid pests do not enter inside the covering, which, after all, is the greatest epidemic disease we have to contend with. —*N. Y. Tribune.*

In 1880, I used 250 2lb., manilla bags on Concord and Catawbas—they gave me such satisfaction that I used 1,000 more last season, putting them on when the grapes were about half grown. I have nearly all of the bags in good orde to use another season. I think it an excellent plan for home use, at any rate, as it keeps the grapes free from dust and protects late ones from frosts; it probably retards ripening somewhat, but I have had better Catawbas by the process, than I had before using the bags, I observed too, that where they had been put on late, that grapes that had apparently been attacked with rot, were dried up and other grapes on same cluster were perfectly ripened. I make a double fold of sides having stem of cluster in middle of bag, and can usually fasten securely with one pin.—*Fruit Recorder.*

I have derived many advantages from growing grapes in paper bags. They ripen a little later, but are finer in flavor, much more luscious and tempting in appearance—their delicate bloom undisturbed by storms without; and the red grapes such as Brighton, Salem, Massasoit, etc. are lighter and more delicate in color and come out perfectly clean and free from insects, spider webs, etc. Then again, they can be left much later on the vines than if unprotected, as the earlier frosts will not injure them. I generally put the bags on when the berries are about the size of No. 3 shot. A little hellebore dusted on my vines in the morning when the leaves were wet with dew has always kept the rose bug at a very respectable distance.—*Fruit Recorder.*

—Mrs. Senator Fair, though one of the wealthiest women in the world, is also one of the most unassuming, domestic in her tastes, and devoted to her family. Like Cornelia of old, her children are the "jewels," and she spends her time in their training rather than in the empty twaddle of so-called society, which means a lot of toadies, who would like to fawn and flatter on account of her money. She is one of the most cultivated and accomplished ladies in the land, and has a large circle of friends, who respect her modesty of life and love her for herself.

—Jay Gould is as fond of flowers as he is of railroads, and owns the largest private conservatory in the United States. It is on the grounds of his summer residence at Irvington, New York, is 400 feet long, with several wings of eighty feet each, and contains over 4,000 varieties of plants, most of which were brought from Europe this year. The grounds are 500 acres in extent, and there are large flower and vegetable gardens.

—A table just completed by the Indiana bureau of statistics, with a view to ascertaining the benefits derived from the drainage, shows that the land which yielded an average of 9½ bushels of wheat per acre for five years before drainage yielded 19¼ bushels for five years after being drained. With corn the increase was from 31 to 74 bushels per acre. During the same period the number of cases of malarial sickness diminished from 1,840 cases to 490 cases after drainage.

In fighting the currant worm this season we have found tobacco dust a very satisfactory substitute for hellebore. The latter is not liked by many people for this purpose on acccount of its poisonous character, and last year we came to the conclusion that there was nothing else that would prove successful in destroying the pest, having tried salt, lime, wood ashes, sulphur, and many other things, in addition to mulching the soil under and around the bushes with tobacco stems. But the fine dust of tobacco answers admirably, and the gardener uses it altogether on his melons, cucumbers, cabbage, and other plants, with success in repelling insect enemies. It is lightly dusted over and under the foliage of the current and gooseberry bushes in the morning, while the dew is on them.

As soon as potatoes commence to blossom all cultivation should cease, because if the earth is stirred after that time a large number of small tubers will surlely be the result.

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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.
Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandjord county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co., Miss.
Old Tebo Baptist, near Leesville, Henry Co., Mo.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co., Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Soisberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky.

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Valance's Confession of the Murder of Capt. Wm. Morgan. This confession of Henry L. Valance, one of the three Freemasons who drowned Morgan in the Niagara River, was taken from the lips of the dying man by Dr. John C. Emery, of Racine County, Wisconsin, in 1848. 10 cents each; per dozen, $1.00.

History of the Abduction and Murder of Capt. Wm. Morgan. As prepared by seven committees of citizens, appointed to ascertain the fate of Morgan. This book contains indisputable, legal evidence that Freemasons abducted and murdered Wm. Morgan, for no other offense than the revelation of Masonry. It contains the sworn testimony of over twenty persons, including Morgan's wife; and no candid person, after reading this book, can doubt that many of the most respectable Freemasons in the Empire State were concerned in this crime. 25 cents each; per dozen, $2.00.

The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. One of the most interesting books ever published. In cloth, 75 cents; per dozen, $7.50. Paper covers, 40 cents; per dozen, $3.50.

Reminiscences of Morgan Times. By Elder David Bernard, author of Bernard's Light on Masonry. This is a thrilling narrative of the incidents connected with Bernard's Revelation of Freemasonry. 10 cents each; per dozen, $1.00.

Oaths and Penalties of the 33 Degrees of Freemasonry. To get these thirty-three degrees of Masonic bondage, the candidate takes half-a-million horrible oaths. 15 cents each; per dozen, $1.00.

Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen. $3.50.

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The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H. Whitney was Master of the lodge when S L Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry 15 cents each: per dozen. $1.25

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Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2 00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Other Secret Society Rituals.

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Good Templarism Illustrated. A full and accurate exposition of the degrees of the Lodge, Temple and Council, with engravings showing the signs, grips, etc. 25 cents each; per dozen, $2.00.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each; per dozen, $2.00.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order and an analysis of its character. A complete exposition of the Subordinate Temple, and the degrees of Love, Purity and Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen, $2.00.

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College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett 25 cents each: per dozen $2.00

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Freemasonry Contrary to the Christian Religion. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

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History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association, condition of the Carpenter donation, with engraving of building donated by Mr. Carpenter; tables showing the number of pastors and communicants in churches that exclude members of secret societies, tabular view of local, county, state and national conventions, and list of organizations auxiliary to the National Christian Association; brief opinions of eminent men on secret societies, and testimonies of religious bodies against them. 25 cents each; per dozen, $1.50.

Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report, Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev. D. R. Kerr, I. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette; also Report of the Political Mass Convention, with Platform and Candidates for the Presidential Campaign of 1876. 25 cents each; per dozen, $2.00.

The Anti-Mason's Scrap-Book, consisting of 31 *Cynosure* tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies; and the dangerous tendency and positive evil of organized secrecy are shown by the most varied and powerful arguments and illustrations that have ever been given to the public. Those who wish to circulate anti-Masonic Tracts ought to have the book to select from. 20 cents each; per dozen, $1.75.

SERMONS AND ADDRESSES.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Sermon on Masonry, by Rev. W. P. M'Nary, pastor United Presbyterian Church, Bloomington, Ind. This is a very clear, thorough, candid and remarkably concise Scriptural argument on the character of Freemasonry. 5 cents each; per dozen, 50 cents.

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Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen, 50 cents.

Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen, 75 cents

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Secrecy vs. the Family, State and Church. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

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All of these publications of Ezra A. Cook, together with "Stearns' Inquiry," are arranged in 16 volumes, bound in cloth, the pamphlets being combined as below described, and are sent, postage or express paid, on receipt of $12, or at expense of purchaser for $10.

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Revised Odd Fellowship Illustrated	1 00
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Finney on Masonry	75
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Morgan's Exposition, Abduction and Murder, and Oaths of 33 Degrees. Composed of "Freemasonry Exposed," by Capt. Wm. Morgan; "History of the Abduction and Murder of Morgan;" "Valance's Confession of the Murder of Capt. Wm. Morgan;" Bernard's Reminiscences of Morgan Times," and Oaths and Penalties of 33 Degrees." 304 pages: cloth $1

History and Minutes of the National Christian Association. Containing the History of the National Christian Association and the Minutes of its Conventions at Syracuse, N. Y., and Pittsburg, Pa. 289 pages; cloth, 75 cents.

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Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price, 20 cents each; per dozen, $2.00.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, $7.50.

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Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry, and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2.00.

NEWS OF THE WEEK.

—In the Star-route trials last Friday the grand jury came into court and stated they had examined the evidence, and had no indictments to find, and they were adjourned until October 9th. Many think it will be the last chapter of this business, and the case of the prosecution will entirely fail.

—Several important military changes are ordered by the Secretary of War. The Department of West Point is abolished, and the military academy is placed under the supervision of the General of the Army, with Col. Merritt, vice Gen. O. O. Howard, who is assigned to the command of the Department of the Platte, relieving General Crook, who assumes command of the Department of Arizona.

—The last big well struck in the Warren oil district of Penn. is flowing 4,000 barrels a day. This is the biggest well ever known in oildom.

—From Pratt county, Kansas, is reported a genuine tornado on Wednesday night. Five houses were blown down in Iuka. The Rosfield Hotel and several other buildings were badly damaged. In the country a number of houses were wrecked and several lives lost.

—At Texarkana, Ark., on Wednesday night during a furious storm a large three-story brick building but partly completed, was struck by lightning and demolished. The walls fell upon and crushed a saloon and gambling house in which had gathered between fifty and sixty persons. More than 20 of the number were killed.

—The efforts of the striking freight-handlers of New York to secure the co-operation of the Italian laborers at the depots seem to have been fairly successful, for quite a large proportion of the Italians demand higher wages and have quit work.

—Six business blocks in Dayton, W. T. burned Thursday night, including every store, hotel and bank. Loss estimated at $300,000.

—The killing of Colonel Blair, the Greenback candidate for Governor of S. Carolina, is denounced as a political murder for the purpose of checking Liberalism there.

—Under the bill which has passed the Senate incorporating the Baltimore and Ohio Cable Company, the railroad company contemplate immediate preparations for laying two ocean cables. It seems probable that one point on this side will be near Boston, or between that city and New York, and the other near Norfolk, Va. The latter cable is likely to be laid via Bermuda and the Azores to the coast of Portugal, and the northern line will probably be laid to England.

—Last week the Hon. Daniel Van Vorhis and his son went to the village cemetery to straighten the monument over the grave of his father. While working near the base a heavy block of granite fell from the top, a distance of about ten feet, striking the son on the head, crushing his skull and killing him almost instantly; also striking Daniel on the breast and inflicting probably fatal injuries.

—At a fire in a livery stable in Chicago on Sunday, 59 valuable horses and one cow were suffocated.

—An incendiary fire in Colfax, Washington Territory destroyed the entire business portion of the town. The people are without supplies, but none were injured.

—Mrs. Lincoln, the widow of Abraham Lincoln, died last evening in Springfield, Ill, at the home of her sister, Mrs. Ninian Edwards. Mrs. Lincoln as is well known has been for a long time in very poor health, but within the past few days she had grown rapidly worse, and last Saturday evening she suffered a paralytic stroke from which she never rallied, but lay in a comatose state until death relieved her.

—The funeral last week of Gen. Skobeleff at Moscow was attended by a vast concourse, the streets being thronged by 100,000 people.

—John Bright who is not in harmony with the Gladstone Ministry in its Egyptian policy, has resigned from the Cabinet. Sir Charles Dilke is mentioned as his successor.

—A train on a Russian railroad proceeding from Teherny to Bastijeur ran off the track and of the 217 passengers 178 were killed outright; the remainder were without exception more or less seriously injured.

—The Archbishops and Bishops of Ireland have prepared a note to the priests directing them to discountenance the Ladies' Land League, and forbidding females from attending any public meetings without the consent of their parish priest.

—The bombardment of Alexandria began by the British fleet at 7:45 Tuesday morning last and continued till 6 in the evening. The casualties to the fleet for the day were five killed and twenty-seven wounded. The hastily constructed works of the Egyptians proved to be but flimsy affairs. On Wednesday while the fleet ceased firing during the display of a flag of truce, the army evacuated the city which was given up to the plunder of the Arabs. Many houses in the Arab quarter were badly injured and partly burned by the bombardment. An incendiary fire in the center and European quarter on Thursday covered an area of a mile square. The European quarter of the town is utterly destroyed. The city was set on fire by released convicts, who committed horrible atrocities. The telegraph-ship Chiltern is crowded with survivors who fought their way to the beach. They report having passed a dreadful night in defending themselves desperately. One hundred Europeans and other Christians in the Ottoman Bank and adjoining buildings were massacred.

PUBLISHER'S DEPARTMENT.

M. A. Gamble:—"Will still try to get some subscribers."

Thos. Marlow and A Burgess each send three subscriptions for a year each. E. D. Bailey and J Manners two for a year each.

S. P. Booher, if health permits "I will try as soon as I can to get subscribers for the paper."

Cynosure Extension Fund.

Statement for the week ending July 15, 1882.

1st Church Holland, Mich.	$18 75
N. M.	1 00
Total cash received,	$275 25
Total cash used,	249 00
Cash available,	$26 25

Fifty three new subscribers can have the *Cynosure* at $1.00 aided by the Cynosure Extention Fund.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING July 15 th, 1882.

J H Bartlett, Wm Burr, Rev S A Bumstead, E D Bailey, S P Bovher, Rev C S Bunce, A Burgess, J C Bartlett, G W Donaldson, Wm David, J Ferrier, J G Fee, Dr E C Guild, C Granger, H H Hinman, G B Hench, Rev L Johaunes, Eld I Jackson, A Krum, Mrs J M Leighton, S A J Leong, F Laeyde, B Lougheah, D Marshman, J C McFeeters. J W Margrave, J Manners, R J McCrea, I H Markey, F Marlow, J N Norris, S E Orvis, Ann Paley, A L Post, W I Phillips, Rev J A Preston, J M Round, H Randall, Rev W H Ross, J C Rider, J Smith, Rev W Taylor, A G Vansyos, G W Warren, M Wilcox, S H Witmer, W A Wykhuysen, J & S White, Rev A Wait.

Books and Tracts sent during the week ending July 15th, 1882:

By Express.

J W Hesser, S C Schwerdtfeger, N Martin.

By Mail.

A M Startzell, S L Daily, G W Warren, C D Anderson, J Bowen, G W Donaldson, J W Furguson, Scater & Co, E E Chase Jr, J W Johnson, P Abrahams, A F Olsen, L Fleury, lock box 11, Milwaukee, Wis, G B Drennan, K E Seen, H Betts, E W Pierce, C F Pettibone, C W Cary, J H Flier, F Hall, C S Getz, C E Foster, F J Wilson, J W Burcker, A J Hughes, R R Oesterreich, J B Walling, E B Field, C J Cuthbert, J Heckler, C A McKendry, S H Rowley, A Storks, D J Petty, H H Martin Jr, C F H Carrithers, J Voetsch, S J Hamby, P S Swinehart, J H Richards, W Lyons, D K Collins, C S Bradley, A E Bolon, Rev L T Nicola, M C Wilson, H Wise, Rev S M Hubbard, T S Andre, G B Drennan, H Pegram, J P Farreston, M Collinson, W G Rowe, A Barrie.

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CHICAGO, July 17, 1882.

GRAIN—Wheat—No. 2		1 28
No. 3		1 01
Rejected		76
Winter, No, 2		1 16
Corn—No. 2	77¾	80
Rejected		76
Oats—No. 2		55
Rye—No. 2		72
Bran per ton	12 00	14 00
Flour—Winter	6 00	7 00
Spring	4 25	7 00
Hay—Timothy	10 00	14 50
Prairie	7 50	12 50
Lard per cwt		12 15
Mess pork per bbl		20 50
Butter, medium to best	15	24
Cheese	02	10
Beans	2 50	3 90
Eggs		18
Potatoes, per bu	1 00	1 75
Seeds—Timothy	1 90	2 15
Clover	3 75	4 60
Flax	1 16	1 25
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	30	37
Unwashed	16	30
LIVE STOCK—Cattle, extra	7 50	8 00
Good	7 00	7 30
Medium	5 75	6 75
Common	2 75	5 25
Hogs	6 00	8 75
Sheep	3 00	4 75

New York Markets.

Flour	3 65	9 35
Wheat—Spring		1 29
Winter	1 16	1 34
Corn	83	98½
Oats	58	68
Lard		12 50
Mess Pork		22 00
Butter	15	24
Cheese	08	12
Eggs		21
Wool	13	46

THE CHRISTIAN CYNOSURE.

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TOPICS OF THE TIME.

There has been much well-meaning commendation bestowed upon the secret labor lodge, styled the "Knights of Labor," for its regulation against liquor. We have yet to learn that this regulation is enforced, and doubt whether the attempt has been made or would be successful. There is also a regulation against strikes which is certainly a dead letter, and the spirit of the order is full of threats against employers. At a meeting to influence employers to close on Saturday afternoon held in this city last week representatives from this Knights of Labor organization claimed that they were in funds and could "Boycott" any establishment that would not agree to their request. This is a fine set of men to set up here the hateful principles that are devastating Ireland.

A London *Times* letter from New York has a lengthy and instructive sketch of the efforts of Irish Fenians in this country to destroy somebody or something attached to England. Plot after plot to dynamite vessels or buildings has suddenly fallen through because discovered, until their promoters have begun to ascribe ubiquity to English detectives, and instead of sending ready-made infernal machines to do the work, they have opened a dynamite training school in New York, where men willing to become assassins are taught how to make explosives from the crude material. These charming pupils are brought over from Ireland and are bound by oath to (the Masonic virtues of) "secrecy and obedience." They are sworn, says the writer, to carry out the orders of masters whom they do not know and will never see. It may never occur to the ten thousand readers of this letter, that the Freemason's oath falls nothing short of this assassin's pledge, and may be used to cover deeds as dark and damning as these poor wretches are planning in the sunlight of this sweet summer,—and then *it may*.

Mrs. Jane Grey Swisshelm has written a letter to vindicate the memory of Mrs. Lincoln, whose worn body has just been laid by the side of that great man who in life was her husband. It was years ago charged that Mrs. Lincoln did not warmly sympathize with her husband in his loyal efforts for the life of the nation, that she dressed extravagantly, etc., etc. Mrs. Swisshelm claims that she was more intensely loyal than her husband and urged him on to make his immortal proclamation of freedom; that she was more far-sighted than he; that she preferred plain clothing but wore costly fabrics to help pay the war tax by duty on imported goods. The letter closes: "The last time I saw her we spent an hour looking over Charles Sumner's letters to her; and she gave me one as a memento of him and herself. Throughout her husband's administration Sumner was her chosen friend; and this fact alone answers all the slanders that have ever been spoken or printed of her sympathy with the South and unfaithfulness to the Union cause. Let the people of this land hasten to do tardy justice to this mourning widow, this doubly-bereaved mother, whose mortal remains are laid in a Nation's tomb, and whose spirit has gone to rejoin those whose loss broke down her strong reason."

The liquor dealers of Chicago and vicinity have a Protective Association which held its third annual convention here last week, and took hold of the question of politics in earnest. Resolutions were presented pledging the members to work to defeat all candidates in favor of prohibition, and to support for office only men of liberal views who will give the strongest kind of pledges against temperance laws. The resolutions were received with applause and passed unanimously by a rising vote. A resolution was also passed pledging all saloon keepers to withdraw their trade from wholesalers who refused to join the District Association. A number of addresses were made on this subject, and the speakers announced their determination to "Boycott" all wholesalers who do not identify themselves with the association. This action means that the whole liquor interest of the city is to be united in the caucus and at the polls to defy respectable people and defraud if necessary to carry their point. There is no surer way to keep up the temperance agitation than these men have adopted, nor is it likely that prohibition will triumph a single day later for these frantic efforts.

The floor of the House of Representatives has for two or three weeks the scene of most disgraceful exhibitions of passion between individual members. It used to be thought a harmless introduction to some young men and something to be expected if they gave way to the heat of the moment in the excitement of personal debate. But in these days when there are no principles separating the parties in Congress these scenes are becoming not only more frequent but even the oldest members of the House give way to temptation and join in them. It must have surprised the friends of Judge Kelley of Pennsylvania, one of the oldest members, to learn what severity and indecorous language he could be forced to use in public session. But an altercation between Hewitt, of New York, and Robeson, of New Jersey, shows that the temper of the House has become too ugly for any useful work. The daily stenographic report of the proceedings is frequently amended by members before publication in the *Congressional Record* of next day, but Robeson took advantage of this license to interpolate a personal attack on Hewitt, not a word of which had been spoken in the session. In a quarrel between Robeson and Whitthorne the week before the former came armed into the House and is reported as saying he would have killed his antagonist if a blow had been given. And in such a state of mind were other members, that one shot would not have been the last. If the rules of the body or the firmness of the Speaker are unequal to the task of curbing our legislative madmen, let us by all means have a change. These episodes prove the necessity of sending men to Washington, not because they are politicians and know how to keep the empty party hack in running order, but because they have sense and brains and can provide for the expenses of government and the legislation needed without turning every stream over their political mill-wheel.

The situation in Egypt is becoming more critical, because the English attack was made without troops to follow up the rebel Arabi Bey. He is now fortifying near Alexandria and the whole country is at his mercy. Atrocities continue at a fearful rate outside of that city, and a condition of the direst anarchy prevails. Foreigners are mercilessly hunted down and slaughtered. Two Germans were caught while attempting to escape on a railway train and their throats cut. Another Christian was placed on the rails and the engine run to and fro over his body. The Khedive has issued a proclamation deposing Arabi from the War Ministry and warning all officers and soldiers from further recognizing his authority on pain of severe punishment. To this Arabi's only response is the appointment of a Ministry of his own at Cairo, and it is believed he will destroy that city unless he is captured and defeated. Troops had begun to arrive last week and an end of this business will soon appear. There can be no doubt that under direct English or European control the affairs of Egypt will immediately revive and her fertile Nile valley become again the richest of harvest fields. The measures taken by England have been less vigorous, and so more fatal, because she endeavored to keep within the letter of her agreement merely—to preserve the authority of the Khedive and aid him in putting down the rebellion of Arabi Bey. The Khedive being a single-handed and meek-minded man, if war was to be undertaken, it would have been better to have ignored him. One blow that should have ended the matter would have been merciful.

—A John Brown monumental celebration will be in Chicago on the 23d of August, the object of which is to raise funds for the erection of a monument in memory of John Brown, and concerning which there will be further action taken in all the States. The following distinguished people have been invited to deliver addresses: Harriet B. Stowe, the Hons. Wendell Phillips, Fred Douglas, B. K. Bruce, Robert Elliot, John A. Logan, James G. Blaine, Roscoe Conkling, J. W. E. Thomas, ex-Gov. Pinchbeck, Gov. Collom, Congressman W. H. Aldrich, George R. Davis, C. B. Farwell, and Secretary Robert T. Lincoln.

—Alexander H. Stephens of Georgia, whose judgment no one will question, pays a compliment to our present Attorney General while he praises also William Wirt the first candidate for the Presidency voted for by the Anti-masons. He says that Mr. Brewster is "the ablest man who has filled that office since William Wirt held it."

Seven Lakes, Colorado.

To one whose life has been spent on plains or prairies, mountain scenery and mountain life offer opportunities for recreation and rest which can not be found elsewhere. The pure, invigorating air, the ever changing scenery, the massive rocks, the sweet and ceaseless murmur of the mountain brook, the deep, restful blue of the sky refresh the body, while they awe and charm the mind.

It is amid such scenery and surroundings that one arrives at the most nearly accurate estimate of man's littleness in comparison with his Creator and of the poverty of man's inventions when measured by the magnitude and majesty of the works of his hand.

Nowhere, perhaps, certainly nowhere in the United States, is the mountain scenery more grand than in Colorado. Leaving Cheyenne for Denver on some bright day, you will see as far as the eye can reach one of the most beautiful mountain scenes which eye has seen or of which ear has heard. Away to the right stretches the Snow Range—and they are real mountains, not like the Blue mountains of Canada, nor like the larger hills of New England, but real, genuine mountains, between two and three miles high; and they are capped with snow, which glistens beneath a July sun with such a spotless whiteness that often the naked eye is unable to discern the dividing line between mountain top and clouds; and often one will find that some summit in the distance, whose symmetry of form and grandeur of size he had admired, only exists in part, while the supposed summit is but a mass of white and fleecy clouds.

There is Long's Peak lifting its snowy crest above the surrounding summits like some sleepless sentinel whose mission is to guard the smaller ones below. And then a hundred and twenty-five miles to the south may be seen on a clear day, Pike's Peak. To this mountain and its surroundings we will hasten, leaving for the present, at least, the entervening scenes untouched and undescribed.

Leaving Denver you will reach Colorado Springs after a ride of seventy-five miles over the Denver and Rio Grande road. In passing, it may be worthy of note that there are no "springs" there at all. The springs for which the place was named are situated at the town of Manitou, six miles away.

Landing at Colorado Springs you take the dummy train for Manitou, from which place the ascent of Pike's Peak is begun; or if you have time, you take the stage for the Seven Lakes and continue the ascent, either on foot or on horse-back, from them.

The Seven Lakes are situated nine miles from Manitou, and four from the summit of Pike's Peak. They are beautiful fresh water lakes in a valley which is surrounded with mountains arranged in the shape of an amphitheater. These lakes are one of the greatest natural curiosities in the world, they being situated at an altitude of 11,432 feet, which, next to Lake Titicaca in the Andes, is the highest in the world; that lake having an altitude of 12,000 feet. The largest one is little over a mile in circumference, and the others gradually diminish in size as they recede from it. Here is situated the highest hotel in the world, which is owned and carried on by Dr. Mayo G. Smith and Dr. D. C. Smith, his wife. The hotel stands on a beautiful site on the bank of the first lake, and although at such a great altitude is much more pleasant and much better in its bill of fare than the hotel at Colorado Springs. The air when dry and clear is freighted with the breath of spruce and pine. Here the sick find health, the weary rest, and pleasure all. TOURIST.

There is a malicious and inhuman group of statuary on one side of the entrance to the Capitol in Washington, representing an Indian warrior in the act of tomahawking a white mother with her infant child, but here is no corresponding group on the other side showing the massacre of the Piegans or Nez Perces Indians men, women, and children—by our soldiers. The fact is, the history of all the Indian wars and outrages has been written by white men. If we had the Indian version of the same events we would find it very different. The Indian youths who come as pupils to Carlisle, and who study American history as part of their education, are greatly astonished when they read the white man's version of Indian wars.—*N. Y. Witness.*

The Pulpit vs. the Lodge.

The most potent agency in our church against the evil influence of secret societies is the pulpit. The press can do much in enlightening the people upon the character and influence of secret organizations; but it is not so closely the spiritual instructor of the people as the personal ministry.

Every preacher in our church who desires our people to sympathize heartily with the church in its efforts to build up true Christian character free from all unholy alliances to the world must be the teacher of the people in this exalted ideal. The pronouncements of the general and annual conferences will not be sufficient without the preacher's personal efforts.

This endeavor will of course meet with opposition in one form and another. Its success will depend upon the clearness and spirit in which the instruction is given. The difficulty often lies in the direct bearing the words may have upon individuals. The preacher may preach against drunkenness and the drunkard and it will cause no great excitement. The reason is that everybody loathes the poor inebriate. Few people care much for him. The preacher can preach against the Mormons without producing any excitement; for they are beyond the Rocky Mountains. Then there are evils which are general; and the truth leveled against them will not be disagreeable, because it does not hit at once and directly. The preacher may preach against pride and no one will care particularly, and the plain people will be pleased. The reason is that Sister Good says to herself and her husband that it was intended for Sister Fashionable, as she calls her, and never thinks once that it applies to herself and her family. If the preacher preaches against the sin of covetousness it does not stir up a breeze, because Bro. Paysome gives all the sermon to Bro. Payless, as he would call him. Nobody takes it home to himself, only in a general way. Let the preacher show up the wrong of some political organization or some company of men whose representatives are present, and who he believes are perverting justice, deceiving, misleading or defrauding the people under respectable guises, or by business or political methods, and he will soon find that he has stirred a hornet's nest. Ah, he has hit somebody. It is not supposed by many of the people nowadays that anybody should be "hit." If an effort is made to lead men into a different life than that which they have chosen, it is thought to be an infringement upon their personal liberties. Here lies the difficulty of teaching the people upon the relations which men maintain to secret societies, which relation is held to be secular and none of the business of the church.

If covetousness, pride, intemperance, hatred to fellow-men, the dance, the horse-race, gambling, and many other things may be subjects upon which the preacher may instruct the people, because of their effect upon the character and life of those brought under their influence, why should not the affiliations of men in lodges, bound together by alarming oaths and penalties, be proper subjects for plain gospel teaching?

These secret societies are numerous, pretensive, and powerful. They affect society either for evil or good. Some of them may have combined in them elements which appear valuable to the observer. This fallacious appearance must be exposed. They surely ought not shrink from candid investigation. If they do so it is all the more plain that the people need to have the light of investigation put upon them from a gospel standpoint. The character of these organizations, their secret oaths and penalties, the association into which they lead men, all should be known, especially by those who would walk in the pure life and light of the freedom of the gospel of Christ.

The evil of some of these societies does not lie merely in its secrecy. Some of these organizations can scarcely be said to be secret. They are bold enough to allow the world to know just what their object is. With some of these the evil lies in their very object and ends rather than in their seclusiveness. They are revolutionary, and are enemies to real manhood and to American institutions.

The treatment of this subject lies under various heads, but mainly under two with which the preachers of our church have directly to do. First, as these things affect Christian influence, character, and practice, and secondly, as they affect the relations one sustains to the church. A man is bound by the highest obligations to conform his life to the supreme claims of Christ. He is alike bound by such obligations to conform to the laws of the church in which he holds membership so long as these laws do not conflict with the Bible and an enlightened conscience. The counsel of the church, much less disciplinary law, should be sufficient to induce a man or woman to conform the associations and life to the requirements of the church. And these things should be insisted upon by the preacher of Christ who would present every member of his flock faultless before Christ and his throne. It is not a narrow, bigoted idea our church presents in these matters, but the higher and holiest life of similitude to Jesus Christ, our sinless master. This may be an arduous work; but it ought to be carried forward in love and the fear of the Lord. We need to go forward with humility, fasting, and prayer. In this great struggle our church needs, oh, so much, a deeper, broader sympathy, a more consecrated life. Just as it is difficult to show men the evils of these things do we need the spirit of Christ; and in the same proportion do we need patience and forbearance, one with another. If it may be, God will give us all to see eye to eye.—*Telescope.*

Ancient and Modern Freemasonry.

Masonic Deism Further Explained.

Quite in keeping with these devotions are the terms in which God is spoken of among the Masonic writers. Thus in Mr. Preston's work we find scarcely any mention of God, except as the "Divine Artificer," "First Cause;" "Governor of the universe." "Divine Artist," Universal Parent," and the like. As too, "the one religion in which all agree," is the basis of the society, so, as a matter of fact; it is composed of men of all religions. "The tenets of the institution," says Preston, (p. 110.) "interfere with no particular faith, but are alike reconcilable to all. "The progress of knowledge and philosophy, aided by divine revelation, having enlightened the minds of men with the knowledge of the true God, and the sacred tenets of the Christian faith. Masons have readily acquiesced in a religion so wisely calculated to make men happy, but in those countries where the Gospel has not reached, they have inculcated the universal religion, or the religion of nature. "Masonry unites men of every country, sect, and opinion." These expansions of their rule are acted upon. Accordingly we find that recently there was an initiation of native Indians; and in 1780, there was a very formal initiation of Omdit-ul-Omrah Bahaudar, the oldest son of the Nabob of the Carnatic. In thanking the English Freemasons for the present of "a blue apron elegantly decorated and a copy of the constitutions superbly bound," he enters into the religious character of the body by giving a religious tone to his reply. "By the accounts," he says, "which have reached me of the principles and practice of the fraternity, nothing can be more pleasing to the Sovereign Ruler of the Universe, whom we all, though in different ways, adore, or more honorable to his creatures; for they stand upon the broad basis of indiscriminate and universal benevolence. May the common Father of all, the one Omni-present and merciful God, take you into his holy keeping." (p. 251.)

It is true there has been a Christian movement in the body; but as such a movement is entirely contrary to the spirit and letter of its constitution, it has been formally opposed. The

Masons in Berlin wish to confine it to professing Christions, a wide enough range according to German notions of the Christian faith. "The Grand Secretary" of "the Grand Master of England," thus delivers the protest of the English Grand Master to "the Grand Master, Grand Lodge, Royal York of Friendship, Berlin."

FREEMASONS' HALL, 4TH September, 1846.

MOST WORSHIPFUL GRAND MASTER:—The most worshipful Grand Master of England, the right honorable, the Earl of Zetland, received with the deepest feelings of grief the reply made by the right worshipful brother Bier, the Grand Secretary ..... inasmuch as that reply announces that by the existing laws of the Grand Lodge, Royal York of Friendship, none but Christians and duly legitimated brethren of recognized lodges, are to be allowed access to the labors.

To this law it appears that all subordinate lodges are bound to conform, and to exclude, as visitors, brethren of the Jewish faith, notwithstanding such brothers may take with them the certificate of the Grand Lodge of England, and be in every respect as to character unexceptionable, the religious creed being the only ground of refusal. The Grand Lodge of England by the earliest history and tradition, has always declared and observed the universality of Freemasons, making no distinction or exclusion on the score of religious faith—a matter into which she never inquires beyond the point in which all men agree. It is for this reason she does not sanction or recognize meetings which in some places are holden—assemblies of particular religionists. With these the Grand Lodge of England does not interfere; but she strictly guards by her laws and practices, against the introduction into her lodges of any emblems or decorations which are indicative of particular creeds, deeming them liable to be taken as offensive demonstrations, at variance with the true spirit of Freemasonry. This universality the Grand Masters of England have always upheld, etc."—Freemasons' Quarterly Review, No. 16.

We call attention of the chaplains especially to this document; and we remind them that it is not the English only who oppose the innovation of the Berlin lodge. Brother Niesch, of Hamburgh, tells us hereupon, that, according to the constitutions, "the Masons of Palestine, were expected to be worshippers of Jehovah; in Greece, worshippers of Zeus; in England, Roman Catholics." He says, "if the founders of the present moral system of Freemasonry had wished or intended to say that Jews or Mohammedans were not to be admitted, they would have practiced the unmasonic vice of concealing their thought by ambiguity; and in 1733, the universally read "Gentlemen's Magazine," vol. iii., p. 68, at that time the periodical in England of unequaled circulation, in a satirical essay "of the Freemasons," speaks of it as a well known fact, that Jews were 'accepted brethren' of the order. We read also in an English periodical, "of the very general satisfaction evinced at the noble conduct of our Grand Master in relation to his Jewish brethren."

It is true that in Dr. Oliver's writings, amid much that is deistical, and much that is in the very highest degree irreverent, we have occasional statements of Christian truth. Probably also, in the "Masonic sermons" of the chaplains of the order, some of the distinctive features of the Christion faith may be developed; but we maintain that every such statement, however it may be allowed to pass, is a direct violation of the rules and constitutions of the order. Not a Christian doctrine can a chaplain assert without subjecting himself to be silenced, if but a single member should insist upon the observance of the rules; this is a dilemma into which the chaplains thrust themselves. The Mohammedans; the Jews, the Socinians, all may cry out against such a breach of Masonic priciple. The chaplains must bow to the Deist's protest or bedumb. To appease their consciences for combining with a deistical body, Dr. Oliver and others have tried in vain to Christianize their emblems. It is they who have introduced new and foreign material into "the one religion in which all men agree;" while the deistical body stick to their principles, and insist, fairly enough, on keeping deistical despite the Christian innovators.

Bewildered by his zeal, Dr. Oliver, not content with all the actual opposition he has to brave, goes as far as to invent a host of imaginary objections and objectors for the sake of answering them, which he does in his peculiar way. "As Masonry" he supposes his objector to say, "was introduced on this globe at its first creation, and Christianity four thousand years afterwards, it follows that Masonry and Christianity cannot be assimilated as sister institutions." (*Oliver's Antiquities.*) The answer to this objection is a most distressing instance into what fearful bewilderment, and into what strange forms of error, zeal for a bad cause will lead those that espouse it, how completely their minds get dizzy and confused by their endeavors to make opposite principles combine, to explain away what hinders the combination, to make censers of earth and gold, and robes of pearls and filthy rags. "Masonry," he writes, "was indeed coeval with its creation, *but the same may be said of Christianity*, if the Scriptures are to be believed; for they ascribe the salvation of mankind, both under the patriarchal and the Mosaic dispensations, to faith in Jesus Christ. It was through faith in the promised Messiah, that Enoch was translated. Hence it may be deduced, that the only true and permanent religion, from the creation of the globe, is what we now term Christianity." In this fearful passage, he is classing the *promises* of the Gospel with the *facts* of the Gospel. The facts of the Incarnation, Passion, Resurrection, Ascension of our Lord, which form the grand features of the Gospel, do not, according to Dr. Oliver, constitute the Gospel. He repeats this view, "The conclusion then is this: Masonry in our globe was coeval with true religion, which we now call Christianity." Again in another place, he speaks of the coming of Christ, "*to restore the primitive religion*, and with it the essense of speculative Masonry." And again, "Christianity, or the system of salvation through the atonement of a crucified Mediator, *was the main pillar of Masonry at the fall of man*, and there is therefore, every reason to believe that it will exist until the final dissolution of all sublunary things; and shine, together with perfected Christianity, in the glorified state of blessedness forever and ever."

We will not trust ourselves to comment on such strange and dangerous views—views which so fearfully encourage all the modern tendencies to obliterate the *facts* and *realities* of the Gospel. That a priest of the English Church should have got entangled in such webs of error, in his attempts to reconcile the mystic rubbish of unintelligible Freemasonry with the confession of the Christian faith, is enough to write the condemnation of Freemasonry in burning letters, and to proclaim it as one of the undercurrents of anti-Christ, which are now creeping through the world, one of the under-plots of the mystery of iniquity, which is now so fearfully struggling against the Church of Christ.

A Rival and Enemy.

The impartial chronicler of passing events can not fail to notice the celebration, in this city, on the 24 ult., with imposing ceremonies, of the sesqui-centennial of the anniversary of the Masonic Grand Lodge of Pennsylvania. Nor can any well-informed mind fail to be amused by the astounding pretensions of the Order and its eulogists. Thus one of the toasts at the evening banquet affirmed of Freemasonry that it is "older than history," and so "belongs to neither age nor epoch." Thoughtful minds, however, are more displeased with its assumption of superior intellectual moral and religious light, so that all men who are not Masons sit in comparative darkness. In the address of welcome delivered by Grand Master Dick on this occasion, it was declared that "the mysteries, virtues and teachings of Freemasonry come out of the ages, forming one great light to illumine the human mind so that it can understand the truth." That this light, moreover, is claimed to be spiritual or religious, so that Masonry is a religion, is distinctly affirmed in another of the formal toasts as follows: "Masonic work.—It forms the character, shapes the life, and finishes the labor of the Freemason, and fits the soul for imortality." No Christian can claim more for the religion of the blessed Saviour, and no one who believes the sentiment of the toast, can feel any urgent need of a Divine salvation. It is because of this teaching, emphasized and reiterated in books, and taught in its ceremonies and prayers, that Freemasonry is justly characterized as a rival, and therefore an enemy, to the church and religion of Jesus. It is not so understood by multitudes of excellent men who belong to the order; but the system of slavery found apologists and defenders in Christian men, in Christian ministers and Christian churches, even after it had struck wickedly at the life of the nation. —*Christian Statesman.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XV.—A Shadow Before.

The story writer is in one sense a seer. Projecting its dark shadow across his sunniest pages he sees the swift coming tragedy of which his readers know nothing; and at no point in this history has there been a time when the remark did not hold true. I have never lost sight of it simply because I could not;—that terrible event which was hastening on to make a leaf in our national records that should be an unread blank for half a century, and then, like a writing in secret ink, flash suddenly out to be (God grant it,) the death warrant of the vile institution which, thinking its crime buried forever, has dared to step boldly back into its old place of power, and challenge for itself an authority above all human or even divine law.

Yet the spring of 1826 has little to mark it in my memory. A era of national prosperity had begun with the eight years Presidency of Monroe that bid fair to continue under his successor, John Quincy Adams. Florida had been added to the Union, the national debt largely liquidated, and the Erie canal built; and the social wheels of Brownsville moved smoothly on in those good old ruts of social custom so extremely hard to get out of, as most people will testify who have made the effort.

The reasons for Sam's sudden exodus had somehow leaked out in the village—I am inclined to think Joe was the bird of the air that told the matter—and caused many a sly laugh at the expense of the lodge. Now it is characteristic of evil generally that it cannot bear to be laughed at. A good man or a good cause is cased in armor that no shafts of ridicule can penetrate; but not so with a system built on iniquity, or a man whose success in life is founded on wrong. When Napoleon, with a million of trained soldiery at his beck, feared Madame De Stael so much as to banish her from France, it was simply because her keen wit made him ridiculous in the eyes of the French people, and nobody knew better than he that it was a dangerous thing for Napoleon to be made ridiculous. So the papacy in Luther's day withered under the biting satire of Reynard Reineke; for it understood perfectly well that the popular laugh once turned against it, all was over with its claims to infallible authority. And in like manner Masonry fears nothing so much as to have the ridiculous side of her pretensions shown up.

When the lodge in Brownsville realized that it had been mocked and trifled with by "a fellow like Sam Toller," I am obliged to confess that the wrath of the brotherhood found vent in many expressions not at all compatible with their avowed principles of universal benevolence. For it was plain enough to see that Sam's whole course of conduct had been from beginning to end a cunningly devised plan to throw ridicule on the sublime and glorious institution of Masonry, and then escape disagreeable consequences for himself by running away at the last moment.

"The scalawag has done more to hurt us here in Brownsville than a litttle," remarked the same brother Mason who had called Mark a "spooney." He never ought to have been allowed to go on so."

"I thought a man's tongue was his own;" I answered rather curtly. "How would you stop him?"

"There are ways," was the significant answer.

"What do you mean by that?" I asked, turning on the speaker rather more sharply perhaps for the reason that I did not very well like him; but as he is to figure hereafter in one or two important scenes it is best he should be introduced to the reader. His name was Mr. Darius Fox, and he held the responsible position of

village sheriff, but as breaches of the peace were not very common in Brownsville he was obliged to vary this employment by carrying on a distillery,which in those pre-reform times reflected no discredit on anybody's personal character; especially as Mr. Fox inherited the business from his father who was a former deacon of the church.

That gentleman gave me no explanation but to shrug his shoulders, perhaps in contempt for my greenness; at least I so interpreted the action.

"Sam Toller never did all this out of his own head. Somebody set him on, and the question is, who? It's my opinion we shall have to look pretty near home to find out."

I was in a hurry and did not pay very much attention to these remarks of Mr. Fox's, but they did not then strike me as having any special significance, except as a view of the case hitherto unthought of but possibly the true one.

The coach for which I was waiting came lumbering along, and with a hasty "Good morning" to Mr. Fox I sprang in.

Among my fellow passengers was a man apparently about fifty, who attracted my attention, not only by a remarkably noble cast of head and face, but by the curious contrast between his upright, military bearing, and a certain undefinable something in air and manner that usually marks the learned or literary professions.

He took a corner seat and sat for most of the way seemingly absorbed in silent reverie till the stage stopped to change horses, and his next neighbor, a chatty little man, evidently one of the class with whom a prime condition of happiness is to have somebody to talk to, began a conversation something in this wise:

"That Erie canal is going to do wonders for the business interests of the State, I take it; but it's something I never thought to see done in my day. Why, Governor Clinton, they say went to Jefferson when he was President, and tried to talk him over to it; and says Jefferson, says he,—"Your idea is a grand one, and the thing may be put through a hundred years hence.' Shows our wise men don't know everything now."

And the speaker laughed pleasantly, as people are apt to do when Wisdom under official robes is caught tripping.

"Well;" said the other, rousing himself up; "We live in an age of progress and improvement, and when a few years can work such wonderful changes, it isn't very safe predicting what science may or may not do for us in the future."

"It seems to me that the country is middlin' prosperous. I take it that the nation has about got through its biggest trouble, now the hard times are over that come of our last war."

"I don't agree with you there," answered the other. "It is my belief that our Republic has not even begun to see the worst trouble before it. Underlying our whole social system are evils, each one enough in itself, if let alone, and given time and space to grow, to sap the life of our Government. There are dangers to our political integrity, to our very existence as a nation which, if not perceived and avoided before it is too late,will in my opinion work our national ruin."

"Oh, well;" returned the man of cheerful views, who, like some people of the present day, was not inclined to worry himself over "evils," or "dangers" not immediately palpable to the sight; "there's always the Red Skins. They make us lots of trouble, and we may have another brush with the Britishers, but I aint much afraid of that. I guess we've had about enough fighting to last both sides one spell."

"I hope you are right," answered the man of half-clerical, half-military look; "but if foes from without are all we have to dread our country has been born to an exceptional destiny. It isn't a great many years since Aaron Burr plotted to divide the Union. Why did his plot fail? Just because he was not a leader. He did not possess the confidence of any portion of the people, and his murder of Hamilton had covered him with odium and suspicion."

"Just so," assented his auditor. "Burr did not have no very great chance to do mischief after he had shown himself out so by killing Hamilton. People knew well enough he want a man to be trusted."

"But now, given different circumstances," pursued the other; "say a man that was a leader, that did have the confidence of the people, and could hatch his conspiracy under the cloak of a secret order as Burr did, who was a Royal Arch Mason, and my word for it, if he failed it would be because the hand of God worked confusion to the plot."

"Maybe you are right about it," said the man who had begun the conversation; "but then I don't believe that will ever happen. Our Union is getting too strong for traitors to try to overturn it."

"I know this much," said the other, speaking with the slow impressiveness of one whose words are weighted with a good deal of previous thinking on the subject, "I was born at the South and I see elements there that are even now tending to disunion. Should such a plot arise, it will in my view be most likely to originate in that part of the country where there is the best chance to keep such a movement secret."

"You don't say so," said the chatty man, startled into silence for about half a minute, during which time the work of changing horses having been completed, the stage began to move on, and several more passengers entering it, the conversation stopped, but I could not help gazing with a strange interest at that grave, noble-looking man in the corner and thinking over what he had said about Burr's connection with Masonry. How could an institution be beneficial, morally, socially or politically that could be made a cover for secret crimes and subservient to all the vile ends of criminals and conspirators? Yet my grandfather thought it could, so did Governor Clinton, so did others whom church and state delighted to honor. And should I in my inexperienced young manhood presume to be wiser than they? And besides, how could I be certain that he meant any condemnation of Masonry by his allusion to Burr's treason as being planned under its protecting wing? For how many crimes have been perpetrated under the mask of piety, and in the holy names of religion and liberty!

At our next stopping place the stranger got out, and a Brownsville acquaintance who happened to be in the coach, came forward and took his vacant seat.

"That wasCaptain William Morgan of Batavia," he remarked, casually. I know him by sight. Fine looking man, isn't he?"

But the name stirred no rush of memories, thick and fast though they crowd upon me as I write it now. I was glad to have seen one whom my grandfather knew and esteemed, and felt instinctively that the character given him as a boy by his old friend Benjamin Hagan, must be true of the man, but I never recognized in him the coming deliverer, through whose witness, sealed with his life, thousands of souls, and mine among them, were to owe their freedom from galling, bitter bondage, to a power which had made them first its dupes and then its slaves.

"I thought Captain Morgan was quite a distinguished Mason," said my companion, who happened never to have had the "cable-tow" about his neck, lowering his voice, and speaking confidentially, "but some of his talk sounded to me as though he didn't think very much of it after all. You see I've had an invitation to join the lodge myself lately, and I'm keeping my ears open to get all the information I can about it first. If I was certain the things Sam Toller let out were true, wild horses shouldn't get me in there, and I told Baxter Stebbins so when he asked me to join, but he says Sam knew nothing about Masonry really.

I had not yet reached the point where I could listen unstartled to such a revelation of lodge duplicity, especially as Baxter Stebbins was the very one whose Ahithophel counsel in the matter of Sam Toller the reader is already conversant; and was silent from sheer astonishment.

"I shouldn't have thought so much of what he said," continued my companion, whose name was Luke Thatcher,—a young farmer of Brownsville, a plain, honest, steady fellow, of more than common intelligence and good sense,—only Deacon Brown was standing close by and spoke in nearly the same way about it. "Sam has contrived to get a little inkling into Masonry," says he, "but that is all. He knows nothing of the real secrets."

Now what is a young man of average conscientiousness to do when brought into a strait where he must either himself consent to a lie, or tacitly charge on another old enough to be his father, one of the most respected men in the community, and an officer of the church beside, this most disagreeable accusation?

I did as the average young man probably would have done in like circumstances. I took the easiest course, helped by some shadowy recollection of the Fifth Commandment as including that honor and respect for elders which seemed hardly compatible with the other mode of meeting the case. And Luke Thatcher a few weeks after joined the lodge.

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple street, Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—A Mason residing in the northern part of Massachusetts states that in South Carolina during the war, when his (Congregational) pastor was initiated into the Masonic lodge, rebel generals and Union generals were present and mingled on friendly terms. If the lodge continues to divulge such evidence of its betrayal of the country the most skeptical will soon be convinced that it did prolong the war, as some boldly charge.

—It is refreshing to know that not all churches are wholly subservient to lodge influence. A Mason complained recently that a certain church had "driven away" its pastor *simply because he was a Mason!* When such events become more frequent the ministers will be under less temptation to commit spiritual adultery by worshiping at false altars.

—A Mason, who wore his Masonic pin under the lapel of his coat, being asked why he did not wear it in sight, replied that he was ashamed of it. He had just had an exhibition of the *un*benevolence of the lodge toward a poor but worthy brother.

—At North Dana, Mass., a grange lodge was started some three months ago. The argument for starting it was that the members could be furnished with provisions at a greatly reduced rate. Their first reward was the purchase, in a neighboring city, of flour for the members. When they came to pay for it they were charged $9 per barrel for what they could buy at home for $8.50. This "benefit" is not relished and some of the members are now asking what becomes of the initiation fee and quarterly dues. A million dupes in other parts of the country are asking the same question.

—The first number of the *New England American* will be out (we hope) by the middle of August. This paper is intended to be another organ (for cheap circulation among the masses) of this reform. Our hope is to reach hundreds of families not reached by any other means. The price of a single subscription will be 25 cents. It is absolutely essential to have a good subscription list by the middle of August. Will not every one who reads this notice forward his own name immediately. Don't wait to get up a club. If you get up a club afterwards you will be allowed club rates on what you send now. What we want is the names of several hundred persons who will take the paper. Without such a list we lose certain rights accorded to publishers that are absolutely essential. Friends East and West are requested to notice this fact and send us there names by mail *at once.* The price is so small that friends of the cause can afford to risk 25 cents without further information. It will be the first of

August when you read this. Please respond immediately, by postal card or letter.

—PLEASE READ THE FOREGOING PARAGRAPH ABOUT THE NEW ENGLAND AMERICAN.

—The annual secret password of the Grange for the year 1882 is "Onward."

Things Seen and Heard Through Western Massachusetts.

WORCESTER, MASS., July 17th, 1882.

No more instructive lesson can be obtained than by assuming the place of inquirer and interviewing a variety of people. I made a tour of the western part of Massachusetts last week and learned considerable myself, whether I imparted anything or not.

"I'll just tell you the truth," said a man, who was resting in the shade hard by the hay field where he had been mowing, "I'm a Mason, but my wife,—O my, you just ought to hear *her* talk?"

That exclamation furnished the key to the situation and I ventured to continue the conversation. "How do you like Masonry any how," I asked.

"I havn't decided yet what to do," was the evasive answer.

"What made you join?"

"O, well, I suppose it was curiosity as much as anything."

"Well, do you find anything worth staying for in the lodge?" I asked.

"As I said, I havn't decided what to do," said he with a comical smile, and then added, "If I *should* come out it would make a mighty stir in these parts."

He spoke for a copy of Mah-hah-bone and assured me before I left that I should hear from him again.

There is one peculiarity about these secret lodges. There is a wide discrepancy between the number of *members* and the number of *attendants* on the weekly meetings. In a number of cases I made careful inquiry on this point and found that in lodges of three or four hundred members only about fifty would be active in keeping up the organization, and this too when they were initiating new members weekly, as they are doing in many towns.

In those towns where the people have become aware of the opposition to the lodge and know that the secrets are all out there is an evident loosening of the tongues and a willingness to talk above a whisper; but where the people have not heard of the opposition to the lodge, a queer sensation comes over them when the truth dawns upon them that there is actually a man in town that dares to say what he thinks about Freemasonry.

Having half an hour to spare at a junction, while waiting for another train, I took a copy of "Freemasonry Illustrated" and "Revised Odd-fellowship" and sauntered up town. It was a large city in western Massachusetts. Passing up the streets the sign "Saloon" seemed to be on every other building and I guessed at once that the lodges would flourish there. I walked several blocks without getting far enough away from the ubiquitous saloon to feel perfectly safe. Then I saw a lumber office the keeper reading his morning paper. "Good morning, sir; are you a Freemason?" I said.

Whereat he started up quick, as the squirrels in secluded places start at the sound of human footsteps.

"Yes sir." he answered nervously.

I then suggested that he would probably be much interested in a book I had with me. As he turned over the pages I explained to him what the book was; what the N. C. A. was doing; telling him of its glorious success and wonderful growth. At times he became nervous and uneasy, but kept turning over the leaves and finally inquired innocently, "Why should any one want to expose the secrets?" This, of course, gave me a much desired opportunity to explain our movement to him.

"Do you like Freemasonry?" I asked.

"Yes;" was his answer.

"Do you admire it chiefly for its benevolence?"

"Benevolence? Why I never saw anything benevolent about it."

"What then do you admire it for?"

"For its moral and religious teachings."

"Are you a Christian?"

"I suppose so, I was baptised into the Episcopal church."

"Do you consider Freemasonry a religious institution that is able to save men?"

"Yes. I think those who observe the teachings of Freemasonry will go to heaven."

"Do you think that impression prevails with many of the members of your lodge?"

"I think the majority of them so regard it. The ministers in this town are generally Masons and attend the meetings."

"In answer to other questions he told me there were two Masonic lodges and a variety of other secret orders there, all in a flourishing condition. Of the four or five hundred Masons in town, however, only a small part have much to do with the weekly meetings. "The old men generally pay their dues and let the young men run the lodge."

Going along the street I turned into other places and found them all Masons till I came to a large store owned by a father and son. The young man told me he was opposed to all secret societies. At the desk a fine looking old gentleman was busy writing, but stopped long enough to hear some statements from me and to tell his life experiences in opposing secret societies, commencing when in college. He knew nothing of our movement against them and was skeptical about our ability to cope with so formidible a foe. I think familiarity with our work will revive his faith and courage.

I met many earnest friends of our cause during the week. At North Dana Mr. Pettiplace gave me a cordial welcome and helped me much by giving information of the whereabouts of friends.

At South Deerfield Mr. S. P. Fisher and his brother gave me welcome. They got hold of the *Cynosure* a few years ago and have been reading it ever since. There will probably be a chance for a lecture in this place next fall. I was hospitably entertained by Mr. and Mrs. Fisher and was glad to find them well informed and hearty in support of the cause.

At Cheshire Mr. and Mrs. Jenks and many other friends were seen. Mrs. Jenks for several years has been unremitting in her efforts to save men from the lodges. Her feeling in reference to the matter is that men are ensnared and in danger of losing their souls through the deception of the lodges and we as Christians must be unsparing in our efforts to save them. A motive so Christ-like cannot fail to commend itself and will eventually lead to glorious victory. Mrs. Loomis, Elder Whipple and Mrs. Prince were among the earnest friends met here. Cheshire seems to me to be the proper basis of our operation in western Massachusetts, and I was pleased to find so many and so warm friends there. I hope we can have a lecture there in the fall.

Dr. Nutting, brother-in-law of Mrs. S. H. Nutting of Wheston college, received me kindly at Chicopee Falls and gave me some facts worth remembering. He was twenty-two years a foreign missionary in Turkey. As I was describing to him the Baal worship of the lodge he interrupted me to say: "I have seen those Baal worshippers. They meet in secret on the tops of high hills where men and women congregate to "worship" (they call it) but their rites are extremely obscene and debasing." I showed him the picture of it found in the Masonic monitors where they explain that "our ancient brethren" used to meet on high hills. Dr. Nutting said that one might travel miles and miles through a treeless country, but he would occasionally come to a high hill with a "grove" on top that had been planted according to ancient custom so severely condemned by the ancient prophets.

At Chicopee Falls I also met brother and sister Johnson and Mrs. Wells, with all of whom I had pleasant and profitable visits.

I cannot describe the work more minutely. I visited and did work in Templeton, Athol, N. Dana, South Deerfield, Bernardston, Shelburn Falls, Cheshire, and Chicopee Falls, traveling more than two hundred and fifty miles by rail and somewhat by stage and on foot.

E. D. BAILEY.

—Some time ago the Comptroller of Texas imposed a tax of $50 upon each colporteur, tract or Bible distributer as a common peddler, thus virtually shutting them out of the State, The matter was brought before the Legislature and an amendment to the tax bill was carried exempting those engaged in selling strictly religious books. The Legislature did more. It took a step in advance of our Eastern States, and passed a law taxing all persons who sell the *Police Gazette*, *Police News*, and similar illustrated journals $500 per annum in each county wherein such papers are sold.

CORRESPONDENCE.

"That there be no Schism in the Body."

EDITOR CYNOSURE:—Your correspondent "Alpha" in reply to my article on Schism, says, "The evil that Paul referred to was not the organization of a religious body for the maintenance of religious truth, but faction in a local church," which, he adds, "all must admit to be wrong." I reply:

1. The evil was schism in the body of Christ. The term "Body of Christ" is nowhere applied to a local church, but always to the whole people of God, all of the saved. Note the following passages: Romans 12:5; Ephesians 1:23; also 4:12, and 5:23–30; Collosians 1:24. Each of these passages speaks of the body of Christ as the universal church and not a local organization. Jesus prayed that not the apostles only but all who believed through their word might all be one, as he and the father are one. Surely this was a prayer for the unity of all the people of God. It follows then that the sin of schism is not simply faction in a local church, which "all admit to be wrong," but such division as separates any of the members of Christ's body from each other, any divisions of Christians as such.

2. If it be an evil to get up a faction in a local church, as all admit, then it is a still greater evil to divide the whole church. Division in a local church would be local in its effects, but if that division was of such a nature that it did not stop with the local church, but ran through the entire body, the evil would be multiplied by all the local churches in the world, and what all admit to be a real evil would become of immense magnitude. Denominational divisions are just of this character. They divide, not merely the apostolic church, composed of all the believers who live in a given locality, but they also divide the whole body and hence all other local churches.

3. If it be right, for the sake of maintaining distinctive religious beliefs, to organize a sect (i. e., a denomination meant to include only a part of the people of God) then it is surely right to organize division in a local church. If it be right for Calvinist and Armenian to organize denominational churches on the ground of their different beliefs, then it is surely right to organize denominational sects in every local church where there are members who entertain honest difference of opinion on subordinate questions of doctrine. It follows that all the followers of Wesley, of Calvin, and of George Fox may each separate themselves into distinct factions and the local church, which according to the Divine order embraces all persons who belong to Christ, may rightfully become full of schism and broken into sects. But if it were wrong to have parties in the church of Corinth, so it is in every other church on the earth. Nay, it is worse to be followers of Calvin and Luther and Wesley than to become Paulites and Cephasites. Paul and Cephas were inspired apostles; the great leaders of the sects were not. Paul said of all such schismatics, "Are ye not carnal, and walk as men?"

4. Your correspondent says: "The formation of a religious organization for the maintenance of a religious truth is not an evil." That depends on what such an organization claims, and what it does. The N. C. A. and W. C. T. U. are religious organizations for the maintenance

of religious truth, but they do not claim to be churches. They are not sects, nor do they favor division among the people of God. If either of these bodies claimed to be a church and to separate themselves from all the rest of God's people, they would be wholly without warrant. A Baptist, Methodist, Presbyterian, or Congregational church is an organized division of that body in which there should be "no schism." To organize such a body is not endeavoring to keep the unity of the Spirit in the bonds of peace, but is a practical denial that "there is one body and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God, who is the Father of all and through all and in you all." Eph. 4: 3–6. Were there honest differences of opinion among the members of the primitive churches? Certainly, but Paul forbade divisions. Love to Christ was to be paramount. That was to bind them together.

Paul wrote to Titus that "A man that is a heretic (i. e., a separator or divider) after the first and second admonition, reject; knowing that he that is such is suboerted and sinneth." Titus 3: 10, 11. Surely it is no less evil to promote divisions now than then.

But it is said that Christianity is itself a sect and Paul glorified in belonging to it. So do I; and "God forbid that I should glory save in the cross of our Lord Jesus Christ." There is just one legitimate division. The children of God and the children of the wicked one. The separation between these two classes ought to be far more complete than it is. "Come out from among them (the unbelievers) and be ye separate," is the Divine command, and it applies to all who are manifestly unbelievers in Christ, but to no others. If any profess faith in Christ and by their works deny him, then separation becomes a duty both to them and to ourselves. If separation from sinners is duty, separation from saints is sin. Whosoever belongs to Christ belongs to me, and I to him. He may be in error so may I; but Christ unites us. If I give him only a cup of cold water I have a reward; but if I offend him by a cruel separation from my fellowship it were better for me that I were cast into the sea. Why should I love him? Christ loves him. But he is in serious error. True, but he belongs to Christ still and therefore he belongs to me; for "the servant is not greater than his Lord, nor he that is sent greater than he that sent him." Of the great harlot church, Christ says, "Come out of her, my people," and this applies just as truly to corrupt and dead Protestantism as to Rome. It does not teach separation from any that belong to Christ.

5. If religious denominations have departed from the primitive order and substituted a spurious form of baptism for the true, may we not in faithfulness to the truth form an association to promote correct views on this question? Certainly. If all who believe in immersion as the only scriptural mode of baptism choose to unite in an association to disseminate truth on that question, I can see no more evil than in an anti-slavery or temperance society, or an association for the promotion of Christian union. All men ought to teach what they believe and if any great doctrine seems in danger of being forgotten it is the duty of Christians to rally to its support. But if such an association calls itself a church, or worse, "the" church, and taking the name of "Disciples of Christ" separates itself, and either expressly or by implication says that other Christians are not equally disciples of Christ, then it is guilty of arrogance and of the sin of schism. I would unite with "Alpha" in all lawful ways of promoting what he and I hold to be correct views of baptism, but to organize a sect is not a lawful means. So long as I admit that Christ has fellowship with those who differ from us, I dare not separate from them, lest he say, "Inasmuch as ye did it unto the least of these my brethren ye did it unto me." It is true that every man has a creed. He ought to have one, and know how to defend it. If he asks for my fellowship I may properly ask him to show me his creed. Why? To see if it is like mine? No; but to make up my mind whether he belongs to Christ. Having satisfied myself of that fact, I have no more right to exclude him from my church fellowship than I have to exclude the Lord Jesus himself. There are not two doors into the church, one into the invisible and one into the local church. Christ is the door. "By me if any man enter in he shall be saved, and shall go in and out and find pasture." Baptism is not *the* door nor *a* door. There is no Scripture warrant for calling it such. All who have come through the true door belong to the household. They are married to Christ and to each other. "That, therefore, God hath joined together, let no man put asunder."

H. H. Hinman.

Our Mail.

J. B. Stowell, Eugene City, Oregon:

"We are going to commence taking the names of all men that are willing to band together and say to the political world and all mankind that neither of the old political parties can have our votes hereafter, but anti-secrecy and anti-whisky; which is our rock to live and die on. We are making some stew among the orders and hope to do more. O if we had a lecturer! but I hope we shall after a while."

J. A. Richards, Ft. Scott, Kansas.:

'I have no hope or sympathy in fellowship for a church that is not saved from secretism."

J. C. McFeeters, Burrell, Pa.:

"I am greatly delighted with your bold and egressive work. No doubt you are saving thousands of our young men from dishonor and bondage, a bondage of the most infernal kind. I believe you will have a hard fight of it before the end is reached, yet I believe even more firmly that you shall conquer; and they who will not be converted, will crawl like vermin away from the heat too great to be borne, and into their holes, no more to be seen."

Mrs. M. A. Gamble, Denmark, Mich.:

"I think a lecturer that would go around the farming districts and leave appointments to speak in country churches and school-houses, and come and deliver the addresses would help very much in this reform. The temperance cause is gaining by thus doing. Our prayer for the success of these reforms shall not cease until the victory is obtained or we are called away. And I have faith to believe that this nation will be led to acknowledge Christ as her supreme ruler; and the mystery of iniquity as the lodge power be done away. The law of prohibition as to the manufacture and sale of intoxicating drink be established. Surely the future glory of the church will be near then. The Lord reigneth, this is our rejoicing."

Mrs. Eli Tapley, Columbus, Miss. needs hymn books a new map of Africa, and tickets with scripture texts. She has calls for garden seeds, medicine, quilt pieces, dishes, etc., and money. She wants nothing but free will offerings for the Lord's work in which she is engaged.

SABBATH SCHOOL.

LESSON VI., Aug. 6.—The Fruitless Tree.—Mark 11: 12–23.

(12) And on the morrow, when they were come from Bethany, he was hungry; (13) And seeing a fig-tree afar off having leaves, he came, if haply he might find anything thereon; and when he came to it, he found nothing but leaves; for the time of figs was not yet. (14) And Jesus answered and said unto it, No man eat fruit of thee hereafter forever. And his disciples heard it. (15) And they come to Jerusalem: and Jesus went into the temple and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves; (16) And would not suffer that any man should carry any vessel through the temple. (17) And he taught, saying unto them, Is it not written, My house shall be called of all nations the house of prayer? but ye have made it a den of thieves. (18) And the scribes and chief priests heard it, and sought how they might destroy him: for they feared him, because all the people was astonished at his doctrine. (19) And when even was come, he went out of the city. (20) And in the morning, as they passed by, they saw the fig-tree dried up from the roots. (21) And Peter calling to remembrance saith unto him, Master, behold, the fig-tree which thou cursedst is withered away. (22) And Jesus answering saith unto them, Have faith in God. (23) For verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith.

GOLDEN TEXT.—Herein is my father glorified that ye bear much fruit.—John 15: 8.

DAILY READINGS.

Mark 11: 12–23, John 2; 12–25, Jer. 18: 1–12, Ezek. 15: 1–8, John 15: 1–16, Luke 3: 1–11, Psa. 101: 1–8.

NOTES.

13. It was the practice to plant fig-trees by the road-side, because it was thought that the dust, by absorbing the exuding sap, was conducive to the production of the fruit.—*Alford.* It was a fig-tree, not a fir-tree; it was not planted in the wilderness but in fruitful soil. There ought to have been fruit, for the harvest had not yet been gathered. Leaves are *promises.* As they wave in the wind, or glisten in the sunshine, they say, There is fruit here. All Christian *profession* is a promise—to man and to God.—*H. Bonar.* How can we reconcile Christ's ignorance of the fruitless condition of this tree with his divine character? (1) It is not stated that he was ignorant of its fruitless character, or that he expected to find fruit upon it; only that he went to it as if seeking for fruit. (2) He may however, have been ignorant; and this is implied though not asserted, in this narrative. For it was a part of his voluntary humiliation to subject himself to all the ordinary conditions of humanity, and he did not use his divine knowledge except for the sake of others and in the execution of his divine mission.—*L. Abbott.*

At that early period of the year, the first of April, neither leaves nor fruit were naturally to be looked for on a fig-tree, nor, in ordinary circumstances, would any one have sought them there. But that tree, by putting forth leaves, made pretension to be something more than others, to have fruit upon it, seeing that in the fig-tree the fruit appears before the leaves. This tree, so to speak, vaunted itself to be in advance of all the other trees, challenged the passer-by that he should come and refresh himself with its fruit. Yet when the Lord accepted its challenge, and drew near, it proved to be but as the others without fruit as they; for indeed, as the Evangelist observes, the time of figs had not yet arrived,—its fault, if one may use the word, lying in its pretension, in its making a show to run before the rest when it did not so indeed. It is condemned, not so much for having no fruit, as for this, that, not having fruit, it clothed itself abundantly with leaves; with the foliage, which being there, did, according to the natural order of the tree's development, give pledge and promise that fruit should be found on it if sought. —*Trench.*

15. There is scarcely anywhere in the New Testament a more striking illustration of the marvelous moral power of Christ than this act of his in cleansing the temple single-handed, of a corruption so entrenched. Yet we must not forget that in it he was doubtless supported by the sympathies of the Gentiles and the more pious Jews, as well as by the consciences of the very men who were driven out; and that, while the priests winked at the traffic, they would hesitate openly to sanction it.—*L. Abbott.*

16. What does the purifying mean? It means that every time right work in this world must begin and end with the reverent acknowledgment of God, our Father; it means that in every Christian life, of man or woman, youth or child, large and clean and unobstructed place must be made for prayer; it means that business must be marked off from worship with a fully drawn and definite line, not suffered under any pretext or apology to take more than its share of time or thought, or to intrude into the sanctuary, or to do what is just as bad, hold men out of the sanctuary. It means that neither outwardly, in sordid acts, nor inwardly, in selfish, exclusive, uncharitable dispositions, are we to make our Father's house a house of merchandise.—*Huntingdon.*

20. Trees were made for men; they have no volition, and therefore cannot sin, and have no feeling of punishment. And this barren fig-tree withered by Christ's word, bears fruit forever in the garden of Scripture by the warning it gives against hypocritical ostentation and luxuriant unfruitfulness. Our Lord was going to his crucifixion, and he therefore confirmed the minds of his disciples by the assurance of his power.—*Wordsworth.*

"The rotten tree." When the interpreter had done, he takes them out into his garden again and led them to a tree whose inside was all rotten and gone; and had leaves. Then said Mercy, "What means this?"—"This tree," said he, "whose outside is fair, and whose inside is rotten, is it to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but in deed will do nothing for him; whose leaves are fair, but their heart good for nothing but to be tinder for the devil's tinder-box."—*Bunyan's Pilgrim's Progress.*

An Interesting Anniversary.

On Tuesday of last week, Philo Carpenter, the well known patron of our reform, reached the end of a half century of Chicago life. So interesting an event was fitly commemorated by him in a reception of his numerous friends in Chicago and elsewhere who called in great number at his residence, No. 436 West Washington street, to congratulate him on the rare occasion, many bringing rare floral gifts. As Mr. Carpenter was one of the first settlers in this city, the story of his journey hither and early experiences was published in the daily papers; and as the readers of the *Cynosure* have a friendly and hearty interest, we reprint from the *Tribune* the narrative as taken from Mr. Carpenter's lips:

Fifty years ago this morning, I landed in Chicago. I came originally from Berkshire county, Massachusetts, but had lived in Troy, N. Y., two or three years before I started West, being in the retail drug business there. In the latter part of June, 1882, when 27 years old, I took a canal boat and went to Buffalo. There I got on the little steamer Enterprise, commanded by Capt. Walker, bound for Detroit. It required four days to make the trip, and while on Lake Erie the passengers celebrated the Fourth of July. Mr. Geo. W. Snow, who died here a few years ago, and myself rode from Detroit to Niles in a two-horse Pennsylvania wagon, which carried the mail once a week. At Niles we met a merchant named Wheeler, who is living in Chicago to-day. He said he got his goods on a little lighter from St. Jo, and Mr. Snow and myself got on board the craft the next day and floated down the river to St. Jo. There we asked a Frenchman how we could get to Chicago, we having heard of the place and desiring to get to it. He said the nicest way to do it was to hire a couple of Indians to tow us in a canoe around the head of the lake. And that was the way we came. We spent one night on the beach, where a vessel had been stranded by a storm, and the owners entertained us very hospitably. When we reached Calumet one of the Indians was taken sick with the cholera, which prevailed here fearfully in 1832, but I had some medicine and brought him around all right. Gen. Scott had brought his army here to capture Black Hawk, but wasn't able to move his men, as they were sick, and he lost a good many on the way from Niagara. We found part of them in Fort Dearborn and part in tents. I think only a few of Scott's troops went to Rock Island. Black Hawk was captured by Abraham Lincoln and some mounted men. At Calumet we found the few shanties deserted, the people having become alarmed at the prospect of the chief visiting them. Our own Indians refused to come to Chicago because the people were sick, but they finally consented to accompany us part of the way, and when we reached the place where the Douglas monument now is they wouldn't go a step farther. I found a Berkshire county man there in a little cabin, in a clump of woods and we had breakfast with him. He then hitched up his oxen and drove us into Chicago. The first thing I saw was the American flag on Fort Dearborn, and it made a great impression on me. My friend drove us to the old Sauganash Hotel, a log building located on the South Branch, between Randolph and Lake streets, and kept by Mark Beaubien. There wasn't much of a town to be seen—only log cabins, a few of them, however, quite respectable looking—and the population was about 200, about half of them French and Indians. I had packed up and shipped a little stock of dry goods, medicines, and a few other things, and they got here about a month after I did. I looked around and rented a log building 16x18 feet, near where Lake and South Water streets intersect. The Post-Office was next door to me. Col. Richard J. Hamilton held all the offices except Indian Agent, which position was filed by Col. G. S. V. Owen. "Billy" Caldwell, the Indian chief, was one of the principal men in town. P. F. W. Peck put up the first decent looking two-story frame in the city. I erected one also for my business on South Water, between Wells and La Salle. The residence quarter—little cabins—was on the north side of the river.

After I got settled I looked around, and asked Gus Herrington's father, who was a surveyor, where there was any government land. He pointed out some on the West Side, coming down to where Halsted street now is, and I told him to survey out 160 acres as I wanted a farm when I retired from business. I got the section, which is bounded by Madison and Kinzie and Halsted, and a line half way between Ann and Elizabeth streets, paying ten shillings an acre for it—the Government price. I went to Washington for the patent. There wasn't much red tape in those days, and Gen. Jackson himself helped me. I was there only one or two days. I also bought some land in the Indian reservation on the North Branch for the same price. The Government had given Caldwell two sections and a half, and he was willing to sell for ten shillings an acre, and one or two army officers who were enthusiastic about Chicago and had resigned, joined with me, and we purchased a quarter of a section apiece. I held on to mine until a few years ago, and then sold it. The land was covered with heavy timber, and I didn't make a great deal. I intended to use my West Side section for a farm, never supposing there would be any speculation about it; but pretty soon after I bought it things began to boom, the army officers believing Chicago was to be something more than a home for Indians. So I subdivided the property. Some sharpers tried to get it away from me, saying that I was a merchant and didn't come here to farm. Wm. L. May, who was a member of Congress from this State, and James Curtis, afterwards Mayor, helped me to defeat them, as May and Curtis were interested with me. Curtis, I think, designated the streets. May was named after the Congressman, Curtis after himself, Carpenter after myself, Ann after my wife, and Elizabeth after Mrs. Curtis. I don't recollect why he fixed upon the others. Some of them, however, were simply continuations. I had built a little cabin on the farm. I disposed of the north part before I made much out of the land, as the railroads came in and made it almost worthless. I erected the house on block 41, between Washington and Randolph and Morgan and Carpenter streets in 1842, and lived there until two or three years ago. I moved once to Aurora, where my wife died, and not feeling at home there came back to Chicago. I set out all the trees on the place—broke off twigs from willow trees and stuck them in the ground—and now some of them are two and a half feet thick. When I went there Mr. Curtis lived in a house on Curtis street, and that was the only one west of me. East there were a few near the river. My house was so far from town that friends used to say I was going to the Aux Plaines when I started for home. Now the city extends three miles beyond Block 41. So far as I know only three men are now in Chicago who were here fifty years ago— Gurdon Hubbard, Deodat Taylor, and Reuben Taylor. The population of Chicago was then only about 200, and half of the people were French, and half-breeds. There were not more than fifty or 100 white peole, but they began to come from that time on. Some of them had followed the army up here, and some of them left it within a few weeks. A few vessels strayed up here once in a while, and a few steamers had been up in the past. The place began to make rapid progress from that time, and to develop right along. We had no corn here then to ship East. We had to get our corn and flour from Ohio mainly, and we brought in a good deal of whisky, too. I began to see room for doing a considerably better business, and got into shape for it. There was no Sabbath out here then. The Sabbath was a high day for the French and Indians, who made it a great day for trading. They came from below Calumet, where there was then a settlement of French. I always shut up my place on the Sabbath, and got some curses for it too from that class. Within one or two months I organized a Sunday school of thirteen children in a frame house partly built. It was not shingled but was a block house, partly up. It was built by a Roman Catholic for a little place of busines, and when it was half done I told him I wanted to use the house for a little while every Sabbath morning. I went out and met a Captain of the troops, his wife and two children, and we gathered up twelve or fourteen children. Two or three parties who sympathized with me aided me in the work. Fifty years ago the great Sunday-school wave was at its hight in the East, and when I came out West, I suppose with more zeal than knowledge, I started the same thing here. We have kept that school up till to-day, and it is now part of the First Presbyterian Sunday-schools. That school is now the home Sunday-school of the First Presbyterian Church. It was located on the lake shore, east of Michigan avenue—I suppose about Madison street. I also started a temperance movement and got up a pledge, which I took round and got a good many to sign. We did considerable in that way then. The first church to be established in Chicago was the First Presbyterian. It was built about a year after I came. A missionary came from Mackinaw. His name was Porter. The church was built the year he came. It was built of wood and held between 200 and 300 people. Then we had a lady teacher, Miss Chapel, and she afterwards became Mrs. Porter. He is now Chaplain of Fort Russell, and two of their children are either in China or Japan. Some live here and some in Detroit. Some of them are able men and have prospered.

The lumber trade began to develop very slowly. That fall we got a few small cargoes. Then they began to bring it up from Detroit and Canada. It was not worth as much then as it is to-day. Gurdon Hubbard's brother put up a building near my store on South Water street for a packing house. They drove the hogs from the prairies, but I am not a good hand at remembering just when and how the different branches of trade originated and developed. I just minded my own business and did not pay particular attention to these things. There are many men who could tell you far more about it than I can.

In those days we had no steam coaches. We had only the mail stages. I rode all the way to New York several times on horseback. It took me two or three weeks to make the single journey. I was not married for two years after I came here. I brought my wife right through the country in a vehicle clear from Detroit. I have lost three children and my wife, and have two children now living. One lives here, and is married to W. W. Cheney. The other is martied to Edward Hildreth. He is aclergyman, and is in Colorado.

In 1837 we had a panic. There was no money that was good for anything. The only money that was good was Nicholas Biddle's. He kept the United States Bank, in Philadelphia, and his money was always good for its face value. There was not much of it in circulation. Andrew Jackson, when he was President, made war on it, and was determined that it should be crowded out. Why, I do not know, for it was the only money that was any good then. He was always afraid of monopolies. Before the panic the people began to make some purchases, and buy some real estate, and got prices up considerably, and pretty soon everything collapsed. I kept out of very great losses myself. The first relief was when the Government called a meeting of the tribes and bought up their lands after a long siege. Then the Indians came and got their annuities. They got part money, and part in blankets, and calicoes, and trinkets. They spent their money, which was in silver, and that made it plentier. They would get drunk. The traders managed to get whisky here pretty freely, and the Indians would get drunk. P. F. W. Peck went to Naperville, thinking that it was a better place, and bought some property there, but he afterwards came back here, having found out that Chicago was the best place after all. Ten years after I came the place had grown greatly, but I could not give you any idea of the extent of its growth. I do not remember those things well now.

The growth of Chicago seems like a dream to me, it has been so rapid. From a barren waste has sprung a city which surpasses any other in the world in some respects, and if you are alive fifty years from this day you will doubtless be in the largest city on this continent.

The Christian Cynosure.

CHICAGO, THURSDAY, JULY 27, 1882.

Anti-Sect Convention.

We admit two articles on the above subject requesting that a convention against sectism be called to meet immediately after the National Convention, at Batavia, N. Y. which begins Sept. 12th next.

The motive and object of the writers we cordially approve. The time has indeed come, it came fifty years ago, when Freemasons should be required to renounce lodge worship, or be excluded from communion with the worship of Christ. The command of Christ by his apostle Paul is explicit to "*have no fellowship with the unfruitful works of darkness;*" and, the *Cynosure* will aid and sustain every scriptural effort and endeavor to apply and carry into practice that apostolic injunction. False, man-made worships have run down the churches founded by the apotles to the pagan condition in which they are found to-day. Even those which retain the name of Christian are baptised heathens, to whom the American and European Boards are sending missionaries; and popery is still worse. It is "the mother of harlots and spiritual abominations."

Thus far our way is clear. But here our practical difficulties begin. Over and again, good and holy men have started sects whose creed is that there shall be no sects. The Congregationalists were such. Yet, to-day, the lodge governs them; and Baal is worshipped in conjunction with Christ. Baptists exclude Presbyterions who baptise infants, and yet fellowship Freemasons who practice the same thing, only they (the lodges) baptise infants in the name of Baal, or the god of this world. These are some of the glaring inconsistencies of sectarianism.

The only remedy one can see is to let the sects stand as they are in their respective organizations, but unite all sects which worship Christ and exclude lodge worshippers, as the different sects in Iowa united in the late Prohibition movement.

The lodge is certainly idolatry; an "unfruitful work of darkness." It openly declares itself identical with the ancient mysteries which are commanded to be disfellowshipped by the word of God. And, once in a church, it never rests till it brings that church down to a level with anti-Christian or mere worldly religions. A line must somehow be run through the religions of mankind, putting Christ's worshippers on one side, and Satan's on the other. "That they all may be one," is a prayer which will yet be fulfilled; and if we fast and pray, and testify, we shall overcome "by the blood of the Lamb and the word of our testimony."

Shall the Civil Oath be Abolished?

Our friend Mr. Boyd, must remember that the *Cynosure* was established not to abolish the civil oath, but false, extra-judical, Masonic; that is to say, pagan swearing, which is expressly prohibited by Christ and his Apostles.

The blank petition sent us declares "the oath to be a most solemn act of Christian worship." Very well; Paul declares the Christian state to be "ordained of God;" and so a Christian institution (Rom. 13); and Massachusetts and the first States were declared "*Christian Commonwealths.*" The omission of God from the terms of the U. S. Constitution was French, not English. And to deny to States the use of the oath, because it is "an act of Christian worship and not a secular and civil act" is to strip the State of all religion, and divorce civil politics from God.

This out-heathens heathenism. It would put our States below Indians and Hottentots. Christ told Pilate that his power to judge him was "given him of God." And all acts, covenants, compacts, and institutions controlling and disposing of the lives, property and welfare of men, are, and from the beginning have been, sanctioned and solemnized by acts of religious recognition of God. The God of the Bible commanded the Hebrew Commonwealth to "*Swear by his name*" (Deut. 6: 13). This was civil swearing. The only prohibited swearing was swearing "*by other gods;*" as Masons do. For, omitting Christ, they omit God; and invent a deity of their own. "Baal" means no particular god, but deity in general; that is to say, "the god of this world;" who is usurper, liar, and murderer. Paul in Heb. 6: 16, declares an oath to be "the end of all strife:" that is, civil, worldly strife. Thus the New Testament endorses judical swearing as well as the old. And the day that sees the oath, or religious, solemn affirmation, excluded from our courts, will be kept as a jubilee by atheists and devils.

Now if our good brother is very anxious to be heard on this extraneous theme, we will print out of respect to him, one article as long as this and then stop.

—The General Secretary leaving Rochester, from whence his last letter, to be read elsewhere, was written, went on toward New York city where he expected to spend the Lord's day, probably with Henry Harrison, in whose hospitable home the reform lecturer always finds a welcome.

—Bro. E. Mathews began work in Streator, Ill., on Wednesday evening last from the steps of a bank building where a very large audience heard his lecture. Next evening he spoke on temperance in the park. He wishes us to pray that spiritual power and the courage of strong faith may be given him in this work.

—Prof. C. A. Blanchard, whom we must begin to call president, went to Kalamazoo, Mich., last Saturday for a week's labor preaching and lecturing.

—Bro. H. H. Hinman, Southern agent for the N. C. A. reported last from Ogden Center, Lenawee county, Mich., where his meetings were fairly attended. He is already preparing for his Southern work which he hopes to begin in a few weeks. He also last week spoke over the State line at Metamora, Ohio, and at Lenawee Junction, Mich.

—Bro. M. A. Gault makes a good suggestion in the *Freeman* for the Anti-masons of his section. Let some of the good brethren thereabout, several of whom we could name, lead off in this matter:

"Would it not be advisable to hold an Anti secret Campmeeting or out-door convention somewhere in Northwestern Missouri, say after the hurry of harvest, when farmers need a few days' rest? The friends of the cause could thus be rallied and strengthen each others hands and encourage each others hearts and plans could be laid for a vigorous fall campaign. While pleasure seekers are lounging at the summer watering places why might we not find rest and recreation in communing with God and one another in some shady grove by the bank of some stream, on the important question of how to free our land from the bondage of secret despotism. There is a crying need that the echoes of our reform be awakened in this part of the West."

—With pleasure we introduce to the readers of the *Cynosure* Rev. S. Monroe Hubbard of Amity, Yam Hill county, Oregon. He has ordered a selection of Anti-masonic works with a view to selling them. A native of Adams, Jefferson county, N. Y., a Batavia paper says of him: "He is a young man, but has much energy and perseverance, and as a minister of the gospel, he has been very successful here. From the beginning he has had his house crowded with hearers, and many have been the occasions on which people have been obliged to go away for want of seats. He has a style of presenting the truth peculiarly his own, yet it always comes in such a way as to attract attention and impress the heart. There have been a number of conversions and additions tohis church since his connection with it. But he has made up his mind to go away, and as he goes our prayers shall go with him, that his God, who has been with him in this field, may go with him to the next, wherever he may be called, and bless him as he has been blessed here, only much more abundantly."

The Cynosure Extension Fund.

The First Church of Holland, Michigan, took up a collection amounting to $18.75 for the enlargement of this fund, which was duly forwarded with the words: "The *Cynosure* must give light on the subject of Freemasonry. Go on with the good work. Your paper brings a good many to the light who were in the dark." This example is worth imitating and the donor hereby receives our thanks.

The Cynosure Fund for Colored Ministers of the South.

There is not a more hopeful and inviting field for the enlargement of our reform work than among the colored churches of the South. They are just beginning to see the evils of secret societies, and to see that so far from being an aid they are a grievious burden; and that like the two daughters of the horse-leech they cry "Give, give." Most of the people are still ignorant of their nature and effect, and some are seeking to promote their selfish ends at the expense of others. There is a general and growing impression that they are not in harmony with the growth of evangelical piety.

To reach this people we must instruct their ministers. Of the older persons they are almost the only class who read, and their influence for good or evil is wide spread. They are as a class poor and have hard work to sustain themselves, while they preach to others. They do and will appreciate the *Cynosure*. It has done much and will do more, and there are many who will gladly receive it. I hope that from the abundant harvest in the Northwest something may be spared to sow the seeds of truth in the South. H. H. HINMAN.

—At a grand celebration in Philadelphia recently of the Masonic fraternity "the invocation was made by Right Reverend Cortland Whitehead, D. D., Protestant Episcopal Bishop of the Diocese of Pittsburg and Grand Chaplain of the Grand Lodge," an address was delivered in which the order communicated the information that "in the Old Testament and the New are found some striking references to the institution which, in later days, has been best known by the term of Freemasonry;" and among the toasts read was "Masonic Work—It forms the character, shapes the life, and finishes the labor of the Freemason, and fits the soul for immortality." The Right Reverend Bishop and Grand Chaplain must have been very much edified by this information, and may now use it for the instruction and enlightenment of the clergy over whom the church has placed him. Or is he not permitted to use Masonic light to fit for immortality the souls committed to his charge? —*Lutheran Standard.*

The readers of the daily press have been often reminded of late of the folly and danger of the habit of carrying revolvers. An Iowa father teaching his boy to use the weapon shoots the little fellow fatally. A Cincinnati lawyer had in his possession the weapon with which Stokes killed Fisk. This pistol with its murderous suggestions was a fatal possession to a man with a weak nature. The other day he took it out and shot his wife, his daughter and himself. But more fatal still has been another instrument by which the revolver habit is most promoted. The toy pistols for the amusement of boys on the 4th of July, has killed seven lads in Davenport, Iowa, nearly as many in Covington, Kentucky, fifteen in Chicago, twenty-five in New England, and in other localities in proportion.—All within two weeks died of lock jaw produced by a slight wound from these vicious toys. A coroner's jury here recommends their prohibition. It should be done without delay; and with it will go one great means of educating our young men to become murderers on a sudden temptation, because they carry revolvers and are familiar with their use.

The Democratic Governor of North Carolina challenged any man in the State to meet him in debate on the stump. A colored citizen, who is a man of ability, accepted the challenge. The Governor has not yet responded.

REFORM NEWS.

La Salle County, Ill.

The Union Christian Association of La Salle county, Ill., met at Tonica on the 8th inst., and adopted the following, which has been published in the county papers:

The Union Christian Association, (auxiliary to the National Christian Association) to forward its work opposed to secret societies, has engaged E. R. Worrell to canvass La Salle county during the coming month. The agent will distribute tracts, take subscriptions to the Christian Cynosure and the Illinois American, and be prepared to furnish anti-secret books to those who may desire them.

JOHN MORRISON,
J. T. BUCKLEY,
J. P. HIESTER,
ELDER A. OSGOOD, } Ex. Com.

On to Batavia!!

BRO. STODDARD'S REPORT OF PROGRESS.

BATAVIA, New York, July 18, 1882.

Leaving Chicago on the morning of the 8th, I took supper and spent the night with Bro. Leuty, who is feeble in body but strong in faith.

Sabbath morning Bro. Wright called and took me to the Wesleyan Quarterly meeting at Green Chapel, where I met Sister Green, Bro. Worth, Bro. Harvey, Bro. Black and wife, Bro. Bowers and wife, with many others. Bro. Worth preached the gospel with great power, after which we gathered in a most delightful communion season, in which the Lord was "known in the breaking of bread." At 4 P. M. I spoke to a full house on the evils of secret orders. In the evening I met Bro. T. Hudson at Wolcottville, and listened to an excellent sermon by the M. E. pastor, whose name I did not learn.

On Monday, accompanied by Bro. Hudson, I went to Butler, where we parted and I went on to Bryan, Ohio. Hearing the church bell, I turned to the house of prayer and had a precious season with my Father's children. Tuesday morning I reached the house of Bro. Cogswell, eleven miles away, by special conveyance, and it was soon arranged to have a meeting in the church near by in the evening. Bills were posted and notice given in the schools, and much to my surprise and gratification, a fair audience was gathered. Among the well remembered faces was that of H. S. Kirk, who with Bro. Cogswell has been urging on the battle with good results.

The next day I reached Elyria, Ohio, and stopped over for a train to Mallet Creek. Reaching York on the 13th A. M., I found the "Old Guard" on duty and was much refreshed with Christian conference and generous hospitality at the house of Dr. J. A. Bingham. In the evening a few gathered for the regular prayer meeting in the Congregational church, and to us was the promised presence of the Master fulfilled. A hard shower prevented me from visiting parties I had intended to see in Cleveland, and I came on to Batavia. Calling on a few friends here and visiting the monument lot to find a good substantial foundation ready for the super-structure, I left Bro. Palmer's and reached Dale late enough to find that Bro. Capwell had retired but that I was welcome even at that late hour.

On Sabbath morning Bro. C. took me to Warsaw where Bro. Shearer invited me to preach to his people in the Baptist church. After morning services we drove to Perry, where we were received with great cordiality, but found special services arranged for the evening in the churches and so we returned to Dale.

On Monday morning, the 17th, Bro. Capwell accompanied me to this place and we held a consultation meeting at Bro. Palmer's in the evening. To-day the committee have been busy all day arranging for the September meeting. We decided to raise the monument foundation 10 inches. We have secured the Opera House, for September 12th to 14th; have arranged for entertainment, if needed, at five hotels at $1.50 per day; have secured cheaper rates for a few at boarding houses; and hope, as the work progresses, to obtain free entertainment for some.

Tomorrow morning I am to have access to the old records of the Morgan times kept in the Recorder's office and intend to begin copying. I intend to spend next Sabbath in New York City and shall then return for labor here until the convention. There seems to have been a good advance in the sentiment of this community since we were here last spring and some of the neighboring towns are anxious for lectures. Every friend of our reform should make a *special* effort to be here. Send in your names *soon*, if west of Chicago to W. I. Phillips, 221 W. Madison St., or to the *Cynosure* office. If east to me in care of Washburn House, Batavia. The monument and the statue are nearly or quite completed and ready to ship. Mr. Carter is doing a splendid job, and if the friends do not rally for a grand demonstration, they will allow an opportunity to strike a telling blow pass unimproved. *Come*; by all means, COME.

A Word to Traveling Prohibitionists.

ROCHESTER, N. Y., July 20th.

I reached this city too late to see Bro. Roberts, and was unable to get a train out to his place. At the depot I began to make inquiry for a temperance hotel, but no one could give me the desired information. I found, however, a full blooded temperance man by the name of Peter Elebash from Fairport, N. Y. I found also that, like most of our *thorough* temperance men, he was anti-secret, but not posted. I gave him tracts, a copy of the *Cynosure*, and invited him to the Batavia meeting.

Bidding my newly found brother good-bye, I started out in quest of a place where I could procure a lodging without patronizing a rum shop. At some of the business houses on Main and State streets where I made inquiry, the parties assumed that I wanted "cheap rates" and gave me information accordingly. I assured them of their mistake; that I was able and willing to pay all reasonable charges, but that I protested against being compelled to contribute for the support of one of the greatest curses of our country, and that I was surprised to find a city with the intelligence of Rochester where a real temperance man could not be accommodated with lodgings.

After varied experiences I struck the office of the American Tract Society and was directed to the Quaker restaurant, where I obtained a good supper and was directed to the Y. M. C. A. rooms. Here I met the very gentlemanly and obliging superintendent, Mr. Helmer, who kindly volunteered to accompany me to the Litster House, where I am booked for the night. This is an upper story hotel, and underneath is a liquor store which I am assured has no connection with the hotel proper.

I have been to considerable trouble to find this place and have no doubt made myself ridiculous in the eyes of some of Rochester's "good citizens;" but I feel well repaid. I believe the time has come when temperance people should take their principles with them and advertise them on all suitable occasions. It is proverbial that temperance hotels are poor and poorly supported. I partly believe it, and I believe, moreover, that the temperance people are largely to blame for it. Where it is at all possible, temperance people should patronize only hotels that are conducted on strictly total abstinence principles. This cannot always be done, but let the friends of prohibition set about the matter in earnest, in a practical way, and a very great change would be very soon perceptible. There is not, so far as I can find a temperance, hotel in Batavia, and I have been compelled to hold my rule in abeyance while stopping there. The Washburn House is quiet, orderly, and in every respect all that a temperance man could ask, except the back room, where the "the critter" is kept.

J. P. STODDARD.

—One man took eleven subscriptions for the *Illinois American* between two and five o'clock one afternoon, and this was in the country and at the busiest season of the year.

—We have received several samples of crochetted lace made by a colored man at Columbus, Mississippi, to help himself along. They are very nice.

The Morgan Monument.

The Witness Coming Forward.

In a note written on Thursday last from Batavia, N. Y., Bro. Stoddard speaks thus of a providential meeting on a street corner: "A rather singular incident has just occurred here at the corner of Main and Jackson streets. I was showing the photograph of the Morgan statue, and found that the three men present all knew Wm. Morgan personally. They were Daniel Carter, eighty years of age; Judge Moses Taggart, eighty-three; and Christopher Spencer, eighty-seven. They all pronounced the picture a good one. One of the number was in 1826 an adhering Mason. I have since met two others at the same point, who knew Morgan personally. All the people are good natured, but some Knight Templar Masons appear a little nervous.

THE STATUE of Morgan, cut in stone, is now ready for its place on the monument. A photograph may be seen at the N. C. A. rooms, 221 West Madison St. It is truly a fine piece of work representing a man of grave, intelligent and noble countenance in an attitude of calmness and decision, the right hand thrust within the buttoned coat, the left holding a roll of manuscript. To see the picture is to resolve to be present at the unveiling of the monument. Come to Batavia! It will be an occasion of life time remembrance.

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING JULY 22, 1882.

W. A. David	$10 00
Mrs. N. Bourn	5 00
Nathaniel Cook	5 00
A. Cogswell	50
Total	$20 50
Grand total	$1,670 25

Egyptology.

—During the reign of Ismail Pasha he involved himself and Egypt in a debt amounting to $432,223,700. Once he paid $150,000 for two beautiful Circassian girls for his harem.

—Miss Hope-Edwardes, in her little book, "Eau-de-Nil," gives in one little anecdote a curious side glimpse into Eyptian character. When she once complained to a certain Government official, as to a superior person, "*Everybody* seems to want backsheesh," the great man replied gravely and unhesitatingly: "Certainly—I also."

—Of Mehemet Ali, the ancestor of the present Khedive, the following story is told: "A milkwoman came to the Pasha one day complaining that one of his soldiers had robbed her of the milk she was bringing to camp. The soldier was identified and denied having taken the milk. 'What did he do with it?' asked the Pasha. 'Drank it,' was the reply. At a sign the man's head was off his body, and his stomach, being opened, was found to be full of milk. 'Go,' said the Pasha to the horrified woman, paying her the value of her milk; 'but if he had not taken it, your head would have paid for it.'"

THE FLAMING CIMETER OVER EGYPT.—The astronomers who went to Egypt to witness the total eclipse of the sun last month describe the fright of the natives when the mysterious darkness crept over the land and the sun seemed to have been extinguished in the heavens. There went up a shout of wonder and horror from the crowd collected along the banks of the Nile and around the observing station of the astronomers as the last gleam of the sunlight disappeared. The excitement of the natives was increased when they saw on the right of the hidden sun the form of a flaming cimeter. It was a new comet, whose existence had not been suspected before. It had been concealed in the sun's rays, and the sudden withdrawal of the light of the great luminary revealed its hiding place. Such is the constitution of the human mind that probably a thousand astronomers would be unable to convince the ignorant dwellers along the Nile that that sword-shaped comet was not an omen of the warlike events that have since taken place in Egypt.—*Ex.*

HOME CIRCLE.

"Voices."

ISAIAH 66 : 6.

A voice of noise from the city,
From its haunts of sin and pain;
The groan of a mighty multitude.
Oh! shall they plead in vain?
A voice of the little children,
Not knowing where they go.
Oh! silently appealing
Is the cry of that mighty throng,
That voice of noise from the city,
"How long, O Lord, how long?"

A voice from the midst of the temple,
A voice of doubt and fear,—
"How long shall evil triumph?
O God the Father, hear."
A voice of wide-spread error,
A voice of those that say,
"There shall be wider entrance
To this too narrow way."

A voice of the plenteous harvest
That few men go to reap,
Though the enemy's softly sowing,
Whilst the weary watchers sleep.
So through the lonely waiting
Of these years of care and wrong,
That ceaseless voice from the temple,
"How long, O Lord, how long?"

A voice of the Lord that speaketh
To those that watch and wait;
Toil on a little longer,
His step is at the gate.
See how the shadows lengthen
Athwart the evening sky;
Lift up your heads, O children!
Your redemption draweth nigh;
And through the unknown distance,
In an echo deep and strong,
Is the voice of the Lord proclaiming,
"I will not tarry long."

—Selected.

Rich toward God.

Since Christ came no more offerings are to be presented at the door of the tabernacle or temple, "for by one offering he hath perfected forever them that are sanctified," (Heb. x. 14). No more are men to pray in a certain place, or with their faces directed to some consecrated spot on earth, but says the Holy Ghost, "I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting," (1 Tim. ii. 8). No more are feast days and fast days and stated seasons of worship to be observed, as possessing any merit, for the same Spirit calls these things "weak and beggarly elements," and says to the Galatians, "Ye observe days, and months, and times, and years; I am afraid of you, lest I have bestowed upon you labor in vain;" and to the Collossians he says, "Let no man therefore judge you in meat, or in drink, or in respect of an holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ." No more are the common people forbidden to pass through the veil into the holiest of all, but while it was death once to enter within, it is death now to stay without.

The whole burdensome system, which the apostle Peter describes as a yoke, "which neither our fathers nor we were able to bear," has been swept away, carrying with it the tithes which many Christians, still in bondage, imagine it is their duty to pay. If they choose to give a tenth of their income or means as a free will offering, and select that particular proportion because it formerly had the authority and sanction of Jehovah, surely they are not under constraint about it; only they should remember that the believer in the church age is not limited to a tenth. The old dispensation said, you *must* give a tenth; the new dispensation says, with glad and grateful hearts give *all* to Christ.

What is the message to his disciples now? "Sell what ye have, and give alms: provide yourself bags which wax not old, a treasure in the heavens that faileth not, where no thief approaches, neither moth corrupteth," (Luke xii. 33); "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he can not be my disciple; . . . so likewise, whosoever he be of you that forsaketh not all that he hath, he can not be my disciple," (Luke xiv. 26, 33); "Yet lackest thou one thing: sell all that thou hast, and distribute among the poor, and thou shalt have treasure in heaven: and come, follow me." (Luke xviii. 22).

These passages, it will be observed, are taken from a single gospel, but they indicate the drift of the entire New Testament teachings. All of a believer's property down to the last farthing, all of his powers of mind and body, all of his time, all that he is and has, belong to Jesus Christ who has bought him with a great price; and not as a stern duty demanded by law, but as a happy privilege accorded by grace, they are to be held not only in subjection, but in thankful subverviency to the glory of his Lord. The Christian who supposes that he has in himself, "an inalienable right to life, liberty, and the pursuit of happiness," or the right to do anything except the right to be damned, has yet to learn the first principles of the gospel.

But let him know in his own experience the power of redeeming mercy and forgiving love, and he will not stop with the gift of a tenth of his property, nor a tenth of himself. He will enter in some measure into the experience of the devoted apostle, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me," (Gal. ii. 20); and he will say with the same apostle, "The love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again, (2 Cor. v. 14, 15).—*The Truth.*

Blessedness of the Sabbath.

"If we pass from Holy Scripture to human history, it is quite the same. History is the varied account of man's varied deeds; yet always the Sabbath comes in pleasantly. It runs along with the idea of plenty and peace and quiet—good order, good laws, good kings, large harvests, peace with neighbors, and peace within the gates. It is among these benefactions of the best days of human history that the Sabbath has its place.

"If we turn to expressions of the feelings of good men—the best expressions, more eloquent than their lives, more eloquent that our dull prose—if we take the songs which boldly and without restraint utter the feelings of men, it is still the thought of gladness which rests upon the Sabbath. No wailing in all our hymns over the Sabbath day, no deploring tone. 'Welcome, sweet day of rest,' 'delightful morn,' 'auspicious morn,' 'festal morn.' It is the earnest of the everlasting day which is to crown man's highest aspirations: so have the poets sung for us the day of the Lord.

"If we take it in our own experience, it is equally the thought of gladness. We go back to the innocence of our homes, to the security of our boyhood, and recall our release from study, our best attire brought forth for the best of days, and the sacred memories, more delightful possibly as memories than in the reality of them, of the time when with our father and mother we went up to the house of God, and sat to listen to the word of God. May that man be pitied who remembers the childhood which he had with a God-fearing father and mother in a Sabbath-keeping home, but whose heart does not grow tender and tearful at the sanctified memory!"—*Rev. Dr. McKenzie.*

Christ's Method of Teaching.

"Never man spake like this man."—John vii. 46.

All believers should preach, teach, or talk the Gospel, and Christ is our model in matter and manner. Let us study some characteristics of his method.

1. He spoke with the authority of divine majesty, and the assurance of absolute and positive truth.

He was a personal witness concerning divine and unseen things. Isa. lv. 4; Matt. v. 21, 22; vii. 29; John iii. 11.

2. He taught much in parables, similitudes and illustrations. Matt. xiii. 1; vii. 24–27; v. 14, 15; Luke vii. 31–35.

The Old Testament Scriptures, all nature, and all the occupations of men, constituted his cyclopædia of illustrations.

3. He was frank and free from sophistry, and exposed the shams, hypocricies and wiles of his enemies. Matt. xxii. 15–46; and xxiii. 14.

4. He did not seek to excite sensation, or gratify idle curiosity. Matt. xii. 39; xiii. 23, 24; Luke vii. 24–26.

5. He used wisdom and tact in dividing the Word of God to different classes, even revealing truth to one class and concealing it from another in the same assembly by the use of parables. John iv. 14; xvi. 12; Matt. xiii. 10–16. In Luke iv. 16–19 he closes the book at a comma, thus dividing the acceptable year and the day of vengeance.

6. He sought no applause from his hearers. John v. 41; Rom. xv. 3. The motto of the play-actor is, "We study to please," but of the preacher, "We study to save."

7. He preached with great boldness, regardless of the fear or favor of man. Matt. xi. 20–24; xxiii 33; Luke xi. 33; Luke xi. 38–47; xii. 49; John xv. 22.

8. He taught with patience, repetition, self-control, meekness, and kindness. Matt. vii. 7, 8; ix. 36; xi. 29; xxiii. 37; Mark ix. 43; Luke xix. 41.

9. He taught with unequaled simplicity, so that the old and young, persons of all grades of understanding and attainment, hung with rapture on his lips. He brought to them, in the simplest language, the grandest truths that the universe contains or eternity can reveal. Matt. xi. 25, 26; John xv. 22; 2 Cor. iv. 6.

10. He used great plainness and simplicity of speech, and not the fine rhetoric and elocution of the schools. Study any of his discourses and you see that he used the unadorned language of common life. In like manner Paul never wreathed the "sword of the Spirit" with garlands. Study 1 Cor. ii. 1–11. He quoted and used the Old Testament Scriptures constantly. Matt. xii. 5; Mark xii. 26; Luke xxiv. 25, 44; John v. 39–46.

11. He taught that the great and constant theme of the Old Testament was his own divine person and redeeming work.

12. He preached with profound seriousness and intense earnestness. Mark xvi. 16; Luke ii. 49; xii. 50; John iv. 34; ix. 4.

The results of his teachings were:—

1. Universal astonishment. Matt. vii. 28, 29; Mark vi. 2; xi. 18; Luke iv. 32.

2. The violent opposition of many. Luke iv. 28; vi. 11; John v. 16–18.

3. The conversion of some. Luke iv. 15; John i. 40–45; x. 27.

Let us study our pattern, be filled with his spirit, and, in reverent love proclaim to dying men, the same message forced from unwilling lips of old, "Never man spake like this man."

The duty of all who hear the Gospel is found in Acts iii. 22. and their danger in Acts iii. 23. —*The Armory.*

HAVE PATIENCE.—"Oh, the drudgery of this everyday routine!" cries many a business man, and many a house-keeping woman. "To get through the day, and to have the same round to traverse to-morrow!" Yes, but how do you know what use the gracious Superintendent of your life is making of this humdrum, as you call it? A poor, blind mill-horse treads his beat, hour after hour, and it all seems to come to nothing. But the shaft he is turning is geared into others, and they unto wheels, that in other rooms, above him, far away beyond his hearing, are working out results that he could never comprehend. Wait until you see no longer through a glass darkly, and see the unknown bearings and connections of your life-work with other generations, and may be with other worlds.—*Advance.*

—Mrs. Bainbridge, of Providence, Rhode Island, says that going out from one of the mission-houses in Foochow, China, she met a man with a pole across his shoulders, with a basket at each end filled with girl babies, which he was trying to sell at 40 cents each.

CHILDREN'S CORNER.

Hymn for a Little Child.

God make my life a little light,
Within the world to glow.
A little flame that burneth bright,
Wherever I may go.

God make my life a little flower,
That giveth joy to all,
Content to bloom in native bower
Although its place be small.

God make my life a little song,
That comforteth the sad;
That helpeth others to be strong,
And makes the singer glad.

God make my life a little staff
Whereon the weak may rest,
That so what health and strength I have
May serve my neighbors best.

God make my life a little hymn,
Of tenderness and praise;
Of faith that never waxeth dim,
In all his wondrous ways.

—Selected.

The Longest Day in the Year.

I don't know what the almanac man said about it, but Dan said it was the longest, and Dan was certainly the one who understood the matter best.

It began pretty much like other days, only that there was a very heavy fog, and Dan knew that it was bad weather for haying, and tip-top for fishing. Perhaps if his mind had not been already made up, he would not have minded it so much when his father said at the breakfast table,

"We must get the scythes in good order, so as to make a fair start at the lower meadow tomorrow. Don't let me have to waste time hunting after you, Daniel, when I'm ready to go at it."

Daniel's appetite was gone at once. How he hated to turn that heavy, creaking, old grindstone! and how sure his father was to find a dozen things to do first, and keep him waiting all the morning! He went around by the sinking drain and dug his bait; he examined his fishing-pole; he put up his lunch; he even tried a worm on the hook; and then he wandered disconsolately around wishing grindstones had never been invented.

He went to the end of the garden, and leaned sulkily over the low stone wall, eating the half-ripe harvest apples and throwing the cores spitefully away. Down the road a few rods lay the mill-pond, and in the middle of the road near by stood Deacon Skinner's horse and chaise.

Old Whitey had his nose down, and one leg in a meditative fashion. The Deacon was over in the field making a bargain with Solomon Murray for some young cattle. What fun it would be to start the old horse up and set him trotting home! Dan could almost hit him with an apple core. He tried two or three, just to see, and then he picked a smooth round stone from the wall and sent it singing through the air.

Old Whitey brought up his nose with a jerk, straightened his fore-leg, and started off at a brisk trot, the chaise-top tilting and pitching back and forth.

Dan laughed—at least the laugh began to grow when he caught one glimpse of a frightened little face at the chaise window, and knew that Nanny Dane, the Deacon's little, lame grandchild was in the chaise.

It was only a glimpse, and then the bank of gray fog swallowed Whitey and the chaise; and it seemed to Dan that they had gone straight into the mill-pond.

"Daniel! Daniel! come on now, and be spry about it!" called his father, as he moved toward the grindstone; and Dan obeyed, though he felt as if his feet had all at once turned to lead.

Round and round and round; his tough little hands were blistered on the handle, but he did not know it; his mouth and throat were as dry as the stone, but he did not think of it. "Crrr-crrr-crrr," rang the rough, wearisome noise, until his ears were so deafened he did not even hear it. For he was perfectly sure he had killed little Nanny Dane. What would people say? What would they do to him? Hang him of course; and Dan felt in his heart that he deserved it, and that it would be almost satisfaction.

"There," said his father at last, "I reckon that'll do, Daniel. You've been faithful and stiddy at your work, and now you may go fishing.

Dan never knew how he got to Long Pond, or how he passed the slow hours of that dismal day. The misery seemed intolerable, and before evening he had made up his mind that he could bear it no longer. He would go home and tell his father, he would tell everybody. They might hang him, they might do anything they pleased.

Tramping desperately home with his empty basket in his hand, he heard the sound of wheels behind him, dragging slowly through the deep sand. Perhaps that was the sheriff coming to arrest him. Dan's heart beat harder, but he did not look around. The wheels came nearer; they stopped, and some one said:

"Hullo, Daniel! been fishin'? Fisherman's luck, hey? Well, jump in here, and I'll give ye a lift."

Before Dan knew it he was over the wheel and sitting beside Deacon Skinner in the old chaise, with Whitey switching his tail right and left as he plodded along.

"Git up, Whitey!" urged the Deacon; "it's getting along towards chore-time. Whitey aint so spry as he used to be, but he's amazin' smart. This mornin' I left little Nanny in the shay while I was making a dicker with Solomon Murray, and a keerless thing it was to do, but I'd as soon have expected the meetin'-house to run away as Whitey; but he trotted off home as stiddy as if I'd been driving, and waited at the door for mother to come and get Nanny before he went to the barn.

"O Deacon Skinner," burst out Dan, "it was me that scart Whitey."

"Did ye now, sonny? Well, there wuzn't any harm done, and I know ye didn't mean to."

"I did, I did,' said Dan, sobbing violently from the long strain of excitement. I didn't know that Nanny was in the chaise, and I threw a stone at him."

"Well, well," said the Deacon, rubbing his stubby chin, and looking curiously at Dan. "Beats all what freaks boys will take; but I know ye won't do it again."

"I never will," said Dan, solemnly. "This has been the awfullest, longest day that ever was in the world."—*Emily Huntington Miller.*

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, July 27.—And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; Saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory and blessing. Rev. 5: 11-12.

Friday, July 28.—What are these which are arrayed in white robes? and whence came they? and I said unto him, Sir, thou knowest. He said to me, These are they which came out of great tribulation, and have washed their robes, and have made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of water: and God shall wipe away all tears from their eyes. Rev. 7: 13-17.

Saturday, July 29.—The Lord will give strength unto his people; the Lord will bless his people with peace.—Ps. 29: 11.

Sabbath, July 30.—Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation: lowly, and riding upon an ass, and upon a colt the foal of an ass—Zech. 9: 9.

Monday, July 31.—The curse of the Lord is in the house of the wicked: but he blesseth the habitation of the just. Surely he scorneth the scorners: but he giveth grace unto the lowly. —Prov. 3: 33-34.

Tuesday, August 1.—But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.—Matt. 5: 44.

Wednesday, August 2.—And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy.—Luke 24: 51- 52.

TEMPERANCE.

Prohibition Does Prohibit.—Rev. Dr. Cyrus H. Hamlin, the well known missionary in Turkey, in a letter to the *Southern Presbyterian Review*, speaking of the workings of the prohibitory law in Maine, says: "We have passed through the whole length of the State from New Hampshire to New Brunswick, and have conversed with every class, and we can bear the most decided testimony that the Maine law is not only a great success, but it is most firmly established in the hearts of an immense majority of the people. This is further proved by the fact that almost every year increases its efficiency. Its weak points are from time to time strengthened, objectionable points are modified, but no one attempts to relax it, no one dares assail it. The excellence of the Maine law, however, is in execution. The people sustain it. They have considered well the evils of intemperance, and have decided to do away with them."

How They Argue.—"Prohibition doesn't prohibit because men sell liquor and get drunk where prohibition exists," say the friends of license.

Suppose we use the same argument in other matters; for instance:

Christianity doesn't Christianize, because there are sinners in the world.

Wisdom doesn't make wise, because fools are still to be found.

Cultivation doesn't cultivate, because weeds still come up in the field.

Education doesn't educate, because it doesn't exterminate the ignoramuses that persist in such arguments as the above.—*West Virginia Freeman.*

The Right to Prohibit.—The right of a man to drink champaign under his own roof, is undisputed; but prohibition does not touch that right. Prohibition only says, "When you throw open that door and invite the passer-by to drink, and when two hundred years of experience have proved that, by so doing, you double my taxes, and make it dangerous for my child to tread on those streets, I have a right to say whether you shall open that door or not. I don't care whether you sell him poison or food. I don't care whether you sell him alcohol or roast beef —it does not matter; all I know is, that if you undertake to sell him something that doubles my taxes, and that makes my passage through the streets more dangerous, you at once invest me with the right to interfere; and if any grog-seller can stand here, and show, in the face of an intelligent people, that he has the right, under any idea of democratic government, to filch from my pocket, and to make my passage through the street unsafe, in order that he may coin other men's sins into his gold, let him try it.—*Statesman.*

The beer brewers are evidently of the opinion that Prohibition is bad for them, as they propose to overlook all party lines and vote for such men only as are pledged to oppose prohibition. They have also appropriated large sums to defeat the Temperance people in Michigan, Indiana, Ohio and Iowa. If Prohibition doesn't prohibit, why all this expenditure of eloquence,

argument and money? Inasmuch as the brewers propose to make free beer a political issue, would it not be well enough to give them a slight rap? This question is respectfully referred to the editors who criticize Temperance men for making Prohibition a political issue. If you tie the stones fast, don't let the dogs run loose.—*Our Union.*

OBITUARY.

DIED.—At his home, No. 101 River street, Aurora, Ill., March 22d, 1882, WM. A. DAVID, aged 24 years.

He was born in Rockford, Ill., September 16th, 1857. While yet an infant he lost his sight through a severe attack of brain fever and his life has been a constant struggle with disease. He was a person of superior intellectual endowment, an acknowledged leader among his classmates, and possessed of fine musical talent. Of reverent nature, his religious convictions were deep, and those familiar with his inner life felt him to be in the truest sense a Christian.

The following incident shows that he loved true reform: A short time before his death his father asked him how much he would like to give toward the Morgan monument. He replied by stating his own lack of means but added that if he had it he would like to give ten dollars; and his father, Wm. David, with an evident delight in having his boy take part in thus rearing a monument to free speech and a rebuke to the lodge, has paid the amount. Would not some other fathers like to thus honor the memory of a living or departed one by having their names enrolled among the donors to this monument

Anti-Sect Convention.

A SUGGESTION.

It is known to the writer that many theoretical and practical opponents to sect divisions in the family of Christ desire a national or world convention of such Christians as wish to cooperate in the work of breaking down the walls which separate Christians, one portion from another; to the end that union and unity may be secured to Christ's church militant in its warfare against the works of darkness and iniquity in all its forms.

A convention of the National Christian Association, opposed to Masonry, is to be held at Batavia, N. Y., to commence on Tuesday, Sept. 12th, next. I suggest that some time during the intervals of services on that occasion, such Christians as are in hearty sympathy with the work first above indicated, secure a meeting together, for the purpose of consulting in reference to a convention at some then future time. Will interested Christian brethren in Christ, speak through the press and otherwise, upon the general subject of a convention, and in reference to the above suggestion, as moved by the Spirit of God. R. W. LYMAN.

To the Editor and Friends af the Cynosure,

BELOVED—:You claim your mission is to break the yoke of all the powers of secrecy. Truly a *grand work*! But has not God given us definite orders to, "*break every yoke*," that all the oppressed go free? "That we undo all heavy burdens." "That no more money, and labor be spent in vain." etc. As I am firm in the opinion, that the time has come, that when the work is finished at Batavia which is to commence on the 12th of September, 1882, all the redeemed who may meet at that convention who desire to see the church become to all classes or grades of sinners, "as terrible as an army with banners," that all such remain and spend at least one day in considering the importance of being "made perfect in one." If in your opinion the time has come for this extra meeting I do hope to see a notice of the same soon in your paper, so that all who desire may have time to arrange to attend the same. R. SMITH.

Marysville, Mo.

AMERICAN POLITICS.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.
For Vice-President.
JOHN A. CONANT.
of Connecticut.

—Alexander H. Stephens has in his old age and poor health been nominated for Governor of Georgia by the Democrats.

GOV. ST. JOHN of Kansas said the other day to a press representative, who questioned him about his renomination: "Well, I simply say that I will be nominated without question, and will be elected by a majority larger than ever, not because I am the candidate, but to vindicate the principles I advocate. I have been a temperance man in practice and theory all my life, and advocate principles that I am in earnest about. I will be Governor of Kansas when prohibition prohibits in earnest, before my next term expires." The New York *Witness* having lately nominated him for President in 1884, he said that he should retire from political life when he had finished his work as Governor.

PARTY ISSUES.—In a brief speech to his townsmen at Utica, N. Y., ex-Senator Conkling made a note-worthy statement respecting the party issues which have long engaged the American voters:

"There is much in the present condition of the country to make men think together, act together, feel together as to general and public matters—to bring men toward each other who have thought apart in the years and the days that are gone. Old party issues have largely passed away—passed away at least as dividing party lines. We are in a period of peace and great prosperity, but let us never forget that prosperity often tests and tries the wisdom of nations and men even more than adversity. The tendency is to be spreading largely. The tendency in Government is too profuse, perhaps lavish. Appropriation of public money in the affairs of Government and in the affairs of business, unless I greatly mistake the lesson, the need, and the admonition of the hour, is frugality, foresight and care. We have more need of the brake than of steam in a good many ways just now."

Political Duties of the Pulpit.

The third lecture of the course before the Yale Theological School, by President Robinson of Brown University, was devoted to a consideration of the relations of the church to the state. The need of the pulpit at the present time, said the speaker, is to teach man to be a citizen, to be a father, to be a voter. "What is the duty of the Christian preacher? It is something else than to enable men to reach heaven; it is to make them well-rounded, enlarged, and ideal men. There are, of course, other worlds to prepare for, but it is possible that we shall be so intent on the future as to neglect the duties of the present. It is not advised that ministers shall preach politics, but that they should preach earnestly and without fear, of the relations of Christianity to the political movements of the hour. Certain it is that if our country was worth the sacrifices and suffering and blood-shedding which our fathers shared in its foundation, and worth the blood and treasure poured out for its perpetuity twenty years ago, it is worthy of the serious, candid and prayerful charge of the Christian preacher."

To the People of Iowa.

I don't know that there is a State political Committee for Iowa; or at least I have not heard from it if there is. If we are going to have anything like concert of action this fall, politically, we must have a common basis of action; hence it is very important that there be a political convention of as many of our friends of our reform as possible, and as our State meeting will be in August, I think that will be the most suitable time to take what action may be thought best and save the expense of a special meeting. I hope our people will go to the State meeting, wherever held, with this idea in their minds; and also, that if possible every county in the State may be represented. Let every subscriber of the *Cynosure* take an interest in that matter, as I think it useless to look to the old parties to carry into effect all the principles of the American party. It is true the principle of temperance has received quite a boom in our State; but it don't cover all our ground, and some of the other planks in the American platform are coming to the front and will and must be the the principles of some political party in the near future; but probably no other men will do this but those who have been training for years in anti-secret reform. We must have clear and well defined political principles as well as religious. In religion it is said that "a double-minded man is unstable in all his ways." So in politics. Our platform may in time need reforming, but it can always, as now, give no uncertain sound. I do hope that the Anti's will vote as they talk and pray.

I hope the *Free Methodist*, *American Freeman*, *Wesleyan*, the *United Brethren in Christ*, and the *Richmond Star* will give notice of this matter, as we want our work advertised in every county of the State. We must "come up to the help of the Lord, to the help of the Lord against the mighty." JOHN DORCAS.

Shiloh, Iowa.

RELIGIOUS INTELLIGENCE.

—President J. Blanchard preached for the Streator church on the Sabbath.

—Bro. E. R. Worrell, now engaged by the Union Christian Association as colporteur in LaSalle county, Ill., preached at Lowell on the 9th inst. This is the church revived and re-established by Bro. E. D. Bailey.

—O. S. Grinnell, just graduated at Wheaton, will be pastor of the Wesleyan church at Pittsford, Mich., during the coming year.

—Rev. J. C. Armstrong has been elected Superintendent of Missions of the Congregational churches in Chicago, and to accept the position has resigned the pastorate of his church at Lyonsville. Bro. Armstrong is a man faithful to Christ alone, and the choice is a good one.

—The Chicago Y. M. C. A. bulletin says that Major James H. Cole, who has been engaged in evangelistic work in Cleveland, Ohio., has accomplished some good since he has been severely criticised by the daily papers. The Y.M.C.A. has been somewhat chary of endorsing brethren who preach unpopular truth. If a change is begun let us rejoice.

—Rev. George Needham, the evangelist, formerly pastor of the Chicago Avenue (Moody) church, but now located in Boston, is re-visiting Chicago. He led the noon prayer meeting several days last week, and preached in his old pulpit on Sabbath morning and in Farwell Hall in the evening.

—In the absence of Prof. C. A. Blanchard in Michigan, Bro. W. I. Phillips preached for the College church, Wheaton, on the Sabbath. His ability for pulpit work deserves to be more often exercised.

—Bro. W. L. Ferris, who is engaged in a mission in the northwestern part of this city, reports a very interesting condition of the people among whom he is laboring. A mission church has been organized with a good membership and there are one hundred and eighty members of the Sabbath-school. The mission is under the charge of the First Congregational Church and its members are received into that body. The pastor of the mission held a letter from the College church at Wheaton, which was refused by Dr. Goodwin, pastor of the First Church. He is the only church official to our knowledge who would thus refuse recognition of Christian fellowship, unless it be the Methodist reverend Grand Master Scott of this State. As this is the second time this has occurred the fact is stated without comment.

—Prof. L. N. Stratton returned last Friday to his Wheaton home after a month of hard work in the East. The *News* of Sandy Lake, Mercer county, Pa., (July 21) speaks very favorably of his late visit to that place: "Rev. L. N. Stratton, of Wheaton, Ill., preached last Sabbath morning at Oak Grove W. M. church, in the afternoon in the church of this Connection at Sandy Lake, and at the Presbyterian church at night. We heard the two sermons delivered in town, and though perhaps not a very good judge of what a sermon should be, were entertained, instructed, and edified by both discourses. He raised about ninety dollars in this place, Millbrook, Zion and Oak Grove congregations of W. M. church for the Theological Seminary, of which he is president, at Wheaton."

—The new building of the Swedish Orphans' Home and Farm School at Andover, Henry county, Ill., was dedicated on the 4th of July, after appropriate addresses by different speakers. Andover is the cradle of the first Swedish Lutheran congregation in this country.

—A council met by invitation at Temperance Hall, 1,086 West Lake street, Chicago, last Thursday evening, to reorganize the German Pilgrim Congregational Church, which was organized by German citizens in the vicinity, and has thirty-five members.

—The Swedish Augustana Synod at its recent meeting in Altoona, Ill., ordained sixteen young men to the ministry. The synod now numbers upwards of 150 pastors, and 340 congregations were represented at the meeting. The establishment of English missions is to be commenced in good earnest. Missions are also to be established among the Scandinavians in Utah and at San Francisco.

—Rev. P. A. Seguin, says the *N. Y. Witness*, the well known convert from the Roman Catholic priesthood, has just opened a mission for the benefit of the French Canadians in Harlem in the hall of the Young Men's Christian Association, Third avenue and One Hundred and Twenty sixth street. Five thousand French speaking people, mostly Canadians, live in Harlem. Naturally the great majority of them are Roman Catholics, and it is to reach, teach, and if possible to convert them to Protestantism that Mr. Seguin has opened his mission.

—Some of the regular attendants at the Independent Catholic church in New York have advised Father O'Conner to close the hall during summer, and thus save the expense of rent. His reply was, that as so many churches in the city were closed, it would be well for the Independent Catholics to keep open-house for all Christians who would come. As for the expense, he said, he must trust in the Lord for that as for everything else. The gold and the silver were His, and he would supply whatever was needed through the hands of His children who were interested in a missionary work like that of the Independent Catholic church among the Roman Catholics. No people need the gospel of Christ so much, and by the help of God he would continue to preach it to them.

—The Walla Walla United Brethren conference at its late meeting adopted the following good testimony:

WHEREAS, Believing that secret societies are continued sources of evil, and that untold injury is being done by them in family, church, and state; therefore,

RESOLVED, 1. That we heartily endorse our church-law on the subject of secret societies, and shall consider any movement within the borders of our Zion toward modification to be only the first steps toward insurrection and rebellion.

2. That we hail with joy the appearance of the Richmond Star, opposed to secret societies, edited and published by ex-Bishop Wright, at Richmond, Ind., and that we will use our influence to circulate it among our people.

—Says the *Dubuque Times*: "The Baptist church at Cascade having excommunicated Rev. John Brown, about ten years ago, for slander, without a trial, and consequently without any evidence of guilt, has now rescinded that excommunication. The church has also rescinded the excommunication of his deceased wife, and recorded on its minutes the fact that "no blot rested on the Christian character of Mrs Brown, either at the time of her excommunication, or before, or afterward." Mr. Brown's original and radical crimes were his opposition to *Unitarianism* and *divorce.*

—During the first week of the present month the Old Testament Company of the American Bible Revison Committee held their mid-summer meeting at Lake Mohonk. They finished the second revison of the Solomonic writings, Proverbs, Ecclesiastes, and Canticles, which were taken up last of all. The entire Old Testament has been gone over on both sides of the Atlantic, but further time will be required in order to make full comparison of views and to unify the rendering adopted. No period has yet been fixed for publication, but there is reason to think that in the course of the year 1884 the great work will be concluded and its results given to the world.

—It has just been decided to hold a regular meeting of the Evangelical Alliance at Stockholm, Sweden, in September, 1883. The Queen is deeply interested in the movement, the king favors it, and the dignitaries of the National Lutheran church have given their assent; and their invitation has been received and accepted by the Alliance. As this is, we believe, the first meeting held under Lutheran auspices, it is expected to be one of special interest and importance.

Holding Fast to the Testimony.

NAPOLEON, OHIO, July 17, 1882.

DEAR BRETHREN:—I enclose a copy of preamble and resolutions adopted by Mount Carmel Quarterly Conference held at Bean Creek Chapel, Defiance Co., Ohio, July 1, 1882, which according to the request of Conference we hope you will publish in the *Cynosure*:

WHEREAS, We believe that secret societies are of the devil and therefore are evil in their tendencies; that they pervert and misapply the words of Jesus, and we believe the Christian is one who has chosen the fellowship of Christ, thus renouncing the hidden things of dishonesty; therefore,

RESOLVED, 1st. That we will endeavor, by the grace of God, to have no fellowship with the unfruitful works of darkness but will reprove them in the spirit of the Master.

2nd. That we will not encourage members of secret orders to join this branch of the Christian church unless they give satisfactory evidence that they will withdraw from the same.

WHEREAS, We rejoice in the fact that we have men today in the church who are endeavoring by the help of God to keep the church pure, while we have reasons to believe that there are those in our Annual Conference who are careless about enforcing the law as touching secret societies; therefore be it

RESOLVED, That we disapprove of the appointment to the Annual Conference any elder or itinerant minister who is known to be in sympathy with the lodge, and we, as a Quarterly Conference, will in no wise support the same.

RESOLVED, That we promise our prayers and assistance to all who are engaged in this good work.

RESOLVED, That the above resolutions be entered on Quarterly Conference record and that they be sent for publication to the United Brethren in Christ and Christian Cynosure.

EDIE CLAY, Secretary.

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Various Matters.

STATISTICS of population compared with representatives in the legislative bodies in the leading countries of the world show that the United States, with the largest population, has the smallest number of legislators. For her nearly 50,000,000 of people she has 369 Senators and members of Congress, while the figures for European nations are these: Germany, 45,000,000, and 397 delegates; England, 34,000,000, and 658 members of Parliament; France, 36,000,000, and 950 Representatives and Senators; Spain, 17,000,000, and 389 Deputies in the Cortes; and Austria-Hungary, 35,000,000, and 1,609 members in the two Houses.

FRIENDS of Mr. Gladstone declare that but for the debt left to the nation by the Jingo Administration he would have been able, in his late budget, to make a very handsome remission of taxation, and that this was the case also in 1880 and 1881. For 1880, the charges of this kind were £2,347,000; for 1881, they were £3,842,000, and this year they are £2,170,000 made up as follows: The six-millions war vote, £1,460,000; the African war, £500,000; the Indian loan, £120,000; Cyprus £90,000. Here is a total of £8,356,000; which these friends say Mr. Gladstone has had to find "to meet the bills incurred by the spirited foreign policy of his predecessors.

"TO WHAT BASE USES WE MAY RETURN, HORATIO."—The remains of John Talbot, first earl of Shrewsbury, were lately found in the parish church of Shropshire. Shakespeare makes him one of his *dramatis personae* in Henry VI., and calls him "the great Alcides of the field, valiant Lord Talbot, Earl of Shrewsbury. . . .Great Mareschal to Henry the Sixth, of all his wars within the realm of France." On examining the skull, it was found to contain the nest of a mouse, with a litter of three young ones. The mouse had found its way into the interior of the skull through the hole made by the battle-axe which slew the stout old warrior.

THE LARGEST WHISTLE IN THE WORLD was made in Bridgeport, Connecticut, for a Montreal firm. It will be used by the largest sawmill in Canada. It is about the size of a flour barrel, being twenty-seven inches long and twenty inches in diameter. The average diameter of sawmill whistles is four inches. Its extreme length from the bowl to the ornament on top, is four feet nine inches. Its spindle is three and one-half inches in diameter, or as large as an ordinary steam whistle. It is made of cast brass and cost $500. It will be blown by means of a spring valve connected with a steam pipe four inches in diameter. A long blast upon it would almost empty a 100-horse power boiler. The Canadian mill that will use it has a boiler of 150-horse power. The mill has been totally destroyed by fire several times. The proprietors, in order to guard against future destruction of property, ordered the whistle. In case a fire breaks out all employes of the mill and the various fire departments in neighboring towns will be summoned by the big whistle. It is also to be used by a system of signals to give orders to wood-choppers and employes at a distance.

HOME AND FARM.

What is Glucose?

GLUCOSE is the sugar of the future. Oppose it as you will, it is daily increasing in importance and in the number of its uses. In climates where the sugar-cane will not grow, and in countries where the sugar-beet can not be cultivated with profit, there is a wide field for glucose. Wherever corn, grain or potatoes thrive, there glucose factories will flourish. Glucose differs as much from cane sugar as tallow from lard, or butter from oleomargarine. Both kinds of sugar are sweet, although in different degree, and for many purposes one can be substituted for the other without the consumer being aware of the fact.

The manufacturers limit the term "glucose" to the thick syrup which neither solidifies nor crystallizes on long standing. The same substance in a solid state is called "grape sugar," but there is no chemical difference between the two. The name "grape sugar" owes it origin to the fact that a kind of sugar found in the grapes and other sweet fruits has the same chemical composition as that made from starch by methods that we shall presently describe. This real grape sugar is often seen as an incrustation on raisins and figs. Honey also contains grape sugar, and it was there it was first discovered by Lowitz in 1702.

Glucose can be made from any of the carbo-hydrates, starch, dextrine, cellulose, etc., but it is generally prepared from starch. In this country corn starch is used, while abroad potato starch is preferred because it is cheaper.

The uses of glucose are very numerous, although it is seldom sold to the public under its real name; but under the ideas of "golden honey," and even as Vermont maple syrup, its sale is very entensive. It is largely employed by confectioners for making candies, by wine dealers for strengthening wine, by brewers to add body to their beer. Most of the sugars and table syrups contain glucose. Of seventeen samples tested by the Michigan Board of Health, fifteen contained glucose.

Of twenty samples analyzed in Chicago, only one was unadulterated. Of the samples obtained from all the leading sugar dealers in Buffalo, only one was found pure.

We do not believe that pure glucose is an injurious substance when properly made, but to sell it under the name of cane sugar when it is one-third as sweet, is a fraud; and to charge the price of cane sugar, when it costs but three cents a pound to make it, is a swindle. That it pays to make it is evident from the fact that there are more than twenty glucose factories in this country turning out one million pounds per day of grape sugar and glucose.—*Prof. E. F. Hallock.*

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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandjord county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co.. Miss.
Old Tebo Baptist, near Leesville, Henry Co., Mo.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

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NEWS OF THE WEEK.

—The agent of Louisville Lottery business in this city is on trial for violating the State law against lotteries. It is said that this rascal takes in $50,000 a month from Chicago.

—Fairfield, Me. suffered a terrible loss by a conflagration which occurred on last Friday. About ten wood-working mills were destroyed, by which 600 persons are thrown out of employment. The loss is over $100,000, with small insurance.

—A fire in McCloud's shingle mill at Saginaw City, Mich., caused two boilers to explode, by which two persons were killed and 12 injured.

—Advices from the Indian Territory say that small pox continues to rage at Okmulgee and in the surrounding country. The disease first broke out in December. In Tuskegee Town the pest has assumed the form of an epidemic, there being 240 cases in all and 30 deaths. Artusse Town reports some 50 cases, all of which have proven fatal.

—Mrs. Joseph Cook has arrived home, and is visiting her father, Deacon Willis Hemmingway, of Fair Haven. She accompanied Mr. Cook on his journey around the world as far as Japan. When Mr. Cook sailed for Australia his wife took steamer for San Francisco. Mr. Cook expects to reach home in September.

—Charles Bradlaugh and three other defendants connected with the publication of the Free-Thinker in London were committed for trial on the charge of publishing blasphemous libels.

—Deluging rains have occurred in Bohemia, and the destruction of property is incalculable. The bodies of forty-seven persons, drowned have been recovered. A large part of the harvest in Bohemia is destroyed.

—Cairo, Ill., and the City of Mexico were visited with an earthquake last Thursday. In Igula, Mexico the church is in ruins. In Yantepec a church fell killing twenty-four persons. The shock was light in Cairo.

—The Senate in Committee of the Whole has voted to reduce the tax on tobacco from sixteen down to twelve cents per pound.

—Robert Smalls, the rightful Representative of a Congressional district in South Carolina which has a Republican majority of twelve thousand votes, has been awarded the seat in the House previously usurped by Tillman, who held a certificate of election issued on the basis of tissue-ballots, bulldozing and false counting.

—The promoters of the Nicaragua Ship-Canal scheme have secured a favorable report from the House Committee. The bill contemplates the organization of a company with a capital stock of not less $50,000,000 nor more $100,000,000, the United States to guarantee for twenty years following the completion of the canal that its net receipts shall equal 3 per cent. on the cost of construction, provided such cost shall not exceed $75,000,000—that is to say, the Government pledges itself for $2,250,000 a year for 20 years, or $45,000,000 in all, less the receipts from tolls.

Dispatches from Alexandria are not encouraging.

ARABI'S CAMP

is visible from the tower of a house at Ramleh. His position, on a narrow strip of land flanked by two lakes, is very strong. Thirty-six Europeans were massacred there by the order of Arabi. He has diverted the Mahmoudieh Canal, which supplies Alexandria with water, but it is believed the greater part of the cisterns have been recently filled.

—A refugee from Cairo reports that numerous massacres of Europeans took place on Monday on the outskirts of the city. Letters from the interior confirm the reports of the massacres at Cairo and Damiette. At Caliul a family was taken from a railway train and put under the wheels. All the employes of the Cadiztral survey at Tantah have been killed, including two English engineers named Crowther and Macalan. A Sheik and the Governor tried to save them, but were unable.

—The Notables at the meeting in Cairo, have adopted a resolution declaring that the Khedive, having violated the Constitution, is a traitor, and have deposed him. They have also issued a proclamation declaring war with England and summoning all good Moslems to fight against her.

—The Suez Canal and Port Said are considered most insecure. There is only a small gun-boat in the canal and there are twelve thousand Europeans in Port Said, with seven thousand Arabs. Several hundred soldiers with field-guns under Mahmoud Samy, are at Fort Quemiel, six miles away. The town is literally at the mercy of the soldiers and people.

PUBLISHER'S DEPARTMENT.

J. B. Miller sends ten subscriptions for a year each, and will get more if he can.

E. R. Worrell sends nineteen subscriptions for the *Illinois American*.

W. I. Phillips, hands in eight subscriptions for the *Cynosure* for a year each, and three for three months each. W. H. McChesney, J. A. Learn, and Joe A. Stegner, each send two for a year each.

D. Bromly: "I am trying to get a few subscribers."

W. Van Dressen :—Baraboo, Wis. "I love the *Cynosure* and will labor for its extended circulation."

It has been suggested that the Extension Fund should not becalled raised until it reached $5,000 so as to cover fully the deficit in *Cynosure* receipts during the last ten years referred to in our issue of June 22nd, page nine.

Nothing that we can think of would give a greater impetus to our reform work everywhere than to have a large Extension Fund promptly made up. Agents could then go out with confidence and secure large clubs of new subscribers at one dollar a year. A price which is very popular with those persons who are only half awake to the interests of our reform work, and wholly unacquainted with the *Cynosure*.

Cynosure Extension Fund.

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N. C. 5 00	J. K. W. 1 00
Total cash received,	$281 25
Total cash used,	252 25
Cash available,	$29 00

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Books and Tracts sent during the week ending July 22nd, 1882.

By Mail.

C McLaughlin, J F Ruggles.

By Express.

D Skyles, O H Symons, H R Roberts, J C Merrill, W H Condit, N Cook, A H Branch, C W Gould, R J Michall, H Walton, J Culbert, C G Lamorenx, J Kengler, E M Wheeler, J Kendall, J C Merrill, T J Wright, H Beaglehole, D Harvey, R W Chapman, G W Clark, J S Bibbins, T Battz, W E Willis, T Davis, A Patterson, T B Merrill, J D Jones, A G Sprague, T C Patterson, E Clay, C B Camstock, A R Foster, M J Armstrong, V Geib, C B Bradbury, C W Sweet, W Wilson, R S Clifford, A D Gilson, J M Kinnaman, C E Wyman, G W Weeks, J P Richards, D Bromley, A Mencken & Bro, J O March, R J Michall, G L Geldham, G G Inks, W S Ellison, Tunnicliff, Needles & Butler.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING July 22nd, 1882.

N Bourne, H J Burt, E D Bailey, D Bromly, Mrs M S Cook, R W Chapman, G H Danforth, G W Ellsworth, F Frink, V Geil, P Gates, T C Haines, M E R Jones, J G Laughlin, S P A Lindahl, J A Searn, Mrs A Moser, W H Moore, P R Moore, J B Miller, J Main, W H McCheney, I M Myers, W I Phillips, J Shake, S A Stegner, J Swickard, G P Townsley, W VanDreepen.

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Secret Societies, Ancient and Modern.

See description of these books on page 15.

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No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

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Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

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MARKET REPORTS.

CHICAGO, July 24, 1882.

GRAIN—Wheat—No. 2		1 29
No. 3		1 01
Rejected		76
Winter, No, 2		1 05½
Corn—No. 2	77¾	80
Rejected		76
Oats—No. 2		55
Rye—No. 2		70
Bran per ton	12 00	14 00
Flour—Winter	6 00	7 00
Spring	4 25	7 00
Hay—Timothy	10 00	14 50
Prairie	7 50	12 50
Lard per cwt		12 40
Mess pork per bbl		21 07
Butter, medium to best	15	24
Cheese	02	10
Beans	2 50	3 90
Eggs		18
Potatoes, per bu	1 00	1 75
Seeds—Timothy	1 90	2 15
Clover	3 75	4 60
Flax	1 16	1 25
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL Washed	30	37
Unwashed	16	30
LIVE STOCK—Cattle, extra	7 25	7 75
Good	6 50	7 00
Medium	5 75	6 75
Common	2 75	5 00
Hogs	6 00	8 75
Sheep	3 00	4 75

New York Markets.

Flour	3 65	9 35
Wheat—Spring		1 19
Winter	1 00	1 22
Corn	83	
Oats	62	76
Lard		12 50
Mess Pork		22 00
Butter	15	24
Cheese	08	12
Eggs		21
Wool	18	46

THE CHRISTIAN CYNOSURE.

VOL. XIV., No. 45. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 640.

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H. L. KELLOGG, } Associate Editors.
Mrs. EZRA A. COOK, }
E. D. BAILEY, Corresponding Editor.

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The Grand Rally of 1882.

Every circumstance indicates a grand rally for the *Cynosure* which shall fulfill the wishes of the last National Convention respecting its subscription list. The great harvest this year means that the gracious Giver intends his children shall have means wherewith to greatly extend his kingdom. The list of reform conventions, stronger than ever, means that a better opportunity for doubling the list is upon us. So, friends of the reform, lend a hand. Get subscriptions and send them in. Contribute to the fund for sending the paper to colored ministers in the South—$1.50 pays for a year in this fund. Or, add your gift to the Extension Fund, which is designed to aid in bringing the paper before entirely new readers by paying 50 cents on their subscription, if they will not take it at the regular price. These two funds are a kind of club and therefore the club rate is given.

TOPICS OF THE TIME.

He must be a most selfish and ungrateful man who can day after day read the crop reports without a deep emotion stirring his soul toward the great and good God whose creative act is seen in every springing blade and rustling leaf and ripening ear. When we read of wheat so high as to hide the horses reaping it, pouring into the graneries at forty bushels per acre, oats fifty and sixty, and potatoes in proportion, we forget the privations and high prices of the past, but must not forget the Giver of all. Such figures are, of course, exceptional; but the small grain crop everywhere is large—in many sections the largest known. While corn, which for a time had a most discouraging appearance, is likely to be nearly an average crop. Kansas alone promises 190,000,000 bushels, besides 35,000,000 bushels of wheat. Temperance and higher figures than ever at the bottom of her crop reports. Full barns and bursting graneries should mean enlarged enterprise for the kingdom of Christ. Let the churches see to this, that our abundance is not lavished and wasted in self-gratification, but in advancing the missionary and every cause which is for the promulgation of the Christian faith.

The "grasshopper region" is a wonderful land. After surviving such attacks of drought and insect armies as would have caused any other district to be abandoned as a desert, it is now becoming the center of temporal prosperity and high morality. Its latest claim to excellence is in a natural contrivance for the extermination of that national pest, the Colorado potato bug; against which Europe has been on guard with legislatures and armies, and our own fields sprinkled with the deadliest poison. Dakota reports inform us that an enormous crop of toads has been swarming the gardens and fields to the destruction of the potato bugs, flies and musquitoes. Let us esteem the poor reptile hereafter as the ally of prohibition, and instead of his ugly form, remember his harmlessness and use.

The gallant battle fought last winter in Oberlin, against a liquor-selling druggist, is having some unpleasant consequences, but not probably of long duration. The dealer in poison and death has sued pastor James Brand of the old First Church for preaching against his iniquity, and with the modesty of his class demands $30,000 damages—a good value to set upon one sermon! It will be remembered that the Oberlin people carried moral suasion to its utmost. They pleaded with the dealer, they sat in his store by relays and pleaded with his customers, and when driven out picketed the premises. A conflagration at length wiped out the nuisance. All the liquor-seller is likely to get out of this suit is a bill of costs and an addition to his miserable reputation, if that be possible.

The liquor business is doomed and, in fulfillment of the old adage, its supporters are becoming mad. We have spoken of the effort of the Illinois dealers to make a bitter fight in all elections. In Milwaukee the issue has begun with the Sunday question, and the saloons are fighting the movers for a decent Sabbath to the extremity of refusing to patronize or deal with local tradesmen who are in favor of the law for the protection of the day. The Ohio brewers have just held a meeting—in secret, of course—and have pledged themselves against every candidate who will not stand for their hellish business, which they show already costs that State $12,000,000 a year. Temperance workers should hail these omens. They mean that the great battle against liquor is to be sharp, but short and decisive.

While the dispatches of last week seemed uniformly to predict for England a brief and victorious campaign in Egypt, a cloud of diplomatic and political combinations has suddenly darkened the horizon. The French government has recovered from its indifferences and in moving for a vote of credit to co-operate with England was defeated in the Chambers, and the cabinet with DeFreycinet at its head resigned on Saturday. The meaning of the vote is that the mass of the French people are opposed to war. The Sultan was asked by England to outlaw Arabi Pasha and expressed his irritation at England's action and European powers. The Constantinople conference, representing these powers, is also blocked by the withdrawal of Russia, while Italy and Austria are jealous and disquieted. The determined interference of Beaconsfield after the Turko-Russian war, seems to be returned upon England with interest for her hesitating movement upon Egypt. Had an adequate army attended the fleet, Europe would be to-day half in arms, but in all probability Arabi Pasha would have been crushed. He keeps up a brave show, and by assembling several hundred notables, priests and merchants at Cairo who have decided the Khedive outside the pale of Musselman law and that all hope of Egyptian nationality rests in himself, he is rousing the spirits of his followers to the pitch of fanaticism.

The Canadian Capital.

Montreal, Canada, July 21, 1882.

The site of this city was first seen by white men in 1635, when Jacques Cartier and his companions had climbed what is now Mt. Royal, then by him first named Mont Real. The view from the mountain is still appreciated by less adventurous travelers than those hardy French pioneers, though two centuries and a half have not passed without the usual changes attending the advent of European people and ways. Then no steeples and turrets rose from the villages swept by the St. Lawrence. Indian hamlets few and scattered lined the banks of the broad river. Then no Victoria bridge stretched two miles from bank to bank, no fortress frowned from St. Helen's island, no steamers plied the swift current; only the canoes of the red man appeared as specks on the waters of the mighty stream. The strange fascination a wild and unknown land possesses must have powerfully inspired those pioneers as they gazed over the vast expanse of wild territory stretching at their feet. On one side, the river, and beyond it an immense plain bounded by an almost unbroken horizon; far away on the other side the Adirondacks and the Green mountains lifting their blue peaks above the level; and all unknown to any save the savages, who were themselves but part of the wilderness, and whose strange appearance, with the sense of danger their presence could not but inspire, gave an added zest to the hardy enjoyment of the explorer.

Far different, less stirring, though still beautiful is the landscape to the modern visitor passing along the "road around the mountain" and through the mountain park in a Montreal cab. Covering the foot of the mountain close up to the abrupt ascent and stretching to the river's edge lies the city. All the principal buildings are easily recognized. Up and down the river for many miles villages lie close by the silvery waters, while farther from the river farm buildings and cultivated fields tell of industry and thrift.

Among the large buildings boasted by the city none meet the eye oftener than the churches. "Yes, there are many churches here—too many, for they are seldom full," was the rejoinder to a remark made on the subject. The largest belong to the Roman Catholics. The priestly robes and the sisters' bonnets are familiar sights here. It needs only a walk of a few blocks to meet one or both. Many convents, hospitals and educational institutions show the power of Romanism. No wonder that rumors of an intention to remove the pontifical chair to Montreal found ready credence a few years ago among those acquainted with the city. Here is the Notre Dame, second to no church structure

cathedral in New York. Here also is the Canadian St. Peters, not yet, however, finished, said to have fully half the proportions of St. Peters of Rome itself. The top of the cross will be 250 feet above the floor of the nave, and already the finished body of the building forms the most conspicuous object in the city to spectators on passing steamers. These two, together with numerous other great and small church edifices represent a power which even the pope of Rome might not disdain to have closer at hand. It is not, however, likely that removal from his ancient seat was ever thought of by the pope himself; and if it was, late developments have little favored the project.

Of the lodge we have thus far seen no sign, except an occasional watch-charm. Its diminutive size *may*, but our diminutive acuteness *will* more satisfactorily account for the meager account we are able to give of the stronghold the *Cynosure* is everywhere assailing. Taking tea recently at the residence of Mr. James Court, one of Montreal's most respected citizens, we were through his kindness enabled to meet and speak with his old friend, the editor of the New York *Witness*, John Dougal. He heartily endorsed the *Cynosure* and Wheaton College; and through him as well as Mr. Court, we learned that lodge power is felt in the church and courts of justice of Canada as well as of the United States. W. H. F.

An Open Letter to Robert Morris, L. L. D., of Kentucky.

Sir.—On my table are two publications, which I take to be from the same person and written or authorized by yourself. They have been given to the world, and are therefore, as I suppose, fair subjects for criticism, remark or inquiry. But what follows is all on the assumption that both publications eminate from the same man. The one is in newspaper form and entitled "*Nature's Key to Bible Truth*, vol. i., No. 1.," with portrait of yourself; and the other a volume entitled, "*Freemason's Monitor, by Thomas Webb, with a Synopsis of Masonic Law, by Robert Morris, Past Grand Master, etc.*"

The former of these, sent me through the mail, and by your authority as I doubt not, represents that you have, and for a consideration offer to Sabbath school superintendents and others various natural and artificial specimens from the Holy Land, including plants, seeds, minerals etc., etc.; among which you mention "cubic stones (from the) mosaic pavement, Jerusalem," and "stones from Hiram's tomb near Tyre." The paper also states that you are the author of "Handmarks of Hiram's Builders, etc." These specimens you offer to be used in object teaching in Sabbath schools for the illustration of "Bible truth."

The importance of "Bible truth,"I have long realized, and have gladly availed myself of every help at hand that might enable me the better to understand it. Indeed I have the deepest conviction that the honor of God, so far as it is possible for men to honor him, and the well ordered government of this world, and the welfare of man here and his salvation hereafter—all depend on the understanding and the receiving, at least the more simple and manifest of the truths of the Bible. And I will also express the opinion that some of the truths of the Bible might be illustrated or enforced by a judicious use of some of the specimens you advertise. But when I put your publications all together, the "Key" and the "Handmarks," and the "Monitor and Masonic Law," a great many questions arise which I should like to have answered; and a shadow of doubt passes over my mind as to the real object of this paper sent out ostensibly in the interest of Sabbath schools.

In the paper you would seem to be the advocate of the Christian religion—a religion in which everything depends on the receiving of Jesus Christ into the mind and heart, and the joyful confessing of his name before men. And you even announce yourself as an elder in the Presbyterian church. But in the Monitor and Synopsis," you appear as the zealous advocate of a "religion in which all men agree," and from the worship and rites of which the very name of the Lord Jesus is rigorously excluded, a religion whose priest is the master of the Masonic lodge, a religion which excludes from its benefits all women and children, all the old and the young, all the poor, and lame, and blind, a religion, in fact, which denies the Lord Jesus throughout, and teaches salvation by the use of the gavel and Masonic works of morality.

Is it possible that a man of your talent and learning can see no difference in these two systems, or that you can for one moment imagine that they harmonize the one with the other? And if you know so little of the Christian religion as to suppose that these two systems may harmonize, still the question arises in sending out this sheet to the teachers of Sabbath schools; with "cubic stones" and "stones from Hiram's tomb," Did you wish, with Salem Town, to make Masonry the hand maid of (the Christian) religion? or to make Christianity the hand maid of Masonry? If this is a reflection on your sincerity, will you yourself clear up these difficulties? You belong to an institution which not only teaches a great many falsehoods, as you know, but requires the practice of duplicity and deception on the part of its members; and may not long practice in these things have so warped your mind, that you indulge in them unconciously? You, it must be remembered, have written in your preface to Masonic Law, "The first duty of the reader of this synopsis"—before the duty of settling his soul's account with God; before the duty of seeing to the welfare of his family or obeying the laws of the State.—"The first duty is to obey the edicts of the Grand Lodge. Right or wrong, his very existence as a Mason hangs upon obedience to the powers set immediately above him."

You compiled or invented "Handmarks of Hiram's Builders," though Hiram was not a builder, nor is there any evidence that he ever had any builders. You propose to unlock Bible truth with stones from the apocryphal tomb of Hiram, which it is understood that you found and garnished so that Masonic pilgrims might hereafter be able to identify the spot. And may it not be that a man who could do these things, might wish in his secret heart to scatter the seeds of Freemasonry in the Sabbath schools of the land? Your scheme is certainly suited to the purpose. And how about those "cubic stones?" Have they any relation to the "*Stone of Foundation*," on which, according to Masonic tradition, Adam offered his sacrifices and Jacob laid his head?—by which Moses wrought his miracles and which Zerubbabel placed in the north-east corner of the temple?

Again; in your "Monitor," in the midst of your twaddle about the antiquity of Masonry (and you make its birth anterior to the time when the morning stars sang together) and of your boasting about the "unbounded utility" of its "Tenets," you, sir, talk about "stamping the seal of perjury into the foreheads" of David Bernard and Charles G. Finney and Moses Thatcher and Seth M. Gates—men who had the honesty and the humility to confess and ask forgiveness for their sins; and the courage to renounce the profanity and foolishness into which they had been beguiled; men who hazarded their lives for the truth of God and the interest of his cause, and who are now shining in glory. This, indeed, was some years ago, and you might in your riper years have less hardihood than you seem to have then had. But can you, now, an elder in the Presbyterian church, and familiar as you are with the profanity of the lodge, can you look such men in the face and talk about the seal of perjury in their foreheads? You are a lawyer. You should have considered the nature of a lawful oath. And, if, with your intellect and scrutiny, you have ever done this, you must have seen that in the nature of the case there cannot possibly be any obligation to keep a Masonic oath, an oath which offers insult to God, and requires the breaking of his laws. And yet there is the charge unconfessed, of perjury stamped into the foreheads of those great and good men, the benefactors of mankind of whom the world was not worthy.

If this letter seem severe, it must be remembered that you are a man of talent, of learning, and of mature age. You are not entitled to that lenity, or that charity that may be due to the green young man, who is duped and cable-towed and led blindly into the lodge not knowing what he does. No, sir! You have done these things with your eyes open, and you ought to have known better.

I, too, am an elder in the Presbyterian church; and in the name of our Lord Jesus Christ before whose judgment bar we must both very soon stand, I admonish you of the inconsistency and the sin of offering to your fellow men two religions incompatible with each other, and promising them salvation by each. If the Lord be God, follow him. Yours sincerely,

Roxabell, Ohio. Warren Taylor.

Quin's Row.

A Story of Lodge Work in Politics.

In the spring of 1854 a crowd of dissolute young college boys at Nashville formed a secret society, whose object was the extinction of the Roman Catholic and foreign influence in this country. A few designing politicians in that city saw the influence of such questions over the minds of the ignorant and bigoted, and they determined to profit by them. The doctrine was heralded abroad that America was for Americans; that the Catholics were engaged in secret and treasonable plots; that the foreigners were ruling and ruining the land. The effect of this was immediate and terrible. The whole country became inflamed. It was like England during one of the no-Popery riots of the eighteenth century. A secret society was formed whose sole object was the destruction of the Catholic and foreign influence. Oaths deep and binding were imposed. It was a party of proscription. The man who did not belong to it was an enemy and was to be hunted down. The old Whig party was just falling to pieces, and it was glad to enter any party opposed to its old enemy, the Jackson Democracy. While the excitement was great all over the Union it was intense in Kentucky. We can have no idea at this late date of the wild fanaticism preached and practiced. Know-Nothingism was something worse than civil war; it was a struggle into which all the worst elements of politics and religion entered.

Prentice soon joined the society.

"We initiated him into the order at the old engine-house, near Shelby and Main streets," said Mr. Robert F. Baird, one the ablest leaders of the party, to the reporter, "and I remember well the night. He was called on to speak, but he was no speaker. He told them he approved of the order, and would pour forth his feelings in the *Journal*.

"Did many others join?"

"All the wealth and talent of the city were in it. I remember we induced Mr. W. N. Haldeman, now proprietor of the *Courier-Journal*. But he wanted it done very secretly and quietly, and no fuss was made about it. There were eight lodges in the city, and all of them were well attended."

Prentice did not forget his promise. Day after day he thundered forth his denounciation of the foreigners. Article after article, incendiary and bitter, served but as fresh fuel to the fire. The excitement became greater and greater. Into the remotest parts of the State the inflammatory articles of Prentice had penetrated, and everywhere they had aroused the people to the highest pitch.

His paper was all-powerful in Kentucky. It made and unmade Governors and Congressmen. His wit burned like a hot iron, and he was not at all sparing in his use of it. On literary subjects he was no less a master. It was the Elizabethan period of American literature. Poe had just published "The Raven". His short stories were the talk of the country. Hawthorne was sending out his quaint romances, and was the idol of the cultured few. Longfellow was achieving a European reputation for his poems. Dozens of others whose names are now household words were rising into note. Prentice became the center for all the literary talent of the South. The columns of his paper overflowed with poetry, good, bad, and indifferent. Some of the best articles in his paper were

written by obscure young men, glad to have a nod from the famous editor.

The summer of 1855 came, and the Know-Nothings nominated Charles Moorehead for Governor. In the Louisville district they put up Humphrey Marshall, whom the Democrats opposed by Gen. William Preston. This district became the center of all observation. Here was the citadel of the order. Prentice's all-powerful pen had beaten down all opposition. He was the life and soul of the party. As the race drew near its close all men saw that blood must mark its termination. Each day little blood-red paper hearts were scattered broadcast over the streets. A Know-Nothing was bound to pick them up. If they had a pin-hole in the center he was called to the lodge, if not they were thrown around merely to intimidate the enemy. The never-to-be-forgotten 6th day of August dawned bright and clear. Long before daylight the polls were crowded with Know-Nothings. All their plans had been perfected. They were armed to the teeth, and were prepared for the worst. Before 7 o'clock blood was flowing all over the city. At first the Irish, Germans, and Catholics were only jostled. Then they were knocked down, and finally the confusion ended in a riot. The scenes which followed were awful. Gangs of men with bloody shirts patrolled the streets. Here and there an Irishman or a German darted out from an alley way or a yard and the fierce mob howled after him. If he was caught he was immediately strung up to the nearest lamp-post and his body riddled with bullets. The storm that the leaders had aroused was now beyond all human control. Strange faces were seen at the polls, and the more ignorant of the foreigners, in accents of horror, whispered that they were lost spirits. All the slums and alleys of the city were emptied. The country round about sent in its quota of human butchers. Robert Baird and Prentice and some of the other leaders did what they could to stop the butchery. But the mob was now beyond all control. As night approached they became wilder. A fine young fellow named Graham, a Know-Nothing, was shot while passing Eleventh and Main. This aroused the mob to madness. A thousand infuriated men with wild faces and blood-stained garments surging about "Quin's Row," a crowd of tenement houses filled with Irish on the northeast corner of Eleventh and Main. There were about forty wretched men, women, and children within the doomed buildings. For an instant the great crowd hesitated, then the torches were applied in twenty places. The miserable creatures within, suffocated by smoke and scorched by flame, sought to rush out through doors and windows. But a dozen burly ruffians stood at every avenue of escape to shoot them and push them back into the flames. Old Frank Quin, with his flowing gray hair and his kind old face, was thrown back into the flames with a bullet in his breast.

The dying shrieks of women and children rang out loud above the roar of the flames. The scene was awful. The mad mob without; the burning human beings within. It would require a volume to tell all the incidents of that day. No calculation can be made of the murdered. Sixteen charred bodies were found under the ruins of "Quin's Row." Nearly a score were found hanging to the lamp-posts with the gaslight making fantastic figures on their dead faces. Hundreds were wounded. Prentice, one of the kindest-hearted men in the world, never forgot that day, and never forgot that he did more than any man living to provoke it.

The news went abroad, and it was whispered in the quaint old villages of the Fatherland and murmured among the lakes of Killarney that a frightful massacre had occured to their countrymen in the far-away mysterious America, and for years afterward while every other town along the Ohio prospered Louisville was avoided like a pestilence. And even to this day many a kind old Irishman and many a thrifty old German will gather his awe-struck little ones around his knees and, while the fire roars within and the storm rages without curtained windows, he will tell them of his escapes during the dreadful day and still more dreadful night "Bloody Monday."—*Louisville Commercial.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XVI.—A Lodge Quarrel—Jachin and Boaz.

In consequence of the fact that my presence had been several times required as a witness to testifyin regard to the affair about Sam Toller, and partly because I saw the necessity of keeping up some show of outward interest if I wanted to retain my standing in the lodge, I was now a regular attendant on its meetings.

Rachel uttered no second remonstrance, not even when the book we were planning to read together had to be laid aside, and the subject on which we had promised ourselves a quiet chat must be deferred, while she was left to an evening of loneliness, uncheered even by the expectation that I would tell her what I had seen and heard when I came home. Between us had fallen the lodge shadow, it sat like a ghost at our hearth-stone, it laid cold hands of separation on two hearts that honestly loved each other; and the current of our two lives which should have glided on to the Eternal Sea in an indivisible unity of thought and sympathy and affection, were separating farther and farther from each other into their own individual channels of separate feeling and purpose. Not that we were either of us even dimly aware of this state of things. The bare thought would have shocked us, yet it was true nevertheless. Rachel's nature, a trifle imperious, yet rich and sweet and thorough woman to the core, was capable of a boundless self-surrender, a royal giving up of her entire being to make the joy and blessing of another's life; but there is a divine law of equity in all true love, which, if transgressed, brings its own retribution. She had not received what she gave, and she knew it; but as I have said before, Rachel had a proud, steady poise of will that caused her to maintain a general silence on the subject, only flashing out at rare intervals in a manner decidedly uncomfortable. For the reader has probably observed that among people addicted to "saying what they think," there are two classes, one in a state of continual eruption like Stromboli—nobody minds them; while with the other this operation is more like an eruption of Mt. Vesuvius—a thing to be remembered with fear and awe, and kept out of the way of us as much as possible.

As the heading of this chapter may excite wonder in some innocent minds, whose idea of the lodge is a place where the utmost concord and brotherly love must necessarily prevail as a matter of course, let me hasten to remove an impression so entirely erroneous. It is a lamentable fact but no less true that there exists a tendency in our fallen humanity to quarrel. Editors quarrel; Congressmen quarrel; there are quarrels in high places and in low places; quarrels in the church, the parish, and the family; and why, in the name of all that is reasonable, should the lodge be exempt?

Be this as it may, serious difficulty arose one evening between Darius Fox and myself, caused by some remark of the former about "Achans in the camp," which I chose to regard as especially aimed at me. Now "the beginning of strife," according to Solomon, who, whether he ever ruled over a lodge at Jerusalem as stated by Masonic tradition or not, was certainly in his day a shrewd observer of men and things, "is as when one letteth out water;" and through the tiny leak of this ill-considered speech rushed a whole torrent of angry words.

"If you accuse me of being in complicity with Sam Toller, you've got to prove it, that's all," I answered defiantly. "It stands you in hand, to be a little careful what you say, however."

"If the coat fits you can put it on;" retorted Darius. "I won't charge you of anything. I only said that *somebody* right here in this lodge, too, put Sam up to it, and I say so again. There is no use trying to shuffle off the truth. We've got a traitor among us."

Elder Cushing was present when this altercation took place, and felt called upon by virtue of his ministerial office to say something which should calm our rising passions.

"Come, come; this won't do. This isn't brotherly love. Mutual accusation and recrimination are the last things in which good Masons should indulge. The true spirit of Masonry does not allow us to suspect evil of a brother, and requires us to throw a mantle of the broadest charity even over his failings."

Respect for our minister checked the dispute for the time being, but fire was smouldering under the ashes. It should be remarked in excuse of Mr. Darius Fox, who was certainly in a most unpleasant temper, that he had just been accosted on his way to the lodge by a small boy, rejoicing in bare legs and a rimless hat, who drawled out with a provoking grimace, at the same time raising both arms to his head and then letting them drop to his side, "O Lord, my God! Is there no help for the widow's son?" Now that one of the sublimest and certainly one of the most profitable secrets of Masonry, the grand hailing sign of distress, had become the jest and by-word of profane village gamins, what zealous Mason can wonder if poor Mr. Fox felt very much like an ancient Jew when he saw the temple defiled and its glories laid waste by the hordes of heathen Babylonians?

It may also be observed that with the desire so characteristic of human nature, whenever an accident happens to lay the blame *somewhere*, a spirit of mutual chiding had taken possession of the lodge. Everybody was sure that somebody else must have been reprehensibly careless, or how could Sam have possibly obtained the secrets? Which serves to explain in some degree the reason for my being in a rather irritable frame of mind as well as Mr. Fox, and inclined to see occasion for offence in a remark that I might have passed over in silence any other time.

"I've heard of such a thing as stealing the lodge keys," suggested a member, Mr. Silas Pratt by name, who seldom spoke, but when he did, had generally something to say. "If any outsider should get a chance at that 'ere book that's kept here—what's its name?—Jachin and Boaz, they might find out the secrets fast enough."

I had noticed that when initiating candidates reference was frequently made to a certain volume, which I supposed contained merely the charges and lectures; but I had taken no nearer view of it than as I had seen it in the hands of some officer of the lodge on the above mentioned occasions, and not being in the least "a bright Mason" myself, was quite ignorant of the fact that many of the members who astonished me by their glib speech and ready memories were assiduous students of its pages.

In spite of the assertion so frequently heard at the present day, that "Masonry cannot be revealed," it is an undeniable fact that there existed in many lodges, as well as in the secret keeping of many individual members of the fraternity, an old book first published in England in 1762, called "Jachin and Boaz," which at the time it was published was a complete revelation and exposure of the first three degrees. But to prevent the downfall of the entire system which any discerning mind will at once perceive would have been the result had no protective measures been taken, the lodge reversed the grips and pass words of the Entered Apprentice and Fellow Craft degrees. Otherwise the book remained for all practical intents and purposes a complete guide to the mighty and august mysteries of Masonry, and as such, proved very useful to the craft, who were not above taking advantage as far as possible even of so untoward a circumstance as the illicit publication of their boasted secrets.

But what of the author of "Jachin and Boaz?" He was of course a Mason, but the most that has come down to us regarding him across the shadowy gulf of the last century concerns the manner of his death. He was found one morning in the streets of London, a corpse, his throat cut from ear to ear; and whatever his

motives in publishing the secrets of Masonry, whether for gain or notoriety, or the purest and holiest motives that ever throbbed in a patriotic bosom, published they were. And under the knife of his Masonic murderers in great, populous London, the soul of a man who had broken no law of his country, took its flight to him who has said, "Vengeance is mine." But how? Did he face his terrible doom like a martyr and a hero, doubly a martyr and doubly a hero, that he had not the incitement of crowds of spectators to bear up the sinking flesh; that if he yielded up his life nobly for truth and right the world would never know it? Questions that cannot be answered; for eternity keeps the secret, and to those dim silent shores whither the murderers sent their victim they themselves long since passed away to receive their just reward; while the system which made them its tools, proudly boasted of its benevolence and charity, and with the blood of the innocent crimsoning her skirts, called herself the handmade of Christ's pure and holy religion.

It must not be supposed, however, that all this was told me in the lodge. By no manner of means. I was given to understand that "Jachin and Boaz" was a very rare book (as indeed it was, the fraternity having been pretty successful in preventing its publication in this country) and that its author for purposes of speculation disappeared from the public view and had it given out that he was murdered by Masons in order to give his book a more rapid sale, —a statement honestly believed by many members of the lodge; for it does not follow that because a man is joined to a system which is in itself a gigantic fraud upon humanity, he must be himself a conscious and deliberate liar. Masonry, like the fabled enchantress, mixes a draught for her victims which may not indeed change them into beasts, but has a strange power of so darkening the moral consciousness that they lose that most God-like attribute of the human mind, the power to discern between truth and falsehood. Such an one maddened by the cup of her sorceries will call evil good and good evil, until, in the awful words of the Hebrew prophet, "He cannot deliver his soul, nor say, Is there not a lie in my right hand?"

Owing to Elder Cushing's interference there was no further interchange of sharp words between Darius Fox and myself, but their memory rankled unpleasantly, for I knew the lodge regarded me as in a certain sense mixed up in the affair, and it was a disagreeable question how far he voiced the opinions of the rest. Mr. Pratt's suggestion that some one might have stolen the keys, was followed by various other attempts to solve the mystery, equally sagacious; but no light either from the East, or any other quarter dawned on the vexed subject. Finally, after a rather heated discussion the lodge adjourned from "labor" to "refreshment," and in the general unstopping of bottles and clinking of glasses good fellowship was in some measure restored. "Confusion to the foes of Masonry," which was the toast given by Elder Cushing, was duly applauded and drank; others followed of much the same tenor, ending off by a general drinking to the health of all good and faithful brother Masons. For though the lodge in Brownsville was no more convivially inclined than most others, there were always certain members who, in drinking all these various healths, generally contrived to so seriously damage their own as to need assistance home.

Could it be that Sam had in some way got possession of "Jachin and Boaz?" Remember his curious reversal of the grips and passwords together with the fact that throughout the affair there seemed to be a good mutual understanding between him and Joe, I resolved to make one more effort to probe the secret to the bottom.

Which was easier said than done, Masons not being the only people in the world who know how to keep secrets; but Joe himself opened the way for such a conversation by innocently inquiring as soon as he saw me next morning—

"Say, Leander, what was the row in the lodge last night?"

I had never before considered Joe a wizard, but I certainly stared at him for an instant as if some such idea was in my head, quite forgetting that in going home from the lodge, Deacon Brown had kept me company as far as my grandfather's; I suppose for the purpose of giving me a little paternal advice, and the wind had been just right to waft his parting words, "Keep your temper, keep your temper, Leander; there's nothing to be gained by losing that, you know," into the open window of the chamber where Joe slept, who, being blessed with a pair of sharp ears had heard it and drawn his own deductions.

"For pity's sake, Joe!" said I, fairly thrown off my guard, "how did you know anything about it?" Joe grew suddenly thirsty and went to the water pail for a drink.

"I didn't know but there might be some fuss brewing about what Sam let out," he answered, turning round with a preternaturally grave face, though I had my own reasons for suspecting that the dipper a moment before had mirrored one vastly different. "Sam was a goose to get scared and clear out as he did. The Masons couldn't do anything to him as long as he'd never been one himself, and I told him so. But he was bound not to join the lodge anyhow, and he was afraid they might work it so as to get him in. He said he'd heard of such things; and then if they shouldn't believe him that he'd never been a Mason, some of them might cut his throat for telling the secrets. I told him it was perfectly ridiculous to talk of any such awful thing as that ever being done in Brownsville."

And Joe whistled a stave of "Hail Columbia."

"Joe," said I, thinking it about time to push the question, "when you and Sam were so much together I know that he must have told you who put him in possession of the secrets."

"What if he did," said the undisturbed Joe. "Supposing I promised him that I would not tell. You don't want me to break my promise, do you?"

"Not in ordinary circumstances of course, but if some member of the lodge was accused of it, and your testimony could clear him, it would be your duty to tell."

For once I had touched the right chord in Joe's bosom. Under all his wildness and mischief there was honor and conscience; and I could see in a moment that my shaft had struck home.

"Well, I vow; that's plaguey mean, Leander, if they have done any such thing. Was that what the fuss was about?"

"How do you know we had any fuss?" I asked again.

"O, I'm acquainted with an old woman that's a witch. She showed me how to make myself invisible, and lent me her broom-stick;" coolly fibbed Joe, the spirit of fun again getting the upper hand. And then he added with a sudden change of tone,—

"They haven't been accusing *you*, have they, Leander?"

"Not exactly; only Darius Fox"—

Joe started.

"If I don't shut *his* mouth! Darius Fox. That's good. Never you fear, Leander, I'll make him whist as a mouse."

And Joe chuckled to himself like a young Macchiavelli.

Donations to the National Christian Association during July.

For Tract Fund: Isaac Bancroft, J. P. Stoddard, each $5 00. Mrs. Bishop, Mrs. M. F. Gardner, C. C. Burt each 50 cts. Dr. J. A. Bingham and wife, and N. Seeley and wife, each $2 00.

For Southern Work: I. Bancroft, $5 00; Sarah Stegner. $2 00.

For Eli Tapley: Anson Eastman, $2 00.

For General Work: H. A. Day, $1 00; I. Bancroft $7 25.

W. I. Phillips, Treas.,
221 W. Madison St.,
Chicago, Ill.

A Splendid town for hot weather.—Bro. W. A. Evans, of Shade, Ohio, writes with an honest pride: "We have carried this township twice for the Anti-masonic ticket." Who has a better record?

NEW ENGLAND.

Prof. E. D. Bailey, Secretary of the New England Board, 19 Maple street, Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—A United Presbyterian minister writes as follows: "It astonishes me to find a keen Mason in the ministry of the U. P. church, advocating the interests of the lodge and identifying lodgery with Christianity, yet such men will creep in unawares, and no wonder, for they would deceive if it were possible the very elect."

—The Boston *Times* contained *Puck's* editorial against Masonry in a late number. This shows some progress since the Boston mob.

—A Concord, N. H., paper devotes two or three columns weekly to promoting the interests of Odd-fellowship. The notes and articles consist of fulsome compliments to members of the order and laudations of its aims. A recent number claims a large net increase of members during the past year.

—A saloon keeper was taken from Waterbury, Conn., recently to New Haven to be tried for violating the statute. His guilt was fully established but he escaped punishment through the Masonic influence—so says a member of the same order.

—A foreman of a factory in this State describes the manner in which one man is restrained from public opposition to the lodge. He says if he opposes it his Masonic employer will discharge him. When he applies elsewhere for a place they will require references from his former employer. Thus his employer can not only discharge him but keep him out of business.

—A gentleman in one town investigated and found that every saloon-keeper in town was a Mason.

—A prominent D. D. and presiding Elder of the M. E. church was once, while pastor of a church, induced to join the Odd-fellows on the ground that he would gain an influence over the men of the town who were mostly in the lodge. He says he went through all the degrees and then concluded he had lost the influence he formerly had, for men who had "put him through" such a course of nonsense and blasphemy could not respect him any longer. Would that all ministers were as prompt to confess their fault.

—A subscription list for the *New England American* is already begun. Let the names be sent forward promptly. We want a good list by the middle of August.

The National Meeting---The Opportunities and Duty of Anti-masons.

Worcester, Mass., July 21, 1882.

Brother Stoddard writes from Batavia that he is already on the ground preparing the way for the next National Convention. I think there is a disposition in New England to make this the largest and best convention ever held. Friends frequently volunteer the remark that they are going to Batavia without fail.

Next year ought to be and doubtless will be the best year for our reform yet on record. We seem to be in good position for a bold advance in all parts of the country. There has not been so favorable a prospect in the past fifteen years. We have passed the time of leaning on broken reeds, such as half-hearted ministers, worldly-minded churches and lodge-ridden denominations and our trust is in the "living God that made heaven and earth." The constituency of this reform is increasing every year. The churches that refuse to do their duty will soon be left behind and God will make choice of another people through whom to carry forward his cause. The day of the accomplishment of these things is hastening on.

The National Convention ought to open the series of fall meetings grandly, and if all feel the importance of the occasion it will be so. Doubtless the presence of distinguished political and literary orators would add greatly to the influence of the meeting, but we must not set our

Synopsis, ...
of a "religion in which all men agree," and ...

hearts too much on a display of this sort. Other reforms developed the great men of this generation, and if we cannot appropriate them to this cause we must make our own great men. Let us all go to the National meeting and have a glorious rally. Let the old men go because their days are drawing to a close and they must hasten to accomplish their allotted task; let the young men go to receive a fresh baptism and a new inspiration for the great struggle; let the women go to be help-meets in this as in every other good work.

There is no way for the people to be informed about the needs of our work except for those who understand the case to repeatedly state the facts. The progress of our work is in the direct ratio of our financial success. As rapidly as our financial ability enlarges so rapidly the cause widens. Up to this time there is reason to believe that many excellent friends have contributed dimes to this cause and dollars to others. This can be accounted for reasonably by the fact that in the initiation of the reform there was necessarily an element of uncertainty. Men who had no doubt as to the righteousness of the cause and as to the certainty of such a reform being successful, were still in doubt for want of information and experience as to whether this particular movement contained in itself the guarantee of success. Even in the midst of their doubts they were willing to give moderate encouragement by small gifts but they awaited further developments before standing under the movement unreservedly. Even now I find the lodge influence reaches many good people and is just able to exert influence enough to diminish the necessary supplies. But the movement has already demonstrated its vitality and its ability to cope with its formidable foe. Every attempt at enlargement has been successful and the foundations are now so firmly laid that we have nothing in the world to fear except the displeasure of God, and this we shall not have so long as we are faithful to him.

The time has come to claim and grant a more liberal support to the cause. The true place of the N. C. A. has been fixed by precedent and its necessity has been recognized. A hundred thousand Christians are praying for its success. There is no longer any doubt that it is henceforth to be a permanent and important factor in the religious and political world. Hence it has a right to appeal for a liberal support. It has a mission to the churches of the country and we must recognize that mission.

There are two classes of gifts needed. First there ought to be a steady stream of donations flowing into the treasury from individuals in all parts of the country to aid in bearing the current expenses. I cannot feel that a brother is acting wisely who has become thoroughly convinced of the complicity of the churches with the secret orders and yet pays five dollars toward reforming them and twenty-five dollars to encourage them in the present course. The truth is, our friends do not yet realize the degree of guilt of the churches. Men have stated facts to me concerning the churches they are supporting that fill me with horror; yet the same men, for the sake of peace, or in conformity to habit, pay liberally to support such churches and have little or nothing left for the reform. Much more praiseworthy is the course of a good Methodist sister who refused to support a Masonic preacher, was excommunicated, and now with a clear conscience is laboring as an independent Christian and contributing more annually than most of the men of Massachusetts.

It seems to me that we shall have to come to the position of protestants before we can make our influence felt most effectually. Members of churches have a right to demand that their pastors warn their churches or allow some one else in the pulpits to warn them against secret societies and if they refuse to allow any warning to be given their members have a right to withdraw their support. Such a course will hasten the issue. The lodge is already using this course to retard the reform. Every man that speaks out loses a part of his salary and his fate is used as a warning to others. It will be a mercy to the churches to put the pastors where they will have to choose between Masonic money and Anti-masonic. Then the churches will get the sifting which they need. I know an instance in which a minister was called to preach in a certain place and a number of secret society men subscribed toward his salary, but as soon as it was discovered that he was opposed to the lodge, although he had not preached on the subject in that place, every secret society man withdrew his subscription.

In addition to these annual contributions which ought to be made, there are people who are nearly through with life and who are calculating what disposition to make of their property. Some have already solved the problem and the N. C. A. is making a wise use of bequests to enlighten the people and hasten the triumph of the good cause. Many of the old missionary organizations occupy a position of uncertainty on fundamental points, and no one can be sure in leaving them bequests whether they will help or hinder the Lord's work. The N. C. A. as a young and growing missionary enterprise will probably do more good in the next twenty-five years than most of the older, wealthier and more conservative bodies. May the Lord direct those who have money to place it where it will help his work.

Monday morning I leave for Maine intending to return through Vermont.

E. D. Bailey.

The Work of the N. C. A. among the Colored People of the South.

I expect, D. V., to start on my fourth tour through the South early in September. I hope to have as a co-laborer a brother known and beloved by all the reformers in Michigan. Our field will probably be the South-eastern States, while Bro. Feemster will occupy the South-west. I count not the sacrifice too great for the good that I trust will result. I wish to call attention to a few important facts as reasons why this work should be diligently prosecuted.

1. The colored people are more than six and one half millions; more than twice as many as our entire population in 1780, and a most important factor in our social, political and religious condition.

2. They are rapidly advancing in education, more slowly in the acquirement of property and political influence.

3. They have a goodly number of large and well-conducted religious, as well as secular papers, that are doing much to mold their character as a people.

4. As a people they are in a transition state, ready to recieve truth whenever it is kindly presented, and likely to be largely influenced by known and tried friends, especially those from the North.

5. More than two thousand colored youth are pursuing a higher education, mainly under Northern teachers, and in schools sustained mainly by Northern benevolence. These youth are to be the future teachers, ministers, lawyers, and physicians for the people. Their influence will be all important.

6. There is an *open door* for our reform in the South. These institutions in the main are open to your agents and willing to have instruction given on the subject of the secret orders. This is true of some of the colleges for the education of the white youth of the South, and of many churches both white and colored.

7. The American Missionary Association has by its late action thrown the weight of its great influence on the side of our reform. Other missionary societies are likely to follow, and there is much reason to hope that ere long the Gospel as preached in the South will be uncorrupted with the convents and blasphemies of the lodge. The Lord in his providence says, "Behold I have set before you an open door, and (if we enter) no man can shut it." Shall we fail to meet the crisis? If this people are saved from the heathenism of the lodge and their civil and political liberty made a blessing to them and the nation, it will be because we do our duty to them as our brethren and fellow citizens.

H. H. Hinman.

The Secret Empire.

—A colored church of the African Methodist Episcopal persuasion lately laid the corner stone of a new building. A prominent part of the exercises, which took place on the Sabbath, were a Masonic oration by a Reverend M. D., and various Masonic rites and ceremonies and laying of the stone by two colored Knight Templar commandaries of Chicago. The shameful desecration was nearly broken up by a rain storm.

—O. F. Berry of Carthage, Ill., being "Grand Master" of the Ancient Order of United Workmen of this State, learning that Chicago members were planning a picnic for the Sabbath issued the following proclamation: "I hereby order that no lodge or member of any lodge of this order in this State shall, as a lodge, participate in any such picnic under the auspices of this order, it being a direct violation of our laws. Should any violation of this order come to my knowledge, I shall immediately suspend such lodge or member so violating, and await the action of the Grand Lodge."

—The Grand Lodge of Good Templars, "Right [un] Worthy, etc., at its meeting in South Carolina a while since appointed a committee to raise funds for the distribution of literature. This committee boasts of its work in Iowa, and claims that the Good Templars were the only national organization whose representatives were "able to render any practical aid in the hour of Iowa's need." Will the *Signal* and other W. C. T. U. organs mark this insult and falsehood. The plan is to raise $20,000 this year a large part of which is to be spent among the colored people in the South and newly arrived foreigners. The *special* "temperance literature" to be provided for these and other readers is "a manual of work for subordinate lodges!" This is a sample of "Good Templar" temperance.

—Another instance of the subordination of the great temperance principle to the secret lodge worship and folly was in connection with the State temperance convention, held in Des Moines last week. The Good Templars held a special meeting to initiate members of the convention so that they could go home and work for temperance by starting Good Templar lodges! Like bats and owls these poor people think nothing is worth doing if not in the dark. And this in the midst of the popular rejoicing for the God-given victory over rum by means of an entirely opposite nature.

—Some time since the Methodists of Illinois were much scandalized by the troubles that beset Rev. H. O. Hoffman of Bloomington. He was a Knight Templar Freemason, and according to the evidence which seemed to be convincing, he was guilty of adultery and bastardy with a domestic in his own house. The commandery of which he was a member refused to expel him. He had committed no Masonic crime, as his victim was not nearly related to a Freemason. There having been suspicions of partialty in the church investigation a Mason named Moore wrote thus to the Bloomington *Leader*: "Eight of the eleven men, of said Committee of Inquiry, are Freemasons, and one of the other three is an entered apprentice. The P. E., the prosecutor, and the second counsel, and five of the committee—not including the Bro. not raised, are now honorably related to the Masonic order by affiliation or demit. Hoffman is also a Mason. Now this fact is also, in the minds of many, a strong presumption in favor of the acquittal of Hoffman by such a committee, whether guilty or not. Masonry is supposed by many to bind Masons to favor an accused brother, right or wrong. Though this be not true; it does obligate them solemnly to see that every brother has justice done him. If, therefore, a combination relating to a brother Mason is formed by other Masons, it would naturally be to protect him against injustice, and not to do him injustice." Having broken no law of the lodge these eight could not find against him; and although Hoffman found it best to leave Bloomington for a time yet it is considered matter of enough importance to be telegraphed over the country that there is a strong movement in that city to get him back in triumph.

CORRESPONDENCE.

Standing for God Alone.

St. Paul, Minn.

Bro. K.—I stand almost alone in this city of 60,000 inhabitants in fighting Freemasonry, for, with the exception of my devoted wife, I never meet any one that is willing to suffer a little self-denial in this work. I find people who know Masonry to be wrong, but dare not say so to any one, if even the salvation of a soul depended upon it, as it often does.

I believe we have to put our reform before the people as a need of the church, the church having backslidden from her primitive purity, and it being her duty to oppose all appearance of evil. She must lift her voice against this gigantic evil, or lose her hold upon the mighty arm of God, who is to pure to wink at such double-headed iniquity.

I have found lately a growing desire among Christians to investigate Freemasonry and owing to the revival here, many of them have tender consciences and are therefore in good condition for the Lord to show them what to do with this subject. I gave out tracts at the close of Mr. Harrison's meetings and expect the Almighty will send the truth home, which he will do if we are faithful in the discharge of our duty.

The Secretary of the Young Men's Christian Association repeatedly gave me a Masonic grip, yet tells me that he is opposed to all secret societies, but knows nothing of them. He shall not say so much longer, if he will read what I give him; and I have no doubt he will, because he is a good Christian man. Robert Shemeld.

Observations in Ohio and Pennsylvania.

Editor Christian Cynosure:—Having just returned from a short visit to friends in Ohio and Pennsylvania, a few of the observations made may not be uninteresting to the readers of the *Cynosure*.

With a few exceptions the trip was very enjoyable. Farmers in general are finding the corn crop, which has been the most doubtful, to be coming on better than was expected. In some cases the corn is even good, the wheat crop heavy, and oats scarcely ever promised such a bountiful yield. Potatoes everywhere have been planted to wonderful excess.

In view of the discouragements this year, in farming, southern Ohio, Pennsylvania, and in fact most of our paternal Eastern States have this consoling fact: that while many of our Western States, in favorable seasons, by their remarkable productiveness, seem almost to disparage patient Eastern toil, they seldom experience the reverses incident to the West where certain cereal are made a specialty.

In the outset, reference was made to a few particulars in which the trip was not so enjoyable. In Pennsylvania, however, the lodge power seems not so strong as in Ohio. In part, it would seem from the fact of there not being so much of surplus resource, and the people are led to weigh more closely the probability of a profitable investment, in allying themselves with orders so gaudy, and yet so pretentious of benefits. But everywhere I found open fields for work, and the people generally disposed to be free to talk on the subject. In a talk with a minister of the Reformed church near Pittsburgh, on introducing the subject of the lodge and anti-Christ in the church, he frankly replied that this was one of the things he considered best to be let alone, and that the people must choose for themselves as to whether or not they could conscientiously remain in, or connect themselves with those institutions. His condition reminded me of the necessity for greater activity in circulating our literature. In some cases people were actually astonished that such literature was extant.

At Wooster, Ohio, the writer was asked, by a relative into whose hands the *Cynosure* had recently fallen, a question something like the following: "Do you really think that these secret societies are any thing like as bad as that paper tries to make them out?" I replied that I had no desire to terrorize him; and suggested that he continue in the line of a patient investigation and see for himself. As he is to have the *Cynosure* for one year (on the extension fund) something good may be looked for.

At Lucas, a point near Mansfield, a fine school building has been erected, with the third story given or rather manipulated by the Odd-fellows for a roost, for the making of that intellectual center hideous, by their idolatry and senseless mockery. When unions such as that are possible, is it not high time we forget our exhaustion and privations and bestir ourselves yet more for the pouring of sacred light into these presumably enlightened, yet benighted regions. Near this point, also is a church, from which it is reported on good authority, a successful pastor has been compelled to take his leave on account of the secular and dominating influences of lodge rule. His stay, it is said, might have continued, but he preferred not to be subjected longer to white-washing and to wincing at gross abuses.

During a conversation with a man at Allegheny, it was stated on good authority that a number of the strikers of the rolling mills at that point, and in the vicinity of Pittsburgh, whose daily wages had been from $5.00 to $8.00 per day, had gone out on the new narrow-guage railway, and were offering their services for $1.25 per day, thereby displacing the track-layers, whose wages had been $1.40. From this and other circumstances it was learned that the condition of this poor, lodge-ridden class was anything but agreeable. A leading distressing feature, as it seems to me, was the fact of the widespread ignorance of the public as to the causes of the stubborn hostility of the strikers, until they are driven to such alternatives. Few indeed, seemed to be aware of the gigantic system of tyranny common to these institutions; even we, who pretend to make lodge tyranny and suffering somewhat of a study, actually know very little of the torture and thraldom of the victims of these oath-bound institutions; torture not ending with the members themselves but extending to the most innocent branches of their households, carrying thereto untold misery.

This brings us to another point, and that of very great importance. How shall we repay those who have taken their lives in their hands that we might be enlightened upon the horrid surroundings of the lodge? The answer, is that which was once given the writer by a very old gentlemen, who, having conferred a favor and being asked how it could ever be repaid, replied: "Do as much for some one else."

Herein, indeed, lies an incentive for wholesome, intelligent activity. Let once the truly grateful and honest heart become conscious of the bestowal of so gracious a favor and of a deliverance so great, no apology need be made for the most zealous and enthusiastic reciprocative endeavor.

In this rests our consolation; namely, that this work is not our's, but that of our Father; and as faithful servants we would be worse thon helpless, were our motives in any way prompted by malice or desire other than for the purging of our land, from whatever will hinder the speedy coming of Christ's kingdom.

J. C. Schoenberger.

Book-burners.

Baxter, Jasper county, Iowa.

"I am creditably informed that the lodge-men condescend to all manner of tricks to get hold of and destroy all our publications exposing Masonry and Odd-fellowship. Some times they borrow, and pretend they have lost the books. Again they will buy, and then destroy them, and if the book is part against Freemasonry, and part against Odd-fellowship, the book is ripped in two, and part sent to the headquarters of each order. This is being done that these books should be kept out of circulation. Now to the sober, thinking class, such conduct evinces two things: 1st, their conviction of the truths published, although they bitterly deny them. 2nd, the tendency of those lessons of moral honesty, as taught in these Christless dens. When I think of men pretending to be moral lights in the world letting themselves down to such low tricks of dirty cunning as these, and then chuckle over it in fiendish glee, I am made wonder what they cannot do. Now this is a point that we should guard unsuspecting persons against, who, never dreaming of the hidden design, will both loan and sell books, which are destroyed, and hundreds are thus deprived of reading them." A. B. Altman.

Note.—Our rule is: Sell all the books to lodge men you can. Some truth seed will take root. If they destroy the books, the money they pay will help make better ones.—Ed.

Tract Work.

Lamertine, Pa.

Editor Cynosure:—Eight thousand pages of *Cynosure* tracts got last October I distributed at the Evangelical Lutheran Synod met at Salem, Clarion county, Pa. There were about fifty-eight ministers and delegates present and to get the tracts well circulated, I put up a package or a roll for each delegate, and also some for the ministers to take home and read and circulate among the members of the church and others. I would have supplied more ministers, but some of them are too much afraid of their "bread and butter" to come out boldly, although as far as I have learned we have in our Synod but one Mason, two Odd-fellows and one doubtful. I distributed about five thousand pages during Synod in rolls, and the last day I placed myself at the door and gave a tract to each in going out and as far as I can judge it is the best plan to make a sure circulation, as nearly all church members are sure to get some knowledge of our reform.

Now if the above meets the approbation of the readers of the *Cynosure* then do likewise whatever denomination you may belong to, and supply your synods, conferences, presbyteries and all ecclesiastical meetings whatever.

This plan may result as did the case in the *Cynosure* of May 4th on page 2d, where the hawker handed a tract into a little cottage, when it fell into the hands of Richard Baxter. So we know not the result from the tracts distributed only let us pray God that they may have a good effect.

Friends of this reform, keep up good courage, every Bible reader knows that this work is from God. Don't be discouraged, and do not be too sparing of your dimes and dollars, as every good reform must have money to be successful. Philip Kribs.

Our Mail.

Eliphalet Owen, Wyoming, N. Y.:

"I invested my time and means many years ago in publishing in the anti-slavery cause and lived to see it triumph, which must be my reward now that I am unable to earn or perform as I once could. I had friends then opposed to the anti-slavery reform as I have now to the Anti-masonic movement, which made it very trying and self-denying to take a stand. The most I can do now is to watch and wait."

Christians must take up their cross daily. Let us thank God for the cross.

Moses Ferrin, Ellington, N. Y. recommends that the monument be finished in time to have a picture taken and offered for sale on the day of the celebration. This is a good suggestion.

W. Keller, Taylorville, Ill.:

"If I was able, I would have lectures here."

Mr. Keller is delivering lectures by securing Cynosure subscriptions and he may after a time import a lecturer or speak himself. Let us do our best to utilize home talent. Set the young men to speaking, the big boys. Furnish them with the proper information, they are able to pay for it, and they will often do good service.

J. H. Bartlett, Center Barnstead, N. H.:

"I intend to see the monument at Batavia when it is dedicated. Three other brethren have decided to accompany me, if nothing in providence prevents."

I. Gable, Stewardstown, Pa., calls for more lecturers. This paper has its sphere; but there is a great want of lecturers.

John Hepburn, Silver Creek Falls, Oregon:

"You hit the key note when you told us that women have come up through great tribulation to the place they now occupy."

F. W. Capwell, Dale, N. Y.:

"It is a glorious good thing for the cause that President Blanchard has concluded to give his entire time to the political phase of our cause. Hope he will visit the Empire State. 'As goes New York so goes the Union.'"

E. R. Worrell, Tonica, Ill.:

"I expect to get 150 subscribers for the Illinois American in this immediate vicinity." He sends thirty at this time.

A. Burgess, Pleasant Plain, Iowa, asks when "Holden with Cords" will be put into book form? This depends somewhat upon the promptness with which orders are received in advance of publication. Nothing more definite can be said at present.

E. C. Andrus, Lorain, Ohio:

"A student of the College at Oberlin who frequented our house last fall and winter, told of a lecture from President Fairchild to which he had listened a few days previous to his visit. I think it was the Thursday lecture. He said the President spoke in severe and unequivocal terms against Freemasonry. He (the President) also alluded to the threats that had come to them from some quarters in regard to the loss of patronage and financial aid which would accrue to the College if they were so unfortunate or so unwise as to attack Freemasonry; but our informant said he treated it as a very trifling matter: a thing that gave him no real uneasiness.

The following facts I obtained from a lady friend in Oberlin and she had received them from a young gentleman from Vermont, a student in the College who boarded in her family. The circumstances occurred somewhere in the vicinity where the young man lived. A young man who had joined the Masons was beset by his young wife in a persistent endeavor to wring from him some of his Masonic secrets. He at length yielded to her so far as to tell her some things that he was bound by his oath to conceal. This indiscreet young wife told what she had learned to one of her lady friends whose husband was also a Mason, and she in turn also told it to her husband. Now what was the result. Not long after, this unfortunate young man was found dead with his tongue cut out."

J. W. Margrave, Hiawatha, Kansas:

"My interest and devotion to the cause is unabated. I most heartily despise all secret combinations of all kinds. I feel fully sure that they are the works of the prince of darkness; that our churches are honey-combed through and through with them. I look for no real prosperity for the church till she cleanses her sanctuaries and puts away her strange gods, repents of her sins, and returns to her first love."

Joseph Manners, Wahoo, Neb.:

"I think this would be a good town for some one to lecture and work the degrees. The lodges of every description are on the increase here; there has not been a lecture against them. A great many good young men are being drawn into them weekly, who, if properly informed, would not be so easily ensnared into them. I hope some good lecturer will visit Wahoo this fall or winter."

Who will go?

T. L. Garrison, Fountain, D. T.:

"I am radical for the reforms which the Cynosure advocates. I stand square for the American Party and shall vote the American ticket in 1884 if mine is the only American ticket cast in the county. God speed the reform and the triumph of the American Party which is sure to come."

SABBATH SCHOOL.

LESSON VII, Aug. 13.—PRAYER AND FORGIVENESS.—Mark 11: 24–33.

(24) Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. (25) And when ye stand praying, forgive, if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. (26) But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. (27) And they come again to Jerusalem: and as he was walking in the temple there came to him the chief priests, and the scribes and the elders, (28) And say unto him, By what authority doest thou these things? and who gave thee this authority to do these things? (29) And Jesus answered and said unto them, I will also ask of you one question, and answer me, and I will tell you by what authority I do these things. (30) The baptism of John, was it from heaven, or of men? answer me. (31) And they reasoned with themselves, saying, If we shall say, From heaven; he will say Why then did ye not believe him? (32) But if we shall say, Of men; they feared the people: for all men counted John, that he was a prophet indeed. (33) And they answered and said unto Jesus, We cannot tell. And Jesus answering saith unto them, Neither do I tell you by what authority I do these things.

GOLDEN TEXT.—Forgive us our debts as we forgive our debtors.—Matt. 6. 12.

DAILY READINGS.

Monday, August 7, Mark 11: 24–33. Tuesday, Gen. 18: 22–33. Wednesday, Gen. 32: 24–31. Thursday 1 Kings 18: 30–46. Friday, John 17: 11–26. Saturday, Matt. 18: 19–35. Sunday, Eph. 4: 23–32.

NOTES.

"Believe that ye receive them." The Greek is, as translated in the Revised, Believe that ye have received (2d Aorist.) But how can one believe that he *has* received what is still in the future, what he *shall* have? God hears the prayer, and gives as answer his word, which cannot be broken, that the thing desired shall in due time be accomplished. It is like a man giving his check for a sum he has promised you; you accept the check as money, and give him a receipt; and, believing that the check is good, you go at some future time to the bank and draw the money. So that one might say to you, "Believe that you *have* received the payment (in the check) and you *shall* obtain the money." There is an interesting example of this given in Daniel (9: 3, 23, 25,) where in answer to Daniel's prayer for the restoration of Jerusalem, the angel Gabriel informs him that at the *beginning* of his supplications the *commandment* went forth to restore and build Jerusalem; i. e., his prayer was answered; he had received. So in Daniel (10: 12, 13) the answer was given at once, but the message did not reach Daniel for months. Faith can be so strong as to rest in the *received answer* to our prayers, in the knowledge that the influences have gone forth and the work begun, and wait in patience till the good results are accomplished.—*Peloubet.*

"And ye shall have them." The answer to every prayer of faith is certain. There are three kinds of answers: (1) There is an answer in the very prayer itself. The best part of prayer is its being a communion with God. We become acquainted with one another by means of those things which call out mutual feelings and thoughts. So we become acquainted with God by consulting him, and talking with him about his kingdom and our needs, and by answers from him to our prayers. This is the best answer; but this cannot exist without direct answers to our petitions. (2) There are direct answers to our prayers, to all those which are for things promised, for spiritual good, and for many definite objects of desire, both spiritual and temporal. (3) There are many cases where the exact thing prayed for would be impossible; as where two farmers pray, one for pleasant weather, the other for rain, on the same day; or two opposite armies each pray for victory. There are other cases when the exact thing asked for would be the worst thing possible for us, and not what we really desire. Therefore in all cases where God does not give the exact thing we ask for in faith, he gives us, not only something better, but what we really desired, or would have desired, had we known all about it as God does. A child asks for a white powder on the shelf, thinking it sugar. The mother refuses; for it is poison, but gives real sugar instead: but the real thing desired is given. But how about the laws of nature? We see that fire will burn a saint as quick as a sinner, and water will drown a missionary as certainly as a robber. Is there any use then, in praying for safety and help amid the laws of nature? But God controls these laws, and our place in them; and we may be sure, that, in answer to the prayer of faith, God will either prevent us from going into the danger, or save us from it, or will show us some time that not to escape was for our best good.—*Peloubet.*

"Forgiveness required." Rev. Mr. Taylor arranged a gathering of all those who had been brought to the knowledge of Christ by the means of his ministry. Service was held in the church, which was filled by hundreds of the New Zealanders, and after the services were over the administration of the Lord's Supper began. The first rail was filled, when Mr. Taylor saw a man kneeling at one end, suddenly get up and walk down the whole length of the church and take his seat; and before he could recover from his surprise, the man returned and knelt at the same spot and received the communion. Mr. Taylor was so struck with the man's manner that he afterward questioned him reproachfully why he had thus disturbed the congregation, when he received for an answer: "Mr. Taylor, when I went up to the table I did not know by whom I should kneel; and when I found myself kneeling side by side with a man who, a few years ago, murdered my father and drank his blood, and whom I swore that I would murder the first moment that I set eyes upon him, you may imagine what I felt. It overpowered me; I could not stand it; and I got up and walked back to my seat, and as I did so I saw that upper room and the supper, and I thought I heard a voice say, 'By this shall all men know that ye are my disciples, if ye have love one to another.' That did not overcome me. I sat down in my seat, and at once I thought I saw another sight—I thought I saw a cross and a man nailed upon it, and I heard him say, 'Father, forgive them, for they know not what they do;' and so I went back."—*Missionary Advocate.*

SUGGESTIVE QUESTIONS.

The conditions of effectual prayer and the questioning of Christ's authority, which are the two points of this lesson, seem separate and distinct, yet there is a connection between them. For since all true prayer must be in the name of Jesus, (John 14:13; 15:16; 16:24,) it is important we should know who and what he is.

The conditions of effectual prayer are here given to be Faith and a Forgiving Spirit. Matt. 21:22; 5:23, 24; 6:14, 15.

24. "Therefore," this connects what follows with v. 22. "Faith in God" connects the believer with the omnipotence of the Almighty. Is there any exception to the power of such faith? "All things" "whatsoever," c. f. Mark 9:23. Is the efficiency in the prayer of faith or in God? Is there a difference between faith in prayer and faith in God? What is it? Would the true Christian desire anything not according to God's will? 1 John 5:14. How can our will and prayer come into accord with the Divine will? Rom. 8:26; Ps. 145:19. May true faith be assured that it will receive just as if it had already received? What definition of faith in Heb. 11:1? What was Daniel's experience in prayer? Dan. 9:21–23. Will such faith be sure the answer will come, even if it be delayed? Isa. 65:24; 1 John 3:22; 5:15; James 1:4, 5; 5:15.

25. Can such faith exist with an unforgiving spirit? Must selt and self-seeking be put away? Eph. 4:30, 32. How did Christ teach his disciples to pray? Matt. 6:12, R. V.

27–33. What authority and unqualified promise did Christ give to his disciples? John 14: 13, 14. Had the Jewish rulers a right to question Jesus? Why are the three classes mentioned? What "things" did they refer to? Why did not Jesus answer directly? What had the "Baptism of John" to do with the information they demanded? If the Jews had accepted John's testimony, would they have received Christ? What did John say of himself and his ministry? Did these Jews really not know whether John's mission was Divine or merely self-assumed and human? If they had conscientiously sought to know about Christ, would he have refused them? If any one now wishes to know about Christ, where must he go? Who will enlighten and give understanding? John 14:26; 15:26; 16:13,14. Is Christ's power more limited now than when he was on earth? Why do so many prayers fail of receiving the answer? —*Notes for Bible Study.*

AN ANTI-MASONIC LIBRARY FOR $12.

THE entire list of the publications of Ezra A. Cook, with the addition of "Stearns' Inquiry into Freemasonry," has been arranged in 16 volumes, neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 5,106 pages ($14.00 worth at retail) is sent express or post-paid for $12.00. These books have received the hearty endorsement of the Directors of the National Christian Association.

No.	DESCRIPTION	No Pages.	Price.
1	Freemasonry Illustrated. Exposition of 7 Degrees	640	$1.00
2	Rituals of Odd-fellowship, Knights of Pythias Good Templarism, The Grange, Grand Army and Machinists and Blacksmiths Union	328	1.00
3	The Broken Seal; or Freemasonry Developed	304	1.00
4	Finney on Masonry	272	75
5	Eminent men on Secret Societies; Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie," "Narratives and Arguments," "The Anti-masonic Scrap Book," and "Oaths and Penalties of Freemasonry as proved in the New Berlin Trials."	332	1.00
6	Morgans Masonic Exposition, Abduction and Murder, Oaths of 33 Degrees; composed of "Freemasonry Exposed," "History of the Abduction and Murder of Morgan," "Valance's Confessor," "Bernard's Reminiscences of Morgan Times," and "Oaths and Penalties of 33 Degrees"	311	1.00
7	Secret Societies Ancient and Modern, and College Secret Societies	322	1.00
8	Sermons and Addresses on Secret Societies; composed of "Masonry a Work of Darkness," and the Sermons of Messrs. Cross, Williams, McNary, Dow, Sarver; the two addresses of Prest. Blanchard, the addresses of Prest. H. H. George, Prof. J. G. Carson, Rev. M. S. Drury, "Thirteen Reasons why a Christia cannot be a Freemason," "Freemasonry contrary to the Christian Religion," and "Are Masonic Oaths Binding on the Initiate?"	287	1.00
9	History of the National Christian Association, and Minutes of the Syracuse and Pittsburgh Conventions	289	75
10	Hon. J. Q. Adams Letters and Addresses on Freemasonry	332	1.00
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16.	Stearns' Inquiry into Freemasonry	338	.60

The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 3, 1882.

The American Platform--Art. iv.

"We hold that the charters of all secret lodges, granted by our Federal and State legislatures, should be withdrawn, and their oaths prohibited by law."

This article is neither new nor wonderful. There is not a country or principality of Europe which has not been forced at times defend its existence against secret lodges. And, in our own country when the lodge lifted its hands, red with murder, against the judiciary of the State of New York and succeeded in defeating it and clearing the criminals by "defying heaven and earth," as Special Justice Marcy said from the bench, Massachusetts, Rhode Island and Vermont passed laws suppressing Masonic lodges. Every State, and community of Christians which entertained and met the lodge question fairly, decided it in the same way, and voted for its suppression and the excommunication of its adherents. *Edward Livingston*, General Jackson's Secretary of State, accepted the office of Grand High Priest, of Freemasons, when the order was sinking under popular discussion, and the only advice he had to give was "Dignified silence," which in law and reason is a confession of guilt! It is the answer of convicted felons the world over. And there is not in the annals of human folly and crime, another instance like that of the return of the convicted and condemned lodge to popularity and power. It is as if the convicted criminals of the United States should stop short at the doors of its penitentiaries, turn backward, and with "dignified silence," walk over court records and by constables and sheriffs who have them in charge, and into pulpits, civil offices and jury boxes, without explanation or argument. And the mystery, greater far than the sham mysteries of the lodge, is that the American people should permit such a thing to be done—nay, themselves do it.

A secret lodge or order, is a confessed conspiracy against the world of outsiders. It no more resembles just and wholesome privacy than counterfeiting resembles coining lawful money. Counterfeit laws, courts, and governments are as much worse than counterfeit dollars, as they include more interests, hopes and fears. Such lodges are infernal machines run under every family, court, legislature and church, filled with dynamite with fuses attached. Webster, the Adamses, Everett, Seward, every distinguished American, and every European who has thought and spoken on the subject has had in substance the self-same thing. And Masons have answered them, as convicted felons answer judges who question them, viz', by lying or by "dignified silence."

The American party has, therefore, before it an open sea and fair sailing. It has only to carry this fourth article of its platform into effect, to "withdraw" lodge charters, and "prohibit" lodge oaths. Ex-Minister Washburne, and Ex-Senator Conkling, both lately said, when interviewed, that the Republican and Democratic parties have no party issues to carry out. And Washburne said, political changes are so sudden and often so unlooked for that no one can safely venture an opinion as to men or parties in 1884.

As God by pestilence removed the Indians to allow America to be peopled and civilized at the first; as he swept out of the way all other party issues to make room for a party to resist and overthrow slavery; so he has now swept away slavery itself and its issues to make room for the American party, whose platform includes prohibition, and which is committed against the lodge system, the dark-foster mother of the dram-shop and every other political, social, and moral evil.

—Dr. J. E. Roy one of the secretaries of the American Missionary Association, writes in a note to Bro. Hinman: "I just opened a letter from one of our best young colored ministers, to whom I had sent Mr. Finney's book. He says, 'the instruction and inspiration which I derived from it will do me lasting good. He is dead but still speaks.'" Hundreds of those young men should have the privilege of reading Finney and other works upon this all-important question through the agency of the N. C. A. during the coming year. Let the Southern work be amply sustained. We sincerely hope Dr. Roy may be able to attend our next National Convention and that some simple plan of co-operation may be perfected between the two organizations by which the colored churches may all be reached with information respecting the lodge follies and idolatries that beset them.

Republicanism.

This, as a party name, was first adopted by Jefferson and those opposed to the re-election of Washington in 1792. They were, of course, defeated, and Washington was chosen the second time by the unanimous vote of the Electoral College. It was not a popular party name, and though advocated by Jefferson, who opposed the name Democrat, soon gave way before it.

The first anti slavery party, formed by Joshua Leavitt, Lewis Tappan and a few others, was named "The Liberty Party." In 1848 it took the name of the Free Soil party, fusing with the Barn-burner or Van Buren Democrats. At the next Federal election in 1852, after many Democrats had gone back to their old party, the Free Soilers, called in some States Free Democrats, in others Free Soil Democrats, gave, after the Democratic depletion, 156,149 votes for John P. Hale; and it was seen that the anti-slavery party was an established factor in American politics which would never grow less. The god of secrecy and trick then undertook to divide the anti-slavery host, as the same evil spirit afterward divided the Union men and the Temperance people by forming secret leagues and lodges. The Know Nothings, falsely called the American party, rose like an exhalation from a midnight marsh, and was dispersed by returning light and sense. This was between 1853 and 1855. It split the Free Soil party and nearly ruined Dr. Bailey of the *National Era*. The first Americans of course were foreign born. They originated the country and its principles. The mock-American party excluded all people born out of the United States. The historian of the Republican party observes: "The rapid spread of the secret Know Nothing lodges cannot be accounted for by the principles of ordinary political action." "It subsided as rapidly as it had arisen, and in a single year disappeared from the field of politics."

The Kansas-Nebraska struggle, the force of the anti-slavery societies, the attack on Sumner, concerts of prayer widely diffused, and the Wilmot Proviso movement gave rise to the present Republican party at Pittsburgh in 1856.

Thus the Republican party, in the words of its historian, formulated itself out of resistance to the slave power, and in the days of its highest glory, it was led by Abolitionists who were, at the same time, Anti-masons, as Seward, Chase, Stevens, and others, like Owen Lovejoy.

A good friend, Rev. Mr. Granger, writing from Ford county, Ill., says: "Some people get the idea that by going into the American party we cast off Republican principles, which, of course is not the fact." And we see by the above that the American party is simply a continuation of all that gave the present Republican party prestige and power. And it is noteworthy that what Jefferson meant by Republicanism was the American party of that day as opposed to the English aristocratic principles of Federalism.

ON TO BATAVIA!

WORK FOR THE CYNOSURE.

—Iowa State Convention at Winterset, Aug. 22. See notice.

—Rev. E. Mathews has gone to Birmingham, Iowa, to lecture.

—Rev. H. H. Hinman, N. C. A. agent for the South, returned from Michigan last Friday.

—Let every one who intends going to the National Convention at Batavia send their names, if convenient.

—Especially let all who will pass through this city. If a company of thirty or forty are together a special car can be provided and reduced rates obtained. Send a P. O. card *early* to this office, or to the N. C. A. office.

—Preston Allen, for years one of the most reliable of the Indiana workers, is very seriously sick. He sends word by a friend to the brethren who have been corresponding with him, to inform them of his inability to answer their letters at present. He prays that the Lord may bless the laborers in the cause. They all will remember him too in his pain, that the Lord will make all his bed in his sickness and grant that health may be speedily restored to him.

—The attention of the *Richmond Star* and the *United Brethren in Christ* is called to the letter from Colorado elsewhere. How different are the facts as presented by them from the glozing report of Bishop Weaver in the *Telescope* of this same conference meeting. The men now in power in the United Brethren denomination seem from the statement of these Colorado brethren to scruple at nothing that shall strengthen their evil purpose to bring together those churches and the world by means of the secret lodge.

—Elder J. F. Browne in prosecuting the lecture work in Kentucky has visited Georgetown, Cynthiana, Maysville, Paris and Ripyville. He was purposing to speak in Lexington this week, where he hopes to arrange for better and more thorough work in the near future. His throat yet troubles him at times seriously, and he is anxious that an assistant be sent to labor with him in preparing for a State convention, which Mr. Fee hopes may be held at Louisville just following the meeting of the ministers and churches of Christ in that city.

—A late publication entitled "Noted Guerrillas," by John N. Edwards, sketches the crimes of Quantrell, Anderson, the James and Younger brothers and other outlaws, and furnishes abundant proof for the condemnation of Freemasonry whose obligations the author shows, were sacredly observed by these monsters of crime and blood. A Kansas lieutenant was captured by one of these guerrilla bands, and on making all the Masonic signs he could think of was asked, "Are you a Mason?" "Yes." "Then —— —— you! you are free." In another place the writer says, "They had passwords that only the initiated understood and signals which meant every thing or nothing." When Quantrell burned Lawrence, "Some," says the work, "were saved through the mysteries of the Masonic order, notably Gen. C. W. Babcock. Jarrette (the most blood-thirsty of the guerrillas) and not given over much to tenderness or compassion when Kansas men were to be killed, yielded sufficiently to the requirements of his order to save five prisoners who gave him the Masonic sign of recognition." It must be a matter of great self-congratulation to any decent citizen, and especially Masons who profess Christianity, that they hold such harmonious and near relations with these demons of blood and cruelty.

THE MORGAN MONUMENT.

Identification of William Morgan.

The following is the testimony of brother Daniel Root, who is now living, and is, and has been for many years a member of the Wesleyan Methodist Church of Yates, N. Y. Brother Root was eighty-six years of age, March 23rd, 1882. He settled in the town of Carlton, Orleans Co., N. Y., where he now resides in the year 1804. His residence is about six miles from the mouth of the Oak Orchard creek, where the body of William Morgan floated ashore from Lake Ontario. I am well acquainted with brother Root. For three years I was his pastor. I have never heard his veracity questioned. I took the following testimony down in his presence, as he stated it to me.

Brother Root said, "The Masons held a false inquest over the body of William Morgan, after it went ashore at the mouth of the Oak Orchard creek; but the community were not satisfied, and a second inquest was held by twelve men." Brother Root told me that he was present during all the time of the inquest; he saw the body, which was all perfect, having all his clothes on, even to his coat and boots. "Mrs. Morgan was called. She at once recognized him, exclaiming when she first saw the body of her husband, 'Oh my God!' She was greatly affected. After she had suppressed her feelings sufficiently to be able to speak, she said, 'There was a scar on his great toe, and another on his limb below his knee. They stripped his foot, and also his limb, and found both scars as she described them. A dentist was present, who had two teeth which he had extracted from Mr. Morgan before he was taken away. He put them in the jaw of the corpse, where two teeth had been extracted, and they agreed with the teeth that remained in the jaw."—*H. T. Besse in the Wesleyan.*

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING JULY 29, 1882.

Philo Carpenter	$25 00
A. C. Moffatt	10 00
C., Sarah, and D. Stegner $1 each	3 00
I. Bancroft	80
G W Beattie and P A Ogier 25c each	50
Total	$38 30
Grand total	$1,708 55

REFORM NEWS.

Iowa State Convention.

LINTON, Ia., July 28th, 1882.

FRIENDS IN IOWA, TAKE NOTICE!—The Executive Committee of the State Association opposed to secret societies, have consulted by correspondence, and, owing to a variety of circumstances deem it advisable to call the State meeting one week earlier than the constitutional time—the last Tuesday of August. They therefore call on the friends of this reform in Iowa, to meet in annual convention, on Tuesday, August 22d, 1882, at the hour of 7:30 P. M., in the Court House at Winterset.

C. D. TRUMBULL, Pres.
T. P. ROBB, Cor. Sec.

On to Batavia!!

The General Secretary Among the Metropolitans.

NEW YORK, July 28th, 1882.

DEAR K.—Encouraging incidents have been numerous since I came to this city one week ago. Bro. Henry Harrison extended to me the hospitality of his home, and has given every possible attention to my comfort, and encouragement to our cause. Dr. Strieby, of the Am. Missionary Association, received me kindly and gave me encouragement that Dr. Roy, now absent from the city, would attend the Batavia meeting. Mr. Dougal, of the *Witness*, is absent in Canada, but his son-in-law, Mr. Cochrane, assured me of his interest in our work and of his willingness to publish on the subject. Justin D. Fulton, D. D., regretted his inability to be at Batavia on account of over work in his own parish. He admitted the necessity of our work, and said the church has got to meet this question, etc. After an hour's conference I left the Dr. greatly encouraged and thoroughly convinced of his honesty, and hopeful that he may be heard from before long on the sin of secrecy.

Bro. Thomas White accompanied me to the office of Peter Cooper, where we found the old gentleman hale and hearty, and ready to talk on finance, and but little interested in our special work against the lodge. Said the old man, "I have my hands full and am too old to take up another reform." We next visited Thurlow Weed at his residence, No. 12 West 12th street. He is quite feeble in health and nearly blind. He retains his faculties, hears readily and talks easily. He recited many incidents of the Morgan times with which he was familiar, and assured us of his deep interest and of his entire sympathy so far as he understood our work, and he had a very great desire to be at Batavia, and would if his health will permit. He will be unable to speak, but if he can attend his presence will in itself be an inspiration and encouragement. Bros. Henry and James Mathews, also Bro. Samuel Irvine, with others, hope to be present. Dr. Milligan tells me he has seen the block of granite from which the main shaft of the monument is cut and thinks it will be worthy the cause in which it is erected.

I had intended leaving the city before this but friends advised that I see Dr. Crosby, who is to return to the city next week, and so I have concluded to remain over Sabbath and preach for Bro. Kidd. The weather is excessively dry and hot and tens of thousands of people leave the city for the sea-shore and cooler retreats daily. I hope to see some of the railway managers this afternoon, if possible, and it may be that on Monday I shall go to Boston to see Wendell Phillips. J. P. STODDARD.

A Proposition for Wisconsin.

In a letter to the National Christian Association office, which we are permitted to print, Bro. Isaac Bancroft, pastor of the Congregational church, Monroe, Wis., makes a proposal to the Wisconsin friends which should arouse the whole State. Read it and let the PHALANX OF TEN be filled.

"Perhaps it would not be out of place for me to report for the tracts I have received of the society and what I have done with them. A part of them I received from J. F. Brown, and since he was here I have distributed in this city (Monroe), Milwaukee, Chicago and Springfield, Ill., over 19,000 pages of tracts. I have known of but one tract being destroyed, that was but a short time ago. I gave "Masonic oaths null and void" to a man as I passed him on the street and looking back I saw him tear it in pieces and throw it away. Going from place to place I usually take tracts with me and then as I have time or leisure, I go out on the street and hand them to those I meet.

I WILL BE ONE OF TEN

to pay our State agent $500 and keep him at work all the time; and will hunt up a tenth part of the work for him. That is, I will go and find places for him to lecture and work the degrees; will make the appointments for him, and will carry him to them. I do think that with $500 and what he could raise on the field he could support his family comfortably, and that he would be willing to work for that. I am sure there is need of the work. I have worked with Bro. Lowe and I think he can do the work and do it well. Who will be the first to respond to my offer? Yours for the work until the last enemy is laid in the ditch."

The Michigan Work.

WESTON, MICHIGAN, July 24, 1882.

DEAR CYNOSURE:—My last report left me at the Friends meeting house at Raisin Valley, four miles north of Adrian. Here we had an excellent meeting, the attendance was good, including several ministers and some Masons. Bro. Elvin Jones, seceder, well known as a faithful member of the society of Friends, made excellent remarks.

From here I went to Ogden, a fine farming town with no village in its limits. Religiously the United Brethren seem to hold possession. They have four good houses of worship on the Ogden circuit and many good Christian people. In the main they are sound on the secrecy question, but a few belong to the G. A. R., which has a post at Ogden Center. The young pastor, Rev. L. Wade, is in feeble health, but devoted to his work. He gave me a cordial welcome. I spoke here ten times in five different places, including twice at Matamora in Ohio, a village not remarkable for piety or civilization. The people were in the midst of a most abundant harvest, but the congregations were full on every occasion but one.

A general conviction that Masonry favors the escape of Masonic criminals is everywhere apparent. The case of Vanderpool, for whose benefit regular Masonic assessments were taken up, is one in point. Dr. Hall, the wife-murderer, is another. He was recently admitted to bail of $3,000, and has gone West. No one expects that he will return.

Just now there is another marked case. Dr. Jordan, of Ogden, a man of sixty-five, a member of the M. E. church and a high Mason, is self-convicted of a most infamous crime against a child of fourteen years, and escapes with the payment of a paltry sum. But the Lord is the avenger of all such. Just now I am at Weston, where Bro. C. Quick has work laid out.

H. H. HINMAN.

KEEP COMPANY WITH GREAT AND GOOD MINDS.

Thousands annually expend ten times the price of the Cynosure to attend some convention where men and women of reflection, experience and eloquence are expected to give their views upon important topics of the time. Intercourse with such minds is wisely held to be of the highest value, and by many no ordinary consideration is allowed to interfere with this association. But for the small sum of

TWO DOLLARS

the Christian Cynosure proposes to bring together some of the choicest spirits of this or any age and introduce its readers to them all. In our columns all may enjoy the rich ripe fruit of the experience and culture and sturdy thought of such minds as these below, who are among the

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Rev G H Filian of Armenia, (now in this country.)

This is but a portion of the names which might be given. It fairly represents the excellent character of the articles which appear in the Cynosure. New names will be placed beside them from time to time. How better can you get into communication with such minds than in the CHRISTIAN CYNOSURE? DO NOT DELAY TO SEND FOR THE PAPER.

The *North American Review* for August opens with a characteristic article by H. W. Beecher in which his well-known views respecting the Christian church and its vocation according to the slack philosophy of Beecherism are displayed at length. The Catholic church is lauded, the Presbyterian condemned and ridiculed. A portion of the article reads as if inspired by Ingersoll. T. V. Powderly a leading mind in the Knights of Labor secret lodge writes on the "Organization of Labor." Much that he says of the relation between capital and labor is sound, but when he begins to speak of his lodge he is only a partisan. We shall mention this article again. Alexander Forbes, the English correspondent, famous for his letters from Turkey during the war, writes on the "United States Army" and contrasts it with the English army to the discredit of the latter. The ample pecuniary rewards of the one as distinguished from the titles, decoration, and brevet and small pay of the other is displayed in a way to flatter American pride whether the purpose of the writer or not. Pres. C. W. Elliott, of Harvard University writes on "Woman's Work and Woman's Wages." Since there has been a sore battle to force his institution open to female students, Mr. Elliott shows that he has yet some feeling on the subject, but he presents facts well worth the study of those who would thrust woman into every vocation to prove that she is as smart as man. O. B. Frothingham writes on the "Ethics of Gambling." Since the writer is at sea in religion, he is not very clear whether the vice is immoral or not. "The Remuneration of Public Servants" is a plea for better pay for some government employes especially in the Interior Department. His facts show the need of economy in the others. "Artesian Wells on the Great Plains," closes the number.

HOME CIRCLE.

Home.

When daily tasks are done, and tired hands
Lie still and folded on the resting knee,
When loving thoughts have leave to loose their hands,
And wander over past and future free;
When visions bright of love and hope fulfilled
Bring weary eyes a spark of olden fire,
One castle fairer than the rest we build,
One blessing more than others we desire;
A home, our home, wherein all waiting past,
We two may stand together, and alone;
Our patient task work finished, and at last
Love's perfect blessedness and peace our own;
Some little nest of safety and delight,
Guarded by God's good angel, day and night.

We cannot guess if the dear home shall lie
In some green spot embowered with arching trees,
Where bird-notes joined with brook-notes gliding by,
Shall make music as we sit at ease.
Or if amid the city's busy din
No sound without shall mar the peace within,
The calm of love that time has proved so strong,
Or if, ah! solemn thought, this home of ours
Doth lie beyond the world's noise;
And if the nest be built in Eden bowers,
What do we still but silently rejoice?
We have a home, but of its happy state
We know not yet. We are content to wait.

—Selected.

Lovina Crawford.

BY EDNAH SHAW.

From my childhood, I have regarded foreign missionaries as peculiarly worthy of my esteem and veneration. For years, first in my heart has stood the name of Lovina Crawford. After thirty years of untiring service, on the 16th of last April, her hands laid down the work of which her heart never wearied and she was taken home to rest from her labors. Just two weeks before she wrote "Miss Hooper will go with me to Balasare where we shall get the sea, and, if it pleases the Lord, get strong again." She grew worse, however, and on the 13th the native brethren became alarmed at her condition and sent for medical friends. They found her unconscious, but soon Dr. Nellie Phillips took her hand and said, "You have suffered much I fear." She looked up with a smile of welcome and replied, "I have known little about it." This was the last sentence she spoke. Loving friends and her devoted pupils watched over her till the Sabbath at 10.15 A. M., when she quietly passed away to the better world.

She had expressed a wish to be buried at Balasare, but it was thirty-eight miles away and in that climate was impracticable. No board for a coffin could be obtained nearer than Balasare, so the friends found two chests she had brought from America, took an end from each and by adding some between made them the right length. This was covered by tacking on a new sheet and lined with mull she had long kept for this very purpose. Miss Crawford had received from New England friends a back silk dress pattern which she reluctantly consented to have made up last October, and had worn it but once. In this she was dressed for burial and white flowers her own hands had tended were placed about her. At evening they made her grave under a tree she had planted near the chapel where she so long worshipped with her orphan girls, while the little ones sadly strewed flowers upon the casket of their "Misi Baba." When her clothing was packed away by friends not another garment was found at all suitable to robe her for the grave, so freely had she spent "all her living" for mission work.

What can our Christian women say to this when they speak so much for their own gratification and have such a scanty pittance to give for missions? What can *one* woman think of herself who is always nicely dressed, whose house is elegantly furnished and who gave twenty-five cents a year for foreign missions? And that Christian woman is not alone. O, no! If there were but one, or a few, the life of Miss Crawford might have been spared longer to India; others might have been sent to learn from her wise example how to save those orphan girls. Not all, but too many, spend much for themselves and give very little to lead the heathen to Christ. My sisters, these things ought not so to be. As Miss Crawford's last published words were, "What do you mean to say to the lost heathen in the great day of judgment?"

When in youth she gave her departed mother's ring for missions because it was all she had, she sounded the key-note of her beautiful unselfish life; when every Christian woman consecrates one-tenth as much to the same worthy cause, mission workers will not die alone in their toil, nor the heathen perish for lack of knowledge. May Miss Crawford's life and death lead many to God and his service wherever he may call them, so that the Gospel may be preached to every creature.

Sermons and Pulpits.

There are two ways of regarding a sermon—either as a human composition, or a divine message. If we look upon it entirely as the first, and require our clergymen to finish it with their utmost care and learning, for our better delight, whether of ear or intellect, we shall necessarily be led to expect much formality and stateliness in its delivery, and to think that all is not well if the pulpit have not a golden fringe around it, and a goodly cushion in front of it, and if the sermon be not fairly written in a black book, to be smoothed upon the cushion in a majestic manner before beginning; all this we shall duly come to expect, but we shall at the same time consider the treatise thus prepared as something to which it is our duty to listen without restlessness for half an hour or three-quarters, but which, when that duty has been decorously performed we may dismiss from our minds in happy confidence of being provided with another when next it shall be necessary. But if once we begin to regard the preacher—whatever his faults, as a man sent with a message to us, which is a matter of life or death whether we hear or refuse; if we look upon him as set in charge over spirits in danger of falling, and having allowed to him but an hour or two in the seven days to speak to them; if we make some endeavor to conceive how precious these hours ought to be to him, a small advantage on the side of God after his flock have been exposed for six days together to the full weight of the world's temptation, and he has been forced to watch the thorn and the thistle springing in their hearts, and to see what wheat has been scattered there snatched from the wayside by this wild bird and the other, and at last, when breathless and weary from the week's labor, they give this interval of imperfect and liquid hearing, he has but thirty minutes to get at the separate hearts of a thousand men to convince them of all their weaknesses, to shame them of all their dangers, to try by this way and that to stir the hard fastenings of those doors where the Master himself has stood and knocked and yet none opened, and to call at the opening of those dark streets where Wisdom herself has stretched forth her hands and no man regarded—thirty minutes to raise the dead in—let us but once understand and feel this, and we shall look with changed eyes upon that frippery of gay furniture about the place from which the message of judgment must be delivered, which either breathes upon the dry bones that they may live, or, if ineffectual, remains recorded in condemnation, perhaps against the utterer and listener alike, but assuredly against one of them. We shall not so easily bear with silk and gold upon the seat of judgment nor with the ornament of oratory in the mouth of the messenger; we shall wish that his words may be simple, even when they are sweetest, and the place from which he speaks like a marble rock in the desert, about which the people have gathered in their thirst.—*John Ruskin.*

Walking with God.

Go to God as Enoch went, believing that he is, and that he is accessible, and seek to get the same just and realizing knowledge of him that Enoch got. He is revealed to you more amply, perhaps, than he was to Enoch. Believe; believe that he is not far off, but nigh. Believe that he is not hostile, but propitious. Believe that he is all that Jesus was, and, believing this, walk with him. Admit him into your house, that he may hallow it. Admit him into your hourly occupations, that he may elevate and expedite them. Admit him into your happy moments, that he may enhance them; and into your hours of anguish, that his presence may tranquilize and transform them. Let his recollected presence be the brightness of every landscape, the zest of every pleasure, the energy of every undertaking, the refuge from every danger, the solace in every sorrow, the asylum of your hidden life, the constant Sabbath of your soul. Learn, with all reverence for his greatness, but with equal reliance on his goodness—learn to make the eye that never slumbers the companion of your nights and mornings, and the ear that never wearies the confidant of your weakness, your solicitude, your ecstasy, and your woe. Learn to have not one life for God and another for the world; but let your life be divinely devoted and divinely quickened. Let every footstep be a walk with God.—*Selected.*

A NOTE TO THE MINISTER.—THE Rev. James Scott said at one of Moody and Sankey's meetings, recently, "There was not far from here a very eloquent minister who used to preach splendid sermons—what would be called philosophical and ethical sermons, but not much of Christ in them. One day when he was in the pulpit a little note was handed up to him. It contained these words: "Sir, we would see Jesus." The minister thought over the message, and could not get it out of his mind. By and by he looked into his sermons, and he found there was not much of Jesus in them, though there was a great deal about other things. He changed his preaching, and began telling his congregation all he knew about Christ. He held him up day after day; and some time after he got another little note in the same handwriting as before, and it ran thus: 'Then were the disciples glad when they saw the Lord.'"

History shows that crimes increase in proportion as men lose faith in God, and the consciousness of accountability to him. Science may not be able to explain this, but it is easy for the soul to understand that when the restraints of faith in a divine law which forbids sin, are gone, the soul goes with the temptation. When no power outside one's life forbids covetousness, or adultery, or theft, or blasphemy, it is the most natural thing to fall into disobedience. The behests of the tempted soul are too weak to keep that soul from yielding, when left to itself alone. It is a universal fact that the divine behest is the most powerful motive to obedience. If you want to know more of God and truth and duty, go into the realms of revealed truth, seeking the companionship and guidance of his Spirit, and you will find richer gems than the diamond fields of Africa hold or the gold mines of the mountains.—*The Outlook.*

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, August 3.—For if ye love them which love you, what reward have ye? do not even the publicans do the same? And if ye salute your brethren only, what do ye more than others? do not even the publicans so? Be ye therefore perfect, even as your Father which is in heaven is perfect. Matt 5: 46-48.

Friday, August 4.—Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities. Acts 3: 26.

Saturday, August 5.—And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat: we are made as the filth of the world, and are the offscouring of all things unto this day. First Cor. 4: 12-13.

Sabbath, August 6.—Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. John 15: 8.

Monday, August 7.—So then they which be of faith are blessed with faithful Abraham. Gal. 3: 9.

Tuesday, August 8.—Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. Ps. 1: 1.

Wednesday, August 9.—Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. Ps. 32: 2.

CHILDREN'S CORNER.

"Girls, Help Father."

"My hands are so stiff I can hardly hold a pen," said Farmer Wilber, as he sat down to "figure out" some accounts that were getting behindhand.

"Can I help you, father?" said Lucy laying down her bright crochet-work. "I shall be glad to do so if you will explain what you want.

"Well, I shouldn't wonder if you could, Lucy," he said, reflectingly. "Pretty good at figures, are you?"

"I would be ashamed if I did not know something of them after going twice through the arithmetic," said Lucy, laughing.

"Well, I can show you in five minutes what I have to do, and it'll be a wonderful help if you can do it for me. I never was a master hand at accounts in my best days, and it does not grow any easier since I have put on spectacles."

Very patiently did the helpful daughter plod through the long line of figures, leaving the gray worsted to lie idle all the evening, though she was in such haste to finish her scarf. It was reward enough to see her tired father, who had been toiling all day for herself and the other dear ones, sitting so cozily in his easy-chair, enjoying his weekly paper.

The clock struck nine before the task was over, but the hearty "Thank you, daughter, a thousand times!" took away all sense of weariness that Lucy might have felt.

"It's rather looking up when a man can have a clerk," said the father. "It's not every farmer that can afford it."

"Not every farmer's daughter is capable of making one," said the mother, with a little pardonable maternal pride.

"Nor every one that would be willing if able," said Mr. Wilber; which last was a sad truth. How many daughters might be of use to their fathers in this and many other ways who never think of lightening a care or labor? If asked to perform some little service, it is done at best with a reluctant step and unwilling air that robs it of all sunshine or claim to gratitude.

Girls, help your father. Give him a cheerful home to rest in when evening comes, and do not worry his life away by fretting because he can not afford you all the luxuries you covet. Children exert as great an influence on their parents as parents do on their children.—*Selected.*

A Shocking Eel.

"Captain John," said I, "didn't you tell me that you sometimes brought wild animals in your ship from South America?"

"Oh, yes," said he, "I brought one of the first electric eels that was ever carried to New York. I got it in Para, Brazil, and I bought it of some Indians for twelve milreis—about six dollars of our money. We had lots of trouble with this fellow, for these eels live in fresh water, and, if we had not had plenty of rain on the voyage, we couldn't have kept him alive, for the water he was in had to be changed every day. We kept him on deck in a water-barrel, which lay on its side in its chocks, with a square hole cut through the staves on the upper side to give the creature light and air. When we changed the water, a couple of sailors took hold of the barrel and turned it partly over, while another held a straw broom against the hole to keep the eel from coming out. We would always know when the water had nearly run out, for then the eel lay against the lower staves, and even the wood of the barrel would be so charged with electricity that the sailors could hardly hold on to the ends of the barrel. They'd let go with one hand and take hold with the other, and then they'd let go with that and change again. At first I didn't believe that the fellows felt the eel's shocks in this way; but, when I took hold myself one day, I found they weren't shamming at all. Then we turned the barrel back and filled it up with fresh water, and started the eel off for another day.

"He got along first-rate, and kept well and hearty through the whole of the voyage. When we reached New York we anchored at Quarantine, and the health officer came aboard. I knew him very well, and I said to him: "Doctor, I've got something aboard that perhaps you never saw before." 'What's that?' said he. 'An electric eel," said I. 'Good!' said he; 'that is something I've always wanted to see. I want to know just what kind of a shock they can give.' 'All right,' said I; 'you can easily find out for yourself. He is in this water-barrel here, and the water has just been put in fresh, so you can see him. All you have got to do is just to wait till he swims up near the surface and then you can scoop him out with your hand. You needn't be afraid of his biting you.' The doctor said he wasn't afraid of that. He rolled up his sleeve, and, as soon as he got a chance, he took the eel by the middle and lifted it out of the water. It wasn't a very large one, only about eighteen inches long, but pretty stout. The moment he lifted it he dropped it, grabbed his left shoulder with his right hand, and looked aloft. 'What is the matter?' said I. 'Why, I thought something fell on me from the rigging,' said he. 'I was sure my arm was broken. I never had such a blow in my life.' 'It was only the eel,' said I. 'Now you know what kind of a shock he can give.' "—*St. Nicholas.*

TEMPERANCE.

The landlord of a hotel at Grand Ledge, Mich., entertained a costly guest when he urged a drunken man to take a room for the night. The man was shown to his room and supplied with a lamp, which he tipped over, the house was set on fire and burned, and the guests barely escaped with their lives—all but the drunken man, who was roasted alive.

The following is the prohibitory amendment to the constitution of Iowa, just passed by a majority of 30,000: "No person shall manufacture for sale, or sell, or keep for sale, as a beverage, any intoxicating liquors whatever, including ale, wine and beer. The General Assembly shall by law prescribe regulations for the enforcement of the prohibition herein contained, and shall hereby provide suitable penalties for violation of the provision hereof."

The whole number of punishments inflicted on English soldiers for drunkenness during the past year was 43,656. These penalties were adjudged by courts-martial and by commanding officers. The number of men represented in the list of punishment was 23,255. This statement shows an improvement over the average for the past ten years, but the offences exceeded those of the previous year. The home establishment is composed of 133, 210 men of all ranks. Excluding commissioned and non-commissioned officers, 100,000 men are left, so that nearly 23 per cent of the men were guilty of drunkenness.

Before the appearance of the phylloxera in France there were over 700,000 acres of vineyards in the Charentes. Of these three-fourths have been attacked by the pest, 270,000 acres have been completely destroyed, and the insect is now making head at the rate of 93,000 acres annually. The population of these departments has fallen off about 10,000 during the last five years; and thriving, bustling Cognac itself, whose progress some years ago was exciting wonder, and where there were 140 brandy firms, is now on the downward road. All other trades and callings necessarily suffer; and in this town of under 13,000 inhabitants there are at present 840 empty houses to be let or sold.

By a law which passed Nov. 1, 1881, and became operative May 1 of the present year, it is forbidden throughout Holland to retail spirituous liquors of any kind to any person holding any public appointment, or any other person not holding a license under the provisions of the statute. During the first four months of the present year, before the law went into operation, the revenue from spirituous liquors showed a decrease of 1 per cent, though during the preceeding ten years it had shown an average increase of 3 per cent per annum. This anticipatory effect of the law is considered surprising.

Alcohol paid into the British Treasury in 1874 $155,000,000. In 1881 the sum was redueed to $145,000,000. These figures the *Pall Mall Gazette* cites from the budget, quoting Mr. Hoyle in estimating the average yearly expenditure on drink of each English man, woman, and child in 1875 to have been more than $29, and in 1881 to have fallen no less than $16. The *Gazette* attributes this, first, to the want of money to buy liquor; secondly to the coffee-house movement; and, thirdly, to the "Blue Ribbon" and religious temperance societies, notably those supported by the Catholic clergy, and the "Salvation Army." The effect of this diminuation in the use of stimulants is shown by the immediate increase in the amount of money deposited in the savings-banks. In 1880 the working classes deposited $285,000,000; in 1881 there were deposits amounting to $225,000,000 in the old savings-banks, and in the postal savings-banks, just established, over $185,000,000. All these savings, however, the *Gazette* adds significantly, do not yet amount to 10 per cent of the money spent in liquor.

Dr. Bauer, in his lecture to brewers, said that Munich is the greatest beer-drinking city in Europe. The average for a year is ninety gallons per head excepting children under ten years of age; that Munich stood at the head of European cities for the number of its illegitimate children.

According to the daily papers of New York, a thing has happened in that metropolitan city that ought to make the cheeks of American woman tingle with shame, and President Arthur turn his wine glass upside down.

The man who "removed Jim Fisk," (it is not fashionable to use the word murdered now-a-days,) opened a fine drinking saloon recently, in the city where he committed the bloody deed a few years ago. Among the novelties on opening day, the ladies of the city were invited, and *a thousand accepted the invitation.* They were not from the slum, but were women from respectable families who stand well in society. Is it not time that the temperate, thoughtful women of the land, turn their eyes to the great work to be done among women? It would seem that the more notorious a criminal the more the sympathy the women is enlisted in his behalf. But that they would decend to a saloon to honor so notorious a character as the slayer of Jim Fisk is most discreditable.—*The Christian Woman.*

Travellers in Switzerland can not but be impressed with the stunted, miserable *physique* and demoralized appearance of the inhabitants. "No wonder that William Tell has become a myth," is an expression that fitly represents the impression received when riding through a community of goitred women, idiotic children, and poor, degraded men. Let the student of ethnology investigate the Switzer's deterioration, and see if in the following he does not find something of the cause of this most perceptable of effects: "The British people spend $600,000,000 for alcoholic liquors, yet it seems that they are quite abstemious compared with the population of the Swiss canton of Geneva, where the average outlay in drink every year is estimated at $60 per head, or more than three times that of England. The number of cafes and wine-shops in the canton where liquors are sold is 1,600, which is equal to one house for every sixty-five inhabitants. The average Genevan invests more of his money in wine than in bread. In the canton there are one hundred and fifteen butchers' shops, one hundred and thirty-two bakers' and four hundred and thirty grocers', while the tippling shops number sixteen hundred. Yet Geneva is said to be no worse than other cantons." The Swiss Temperance Society recognizes this alarming state of things, and has set itself vigorously to arouse and educate public sentiment.—*Signal.*

How many subscribers for the *Cynosure* have you sent in during the first half of 1882? How many will you send during the second half?

AMERICAN POLITICS.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

Arbitration.

The following original poem was read at a reception given the delegates to the Arbitration Convention in Washington City, on the evening after the adjournment, held in the parlors of Drs. T. A. and M. C. Bland, and by request of those present published in connection with the proceedings:

We dream of good times coming, when
The carnivals of war shall cease,
When law shall recognize the reign
Of Christ our Lord as "Prince of Peace!"
When men may claim their own right hands,
For kindly deeds and honest toil;
And none need forfeit goods or lands.

When neither swords nor cannon balls
Shall be the umpires of our rights;
But peace in arbitration halls,
Shall rise to the sublimer heights
Of Christian love and brotherhood;
When man to man shall dare be true;
And shall not, for some fancied good,
Rob multitudes to crown the few;

When woman need not weep her slain;
And wonder that God's sun shines still;
When mother earth may wash all stain
From off her breast; and human will
Shall find some nobler work to do
That the destruction of our race;
When honors shall no longer grow
Upon the dead stalks of disgrace.

They only conquer, who can win;
No greater crime can cleanse the less;
All savagery to-day is sin;
For Christ would bid us wait to bless
Until the "seventy times seven."
His golden rule forever stands
Upon the statute book of heaven,
As "arbitration for all lands.

For deeds that bless, not deeds that curse,
This world will yet its laurels hold;
In proudest speech, and loftiest verse
Shall victories of peace be told;
For angels hover o'er us still,
And listening hearts can hear again
The promise, God will yet fulfill,
Of "Peace on earth, good will to men."

LYDIA H. TILTON.

Washington, D. C., May 31, 1882.

Scholarship in Politics.

Every year at the college commencement the American scholar is exhorted to do his duty. But every newspaper proves that he is doing it. For he is the most practical politician who shows his fellow-citizens, as the wise old sailor told his shipmates, that "God has somehow so fixed the world that a man can afford to do about right." Take from the country at this moment the educated power which is contemned as romantic and sentimental, and you would take from the army its general, from the ship its compass, from national action its moral mainspring. It is not the demagogue and the shouting rabble; it is the people heeding the word of the thinker, and the lesson of experience, which secures the welfare of the American Republic and enlarges human liberty. If American scholarship does not carry the election to-day it determines the policy of to-morrow. Calm, patient, confident, heroic, in our busy and maternal life it perpetually vindicates the truth that the things which are unseen are eternal. So in the cloudless midsummer sky serenely shines the moon, while the tumultuous ocean rolls and murmurs beneath, the type of illimitable and unbridled power. But resistlessly marshalled by celestial laws, all the wide waters, heaving from pole to pole, rise and recede obedient to that mild Queen of Heaven.—*George W. Curtis, (at Brown University.)*

Shall Raum be Senator?

We have noticed the movement among the liquor dealers of Illinois and their patrons in the Republican party to secure the election of Green B. Raum, internal revenue commissioner, to the U. S. Senate. The following letter written to the New York *World* from Raleigh, N. C., July 13, is another evidence that such a choice would dishonor our State and the national Congress:

Editor of the World:—The following paragraph in your esteemed paper of the 10th inst., can be elaborated in an interesting manner:

"Mr. Green B. Raum, who was the first man to congratulate Babcock on his acquittal, and who was the candidate of the whisky distillers for the Illinois senatorship, is about to take the stump in Maine for Robie and prohibition. This is the same Raum who took the stump for Mahone and repudiation in Virginia, just after warning his subordinates that any man who did such a disgraceful thing would be decapitated with exemplary promptness. If the Democrats and Greenbackers of Maine know their business they will challenge Mr. Raum to join discussions, confront him with the reports of his own bureau, and compel him to prove the Maine liquor law to be a failure, and his party platform approving it to be a fraud."

And that Mr. Raum used all the powers of his office in 1881 to defeat the prohibition bill in this State, and he consented to the assessment of office-holders here to raise a campaign fund for the "Whisky Dealers' Association" with which to defeat prohibition.

Add again, that he has, through his misrepresentations of the political situation in this State, induced President Arthur to give all the influence of his adminstration to the whisky men in their war upon the temperance people of North Carolina in the pending campaign.

The people of Maine can have the evidence on these two points if they want it. If the temperance Republicans of Maine are enough interested to look into the double-faced methods of Mr. Raum in favoring temperance in the North and opposing it in the South, they can get proof of his anti-prohibition work here.

Through him the administration is this year making war to the knife on prohibitionists and temperance people.

ASHAMED OF IT.—H. W. Clark, Elkhorn, Wis., writes: "I have become thoroughly sick of the old political parties, and now am done with them. At the last Presidential election I voted the Republican ticket, but I now with many others am truly ashamed of it. If my life is spared and I have the privilege, I shall vote the American ticket. The platform is all right as it now stands." He orders the *Illinois American* for two lawyers, strong temperance men, who are disgusted with the Republican party.

—The saloonists have been for weeks boasting that Gov. St. John, would not be re-nominated in Kansas, and week after week figures and facts were piled up to prove the statement true. Last week, however, it appeared that of 133 delegates appointed to the State convention 77 were for St. John 16 pledged to two other candidates. The rest were in doubt or uninstructed. This was from 25 counties only. The rest of the State would be strong for a re-nomination of the temperance governor and the completion of his great work of prohibition.

RELIGIOUS INTELLIGENCE.

—The Wesleyan brethren of Vineland, N. J., held an all-day religious meeting July 4th which did not break up till ten o'clock in the evening. The revival spirit had been upon the people for several days and seemed to culminate in this season.

—The corner-stone of a new Wesleyan church was laid as Crown Point, Ind., June 29th.

—Rev. D. F. Shepardson has been laboring in revival work in Michigan for some two months. His field has chiefly been in the central part of the State and a marked success attends his labor.

—The third quarterly meeting for the Wesleyan churches on Baraboo circuit, Wis., was appointed for Saturday and Sabbath last. Bro. W. VanDriessen, the conference evangelist was expected. The notice for this meeting came too late for last number.

—An English parson gives ginger ale at the Lord's Supper. Lady Brassy mentions that in one of the South Sea Islands the missionaries had to substitute cocoanut milk for wine, as the cup never reached the third communicant without replenishing.

—Tindestak, Alaska, is a Chilcat village of sixteen houses and one hundred and sixty-two people. Each of the houses cost the Indian owners over a thousand dollars. Their desire, however, for the gospel was so great that the whole population left the village last October, and moved to the new mission station at Willard, that they might have school and church privileges.

—The Church of England has of late been kindly disposed towards that rather irregular religious body, the Salvation Army, and the Bishop of Bedford lately conducted a meeting in which members of the army did the singing. He spoke of the indifferent masses which the church failed to save, and which the army was somehow awakening. "We will have," said he, "no jealousies. Go, in God's name, and drag them out of the mire, if you can." The Bishop of Oxford spoke more cautiously in a sermon devoted to the subject; he said the church dare not forbid these zealous men or oppose them, lest it should be found to be fighting against God.

—Reveillaud, the French evangelical orator, has been in Algeria, proclaiming the gospel in that colony. He writes that his "conferences" excited wonder at first, and then indignation. Scepticism is so prevalent in Algeria that the rudiments of Christianity are now generally unknown. Men were amazed, or pretended to be, with the announcement that Christianity was a living, abiding, fruitful system. The newspapers described M. Reveillaud and his associates as "members of the Salvation Army," reverend "Fathers of the Protestant Jesuits," etc. But the evangelists secured a hearing, and it is hoped good was effected.

—Rev. W. McDonald, editor of the *Advocate of Bible Holiness*, in reporting a recent visit to Cincinnati, the scene of the remarkable revival labors of Rev. Thomas Harrison, bears testimony to the great good accomplished thereby, but states that "*more than one-half of the* 1,400 *conversions reported in Bro. Harrison's meetings were persons already members of the church.* This," he continues, "will account for the seeming disparity between the conversions reported and the additions to the church. More than half of them were already members."

The Congregationalists, with about 400,000 church members, contribute annually about $500,000 to foreign missions, $1.25 each. The Northern Presbyterian church, with about 700,000 communicants, contributes $600,000, or about 85 cents each. The Methodist Episcopal Church North, with 1,700,000 communicants, contributes about $300,000, or 17 cents each. The Baptists of the Northern States, 1,000,000 in number, contribute $300,000, or 30 cents each. The Episcopalians, with 300,000 communicants, contribute $150,000 or 50 cents each. The Dutch

Reformed (or the Reformed Church, as it is called now) is not far behind the Presbyterians. The Moravian brethren stand between the Presbyterians and the Congregationalists. The Evangelical Lutheran Church (with a large membership,) contribute only $15,000 in all. The Southern Baptists, numbering 1,750,000 (more than one-half colored,) contribute about $50,000 or less than 3 cents each, (about 7 cents for the whites.) The Southern Methodists, 860,000 strong, contribute $116,000, or about 13 cents each. The Southern Presbyterians, with 125,000 members, contribute $70,000,or 56 cents each.—*Central Presbyterian.*

The United Brethren Church in Colorado.

EDITOR CYNOSURE.—We would be glad of privilege of presenting a few facts in the columns of your excellent, fearless, truthful and fair-dealing paper, that your readers may have an inside view of the manner the U. B. church is being managed in Colorado.

In the year 1869 the first missionaries of the church came to the State. They labored faithfully and God blessed them, and the result was, the church was established here and for a time prospered gloriously. Others came and joined us to cultivate this moral desert. Soon we found some tares growing for our latter men had inhaled the atmosphere of "liberalism" or the sin of nullification, and it grew on us to some annoyance, for the older men don't love the abominable doctrine of nullification. Thus we moved along till we came to a stand still, then a decline, and it was this liberalism that started us down hill.

In 1881 we had, on the whole, a pleasant conference, till near the close, when a young "tender foot" (Conkling like) became refractory because one man was not appointed according to his will, and he resigned and took his transfer, only to stay with us and give us trouble; for the very work he resigned he took right up again, and for the sake of property drove the Board of Missions to a disreputable thing. For by the aid of one rich man he could build a church, and he proposed to the Board of Missions that he would build this church and give it to the United Brethren if they would make a mission of it within the bounds of Colorado conference, and if not he would give it to some other church. They accepted for lucre's sake. Now the discipline admits of a mission within a conference only by consent of the conference (page 98), and the conference never gave their consent; and this man though he did not pass his quarterly conference clear, holds his transfer and has worked incessantly for the dissolution of this conference for the year past.

But to the point. In May last the Board of Missions met in Pennsylvania, and though two thousand miles away they seemed to understand our needs better than ourselves. So they proposed to depose or dissolve us as a conference —principal charge: *Colorado fighters.* (See minutes in *Religious Telescope* of June 7th, 1882, page 584.) And yet during the life of this conference it has never had but one committee on grievances. In the discussion on our dissolution one said, "I now think I have light." I know not whether he is a spiritual medium or not. "He then went into an analysis of the case." As this holy court was held two thousand miles from us our ears never got the analysis. Another said some in Colorado wanted dissolution, but a majority did not. Shuey favored the motion. "It would give the Board the *power* to control the work and workers." So it appears the popes would yet have the power to control, and our conference was fated to dissolution, and we have no opportunity for a hearing or defence, unless we can be heard through the *Cynosure.*

But for results. Bishop Weaver came to us June 22nd, 1882, and held a session, (we never learned by what authority, as the conference was dissolved) and he held the reins very tight, and throttled free speech and would not suffer the little body to elect the presiding elder, nor station preachers, but exercised the appointing power; and who did he appoint for elder? The man whose vote stands on record firm with the Nullification party at the last General Conference! Is not this a pointer to the future? This presiding elder, with two new men who have not been in Colorado eight months, (here called in mining phrase "tender feet") and two layman (new departure) are the entire force in the Colorado field, or mission district, while all the old pioneers, (with the one exception,) stand aloof under the blighting, withering unmitigated slander of "*Colorado fighters.*" We feel that it is the fractious liberal men sent here that gave us trouble. More anon.

ABRAHAM HARTZELL.
Denver City, Col. ST. CLAIR ROSS.

The American Missionary Association.

By the kindness of Bro. Hinman, we are permitted to print the following letter from Dr. Roy, which presents in full the action of the American Missionary Association against the lodge. Would it not be wise for the N. C. A. tract committee to incorporate this letter, or the resolutions it contains, in a tract for wide circulation by our lecturers in the South. Such a document would have immense influence among the colored churches for good. The letter reads:

DEAR BRO.:—I have yours of the 19th, asking for a copy of the recent action of our Executive Committee in regard to secret societies. It is as follows:

"Voted that the attention of our teachers and preachers be called to the evil of secret societies existing among our colored people, and that they be recommended to use their influence to prevent their students and church members from connecting themselves with them."

You say that you have not sent the petition you were getting up. Bro. Fee sent his with a few names upon it. Bro. Geo. Thompson has not sent any. To both of these brethren we have given the recent action and also that of the annual meetings held at Mt. Vernon, Ohio, in 1869, and at Clinton, Iowa, 1874. The first is as follows:

WHEREAS, The freedmen are at this time specially exposed to be attracted by the secrecy, ceremonies and showy parade of popery and the secret orders, we affectionately advise the members and ministers of our churches not to unite with them.

The second reads thus:

"That we rejoice that the general advice against secret societies given at Mt. Vernon, Ohio, by this Association and since re-affirmed in substance in the A. M. A. magazine, has been well received and generally regarded by our brethren at the South; and we hereby renew that advice in application to our colleges and higher institutions at the South hoping that they will carefully exclude the secret college fraternities as injurious to the best interests of learning and religion. Truly yours,

JOS. E. ROY.

The Lodge Question in the U. P. Church.

The *Independent Press* of Oil City, Pa., notices as below a very significant presbyterial action in that city of which the lodge was the occasion. But it will be read with alarm not only that the lodge is in sufficient power in one United Presbyterian church to practically control it, but that there appears to be no efficiency in the body of ministers to meet and expel the hateful influence. Says the *Press* of July 13th:

"The Lake Presbytery of the U. P. church met at Oil City on Thursday to take action on the resignation of Rev. J. W. Swaney, of the Oil City church. Rev. N. Winegart, moderator occupied the chair, with Rev. H. H. Hervey as secretary. Mr. Swaney has been an earnest, zealous and successful worker. He had felt, however, that he had accomplished his work at Oil City. It is said that one reason for his action was the rule of the church excluding from membership all members of secret societies. Several members of the Oil City congregation are already members of such societies. The question has been recently brought forward by the application of a member of a secret society for admission, on which application the session of the church divided. Mr. Swaney felt that he could not enforce the rule without harm to his pastorate, although not questioning that it should be enforced, and therefore thought best to resign. The general verdict of the Presbytery was that Mr. Swaney's reasons for his resigning were a strong argument for his remaining. His success during the past month in raising a sufficient sum to meet the indebtedness of the church (over $3,000) was another strong argument in favor of his remaining. By a unanimous vote Mr. Swaney was requested to withdraw his resignation, and he finally did so."

WE HARDLY UNDERSTAND the following, which we take from a note sent us by Bro. Wm. P. Aaron, of Bowensburg, Ill. We publish the extract, omitting names:

"We had the county tabernacle here, and prospect of a good meeting, till Bro. —— came, who sent for a twelve-degree Mason to help. He came on the 4th, (of July) and the meeting got a stunning."

What business had Bro. —— in the aforesaid meeting, which was being held (as we take it) in the Hancock county, (Ill.,) Holiness tabernacle, and was appointed as a distinctively holiness meeting? And what business had our holiness brethren at Bowensburg to tolerate "a twelve-degree Mason" at the head of a holiness meeting? No wonder the meeting was stunned! Our brethren down in that region must get into a straighter way than that of seeking to promote holiness, or they will find that a few more such stunners as was given them by this Masonic importation of the twelfth degree, will leave them without any holiness to be stunned.—*Banner of Holiness.*

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HOME AND FARM.

Hygienic Pastry.

Mrs. Emma P. Ewing, of the Chicago cooking school, in a recent lecture on pastry and pudding, said there was scarcely an article on the list of edibles that has not been imbedded into pastry and moulded into pie, and while such monumental evidences of culinary skill as the mince, the pumpkin and the apple-pie exist, to remind us of the possibilities of pastry, pie is destined to retain a prominent place in the American pantry. A great deal has been said about the unhealthfulness of pie, but if the flour, the butter, the water, the sugar, the fruit, and the other ingredients are separately nutritious and wholesome, why should they when compounded into a savory mixture and built up into a toothsome and tempting pie, become at once unnutritious and harmful? Or, if pie, analytically considered, is harmless, why should it when viewed synthetically be deleterious to health.

The greater part of the indigestion caused by puddings and pastry, Mrs. Ewing said, was attributed to their being made too rich, and being eaten when the stomach was already overloaded, or between meals, when food of any kind is detrimental to health. She has no hesitation in saying that pies and puddings, properly made, were as digestible and healthful as any of the ordinary articles of diet.

To make pie-crust, the essentials are a pound of flour, a quarter of a pound of butter, a quarter of a pound of lard, half a teaspoonful of salt, a cup of cold water, a cool room and quick movements. Put the flour on the moulding board, spread the butter and lard through it in flakes, moisten with the water, draw into a heap, dust over with flour and roll out. Fold and roll out two or three times, when it will be ready for use.

A true hygienic pie can be made of any kind of fruit, and as juicy as desired, in this manner: Roll the under crust, and fit it to the pan; fill with clean linen rags; lay the upper crust on over them. Do not pinch the edges together. Bake until the crust is dry and crisp. While the crust is baking, prepare the fruit by cooking with sugar, and whatever seasoning is desired, and as soon as it comes from the oven slip from the tin to the plate on which it is to be set on the table, lift up the upper crust, take out the rags, fill with fruit and replace the cover. By this method both under and upper crust can be thoroughly baked and the fruit perfectly cooked, without either being injured in the process. If the pie is to be of apples, they can be baked without water or other mixture between the crusts, and the seasoning added after the pie is removed from the oven.

This recipe was given for a delicate apple pudding: Thoroughly saturate slices of bread and butter with cold water; cover the bottom of a pudding dish with quarters of apples, lay over them slices of the soaked bread, cover with apples, then with bread, and so alternating, fill the dish, finishing with a layer of the bread. Cover the pudding and bake till the apples are cooked, then remove the cover and brown the surface. Serve hot, with any rich, sweet sauce.—*Signal.*

The Sweets we Buy.

I write this article and urge our farmers to thus grow their own sweets, because I am fully convinced that the common syrup—of which such large amounts are now made—are unwholesome and unfit for the human stomach. I believe that those who are manufacturing them should be prosecuted. I bought, a few days since, a gallon of the most beautiful "golden syrup," no strained honey was ever clearer or more sparkling, but four members of my family were attacked with pains in the stomach and bowels, and with more or less diarrhea, the first night after using it. A few days later a friend at my table said that to put a little of it into clear tea was a test; that if the syrup contained no acids the tea would remain clear, while if otherwise it would be at once discolored. On applying the test the tea at once turned an inky black. I would advise all who are using the golden syrups to apply this test, and if it proves the presence of acids, to refuse to buy them and to notify their grocer of the result of their experiment. I would not use another pint of the villainous stuff any more than I would "forty-rod" whisky. We can better afford to use even a poor quality of home-made sorgo syrup than to risk health by the use of the dangerous chemical syrups made from corn.—*Ohio Farmer.*

Buy at any drug-store five cents worth of muriate baryta, and dissolve in say an ounce bottle of water. Dissolve in another bottle of water the sugar sample, and when it is settled and clear, pour into it a half teaspoonful of the baryta. If it becomes milky and cloudy, it is safe to say the sugar contains sulphuric acid. If it remains clear it has none. Keep your baryta bottle and try every lot of syrup, molasses and honey in the same way. Sulphuric acid (oil of vitriol), like arsenic, is often good as a medicine, but when taken daily for years as food, in ever so diluted a form, who will have the presumption to say that it is not a most dangerous and destructive poison?—*Ex.*

Investigations made in Germany concerning the comparative vitality of children under various methods of feeding exhibit some peculiar results. Thus, of 100 children nursed by their mothers only 18.2 died during the first year; of those nursed by wet nurses, 29.33 died; of those artificially fed, 60 died, and of those brought up in institutions, 80 died to the 100. Again, taking 1,000 well-to-do persons and 1,000 poor persons, there remained of the prosperous after 5 years 943, while of the poor only 655 remained alive; after fifty years there remained of the prosperous 557, and only 283 of the poor; at seventy years of age there remained of the prosperous 235, and but 65 of the poor. The total average length of life among the well-off classes was found to be 50 years as against 32 among the poor.

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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandjord county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co., Miss.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa. Old Tebo Baptist, near Leesville, Henry Co., Mo.

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Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

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Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen, 75 cents.

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Secrecy vs. the Family, State and Church. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

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Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, $7.50.

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NEWS OF THE WEEK.

—The bill to appropriate ten millions of the surplus revenue in the Treasury to be expended in establishing schools in those States where illiteracy prevails, was voted down in the House.

—George P. Marsh, United States Minister to Italy, a post he has held continuously for the past twenty-one years, having been appointed by President Lincoln in 1861, died suddenly at Valombrosa on July 24th.

—The testimony for the Government for the Star-route trials is now all in, except it be that of ex-Senator Spencer of Alabama, whose whereabouts are at present unknown. If the testimony now presented is uncontroverted a case of conspiracy will have been made out and a verdict of "guilty" will result.

—The report of the elevation by the Roman Catholic Church of the City of Chicago to be the residence of one of a Cardinal comes from London and is probably correct.

—A powder house in Rice's stone quarry in the western part of Chicago exploded last Thursday afternoon. Some 1000 pounds of powder and dynamite blew up. Two men and a child were injured and a horse killed, but glass was broken two miles away and houses shaken all over the city. The buildings destroyed were of little value.

—Choung Chi Lang, a Chinese giant, eight feet six inches tall and weighing 500 pounds embarked lately with his wife for Hong Kong from San Francisco.

—Forest fires in Ioseo county, Mich., were burning fiercely last week. Fields of grain, farm-houses, fences, and orchards together with immense tracts of cedar and pine are burning. Reports of horses, cattle, and other stock being burned are received, and farmers are deserting their places. Rains extinguished the flames.

—In an eloquent speech in Parliament Gladstone described the State of Egypt as lawlessness of the military and riot and violence of the people. He said the recent conduct of the Egyptian military leaders was opposed to the first impulses of humanity. There was not the smallest thread of evidence in support of the contention that the military party was the popular party. The Government had no desire to interfere with the legitimate authority of the Sultan. The Government had obtained the moral assent of Europe to the policy they were pursuing. There was a universal recognition that a case had arised wherein, in the interests of humanity, force should be employed to suppress a dictatorship. France was ready to act with England to guarantee the freedom of the Suez Canal, but the Government had no reason to suppose she would go further.

—A report was received in London Friday that Arabi Pasha had proposed terms of peace, conditioned upon his being allowed to retain the rank and pay of a colonel, with the same grant for nine of his adherents. It was also stated that he wished to retire to a Mussulman monastery. Egyptian stocks advanced four points, presumably on this intelligence. The cotton and wheat crops of Egypt are in a woful state from neglected irrigation. Gladstone announced in the Commons that the Turkish Ambassador had sent a communication to the Government that the Sultan had decided to immediately send troops to Egypt. Arabi Pasha will provide for the safety of the Suez Canal so long as England will respect its neutrality. A report was current in the House of Commons that the Sultan had made overtures to Great Britain for the purchase of Egypt. Delegates who arrived from Kair-el-dwar report lack of food in Arabi's camp, but say the whole country will resist foreign aggression to the end.

—The ulterior purpose of England in the Egyptian campaign is foreshadowed plainly in a leading editorial in the London Times. Egypt is first to be subjugated and then to be annexed to the British Empire under the guise of a British protectorate.

—It is reported in diplomatic circles that Bismark has instructed the German representative at Constantinople to declare that Germany regards England's intervention in Egypt as the only means of avoiding a European conflict, and believes when Egypt is pacified the Powers will demand a collective settlement of the Egyptian question.

—A Vienna dispatch says three hundred houses and some large warehouses were destroyed by fire at Radziwillow, Russia, and three thousand people are homeless.

PUBLISHER'S DEPARTMENT.

Pres. C. A. Blanchard sends four subscriptions for a year each. S. P. Poole three, with the good words "More soon. Expect to be at Batavia, God permitting." Geo. Swanson, R. A. Culler, C. Stegner, Phil. Beck, H. Siemiller, G. M. Palmer, Wm. Bow, J. D. Nutting and W. S. Garrison each send two subscriptions for a year each.

"I will try to get more subscribers for your paper."—Geo. Swanson.

M. L. Worcester:—"Hope to be able to get away from home again so as to get subscribers to this most important paper."

Cynosure Extension Fund.

Statement for the week ending July 29, 1882.

Rev. H. S.	50
Total cash received,	$281 75
Total cash used,	259 25
Cash available,	$22 50

This Fund is designed to aid in getting subscribers from among those who have never seen the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 45 new subscribers to get the paper.

Books and Tracts sent during the week ending July 29th, 1882.

By Express.

S Bullard, O Persons, U B Pub House, B C Southern.

By Mail.

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Subscriptions Received during the week ending July 29th, 1882.

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CHICAGO, July 31, 1882.

GRAIN—Wheat—No. 2		1 33
No. 3		1 01
Rejected		76
Winter, No. 2	98	1 00
Corn—No. 2		77
Rejected	71	72
Oats—No. 2		60
Rye—No. 2		65½
Bran per ton	12 00	12 75
Flour—Winter	6 00	7 00
Spring	4 25	7 00
Hay—Timothy	11 00	15 00
Prairie	7 50	13 00
Lard per cwt		12 00
Mess pork per bbl		20 15
Butter, medium to best	15	24
Cheese	05	11
Beans	3 35	3 90
Eggs		18
Potatoes, per bu		2 00
Seeds—Timothy	2 15	2 25
Clover	3 75	4 60
Flax		1 26
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	15	40
Unwashed	15	28
LIVE STOCK—Cattle, extra	7 00	7 75
Good	6 00	7 75
Medium	4 75	5 75
Common	2 75	4 50
Hogs	6 25	8 75
Sheep	3 00	4 75

New York Markets.

Flour	3 65	9 00
Wheat—Spring		1 11
Winter	95	1 15
Corn	84	86
Oats	60	75
Lard		12 60
Mess Pork		21 75
Butter	15	24
Cheese	06	10
Eggs		22
Wool	12	46

THE CHRISTIAN CYNOSURE.

VOL. XIV., No. 46. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 641

EZRA A. COOK, PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, AUGUST 10, 1882. WEEKLY, $2.00 PER YEAR.

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FARE TO BATAVIA.—Friends who are sending in their names as intending to go to the National Convention, September 12th, ask if there are special rates. Every effort possible to secure them east and west is being made, but we cannot yet say what will be done. We wish to know how many will pass through this city, so that if no general arrangement can be made on all the roads a special rate can be made for a party from Chicago.

YOU CAN HELP THE CYNOSURE TO A GOOD HARVEST—

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TOPICS OF THE TIME.

The wholesale liquor dealers of Chicago are refusing credit, it is reported, to the Iowa saloonists, because of the late constitutional vote and the certainty that the retailers will not be able to maintain a profitable business. A Dubuque distillery having made public its purpose to remove to a Dakota town, the papers of the Territory have given warning that the nuisance must betake itself in some other direction. "From all we can read or hear" says the Huron *Leader*, "it is our opinion that Dakota is as largely for prohibition of the sale and manufacture of intoxicating liquors as Iowa is. We believe the constitution of the State of Dakota will contain an article forbidding the sale and manufacture of all wine, beer, whisky, gin and everything of this character." If this shall prove true, the new State of Dakota will carry the stainless banner—the first in the Union to begin with laws untainted with the liquor curse.

That the politicians are beginning to mark the signs of the times, and see in the West the certain sign of a purer moral atmosphere, it is significant that the *National Republican* of Washington city, a journal supposed to speak Presidential views, has a late editorial saying that the prohibitory legislation regarding the distillation and sale of liquors is destined soon to become an issue which must be squarely met by the two great parties. It says that Congress will soon be forced to take decisive action, giving communities the right to control the matter. It quotes the success of the movement in Iowa, Kansas, North Carolina, and in many counties through the South, and says that parties must determine which side they will take. The barnacles are getting ready to swim for the temperance ship.

The Arrears of Rent bill, which Mr. Gladstone has with great ability kept before the House of Commons in connection with the act against the Irish secret societies, was met last week by the Lords with an amendment which completely stultifies the original measure. The celebrated Land act was found of no use to multitudes of poor tenants who already owed several years rent, which they were wholly unable to pay. The Arrears bill proposes to make an actual gift of $10,000,000 to these tenants, enabling them to pay one year's rent, and wiping out the rest of the accumulation against them, which has increased since the famine of 1846 to an estimated amount of $40,000,000. The bill thus makes a free gift of $50,000,000 to the Irish poor, and enables them to make a fresh start in the world. No less than 585,000 tenants or 3,500,000 persons will be more or less directly affected by the measure. Such is the act Mr. Gladstone proposes for the healing of Ireland, and with a noble and Christian candor he owns how much is due to Parnell and his companions for their suggestions. Passing the Commoms by a great majority, the Lords have attached a clause providing that the tenant shall obtain the consent of his landlord to secure any benefit from the act. It is yet a question what the Commons will do, since the aristocratic body is firm in its position. Gladstone cannot afford now to resign and get from under his Irish and Egyptian burdens, and to dissolve Parliament and call a new election would but add another to the heavy burdens now borne by the Liberal party, though they would undoubtedly be successful in the issue. Nor can the Commons dispose of the amendment as once they did in the time of Burke with a bill from the Lords imposing a bounty on corn. The great orator had just aroused their indignation by complaining bitterly how he had been kept waiting three hours at the door of the Lords with a bill from the House. The bounty act was rejected by a unanimous vote, the speaker tossed it across the table on the floor, and a number of members rushed forward and kicked it out of the House.

The veto of the River and Harbor Bill and its final passage over the veto by a two-thirds vote of both Houses, will be long remenbered as a triumph of partisan politics over common sense. The appropriation for the improvement of rivers and harbors has run up from one or two millions in Gen. Grant's time, when he once successfully vetoed the bill for its needless expense, to eleven and one-half millions last year and $18,743,875 for this. Many of the items were of importance and necessity, that for the Mississippi river improvement for instance, but loaded upon these were numerous appropriations for insignificant streams and goose creeks, navigable for dug-outs. In the great Congressional game of paying political debts, the member who is hard pushed for means to pay his campaign promises finds that the distribution of a few thousand dollars in an appropriation a most convenient relief. Hence the objection of Mr. Arthur in his veto message, that it voted large expenditures, "not for the common defence or general welfare, and which do not promote commerce among the States." He recommended that one-half the amount provided for be appropriated and this sum expended as the President and Secretary of War should direct. This of course would kill off the jobs, and so filled the average Congressman with fury. It must be noted that had not so many members been paired the two-thirds vote would have been impossible. A remedy suggested for the abuse of appropriations is a Constitutional amendment giving the President a right to veto separate items, a system which has worked very successfully in New York to kill off legislative jobs. Until some such measure is provided the expenses of our general government, which in two years have increased over one hundred million dollars, and now aggregate $293,555,489, will be run up beyond calculation or endurance by our professional politicians.

In connection with the selected review of Prof. Christlieb's book against opium trade on another page it is a sadly interesting fact the Bishop of Hong Kong says he has repeatedly been stopped while preaching, and asked if he is not an Englishman, and if his is not the country that sends opium to China? And when he admits the fact, they tell him go back and stop the opium and then they will talk about Christianity.

Thurlow Weed on the Morgan Inquest.

BY J. P. STODDARD.

"We have got a good enough Morgan until you bring back the one you carried off." This sentence, uttered by Mr. Weed in September, 1827, has been slightly changed and used in its perverted form to prove that the Timothy-Monroe Morgan affair was solely for political purposes. Mr. Weed assures me these were his exact words. The inquest had completed its investigation and declared in favor of Mrs. Monroe's claim to the body in question. When Mr. Weed was leaving the room some one said to him, "What will you do now for a Morgan?" and he replied as above.

I said, "Mr. Weed, do you think the body buried at Batavia is that of Mr. Morgan?" He replied "I am perplexed about it. There was a body found at the mouth of Oak Orchard Creek. An inquest was held and the body declared to be that of a man unknown, was buried in the sand about three feet deep, and description published in some paper. A Dr. Strong, who knew Morgan, saw the notice and said if the description was correct, the body was that of Wm. Morgan." Mr. Weed saw Dr. S. and obtained from him a minute description of Morgan, especially his teeth and hair. He saw Mrs. Morgan also, and from her obtained a still more extended and minute description, both of which were carefully written out. He then gave notice that on a certain day the body would be exhumed, and requested parties interested to be present. A large number were in attendance and the second examination was had in legal form. *Every peculiarity* mentioned by Dr. Strong and by Mrs. Morgan was found upon the body. The highth, the hair, the teeth, and two distinct scars on one limb corresponded exactly with what they had described. The body was delivered to Mrs. Morgan and buried as her husband. Afterwards it was rumored that the body was that of a man by the name of Timothy Monroe, who attempted to cross the Niagara and was drowned.

Mrs. Monroe came forward and swore to the clothes that were on her husband when he left home, giving a description of different colors of yarn used in repairing his stockings, etc. She also swore to the highth of her husband and the color and kind of hair he had. She knew of no scars, or peculiarities in his teeth.

The body was again produced and an examination showed that she had described the clothes accurately, but in all other respects her statements were at variance with the facts. Mrs. Monroe swore to the highth of her husband, which was nearly three inches less than the body in his clothes. She also swore that his hair was thick, short cut and bristly. That of the man in question was thin, very fine and not clipped short.

Said Mr. Weed, "*It appeared to be Morgan's body in Monroe's clothes*," and such *I* believe is the fact if the truth could be known. I find on file at Batavia a paper of which the following is the important part:

"Dated Oct. 29th, 1827, Inquest on the body of Timothy Monroe. The jury declare under oath, "That the said Timothy Monroe came to his death by drowning in crossing the Niagara River from Fort Niagara to Fort George in a skiff. The same upset in the said river, by means whereof the said Timothy Monroe became accidentally drowned, to wit on the 26th day of Sept., 1827. Jonathan Hurlburt, coroner.

From Mr. Weed I obtained a clue which may lead to the development of other facts, but the above is all I wish to say at present. The records at Batavia are barren of facts that would throw light on the Morgan times.

Among the many incidents related by Mr. Weed when I called on him was one showing how the craft managed to evade conviction at the time Morgan was taken from Niagara. The Fort was in care of a disabled soldier by the name of Adams. This man disappeared soon after the public excitement began. He was wanted to give testimony, and Mr. Weed, obtaining a clue to his whereabouts, started in pursuit armed with a warrant aud accompanied by an officer. Clambering up a mountain in Vermont he reached a lone log cabin about midnight. Knocking at the door the response was, "Who's there, and what's wanted ?" Mr. Weed explained, and Mr. Adams, who was lodging in the loft replied, "I am here and have been expecting you for some time, and am ready to go with you."

Returning they stopped at a hotel for breakfast at the foot of the mountain, men from the town soon began to come in, and by the time breakfast was prepared quite a company had gathered. As they passed into the dining-roon the landlady said to Mr. Weed quietly, "My husband is a Mason and the Masons have gathered to take Adams out of your custody. But I will have as many Anti-masons here as there are Masons by the time you finish your breakfast." And, sure enough, when they came out of the dining-room the two parties were ranged on either side in about equal numbers, and Mr. Weed was allowed to depart with his prisoner unmolested.

This man Adams became very communicative and told the whole story in his own way; which was in substance that four men took Morgan out into Niagara river, attached two heavy stone weights to his body, and threw him overboard about two o'clock in the morning. Adams was stationed at the shore to watch and give the signal if any one appeared to endanger their return.

Before Mr. Adams went on the stand to testify, Mr. Weed allowed the Masons to confer with him and when he gave in his evidence he professed to know nothing whatever about Morgan, or the events of which he had previously told Mr. Weed and others. He afterwards stopped Mr. Weed on the street and excused his conduct by explaining that the Masons informed him that he was not required to criminate himself; and if he did he would have to go to the penitentiary or hang for it.

After having defeated the ends of justice and secured their own base purposes, the Masons tauntingly said, "You didn't accomplish much Mr. Weed, by your trip to Vermont. What will you attempt next ?"

If Mr. Weed is able to reach Batavia and sit on the platform and relate the incidents of his struggle to put down the lodge power in his own way, it would be worth traveling far to hear. He is not only willing, but very anxious to do so. Let us pray that if it is God's will he may have strength given him for one more testimony before the whole nation.

New York, July 29th.

Secretism not Invincible.

Freemasonry seems to claim that the sledge-hammer of truth and the sharp blade of logic can be directed against it only for its gain and glory. It sometimes boasts that it prospers most with opposition. Some are weak enough to credit its bold vauntings.

It is true that its protean form, as seen in its varieties of lodgedoms, has a large and well-disciplined host. It has a standing army of the best moonlight drill. It has its fortifications, and is well intrenched. It rules in the churches. It prevails in Congress, the legislatures, and the courts. It controls the schools. It either muzzles or dictates the utterances of the pulpit and the press. Is not all on its side? No! not all. God, truth, the larger portion of the church of Christ, and the great body of the people are against it. The facts of the present and the records of the past are against it in all its forms and with all its shams. There is a great fund of intelligence, conscience, moral influence, and wealth in the communion of anti-secretism. It is true that anti-lodge men need to be thoroughly aroused, inspired, drilled. They slumbered while secrecy—after a feigned death—was resuscitating, growing, drilling and intrenching.

Anti-secrecy principles have commanded the first-class minds of America, both in church and in the nation. In proof of this we need but mention such names as Samuel Adams, William Wirt, Richard Rush, John Quincy Adams, Edward Everett, Daniel Webster, Horace Mann, Thaddeus Stevens, William H. Seward, Lyman Beecher, Prof. Moses Stuart, Thomas Stockton, Alexander Campbell, Calvin E. Stowe, Charles G. Finney, Horace Greeley, Gamaliel Bailey, Henry Wilson, Charles Francis Adams, and Charles Sumner.

Against the interests of the great body of the American people the wiles of the lodge are directed. The interests and the instincts of the people are against the lodge. It is true that the people are not organized or drilled. The great mass is not in any considerable degree aroused. Indeed, who is aroused to a degree commensurate with the interests at stake? In their present state, the people may seem half-souled and half-hearted. But this great anti-secrecy body is a slumbering giant. It has the brain; it has the vital organs; it has the strength; and it can, in the might of the Nazarite's God, snap the withes of its bondage asunder, and with its fingers tear away the pillars of the temple of Philistia's reveling lords.

The only question is on awakening the anti-secrecy element of our country. It must be aroused. It will be aroused. It breathes already in conventions. It speaks in lectures and sermons. Its records are being made by the press. The resurrection trumpet is beginning to sound. The great thing now needed in the anti-secrecy ranks is courage, diligence, perseverance, and faith in God and truth.—*Reform Leaflet.*

THE CRUELTY OF ATHEISM.—He who would undermine those foundations upon which the fabric of our future hope is reared, seeks to beat down that column which supports the feebleness of humanity; let him but think a moment, and his heart will arrest the cruelty of his purpose. Would he pluck its lovely treasure from the bosom of poverty? Would he wrest its crutch from the hand of age, and remove from the eye of affliction the only solace of its woe? The way we tread is rugged, at best; we tread it, however, lighter by the prospects of the better country to which we trust it will lead. Tell us not it will end in the gulf of eternal dissolution, or break off in some wild, which fancy may fill up when she pleases, but reason is unable to delineate; quench not that beam, which amidst the night of this evil world has cheered the despondency of all ill-requited worth, and illumined the darkness of suffering virtue.—*Mackenzie.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XVII.—Which considers Masonry in its Religious Aspect.

On a warm evening in the latter part of July, Luke Thatcher happened along, and leaning over the fence in the approved fashion of rural communities began a general chat with me about the weather and the crops,—one of those quiet bucolic discourses in which the heart of your true farmer delights, for Luke Thatcher was in every fiber of his being a true son and lover of the soil. Nobody in all Brownsville raised finer cattle or gathered in a heavier harvest than he; for even in those days when there was no such thing as an Agricultural college thought of, and treatises were few and costly, there were thinking farmers and Luke Thatcher out of a very ordinary common school education had brought what some fail to bring from the universities,—habits of observation and study, together with a keen, enquiring mind, that liked to know something of the philosophy underlying Nature's wonderful operations. He could talk intelligently about the various minerals that go to make up the soil, and tell how a preponderance of one or a scarcity of the other could best be remedied; he knew the fine points in cattle and was something of a veterinarian; whose services were in frequent demand among his neighbor's live stock, his own by judicious care and feeding seldom being on the diseased list.

It could hardly be supposed that such a man would find in the foolish ceremonials of the lodge anything especially pleasing to his mental or moral sense, and in silent disgust Luke had quitted the institution like many others, feeling that his manhood had been disgraced and degraded, that he had been duped and lied to; yet, through motives of mingled fear and shame, willing to remain silent rather than confess that in surrendering his neck to the cable tow he had put himself under a secret power which exacts of its slaves, silence,—anywhere and everywhere, SILENCE. No matter how much they despise it in their hearts, no matter if heaven-eyed Truth herself stands before them and commands them to testify; no matter if Justice falls in the street, and Liberty dies on the very threshold of her birth-place, a Mason must be silent,—and it is the very least the hood-winked, cable-towed system of darkness demands of him.

"I heard some news to-day" said Luke just as he turned to go, "I come across an old acquaintance from Batavia, and what do you suppose he told me? That Captain Morgan was going to publish all the secrets of Freemasonry up to the Royal Arch degree."

"Did he tell it on good authority?" I asked, astonished, but at the same time utterly incredulous.

"Of course I don't know just how the story started," answered Luke; "but I know it is something more than mere rumor. The one that told me was a Mason, and he said they had just had a meeting of the lodge in Batavia to consider what could be done about it."

"Well, what do they intend to do?" I asked.

"Suppress the book if they can; but I don't see how, unless—"

Luke stopped abruptly, and whatever the thought that was in his mind it remained unuttered.

Of course I went to my grandfather with the news, but he was one of that easy, good natured class of human beings who in relation to evil tidings have a happy faculty of scepticism.

"I don't believe it, Leander. He may have some enemy that has set the story to going. Perhaps he is getting up some book for the use of the fraternity; but Captain Morgan is the lest man that would go to work to expose the secrets of the order. I am certain of that."

"But they seem to believe it there in Batavia;" I suggested.

My grandfather smoked his pipe for a moment without replying, a look of trouble on his

round, cheerful face; but it cleared up as he finally said,—

"Lies most generally start in a man's own neighborhood just as toadstools grow round an old house. I made it a rule years ago, and it is a good rule, Leander,—I wish everybody would follow it—not to mind evil reports. Ten to one they will turn out to be false, and even if they are true it's bad stock to invest in. I remember when I was a young man courting your grandmother, somebody told her an awful lie about me,—that I had two strings to my bow, and was courting another girl besides her. Well, your grandmother,—there ain't many woman now-a-days as handsome as she was, though Rachel has a look like her, tall with color in her cheeks like a rose, and black eyes that would flash if anything was said that didn't suit her,—just turned round to the one that told it (it was Jack Stebbins; he liked her and wanted to cut me out, so there was some excuse for him after all, poor fellow!) and says she, "I don't believe a word you say," and marched out of the room like a queen. I've often thought what an effect it might have had on me if your grandmother *had* believed Jack Stebbins. But the next time I saw her she told me the whole, and put it right to me if it was true. And then for the first time we saw straight into each others hearts. I never felt sure before that she really cared for me, there was so many others that wanted her that had more money and could make more show in the world than I did. But she gave me her promise that very night; just fifty years ago, Leander."

And my grandfather's eyes grew dreamy, as he leaned back in his chair, having ended his story and moral lecture together. Memories of the past like a sweet scented wind were breathing through his soul, and the gentle smile on his aged lips told that for the moment he had forgotten the joys and sorrows of half a century, and was a young lover once more, happy in the greatest earthly gift God can bestow upon man,—the heart of a true woman.

I knew now why my grandfather had always been so fond of Rachel, why he laughed at and seemed to enjoy her little inperious speeches, why his eyes often followed her about with such a look of pensive pleasure. She reminded him of his own buried love over whose head the daisies had blossomed for many a long summer since he laid her to rest in that quiet New England churchyard, and thought his heart was broken. But while her name grew dim under the gathering moss, time did its blessed work of healing; and though my grandfather's sorrow for the lost partner of his youth had been so deep as to forbid him ever taking to himself another, he could speak of her with a smile, and when he read in his large print Bible of the City which hath no need of sun or moon, because the Lamb is the light thereof; he could stifle every pang of mortal regret, thinking of a white-robed angel form, that free from all stain of earthly infirmity, waited for him with love's sweet patience on the other side.

I would not break in on my grandfather's reverie with any words, and in a moment or two silently quitted the room.

Rachel had proved herself a careful housewife, a prudent manager, a loving helpmeet,—one in whom the heart of her husband might safely trust. She made the door-yard gay with marigolds and pinks and prince's feather; she coaxed morning-glory vines to clamber about the windows; she cooked to perfection all the honest, homely dishes that in those days were the common bill of fare, even of the most well-to-do; she spun and wove, and that pearl of good managers, "the virtuous woman," herself could not have excelled her in this particular line of household industry. But all the while that her busy hands moved so lightly and deftly from one task to another, any one of keen spiritual insight might have seen in her dark eyes the look of a soul not at peace, but covering up its inward unrest with the thought "that it was no use to tell."

But one Sunday Rachel, who had been sitting for a while with her Bible open on her lap, suddenly closed it, and hiding her face on my shoulder burst into tears.

"O, Leander! how I wish I was a Christian," she sobbed. "I have always wished so but lately more than ever."

I knew of what she was thinking,—of the little life that one day, God willing, was to gladden our home, and draw us together in still more tender union. And could understand how in Rachel all the sacred instincts of approaching motherhood intensified this desire. Only in the arms of redeeming, almighty Love could she feel satisfied to place her expected treasure; but must she not be one of his own chosen people first? A terrible question to poor Rachel who felt that she was still one of the ungodly and saw no way to be anything else.

"O, well;" said I, in my mingled perplexity and desire to comfort her, saying the first thing that came uppermost; "if we pray, and read the Bible, and try to do as near right as we can it seems to me that is all that is required of us. Even a Christian cannot do anything more.

"I used to think so myself," answered Rachel; "but I have done all these things, and no good has come of them that I can see. No; I don't mean just that. It isn't a right way of expressing myself. These ought to be done, but there must be something left undone; there must be some truth that I don't understand which needs to be understood, and brought into some relation to my daily life before I can feel satisfied. And now, Leander, I am going to ask you a question and I want you to answer me truly."

Thus adjured I promised to do so to the best of my ability, not without some misgivings, however, due to the fact that Rachel's "questions" were often of a rather startling, not to say embarrassing nature.

"It is just this, Leander: Ever since I can remember I have heard Masonry called a "religious institution." Now I don't care a pin's worth for your secrets, but even the Jews would let the dogs under the table eat of the children's crumbs; and if there is one single divine truth taught in the lodge that would help *me*, I am willing to take up with the merest crumb of it."

I could not suspect Rachel of concealed sarcasm,—not with those unshed tears still trembling on her eyelashes, but I think Elder Cushing himself might have felt somewhat embarrassed by such a peculiar claim on his Masonic charity. If I kept my promise and "answered Rachel truly", I must either say that Masonry was less benevolently inclined than even Judaism in its worst estate, or confess that it had in reality no divine truths to impart; not a whole or even a half loaf to its own children, much less the crumb for profane cowans outside.

"Masonry is a moral institution," I said at last. "It doesn't profess to make men Christians."

"But it is certainly religious," contested Rachel. "It has chaplains and high priests, and of course prayers and an altar, and some kind of a ritual. That all follows as naturally as B follows A. And whoever heard of an institution that was just "moral" and nothing else, doing what Masonry does, and claiming for itself what Masonry claims? This is all I judge by, and it is enough. Havn't I been to Masonic funerals, and havn't I heard Masonic ministers preach and pray? If they told the truth it is a great religious system; and if it is anything less than that, all their preaching and praying was just a lie from beginning to end. Havn't I heard them call it time and again a divine institution? Don't they claim that it is founded on the Bible? that its teachings are the very essence of Christianity, the sum total of truth and virtue? that it actually contains in itself everything needed to make man perfect in this life, and insure him an entrance into the Grand Lodge above? Of course John and Paul must have been mistaken when they called heaven a city instead of a Grand Lodge;" added Rachel, who was, I am afraid, growing a trifle sarcastic; "or it may be only an error of the translators. I have a great mind to ask Elder Cushing's opinion on that point, the next time I see him."

"Perhaps it *would* be a good idea, Rachel;" I said meekly.

Did the conversation draw us nearer together in that close, enduring bond which reaches into eternity, of two souls united in one high purpose, to know and serve their Maker? Did it not rather drive us apart? Rachel had spoken the truth, though as yet not conscious of the whole truth, about Masonry. It was a religion. But while Rome honored her Vestal virgins, and the old Goths their fair-haired Valas; while the grand all-embracing faith of the blessed Redeemer, sweeping away such superstitous reverence, had raised woman wherever it found her, to the broadest social and mental equality with man, Masonry classes the whole sex indiscriminately with "fools and atheists," and then has the audacity to flaunt before the eyes of the world as the "essence of Christianity."

Meanwhile a cloud was gathering that was yet to cover the land, and the low mutterings of the distant thunder began to be very audible even in Brownsville.

THE SERMON.

The Decisive Battle.

From a discourse by Rev. J. C. McFeeters, Burrells, Pa.

And I saw heaven opened, and behold a white horse; and he that sat upon him was called Faithful and True, and in righteousness he doth judge and make war. Revelation, xix. ii.

This part of the Apocalypse is regarded as still pointing to the future. The chapter opens with great rejoicing over the fall of Papacy; then describes the marriage banquet between the Lord Jesus and his Church; then leads us into the sanguinary conflict that decides the moral issues of time. The text places us in a position, where we can see the military array, hear the shout of the battle, and witness the surging mass of soldiery on both sides: and when the awful struggle is over, there lies before us the field of blood, with heaps upon heaps of the slain. Surely such a painting, drawn in purple and black, fraught with carnage and woe, would have found no place in the revelation of love, had it not been necessary to warn the church of the approaching and impending crisis.

We are informed by the Apostle, that on the one side the foes of truth will be prepared by combining all the colossal powers of iniquity; and on the other side, the defenders of truth will be prepared by a holy alliance with heaven.

While the halleluiahs of triumph are still echoing over the ruins of mystical Babylon, a marriage scene is introduced. The Bridegroom lamblike in spirit and truly devoted; the Bride attired in her modest marriage dress of white; and the feast, with its rich abundance, its merry voices, and its heavenly joys, all are quickly ushered into sight.

We fail to interpret the meaning of this grand type, if it represent not a marriage covenant between Christ and his Church; a public act of covenanting which shall embrace all the worthy followers of the Lamb; a covenant engagement of extraordinary significance, which shall place the people of God under the most solemn engagements of fidelity. This martial union will be sealed with the oath; the oath will be made deeply impressive with the sacramental elements; and the lovers will be pledged even unto death. The scene includes both a marriage and a supper.

This holy affiance will occur directly after a period of fiery judgments, which will lay mystical Babylon, the Papal power, low in the dust. Quick as the crash of ruin is over, a great voice of much people rolls up their alleluias to heaven, and fills the earth with ascriptions of divine glory. Then a voice comes from the throne; a proclamation of thanksgiving is issued by the courts of the church and the reverberation of the praises of God arise and roll around the world, like the voice of mighty thunderings. And under the heat of this enthusiasm, the Christian church, purified and united, enters into a public marriage covenant with her Lord, and sits down to the most liberal feast of love, while over the door of the banqueting house, is written, "Blessed are they which are called unto the marriage supper of the Lamb."

"Glorious things are spoken of thee, O city of God." Thy future is spanned by the bright bow of promise. Through that arch of grandeur and triumph thy columns shall yet march all

clothed in the uniform of righteousness, all united by a covenant of allegiance, all led by the banner, whose motto is "CHRIST THE KING OF KINGS, AND LORD OF LORDS."

This season of refreshing and covenant union, will merely prepare the Church for the terrible crisis then at hand. The marriage scene is no sooner withdrawn that our eyes fall upon a field red with blood, and piled with the slain. The people of God renew their bond of fidelity, because the crucible is ready for the trial of their faith. The Church marshals her hosts for the decisive battle now drawing nigh, in which her destiny on earth shall be determined. She combines her armies and swears all soldiers into the service, for the powers of darkness are gathering about her, and the forces of infidelity are drawn up ready to charge upon her faith and despoil her glory. And as soon as the white robed army is mustered and their allegiance renewed, the bugle of war sounds in the heavens, calling them to the front, and arraying them for the battle that shall settle the long standing questions of right and wrong, around which the struggles of the past have been but skirmishes compared with the final engagement.

In the vision of the Apostle, a little horse is seen,—the symbol of war. The rider is called Faithful and True,—the Lord Jesus, the Captain of salvation. The scene is laid in heaven, —regarded by many as representing the Church. Lifting the veil from this military figure, we find it full of plain, practical instruction.

The future still holds in its bosom an epoch of war. Christ will herald the battle by infusing into his people a militant spirit. They shall be filled with heroic inspiration. They shall arise and gird on the armor. They shall be carried into aggressive measures. They shall plan and execute vigorous campaigns against all iniquity. They will no longer rest at ease, nor lie in their intrenchments, but charge upon the enemy. They will regard their allegiance to God, as requiring them either to conquer or die. Arming themselves with the truth, they will storm the high places of treachery. Endowed with quick discernment, they will turn upon evil the flaming eye of condemnation. Realizing their authority as coming from him, whose head is honored with many crowns, they will wax valiant in fight. Being baptized with "a new name," which means an endowment of privileges and prerogatives, which none know, except those who receive it, they will move forward with efficient force, with steady progress, and with an indomitable purpose to win the world for Jesus.

In the vision we see armies moving; spirited activity and organized effort throughout the Christian world. They are riding upon white horses; carried forward with speed and impetuosity by the noble and majestic agencies of civilization. They are in white uniform; white the emblem of right; their project is not stained with sinful ambition, their aggression is not blackened by violence, their method and movements are not crimsoned with blood. Their raiment is bright and glistening, the righteousness which is by faith through a risen Redeemer.

The troops of light are seen gathering in prodigious numbers. The Church shall then be mighty in membership. She shall contain "much people." Her voice shall be as the voice of "a great multitude; as the voice of many waters; as the voice of mighty thunderings." Her people shall be numerous, so as to constitute not merely an army but "armies," and armies able for offensive operations.

These will be well organized, and officered, and disciplined. Such is the significance of the term. And is not the recruiting already begun? What are the associations that are centralizing the powers of the Church, and her most solid membership, around the moral issues of the world? There is the temperance association, mustering its millions into rank; and the Sabbath association, swelling its columns daily; and the anti-secret association, with its fearless regiments ever increasing; and the National Reform association, with its recruiting agencies over the land; and a drill camp established over against every system of evil.

These organizations are putting the creed of the Christian to the practical test. With steady earnestness they press their claims upon the people, compelling them to take their position and show their colors. They are absorbing the genuine, and exposing the treacherous; enrolling the true, and unmasking the false. They are putting the energy of professors into their profession; mounting the batteries of truth; and furbishing the sword of the Spirit, for fearful execution. And when they shall have drawn the lines most sharply; when they shall have mustered the faithful in, and the unfaithful out, then shall they move with formidable array all along the line, following him who is clothed with a vesture dipped in blood, and whose name is called "the Word of God."

Then shall the Church enter into the prophetic age of battles, and battallions. She *has been* fair as the moon. She is clear as the sun. She SHALL BE terrible as an army with banners. And when ready for the struggle, the massive soldiery of Christ Jesus shall join battle, smiting with the telling strokes of truth, and pouring in volleys of irresistible argument. By logic, by impeachment, by revolution of sentiment, by amendment and enforcement of law, they shall carry havoc and confusion into the camp of the enemy.

The Word shall furnish the warriors of Jesus with the weapons of war. "Out of his mouth goeth a sharp sword, that with it he should smite the nations." That sword shall be wielded by men able to do terrible execution. There will be giants in those days. The armies shall be filled with them. The souls of those who were slain for the witness of Jesus will appear again; men will arise, having the spirit, the courage, the power, the fidelity of the Baptist, the Apostles, and the Reformers; men who will know the right, and for it dare to fight; men who will stand in awe of God, and never fear the face of clay; men whose powerful strokes will divide asunder soul and spirit, the joints and marrow.

The sword of God shall be drawn from its scabbard furbished and glittering. The Word shall be preached with power. Doctrine shall pierce the hearts of the enemies of the King. The threats of the law will fall among them like the bursting shells of destruction. Systems of sin, and men of iniquity, will be impeached, and the words of vindictive truth will fall upon them like a rod of iron. Sermons will be charged with the lightnings of heaven, and will be accompanied with the wrath of the Lamb. The heralding of judgments will be swiftly followed by the judgments heralded. Prayer will open the arsenal of vengeance, and bring out one judgment after another upon the abominations of earth, till they are wasted away. The declaration of the Word on earth will discharge the batteries of heaven. And he who is Faithful and True, will come forth by his Word, and in anger, and tread the wine-press of the fierceness and wrath of Almighty God.

The final shock of this hard-fought battle will be directed against the Crown of Christ and his dominion over the nations. The banner inscribed "KING OF KINGS, AND LORD OF LORDS" will arouse the jealousies of the potentates of earth, and concentrate their forces against it. Yet will it be borne aloft, and in the foremost of the conflict. He hath on his vesture and on his thigh this title. It is written on his sash of office, and glitters in the face of the foe, as he rides along the edge of battle, leading his forces, and sustaining the frantic, hellish charges made upon him.

The doctrine of the Mediatorial Dominion will come prominently into view and be fearlessly asserted in the presence of kings and judges. The rights of the Lord Jesus, so long denied, his prerogatives so ruthlessly assailed, his authority so shamefully disregarded, shall be proclaimed before the thrones of earth. Rulers will be arraigned for their rebellion against the prince of nations. Governments shall be rebuked for their contempt of divine authority. The thunderings of the majestic law of right will make empires tremble. And at the challenge of the eternal King, the powers of the world will rage, and plot, and combine; they will hurl upon him their most destructive charges, determined to perish rather than surrender the authority usurped, and submit to the tribute due. This bold advocacy of the royal claims of King Jesus, will shake the foundations of kingdoms, and make the hoary theories of statesmanship tremble. Public authorities will be compelled to face their obligations, either to acknowledge or repudiate. There will be no neutral ground. And this will be their condemnation, that light beams forth in full-orbed brilliancy. By an emphatic heraldy, and a vigorous campaign, the army of the Cross will ripen the contumaceous for judgment, and prepare them for execution. And these by an insane obstinacy will seal their own doom. Again they will send up to the Omnipotent Throne, the insulting retort, "Who is the Lord, that we should obey him?"

Long had he borne with their ignorance; long had he suffered their contempt; long had he enriched them with his goodness, even in their rebellion; but now in the midst of light, they fling their mockery into his face, and flaunt their flag of treason before his throne. And shall he keep silence still? Would uot forbearance now prove weakness, and inaction sully justice? Can he now draw back, and not be recreant to the trust committed by the Father? Can he be loyal to God, who has invested him with the crown, who has inaugurated him Gov ernor of the universe? Can he be loyal to him, and not accept the challenge of God's foes, who presumptuously trample on God's authority, and by usurpation, rule God's dominion?

This final assault upon the Crown of Christ will be the signal for action in heaven. Then shall he who is called Faithful and True, gird his sword on his thigh. His Word shall speed along the battlements of the sky. And the elements shall move in battle line, with unlimited powers of destruction. His artillery thunders in the storm-cloud. The magazines of his vengeance burst into the flames that turn cities into ashes. The missles of death are hurled from the secret intrenchments of the pestilence. The soldiers of the Cross are withdrawn; the reserve forces of nature are hastened into action. The army of the saints stand and see the power and the salvation of their God, while he fights their battles for them.

How sudden, how terrible this stroke of vengeance. The great God, whose Son was despised, whose law was disregarded, whose authority was contemned, demands satisfaction, and he makes that vast battle-field his altar, and drenches it with blood, and loads it with the victims of his wrath. The broad armies of the kings of the earth move forward with proud tread and vindictive heart. They are like a sea of human life, of living valor, rolling on, to lay waste the habitation of truth on the beach. But ere they reach its threshold they are dashed and broken against the rocks of eternal justice that lie in their way. "How are they brought into desolation as in a moment?" "They are utterly consumed with thy terrors." "As a dream when one awaketh; so, O Lord, when thou awakest, thou shalt despise their image." "And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come, and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men both free and bond, both small and great."

As we look out on that field the soul may recoil at the sight, and God's goodness may be impugned. Yet will he vindicate himself. Yea, he has done it. He has not left himself without testimony. During the last eighteen hundred years he has pleaded, he has remonstrated, he has reprimanded. During the last eighteen hundred years he has borne with the earth's rebellion against his Son; he has endured the reproaches cast upon him by the courts of the nations; he has witnessed the combined policy of all governments to break his yoke, and cast away the bond of allegiance to his throne. During the last eighteen hundred years he has afflicted, he has corrected, he has erected monuments of mercy, and monuments

of wrath, in the sight of the nations. And he has waited to be gracious. He has waited, while from truth downtrodden, from justice in exile, from the law ignored, from the promises despised, from humanity crushed with wickedness, from divinity laughed to scorn, from saints on earth, and from souls under the altar, the loud cry has ascended, "How long, O Lord." And when the guilt of the nations, which has accumulated for centuries, shall be brought to this field, shall not the Judge of all the earth do right, as he hurls the expiating crisis upon it?

We have here endeavored to draw out some of the lessons of this part of prophecy, as they appear to us to be recorded by the divine pen, and to relate to a period which is already overshadowing the world.

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple street, Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—When the mother of Rev. W. R. Laird was living she used to send out for Masons to come in so that she might exhort them to forsake the lodge. She was a woman of marked ability, and could present the arguments against the lodge with great force. She passed away about a year ago, but her memory is precious. May there be many such women to bear testimony against the lodge.

—Subscriptions for the *New England American* have commenced to come in, and we are hoping for a good list by the middle of August. Conversation with friends of the cause convinces us that the paper may be made of great value in pioneering the reform into many homes. Let those who desire the success of the undertaking act promptly and vigorously.

—The prospect for the series of State conventions mapped out grows brighter. We have only to work with faith in the undertaking and success is certain. Let every friend resolve to do his duty and the reform will soon take on a brighter aspect.

—An illustration of what one man can do when he has "a mind to work" is found in the work of Elder I. C. Welcome, of Yarmouth, Maine. He constituted himself "a publishing house" to write, print and scatter tracts and books on the second coming of the Lord and the number he has put forth is astonishing. Even poverty need be no bar to usefulness if only one can claim the *blessing of the* Lord on his work.

Through Northern New England.

ST. JOHNSBURY, Vt., July 29th, 1882.

Early Monday morning I started for Maine, and now Saturday night finds me in Vermont, after a variety of experiences, many of which have been very pleasant. From Boston to Portland by steamer, on a moonlight night, is a journey not at all to be despised, even when one looks with dread upon the weary labor which is to follow the pleasure ride. Our boat was crowded and when, weary with catching moon-beams, we began to look for sleeping accommodations, we found the great boat's apartments were not adequate.

The temperance cause in Maine is undergoing a severe test just now. I accosted a little company of boot-blacks, and inquired if they could tell me where I could get "something to drink." This was decidedly new business to me, but I was anxious to look under the surface and learn the truth about the "Maine law." One of the boys said "at the U. S. Hotel," but then a dispute arose among the boys, one declaring that I couldn't get it there, for he had worked there and the landlord told him not to tell any one where the liquor was kept, *except guests of the house.* They all agreed, however, that there was one street where there were "plenty of saloons." I inquired if they all sold it "slyly," and they said, yes. Having received the desired information I proceeded to set myself right before the boys and to exhort them to abstain wholly from intoxicating drinks. They owned that they did sometimes drink beer, but it wasn't right.

The facts seem to be that liquor is sold slyly in Portland, but I did not see a drunken man in the State during the week, and the absence of saloons and crowds of drinking men was in marked contrast with the other New England States. The doubtful state of politics is just now offering a great temptation to both political parties to bid for liquor votes by neglecting to prosecute offenders against the law. One of the judges of the State, a prominent prohibitionist, told me that he and others had ceased to count Neal Dow as a prohibitionist for they considered he was betraying the cause in his anxiety to preserve the Republican party.

Those friends of our reform whom I met are men (and women) whom any good cause might be glad to own as advocates. Many of them are not blessed with much worldly wealth, but they have consecrated their tithes to the Lord's cause and contribute steadily and patiently as the Lord blesses them. I have met no more earnest friends anywhere, and but for their isolation, Maine would be able rapidly to step to the front. Brethren Welcome, Rice, Cushman, Mitchell and their wives and daughters understand this cause and are fully consecrated to its promotion. Their hospitality and liberality cheered and encouraged me much.

Among the most marked successes of my week's work was in receiving an invitation to address the students of one of the largest and most popular colleges and theological seminaries in the State, when they reassemble in the fall. The invitation is a very hearty one, and if nothing occurs to prevent fulfilling it, it will be an important event in our work in that State.

I am not without hope that the way may open for a State convention to be held in Portland. The information which was obtained indicated that a place might be had, and that we should probably find a good degree of local sympathy. The absence from home of parties whom I attempted to see leaves the question undetermined but in a hopetul state.

Lack of time prevents my seeing Bro. O. F. Russell, who has been endeavoring to stir up the pure minds of the brethren by way of remembrance. For a similar reason there were several parties in other places whom I failed to see, but as there is a call for another visit I hope to return hereafter.

Old Orchard Beach is just now enjoying the presence of the annual assembly of Dr. Cullis and his co-laborers. This place enjoys the reputation of having the most beautiful beach on the northern coast, and this reputation seems to me not unmerited. It is a grand spot from which to breathe sea air; and when one can also feel the inspiration of a pure spiritual atmosphere, it is an added privilege. It would have been a pleasure to me to have spent the Sabbath on the camp ground could I have persuaded myself that duty was not hurrying me forward to another place. The exercises which I attended were altogether healthy and profitable, and the men conducting them impressed me not as "enthusiasts" or "fanatics" in any evil sense, but as those who had tested the promises of God and found them reliable. It was evident that hundreds had gathered in the assembly to learn more perfectly the way of the Lord. Some were much burdened in soul, a few were diseased in body; all had come, earnest to receive and cheerful to impart, words of comfort and instruction. I left with a prayer that none might go empty away.

While we were sitting under the pine trees, hearing men tell their Christian experiences, I caught a glimpse of a squirrel as he ran nimbly upward, leaping from tree to tree, till he reached the top of one of the tallest pines. I thought, how like the squirrel's ascent are these experiences of grace. These Christians have leaped from promise to promise, always mounting upward toward God, till many have reached the cloud of his presence.

My journey from Maine to Vermont brought me across and through the famous White Mountains. Are people weary of the endless description of these mountains? Doubtless they are, and I shall not inflict the public with any new attempt. Many of the things written are put forth in the interests of the railroads, hotels and cab drivers, who profit by the constant stream of sight-seers. "What does board cost here?" I inquired of a "runner." "Only $2.50 a day at our house, but it is $4.50 at the Fabyan house." One advantage of going to the mountains is that one excites the envy of his less fortunate neighbors and can thereafter "spin yarns" about the wonderful things he has seen. Well, I own to being pleased, and though I made a desperate effort at maintaining my dignity, without going wild with excitement, yet I did not like to be wholly out of fashion, and hence suffered myself occasionally to be borne to my feet, in keeping with the crowd, to behold excitedly the enchantment of the scenery.

July 31.—The Sabbath is past. Rev. W. R. Laird and wife, with other friends, have shown me no little kindness. This place is already engaged in the conflict with the "unfruitful works of darkness." I was not at all prepared to find so much genuine encouragement in this part of the State. Brother Laird came here three years ago, fresh from the theological seminary at Alleghany City, Pa., and oganized a Reformed Presbyterian church. No soil could have been less adapted to a church, maintaining such sweeping reform testimonies so strictly, for the largest Masonic lodge in the State is here and the other orders are proportionatelly strong. In its three years of existence it has brought the Anti-masonic reform here in the person of one of the lecturers, while the pastor has steadily and constantly preached against the lodge in due proportion, not heeding the Masonic threats of annihilation. During the three years 86 members have been received into the church, mostly by profession, and more will be added at the coming communion. This is certainly a flattering record. The church is now erecting a new building, and it is in every respect in a healthy and thriving condition, commanding the respect of the community and demonstrating the practicability of reform churches in New England. Last evening opportunity was given me to speak on the religion of Freemasonry. There was a readiness to hear which was extremely gratifying. Among those present was a worthy member of one of the Congregational churches who took occasion to endorse the things and to express a wish that similar things could be uttered in the other churches. I learn that there are many encouragers of the reform and this seems to me a grandly hopeful field. I cannot half express the feeling of refreshment which has come from the brethren here.

E. D. BAILEY.

—An excursion from Michigan which expects to visit Chicago on the 22nd inst., has sent word by its committee, making inquiry for a temperance hotel, and kept also by an Anti-mason. That is right. Men who have principles worth maintaining should see that they are not put into their pockets when they go from home. The *Cynosure* will assist this party and any other of like character to such accommodations as they desire, so far as possible.

—The pseudo-insurance company "Knights of Honor" held a "Supreme Lodge" at Baltimore this year. Everything is as *supreme* about this order as if it were managed by Chinese mandarins. Even a North Carolina preacher, named Holland, is "supreme" chaplain. (What will he do with his supremacy at the grave?) The order claims 130,000 members in the country, and to have paid $2,300,000 last year; or $27.69 each member.

—The old friends of John T. Kiggins, formerly engaged in lecturing in Indiana, will be pleased to learn that he is now one of the editors of a Greenback paper, the Jewel County *Review*, at Mankato, Kansas.

—The Christian people of Avalon, Mo., need to be waked up; the enemy is sowing tares which will soon be mingling their hateful presence with the good grain. An Odd-fellow lodge was organized there with much horn-blowing and parading. Profession of Anti-masonry is not of great account if it does not prevent the organization of lodges among one's neighbors.

CORRESPONDENCE.

A Lodge Bribe Untaken.

WEST WINCHESTER, ONT.

EDITOR CYNOSURE.—The reform movement has many friends here. Secretism has had a strong hold upon the larger number and the names of the lodges are legion. One person is so intensely a lodge-man that he belongs to no less than six different orders, but his name does not appear on any list of church-members. A legitimate result of lodgery, you may say.

The pretended dignity of Masonry forbids any of the order discussing its merits, asking favors outside, or inviting to membership—a mere childish pretence. One of the fraternity said to a member of the building committee of the new M. E. Church, in course of erection here, that if the Free and Accepted Masons were invited to lay the corner-stone it would be a thousand dollars to the advantage of the committee! What a bid for display, for precedence! The church to step down, the fraterniny to assume a high position—men of straw, men of whiskey, men of no principle, of no church, of foul mouths, to officiate on such an occasion! All for 1,000 dollars. One member of the committee, however, remonstrated and hindered the outrage. Bishop Carman performed the ceremony before a large audience. The F. and A. fraternity took umbrage, and some have *honorably* retired from *church membership*! They never asked to lay the corner-stone—not they. They are not at all put out—no, not for a moment. The wind-bag has been pricked, that's all. The church has assumed its position and asserted its own rights, and God's cause vindicated.

The two or three *Cynosures* taken here are looked upon with distrust and prejudice. The Masons say it is all lies and some who are not Masons believe that to be the case. Right must prevail in time and we are not only hopeful, but *certain* of success to the cause of reform *from* secretism.

CANADA.

It Seems that He did Know.

EDITOR CYNOSURE:—The following letter, though not designed for the public is too rich to be lost. The "How do you know" argument is so triumphantly disposed of that every reformer should not only have the benefit of it but have it at his "tongue's end" as well.

C. C. F.

I must tell you of my experience to-day. This afternoon I visited a sick girl. Her father, I found out, after I had fired my gun at Masonry, was a Masonic minister and is the chaplain of one of the lodges in this place. He finally told me that I might leave his house. That was the first intimation that I received that he was a Mason.

I commenced by saying that the churches were being controlled by the lodges or Masonry. He denied it. I replied, if he was correct how happened it that one might go into the pulpits here and preach about any other religion in the world, stating the historical facts, and no one would take offense; but let him give the facts as they are sworn to relative to the Masonic religion and the church would be stirred from center to circumference? I then went on to describe the way ministers are initiated into the lodge, remarking that when a minister had so far lost the image of God and every grain of self-respect as to suffer himself to be stript of all his outward clothing and to be led hood-winked and cable-towed by a rumseller around the room, the laughing stock of gamblers and libertines, drunkards and thieves, he was no longer a minister of Christ but a messenger of Satan. When a minister trampled under foot the commands of Christ, the commands of God as given upon Mount Sinai, and the Constitution of these United States, which every Mason did, then he was no longer worthy of the support an audience of respectable Christians, until he confessed his sins and asked forgiveness.

He denied at first that these things were so, and asked what right I had to make such assertions?

I replied 1st. The legislatures of Rhode Island and Connecticut had appointed committees to investigate these things and they have reported under oath that they were true.

2nd. Men under the power of the Holy Ghost at the sacrifice of life, limb, property, reputation, and everything that a mortal man holds dear in this life, save his soul, had come out and testified under oath to the truth of these statements.

3rd. And thousands of adhering Masons, who call these seceded Masons perjurers, testify to the same things; so that having the testimony of seceding and adhering Masons, we would be worse than idiotic not to believe what they told us. I said that Masons lie when they denied these things and they knew that they lied.

Then the Rev. got mad and said if I called him a liar, I should leave his house.

"But" said I, "have not called you a liar. Are you a Mason."

"I am," was his reply.

"Then", said I, "you know that what I have said is true."

The above is not even an outline of the contest. But it was time to leave his reverence. So the war is waging and raging.

From Ozaukee County, Wis.

GRAFTON, WIS., July 25th, 1882.

DEAR CYNOSURE.—As for the cause of Freemasonry in this county, as far as I know, the tendency is downward. The light is dispelling the gloom of worse than heathen darkness; though I know of no clear conversions, yet the most prominent members are getting ashamed to put on their white aprons at funerals when any of their number dies, as was the case a few weeks ago near Saukville. And alas! they die without the solace of the Christian hope; no light appears to gild their gloomy passage through the valley and shadow of death. O that the living would lay it to heart and renounce forever all fellowship with the work of darkness, unfruitful as they are in any thing but guilt and shame, remorse and sad disappointment! though the true Mason is promised a mansion on high, an house not made with hands eternal in the heavens, but Christ the Lord of life and glory himself alone has the preparing and distributing of these mansions and he gives them to those for whom they are prepared, viz., to those who by faith have washed their garments white in his blood.

We have but two Masons in our town of Grafton to my knowledge. One of these is an avowed infidel; the other, though he is a liberal man in giving for the support of the minister, yet he tells me that he does not believe in the immaculate conception of our Lord Jesus Christ, or in other words that he was conceived by the Holy Ghost, and born of a virgin as described to us in the Scriptures, and as all true Christians believe in their heart, and are ready to confess with their mouth, and also believe in their heart that God hath raised him from the dead, so we can not boast of either of these at present as being believers, though both are what may be called clever men. O that they may come to Christ before he shuts the door! We could shed tears of pity and of sorrow for these if this would bring them to the feet of Jesus to hear his word and be saved.

I would say that our friend, the Mr. Colstons, both the father and son, who take the *Christian Cynosure* in this place, are both zealous in the cause of reform and are growing in the knowledge of the truth, and seek to spread the light by conversation with others and by sending the *Cynosure* abroad. Mine is sent into different States and also to Nova Scotia, my native land. The Lutheran minister in Grafton is in union with this reform, I understand, and keeps himself pretty well posted.

I would that the sin of Sabbath-breaking had no more hold of the German's and Catholics in this place than does Freemasonry and that the sin of drunkenness was banished from among us, then might we have great hopes of Grafton, but if they continue to make the Christian Sabbath a day of pleasure and of play, their religion will avail them nothing. May God's awakening angel be sent among the people, and rouse them from their delusive dreams, of carnal security! JAMES W. WOODWORTH.

Our Mail.

A LETTER FROM A DETECTIVE.

John L. Eddins, Mechanicsburg, Pa.:

"The I. O. O. F. rules at this place. The churches are all dead spiritually. * * * I am supposed by a great many to be a Mason. Some of them have warned me for exposing the secrets of Masonry. They wish to know if I am not afraid to speak as I do. A few nights ago I was travelling on the N. C. railroad from York to Goldsboro; I went into the ladies car because I cannot stand the tobacco smoke in the other cars. It was full with the exception of one seat which was occupied by a young man who was a Mason. He pretended to be sleeping; I caught his eye when I was standing in the aisle and gave him the Due Guard of the third degree. He then gave me part of his seat and we talked Masonry until we were nearly to Goldsboro. He then wanted to know how many degrees I had taken? "I am well posted up to the seventh degree." "Why do you say 'posted?'" "Because I have read Mackey's Works, Rob Morris', Sickel's and others." He then told me he had gone as far as the fifth degree. I asked if he had heard of your publishing house. Told me he had not. I gave him a Cynosure and some tracts which he promised to read. I then told him all the information I had was obtained from your publishing house. That I never was a Mason and never would be. I handed him my card and told him whenever he got through reading he should write me what he thought of them. I received a postal from him last night stating that he could see by those tracts and that paper that Masonry was no secret any more. He says: "I always thought it would do to travel by and that all detectives [Mr. E. is a detective] were Masons, but I find out they are not and that you detected me although you were not a Mason." May God bless you in your good work and hasten the day when these abominations will be crushed from our land. If I live and keep my health three or four persons with myself will attend the meeting at Batavia with you in September, 1882.

Thos. C. Haines, Portland, Oregon:

"The U. B. Annual Conference failed to pass a reform resolution on secrecy. It made quite a 'phiz' and then a 'flash in the pan.' Lateness, misunderstanding and 'foul play.' It was hard to mark the dividing point between the last two. Some of the loyal did nobly."

Abel L. Blowers, Oramel, N. Y.:

"I am eighty-four years old in two weeks and there have been no events of my life that I can look back to like the two now before us: The Batavia meeting September 12th and the election of 1884. I shall do all I can for our reform. I live in a dark place and light seemeth not to be desired. I send my paper to friends and foes but many have no desire to read it. We want a lecturer here to show the outsiders how a Mason looks with a rope round his neck."

James G. Laughlin, College Springs, Ia.:

"We rejoice in the triumph we have gained over rum-power in Iowa. God be praised."

Robt. W. Chapman, Gilroy, Cal.:

"I shall be eighty-one year old next August, my health is very good but my hearing is much impaired. I cannot hear lectures or sermons any more. I feel very much interested in the reforms of the day, especially anti-secretism and temperance."

Geo. H. Danforth, W. Monroe, N. Y.:

"No man speaks too highly of the Cynosure; it is a necessity. No paper that I was ever conversant with was more perfect."

Jno. Swickard, Hope, Franklin county, Ohio:

"I have been taking the Cynosure for six years; I like its platform, its temperance spirit, its opposition to sin of every form its free speech, its doctrine on sanctification, its belief in experimental religion. I have not known one of my Cynosures to be wasted; I circulate them as I go."

W. H. McChesney, Fairmont, Minn.:

"We need a man to give us a few lectures and will pay him for his services. Bro. Johnson has secured the court house in Blue Earth City for our next State meeting of the Association. We shall try to secure the services of Bro. C. A. Blanchard of Wheaton College to come and lecture for us if possible. Friends of the reform let us push forward in the work for it is right."

Mrs. Adaline Moses, Hamilton, Ia.:

"Please send me some tracts to distribute for we have numbers that go in the dark places of secrecy in our neighborhood."

Isaac M. Myers, Goshen, Ind.:

"There are a great many secret orders here and I think we ought to have lectures on the subject. There are many here who do not know of the existence of an anti-secret organization, and it would help the organization greatly if there were more lectures here to expose their secrets; there are many who join the lodge not knowing the consequence till they are trapped in the order."

—Hen's eggs 1,200 years old have been found at St. Elio, France. What an opening for the establishment of a perfumery manufactory.—*Oil City Blizzard.* If the iniquity of Masonry be evidence at once of its value and its venerableness, what excellent and venerable eggs those 1,200 years old ones at St. Elio must logically be!—*Sandy Lake News.*

SABBATH SCHOOL.

LESSON VIII, Aug. 20.—THE WICKED HUSBANDMEN.—Mark 12:1-12.

(1) And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it and digged a place for the winefat, and built a tower, and let it out to husbandmen, and went into a far country. (2) And at the season he sent to the husbandmen a servant that he might receive from the husbandmen of the fruit of the vineyard. (3) And they caught him, and beat him, and sent him away empty. (4) And again he sent unto them another servant; and at him they cast stones and wounded him in the head, and sent him away shamefully handled. (5) And again he sent another; and him they killed, and many others; beating some and killing some. (6) Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. (7) But those husbandmen said among themselves, This is the heir; come, let us kill him, and the inheritance shall be ours. (8) And they took him and killed him and cast him out of the vineyard. (9) What shall therefore the lord of the vineyard do? He will come and destroy the husbandman, and will give the vineyard unto others. (10) And have ye not read this scripture; The stone which the builders rejected is become the head of the corner: (11) This is the Lord's doing and it is marvelous in our eyes? (12) And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them: and they left him and went their way.

GOLDEN TEXT.—The stone which the builders refused is become the head-stone of the corner.—Ps. 118:32.

DAILY READINGS.

Monday, August 14, Mark 12:1-12; Tuesday, Isaiah 5:1-7; Wednesday, Acts 7:37-53; Thursday, 1 Kings 19:1-16; Friday, Psalms 2:1-12; Saturday, Ephesians 2:8-22; Sunday, 1 Peter 2:1-10.

NOTES.

"A vineyard." Our Lord draws, as was his wont, his illustration from common life and familiar objects. Palestine was emphatically a vine-growing country, and fitted, in consequence of its peculiar configuration and climate, for rearing the very finest grapes.—*Morison.* By the "vineyard" we are to understand the kingdom of God as successively realized, (1) in the Jewish nation, and (2) in the spiritual Christian church. It applies also to the heart and soul of each of us.—*Peloubet.*

By their circumscription through the law (Eph. 2:14) the Jews became a people dwelling alone, and not reckoned among the nations; that law being at once a hedge of separation and of defence,—a wall of fire, which, preserving them distinct from the idolatrous nations round them and from their abominations, gave them the pledge and assurance of the continued protection of God. Nor should it be forgotten, that not inwardly only, but outwardly as well, Judea, through its geographical position, was hedged round,—by the bounty of nature on every side circumscribed and defended.—*Trench.*

The hedge and wine-press and tower represent the various advantages conferred by God upon the Jewish people (Rom. 9:4.) Observe how great care, for what belonged to the husbandmen he himself did. The sources of national prosperity with all nations come from God.—*Abbott.* These also represent all the influences God confers on us to make us fruitful,—the Bible, the Sabbath, Christian homes, the influences of the Spirit.—*Peloubet.*

"For a long while" (or time), adds St. Luke. At Sinai, when the theocratic constitution was founded, and in the miracles which accompanied the deliverance from Egypt, the Lord may be said to have openly manifested himself to Israel but then to have withdrawn himself again for a while, not speaking to the people again face to face (Deut. 34:10-12), but waiting in patience to see what the law would effect, and what manner of works the people, under the teaching of their spiritual guides, would bring forth.—*Trench.*

"Empty." Empty-handed; i. e., without that which he came for. According to the obvious design of the whole parable, this is a lively figure for the undutiful and violent reception often given to the prophets or other divine messengers, and the refusal to obey their message. (See Matt. 23:29-31, 34, 37; Luke 11:47-50; 13:33, 34. Compare 1 Thess. 2:15; Rev. 16:6; 18:24.)—*Alexander.* The behavior of these husbandmen is only a picture of the way impenitent men still treat God's messengers of mercy,—the Holy Spirit, the Bible, the influences of religion, rejecting and sending them away

"Him they killed." Some of the prophets were not merely maltreated, but actually put to death. Thus, if we may trust Jewish tradition, Jeremiah was stoned by the exiles in Egypt, Isaiah sawn asunder by king Manasseh; and, for an ample historical justification of this description, see Jeremiah 37, 38; 1 Kings 18:13; 22:24-27; 2 Kings 6:31; 21:16; 2 Chron. 24:19-22; 36:16; and also Acts 7:52; and the whole passage finds a parallel in the words of the apostle (Heb. 11:36.) The patience of the householder under these extraordinary provocations is wonderful,—that he sends messenger after messenger for the purpose of bringing back, if possible, these wicked men to a sense of their duty, and does not at once resume possession of his vineyard, and inflict summary vengeance, as the end proves that he had power to do, upon them; and thus his patience is thus brought out and magnified, that it may set forth yet the more wonderful forbearance and long-suffering of God.—*Trench.*

"They will reverence my son." That is, they will respect and treat with due esteem such a messenger (John 3:16, 17.)—*Jacobus.* The expression of the hope that the husbandmen will reverence the son implies, of course, no ignorance, but the sincere will of God that all should be saved.—*Schaff.* Is there not infinite reason that infinite beauty and excellence should be esteemed and loved, and that supreme authority should be obeyed, and the highest character revered? If we form our expectations from what we find in fact among mankind in other cases, sure we may expect the Son of God would meet with such a reception in our world: the thousandth part of this kindness would excite gratitude between man and man, and he would be counted a monster that would not be moved with it.—*Davies.*

"Come, let us kill him. The very words of Genesis (37:20,) where Joseph's brethren express a similar resolution. This resolution had actually been taken (John 11:53.)—*Alford.* It is the heart which speaks in God's hearing. The thought of men's hearts is their true speech, and therefore given as though it were the words of their lips.—*Trench.* Did the Jewish rulers know they were putting to death the heir, the Son of God? (1) They were plainly told, and ought to have known. (2) In all probability the truth did more than once flash upon them. (3) The final resolution to kill him was taken immediately after his greatest exhibition of divine power in the raising of Lazarus (John 11:46-53.)—*Stock.*

"What shall the lord . . . do?" All means had been tried; and nothing but judgment was now left.—*Alford.* In the question itself Christ makes the same appeal to his hearers, compelling them to condemn themselves out of their own mouths, which Isaiah (5:3) had done before. It may be that the Pharisees, to whom he addressed himself, and who gave the answer reported (Matt. 21:41), had as yet missed the scope of the parable, answering as they did, and so, before they were aware, pronounced sentence against themselves.—*Trench.*

"Was the Lord's doing." (Or, as in the Revised, This was from the Lord.) It is one of the Lord's wonderful ways of working, and will come to pass because God rules and controls all things. See Matt. 21:42, and the thoughts there added in verses 43, 44; compare Luke 20:17, 18; both narratives are fuller at this point. "You know this verse, do you not?" continued Jesus: "Well, then, because the stone which you have rejected has been chosen by God as the foundation stone of his new spiritual kingdom, every one who shall fall on it—that is, every one who, by rejecting me, the Messiah, shall have drawn down on himself destruction—will perish; but he on whom it will fall—he I mean, on whom I, the Messiah, will let loose my avenging judgments for his rejection of me—will be crushed to pieces small as the dust or chaff that is scattered to the winds. Therefore I say to you, the kingdom of God shall be taken from Israel, and from you, its present heads, and be given to a nation who will render to God

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Teaching Doubts for Doctrines.

Our exchanges bring us the following specimens:

Rev. W. E. Merriman, late president of Ripon College, now pastor of a Congregational church in Somerville, Mass., says, "I do not believe that the Scriptures necessitate the theory, held very generally among the churches, that eternal punishment consists in illimitable conscious misery. I do not say that this is not true; but that after the most careful study of the Scriptures, I am convinced that the Scriptures do not necessitate this theory."

The Bible Banner (Phila.) quotes the above with approbation, and one of the editors, A. A. Phelps, who holds to "conditional immortality," denies that he teaches the annihilation of the wicked; but does not, in a column or two, tell us what he does believe. But he compliments the pastor of Shawmut Universalist church, Boston, for drawing out the "scholarly and noble editor" of the *Christian Union*, Rev. Lyman Abbott, who tells us that "The problem of the future is shrouded in mystery;" and sums up his faith respecting the wicked dead, thus: "I can not dogmatize; I cannot be sure. I look out into the great unknown future with beating heart in silence, I fear, and hope, and wonder." *The Baptist Weekly* gives an analysis of H. W. Beecher's "Progress of Thought" in the *North American*, and says some of his sentiments might be credited to Mr. Ingersoll," etc., etc.

Now here are popular religous teachers (the list might be enlarged) telling us, with great apparent concern, *what they do not believe* about our future destiny! They surely resemble poor Mr. Ingersoll in this, who argues with his might against the being of God, and then tells us, mournfully, he does not know whether there is any God or not.

What time have we to listen to such men? What right have they to impose their doubts on us? If they know nothing, would it not be wiser to *say* nothing, till they can tell us something which, at least in their opinion, is true? They come to us as teachers and say they have nothing to teach! There seems to us neither modesty, candor, or sense in such a course. What care we to think of a set of officious pilots who board the ship, seize the helm, and then make a merit of telling us with an air of candor and sincerity, that they know not where or how to steer! Whether they are taking us toward life or death!

One thing is certain. Their methods differ totally from the method of Paul or of Christ. "These things," says Paul to Timothy, "*command* and *teach*," namely, "that in the latter times some shall depart from the faith, giving heed to seducing spirits and docrines of devils." And Christ, whom the "common people" thought they could understand, used the very same adjectives to describe the duration of hell that he employs to teach the continuance of heaven. And both Paul and Christ were "warning every man and teaching every man," "night and day with tears." What conceivable occasion could they have for "tears" and "entreaties?" If, dying in their sins, men *cannot come* where Christ and Paul are, we see abundant cause for tears and entreaties. But if, as these latter-day teachers, they were only *honest doubters* about the future of the wicked dead, tears and entreaties were useless and impertinent. Surely, "*It is a fearful thing to fall into the hands of the living God.*"

Bro. Hinman on Christian Union.

Having often read Bro. Hinman's letters I was sorry to see in 27 July issue his remarks so uncharitably expressed towards "The Disciples of Christ."

Without interfering between him and and "Alpha," would you allow me to say that there seems to be a palpable fallacy in his letter in 27 July issue. He confounds an acknowledged command of Christ with mere human opinion about it and thus, instead of urging enquiry, and obedience upon those who believe in Christ, assures them virtually that it is of no consequence at all provided only that they act upon the principles of the N. C. A! He seems also to occupy dangerous ground as to "fellowship" and makes it rest on his opinion of his neighbor's *creed*. Rather popish or sectarian that, when we have the "law and the testimony" to guide us. No, no; Christ and implicit obedience to his positive commands—that is easy, however difficult may be found full obedience to the moral duties. Meanwhile "The Disciples of Christ" may esteem reproach more highly than all the honors that could be bestowed by mortal man.

T. H.

DELAVAN, Wis.

Is it best to alienate warm and tried friends of our anti-secret reform by constantly branding the churches with which they are connected as sects and schismatics, even though they discaim all fellowship with sworn secrecy? Is it so that friends of our reform are no friends unless they compromise their religious convictions by church unity? If so then we have to acknowledge our deficiency, and retire from the field. For one, the writer is willing to accept the foundations of church union as expressed by Prof. Blanchard some months since: to unite with any church that will strictly adhere to the commandment of Christ as found in the New Testament. As Baptists we hold that it is "Teaching for doctrine the commandments of men," that has separated us from this delightful church unity. The editors of the *Cynosure* justly find a striking inconsistency in the Baptists in disfellowshiping Presbyterians who baptize and yet fellowshiping Freemasons who practice the same thing. Inconsistency indeed! But one inconsistency did not justify another.

There are true men in many of the churches, and not a few standing alone, who cannot unite in church relations with others. They are not compromise men. For some years we have subjected ourselves to no little inconvenience, by seeking church connection untrammelled by lodgery sixteen miles away. I have labored hard to support the *Cynosure* from the first, and have regarded it as the best agency shedding light on our reform, but have found my efforts not a little crippled by the objection presented—"Your paper is a pedo-baptist paper." On receiving the last issue containing not less than four articles reflecting on those who cannot unite in church unions, I confess myself entirely disarmed. I write this with no spirit of ill-will, but a hearty desire that the friends of our reform may *work* together though they may not do it ecclesiastically.

E. L. HARRIS.

NOTE.—A word in respect to the letters noted. Bro. Hinman's was written and published at the desire of a brother of experience and eminent in Christian reform, who holds like views with both brethren Hodge and Harris respecting immersion. The letters asking for a church union meeting at Batavia were published as a suggestion, at the request of brethren whose denominational standing is unknown, but who have done something for Christ against his rival, the lodge. It will be noted that the *Cynosure* did not approve of such a meeting, although one may be held. It seems to be unwise; but we have control over but one vote in the matter, and the Constitution of the U. S. allows peaceable assemblies.

In particular: Bro. Hinman does not need to be defended from uncharitableness with those who know him well. Let Bro. Hodge read again the passage referred to—"But if such an association calls itself a church, or worse, "the" church; and, taking the name of 'Disciples of Christ,' separates itself, and expressly or by implication says that other Christians are not equally disciples of Christ, then it is guilty of arrogance," etc. Let there be substituted the name "Christians," "Bible Christians," "Brethren," "Church of God," etc., he will then see the idea more clearly. He would not, we are confident, imply, in defending the Disciple church, that it or any other of the churches named would rule out the rest as not equal in spiritual gifts and graces to themselves.

To Bro. Harris we would suggest something like this as an answer to the objection mentioned: Whatever may be the personal views of its editors, the *Cynosure* is not called to discuss the question of pedo-baptism and has nothing to say about it. You would not ask the paper to oppose the doctrine to please some of its friends while many others believe in it, any more than you would ask that it be advocated and so displease you. There is, rather, a great system with most complete organization, despotic, working in secret and under fearful oaths, whose end is the destruction of the Kingdom of Christ. This system has already large control in our government, in social and business relations, in the courts and even in the churches of Christ. Now what will you do to help rouse the sleeping nation? Take and read the *Cynosure*, and pray God's Spirit to guide you in efforts for the honor of his Son, our Lord and Saviour. Thousands of men have been saved who were not baptized in infancy, and thousands have been who were; but every soul which bows at lodge altars is, as Paul says, "worshipping devils" and becoming familiar with their hateful companionship.

We cannot be too thankful to God that he yet preserves a people to himself, who will not fellowship this lodge iniquity; and in the age to come Bro. Harris will rejoice that such grace has been given him, and that he is counted worthy to suffer with Christ. May the seed of such examples bring forth an hundred fold.

—Bro. H. H. Hinman has two weeks more work in Michigan which he will finish and then turn southward. Let all pray that his labor during the next few months may be blessed above all previous effort in the South.

—Bro. E. Mathews did not go to Birmingham as was noted last week. He spent a few days in Indiana and then responded to a call from Bro. Stoddard for help in western New York until the Batavia convention.

—Mrs. M. C. Browne is now in Illinois filling up her vacation in an effort to raise means to get helpers for the Kentucky field, while Elder Browne, her husband, is canvassing that State in behalf of the N. C. A., hoping soon to rally the friends for a State convention. Mrs. Browne may be addressed at Lena, Ill., for a week and then at this office. All who can aid in the Kentucky work read the appeal on the 13th page.

THE MORGAN MONUMENT.

What Remains.

Only about $800 of the $2,500 which the monument is to cost are yet to be raised. Can we not have this fund completed before September 1st, so as to give time to prepare a nicely written list of the names of all the donors to put in a foundation stone of the monument. The preparation of such a list will require much time, and if complete, donations ought to be all in before September 1st. Then, too, if this business is nicely closed up, the great convention at Batavia can give its entire energy to the other phases of our great work which are crowding strongly forward. Foremost among which is the CYNOSURE EXTENSION FUND. It should be a fund worthy of a vigorous fall and winter campaign for *Cynosure* subscribers; a noble fund, which a correct and grateful acknowledgement of the efforts of the paper in the erection of the Morgan monument and other departments of our work would amply justify. A. C. Moffat sends ten dollars in addition to the seven previously contributed for the monument, and writes: "Wish I was able to contribute more. I am sorry to see the contributions come in so slowly and meagre. Freemasonry dread that meeting and the monument. It will be a lasting rebuke to that murderous institution."

Perry A. Ozier, eleven years old, earned twenty-five cents by catching rats, and sends it for the Morgan monument. He will be a benefactor to humanity if in every other respect his record reads as well. Let us hear from some more boys and girls.

Morgan Monument Fund.

RECEIPTS FOR WEEK ENDING AUG. 5, 1882.

J. R. Baxter $10. Mrs. J. Putnam $5, J. C. and M. L. Halsted $2, J. W. Yandis, H. A. Day and W. M. Gage $1 each, Jas. Shouten 50c., Mary A. Shouten and Wm. Shouten 25c. each. Total $21. Grand total $1,729.55.

REFORM NEWS.

Iowa State Convention.

LINTON, Ia., July 28th, 1882.

FRIENDS IN IOWA, TAKE NOTICE!—The Executive Committee of the State Association opposed to secret societies, have consulted by correspondence, and, owing to a variety of circumstances deem it advisable to call the State meeting one week earlier than the constitutional time—the last Tuesday of August. They therefore call on the friends of this reform in Iowa, to meet in annual convention, on Tuesday, August 22d, 1882, at the hour of 7:30 P. M., in the Court House at Winterset.

C. D. TRUMBULL, Pres.
T. P. ROBB, Cor. Sec.

The Convention and its Monuments.

SHADY SIDE HOUSE,
Ulster Co., N. Y., Aug. 2, 1882.

This is the wildest, rockiest region I have struck in my travels. It is a favorite resort for overworked city people and ministers seeking rest and quiet. I met here last evening Rev. David Gregg, Father Barry and Howard Crosby of New York city, and Dr. Wells of Brooklyn. Dr. Crosby, like many others that I meet, was not aware of the extent of the anti-secrecy work. He had never heard of the Boston mob, or of the Morgan monument. Previous engagements will prevent his attendance at Batavia, which he much regretted, and expressed the most hearty sympathy with every rational effort to remove secret societies, and the hope that our society might speedily succeed in its work.

Were it not for the fact that Masonry exercises censorship over the press almost exclusively, it would be an anomaly to find so much ignorance on this subject among men ordinarily best informed. Peter Cooper had seen a notice of the monument in the N. Y. *Tribune*, but knew nothing of our general work. Thurlow Weed and J. D. Fulton, were better posted from private sources. Father O'Connor reads the *Cynosure* and was abreast of the movement. The *North American Review* had never heard of the Boston mob, of Bro. Bailey and the New England work, of Bro. Hinman or the Southern work, or of the Monument enterprise. Others I have found equally ignorant, and earnestly desirous of information.

Our tracts are doing a great work, but they cannot and will not take the place of the *Cynosure*. Its circulation must be extended. The monument will be off our hands at the Batavia meeting. It will be worth all it costs to the cause, and a great deal more. Let us next take up the work of making a grander monument in a paying list of subscribers for the *Cynosure*, without it the granite monument would never have risen, and no department of our work could have made a tithe of its actual progress. Let the friends show their appreciation by lifting it, and along with it the cause we love and for which we labor, to the front.

BATAVIA, N. Y., Aug. 4th, 1882.

Names of parties coming to the convention are coming in very well, and I feel encouraged. "The common people" were the ones who heard Christ "gladly," and it is among the same class that we find most who dare to speak and work against the lodge.

"He is a zealous God and his glory will he not give to another, nor his praise to graven images." Let us beware of attributing to MEANS that which belongs to God *only;* and let us not be unmindful of the Divinely appointed means. The Morgan Monument with its statue is to my mind clearly a God-appointed means to an end which he approves, but a means that may be perverted into a "graven image" that would bring only wrath and displeasure upon the cause we seek to promote. Beware of Satan's devices, beloved, and diligently labor that you may escape his wiles, and at the same time remember that as a means the monument must be completed by the help of God, and paid for on the 13th day of Sept. next.

You will know by the weekly reports in the *Cynosure* just the state of the fund and what is required. No one is asked to give beyond his means, or out of proportion to this in preference to other just claims; and no one can afford to withhold his just proportion. Some have made *conditional* pledges. The time of their redemption draweth nigh. Others have money to give and they ought now to send it along. The cost of the monument is very reasonable, and Mr. R. H. Carter, the contractor, has shown himself a business gentleman thus far, and I have no doubt that his work will be entirely satisfactory. Let the contributions be ample and we shall return to our homes and labors after the annual meeting praising God.

J. P. STODDARD.

How to Gain the Next Great Victory in Kansas.

McPHERSON, Kan., July 25, 1882.

McPherson claims to be the central city in the United States. Of course Alaska is not taken into account in this reckoning. There is something of enchantment in the thought. Why should not the friends of reform start a paper here some day and call it the *Central Star*, which shall do for Kansas what the *Illinois American* proposes to do for Illinois. There are plenty of freemen here in Kansas to make such a movement a grand success. They are here, but they need to be waked up. The time is coming when such a *Star* might shed its beams from ocean to ocean and from the gulf to the lakes.

My experience in the reform work is short, but it has been long enough to learn that the movement has many friends here—many more than I expected to find. In Rush and Ness counties I effected an organization without any difficulty. Here in McPherson county the Free Methodists begin a camp-meeting to-morrow, and the United Brethren begin one on the 30th of August. From what I have seen and heard I feel that Kansas is ready to wheel into line.

There are in Kansas over one hundred counties; not less than seventy-five of them are settled and organized. The rest are simply a certain number of square miles of prairie, thinly scattered over with stock ranches. Now if each organized county will pledge five dollars, I am sure the N. C. A. will back us in employing a first-class man as State agent, and I am sure the Lord will find us a man. This will place Kansas where she ought to be—fairly in line and abreast of the foremost in the march to victory. Surely we can do so much? But there is *no time to lose.*

I expect to spend but a few months at most in this State, then I go South. I would like to see Kansas fairly on her feet and on the track before I go. In this short time it will of course be impossible for me to visit more than a fraction of the counties. I therefore take this plan to ask the friends in Kansas to do two things:

First, When you read this article, sit down before you forget it and write me a card stating that you will make good what your county may fall short of $5.00 for a State agent. If a dozen should write from the same county no harm will be done, and if any should feel moved to pledge more than $5.00 we will not deny him the privilege of pre-eminence.

Now, brethren, is not this plan entirely within our reach? Please do not let it fail for lack of *action.* Shall we not act at once, and be ready for a winter campaign?

Second, Let the friends of light in each county meet and appoint a *Committee of Agitation.* If you are many be thankful for it; but if you are only a half dozen, meet and appoint your committee all the same. The object of this committee will be to scatter literature and secure lecturers. Get a library if you can; if not, you can surely get tracts. Scatter them broadcast and in every way within your reach. Keep the thing before the people.

All communications to me should be addressed to Larned, Pawnee Co., Kansas.

Yours for the war,
P. S. FEEMSTER.

—Samuel D. Greene several years ago published in the *Cynosure* the most reasonable explanation of the so-called Monroe clothing on Morgan's body, mentioned by Bro. Stoddard in his reported interview with Thurlow Weed. Mr. Greene showed, from several circumstances noted by him at the time (for he was a most interested and active observer of the inquest), that the Monroe woman had been posted by some one who had previously seen the clothing upon the body. Its peculiarities were so given to her that she was able to swear to a fair description. Mr. Greene, if we remember, mistrusted that Bates Cook, one of the investigating committee, had something to do with the matter.

THE COLLEGES.

WHEATON COLLEGE catalogue for the past academic year shows an increased total attendance, which, in all departments, is 254. The changes in the Faculty were noticed at the time of Commencement. Under Prof. Martin a Musical Conservatory has been established and promises to be very successful. A brief but tender memorial of Prof. F. G. Baker, who died during a journey to the East in July, 1881, occupies a page. The terms of next College year open Sept. 5th and Dec. 12th, 1882, and March 20th 1883.

WHEATON THEOLOGICAL SEMINARY.—The record of this institution, in connection with the former, contains the roster of the Board of of Trustees of which Rev. G. M. Hardy, of Syracuse is president. Associated with Prof. L. N. Stratton are Dr. J. B. Walker and Rev. S. F. Stratton as lecturers and Prof. I. M. Price instructor in Hebrew. The first class numbered six; a good attendance is expected during the next term which opens Oct. 4th next.

WESTFIELD COLLEGE opens its next academic year August 23 inst.; the second and third terms begin respectively Nov. 15 and March 14, with a recess from Dec. 22 till Jan. 3. President S. B. Allen with six other instructors made up the teaching force last year. There have been some changes, but none that will detract from the efficiency of the faculty. The total number of students last year numbers 109. The drouth of a year ago seriously affected the institution, which is located in a corn-bearing region. The extensive failure of this crop diminished greatly the resources of the country tributary. A brighter prospect is entertained for the year now soon to open.

KNOXVILLE COLLEGE, Tennessee, has been introduced to us by the hearty welcome tendered to the agents of the National Christian Association in the South. It is under the care of the United Presbyterian church, and is sustained by contributions through its Board of Missions for the Freedmen. Rev. Dr. J. S. McCullough, the president, is assisted by seven other members of the faculty and a number of other instructors. The students last year numbered 231. The fall term opens Sept. 4th next.

OTTERBEIN UNIVERSITY, Westerville, Ohio, is well known through the efforts of the president, Rev. H. A. Thompson, D. D., in behalf of prohibition in politics, he having been nominated for the Presidency on that platform, and also, we believe, for Governor of Ohio. The total attendance last year was 231, the college classes proper numbering 90. The fall term begins on the 31st of August; the second and third, Jan. 4th and March 27th respectively.

NORTHWESTERN UNIVERSITY and Garrett Biblical Institute, Evanston, Ill., send out a voluminous catalogue of 107 pages. The University comprises the College of Liberal Arts, Woman's College, Conservatory of Music and Preparatory School, and by arrangement with the Chicago Medical College and Union Law College of this city, these schools are connected with that at Evanston. The total number of students in these various institutions was 919 last year.

TOUGALOO UNIVERSITY in its recent catalogue gives a list of 217 students, 54 in the Normal Department, two in the Higher Normal, the remainder in Preparatory and Primary. It is hoped before long to add shops where trades can be learned, to the industries already connected with the university.

—Rev. J. K. Alwood, of Morenci, Mich., gave an address at the Hartsville University commencement this year.

—The Board of Trustees of Hanover College, Madison, Ind, have abolished the secret societies among the Preparatory students of that institution.

HOME CIRCLE.

A Thousand Years.

"Be of good cheer, I have overcome the world." [John xvi. 33]
"And they lived and reigned with Christ a thousand years" [Rev. xx. 4.].

Be of good cheer, ye friends of Jesus;
Never succumb to doubts and fears;
Cherish the great and precious promise,
"To reign with Christ a thousand years."
To reign a thousand years with Jesus,
Free from all trials, toils and tears -
This is the Father's precious promise,
"To reign with Christ a thousand years."

Be of good cheer; earth's night of sorrow
Shortly will close, with all its fears;
Then shall arise the glorious morrow,
The reign with Christ a thousand years.
To reign a thousand years with Jesus,
More than requites for all our tears;
This is the sure and gracious promise,
"To reign with Christ a thousand years."

Be of good cheer; Time's painful conflicts
All will be done when Christ appears.
Then will begin the glorious era,
The reign with Christ a thousand years.
To reign a thousand years with Jesus,
Far from the tempter's lures and snares,
With the redeemed of every nation
Reigning with Christ a thousand years.

Be of good cheer; ten thousand ages
Perfect in bliss and free from tears,
Soon will begin their endless cycle,
Reigning with Christ a thousand years;
Ten thousand times ten thousand ages,
Freedom from sin, and death and tears,—
What an "eternal weight of glory"
Comes with that reign of a thousand years!

—Christian Standard.

The Indo-Chinese Opium Trade.

Theodore Christlieb, D. D., whose utterances have gained large influence in connection with missionary topics, has written a most effective little volume on the "Indo-British Opium trade."

Professor Christleib takes the high ground that "it is the duty of every missionary magazine to follow with watchful eye the opium policy of Britain, and to protest against the terrible obstacle to missionary enterprises which this inactivity on the part of Christians has ever made less easy to surmount. England has it in her power to remove the obstacle, at least to a great extent. Soon she may no longer be able."

The danger that the system will gain such a hold on all the nations concerned in it—England as the author, India as the producer, and China as the recipient, that it will be impossible to unroot the system, is especially emphasized; and there can be no doubt that already leading English statesmen and Indian financiers stand appalled before it, as having gained such dimensions that its overthrow would well-nigh revolutionize the Indian Empire, as well as shake the whole commercial power of Great Britain.

We glean from the book this epitome of the opium history: "The culture of opium was a monopoly of the Mohammedan rulers of India. After the victory at Plassey in 1757, this prerogative passed to the hands of the East India Company."

Upon the dissolution of the company in 1858, it become a monopoly of the Queen of England, "who is now the possessor of the largest drug manufactury in the world."

The first special effort to stimulate the demand for opium in China, began under Warren Hastings in 1772-3, when the East India Company sent to China several strong armed ships for opium cargoes.

In 1780, the traffic had gained such dimensions that it was prohibited.

In 1809 and 1821, the Chinese authorities made efforts to suppress the trade. The Government of Canton in the latter year issued a public proclamation, charging the blame of the traffic upon the English, Portuguese, and Americans, adding that, "the Americans were so far to be excused as they had no king to rule over them; that the gods would give safe conduct over the sea to all honest merchants, but the awful arm of earthly justice is made bare against the smugglers of forbidden wares, and the wrath of the infernal deities hangs over them."

In 1839, the Emperor, with tears in his eyes at he thought of the danger to which his people were exposed, sent a commissioner to Canton to pes his influence to bring about the end of the traffic. The commissioner proved to be an unfortunate choice. He seized all the opium to be found in the harbor, valued at eleven million dollars, and destroyed it. This was followed by the imprisonment of British subjects, and an imperial edict for bidding all traffic with the British nation. All the servants of the East India Company were compelled to leave China. The Chinese coast thereupon was blockaded by the English war ships, and Hong Kong was surrendered. The heights commanding Canton were captured, and the forts at its gates were destroyed.

In 1842, by the treaty of Nanking, five ports were thrown open to British trade, and a war indemnity of twenty-one million dollars was paid to England. The treaty contained the article that all smuggled goods should be liable to confiscation; and yet China was compelled to pay six million dollars for the opium destroyed, *all of which had been smuggled.* The instructions of the English Government and its plenipotentiaries were to introduce into the treaty a clause legalizing the trade; but this the Chinese representative firmly refused.

Although the trade had not been legalized by the treaty, it nevertheless continued till the great Taeping Rebellion in 1856, which weakened the Chinese power and opened the way for still further aggession on the part of England. War was precipitated by the violent measures of Govenor Yeh, who seized an English vessel in the harbor of Canton. Notwithstanding the Indian mutiny, Lord Elgin's expedition was dispatched to China, Canton was captured, and the Peiho ports were opened to Tientsin. A treaty was about to be ratified when the Chinese forts at the mouth of the Pehio opened upon the allied fleets of England and France. The forts were taken at length; Peking was obliged to open her gates, and witness the destruction of the Imperial Summer Palace.

The treaty of Tientsin, in 1860, threw open seven more ports; and it is a humiliating fact from a missionary point of view, that the opening of China to the spread of the truth was the result of an opium war. "By the combined pressure of Russia, England, France, and America," says Professor Christlieb, "brought to bear upon the Government of China, already deeply humbled and much weakened by the Taeping Rebellion, opium was no longer to be treated as contraband, but merely as an article liable to a certain amount of duty."

The growth of the trade may be seen in the following figures: There were exported from India in 1800 about 5,000 chests; in 1825, about 12,000; in 1850, about 50,000; in 1875, about 90,000.

Professor Christlieb, in his second chapter, treats of the effects of the opium trade on India, on England, and on China. Chapter fourth discusses the question, "Can the evil yet be remedied?"

The evils of the opium trade are summed up as follows:

1st. Its effect on India. *a.* It occupies a large portion of the very best land which ought to be used for the cultivation of cereals in order to thus prevent the devastating famines, which, with crowded populations, must so often occur. *b.* It is found that the cultivators of the poppy in India came gradually into the use of the drug themselves, and that its influence is found most demoralizing and enervating to physical strength. *c.* It is leading the Indian Government to neglect other more permanent sources of income, while by its greater profit, it induces a reliance on what must prove a precarious resource.

2d. Its effects on England. *a.* The prejudice produced against England in China serves to impede the progress of British commerce in all departments; and that too a degree which will untimately more than balance the gains of the opium trade. In 1842, 235 prominent merchants in an address to Sir Robert Peel strongly presented this aspect of the question. *b.* It diminishes the purchasing power of China, and thus shows the opium traffic to be not only a crime, but "a great commercial mistake." London bankers have memoralized the Government on this aspect of the subject, as conducing to the deplorable state of business and commerce. "The purchasing power of China," they say, "seems paralysed by the opium trade, while the Indian budget rests upon a basis which must give way the moment China is strong enough to assert herself."

3d. Its effects on China. *a.* It is demoralizing the habits of a nation long celebrated for its abstemiousness and industry. All the statesmen of China are ready to give testimony that it destroys body, mind and soul, and threatens the degeneration of the Chinese race. *b.* The want, once created, seeks supplies from local cultivation; and thus large tracts of land in China also, are diverted from useful crops; and it is found that those districts which within the last three or four years have suffered most from famine, are the very ones in which the Chinese opium culture had become most extensive. *c.* It impoverishes the country not only by demoralizing the people, but by the excess of importation over exports, throwing the balance of trade against China. It is estimated that in the city of Ningpo there is an opium den for every thirty men, and one for every 148 inhabitants, including men, women and children.

4th. Its effects on mission work. *a.* It is true that the treaties made in the interest of opium have opened the country to the gospel; but it has also been the means of closing millions of Chinese hearts to the influence of Christian preaching. It remains to be seen whether it might not have been better to have waited a half century even, for an entrance into the great empire, if it could then have been gained without a compromise, without a stain upon the Christian name; for, although the more intelligent classes connected with the government understand the difference between the Christians of England and the authorities which insist upon the traffic, yet the great mass of the people make no such distinction. A memorial from the Chinese Foreign Office to Sir Rutherford Alcock in 1869, said: "The prince (Chinese Minister) and his colleagues are quite aware that opium has long been condemned by the English as a nation, and that the right-minded merchant scorns to have to do with it. But the officials and people of this empire, who can not be so completely informed on the subject, all say that England trades in opium because she desires to work China's ruin.—*The Foreign Missionary.*

True learning will do homage to revelation. Not long ago, Dr. Emil du Bois Reymond, an eminently learned and able scholar, and the foremost opponent of materialism and scientific atheism in Germany, published an essay on "The Limits of Natural Philosophy," in which he showed that its researches are restricted to what is cognizable by the senses, and that beyond these bounds, which science cannot pass, the guidance of faith is necessary. His essay produced quite a sensation, to which he has recently added by a second essay before the Berlin Academy of Sciences, in which he enunciates to his brother scientists seven world-problems which no one of them has been able to solve: 1. The existence of matter and of power. 2. The source of motion. 3. The beginning of life. 4. The manifest proofs of design in nature. 5. The origin of simple perception. 6. Logical thinking, and the origin of language. 7. Free will. Believe in God, and all these problems are readily solved. Ignore the Creator, and the demands made on your credulity are numerous and some of them stupendous.—*Baptist Weekly.*

Negro Aphorisms.—"Old times was too good to be true."

"When all de half bushels gits de same size, you may look out for the millenicum."

Folks ought to talk about de neighbors like de tombstones does."

"De old cow dat jumps de drawbars too much is practersin' for de tan-yard."

"De safety o' de turnup patch depends mo' on do size ob de turnups dan on de tallness ob de fence."

"Lots o' hens los' deir eggs by braggin' on 'em to loud."

"A man's rasin' " (bringing up) "will show itself in de dark."

"Eben a mud-turtle kin climb a pine tree after do tree done fell on de groun."—*The Century.*

CHILDREN'S CORNER.

The Five Loaves.

What if the little Jewish lad,
That summer day, had failed to go
Down to the lake, because he had
So small a store of loaves to show!

"The press is great," he might have said,
"For food the thronging people call;
I only have five loaves of bread."
And what were they among them all?"

And back the mother's word might come,
Her coaxing hand upon his hair;
"Yet go, for they may comfort some
Among the hungry children there."

So to the lake-side forth he went,
Bearing the scant supply he had;
And Jesus, with an eye intent
Through all the crowds beheld the lad,

And saw the loaves and blessed them. Then
Beneath his hand the marvel grew;
He brake and blessed, and brake again;
The loaves were neither small nor few!

For as we know it came to pass
That hungry thousands there were fed,
While sitting on the fresh green grass,
From that one basketful of bread!

If from his home the lad that day
His five small loaves had failed to take,
Would Christ have wrought—can any say?—
That miracle beside the lake?

—Pansy.

Christ's Childhood.

If I asked, "How old are you?" you would give an exact answer: "Eight and a half"—"Just turned ten"—"Eleven next month." Now you have thought of God's "holy child Jesus" as a little baby and as twelve years old in the temple, but did you ever think of him as being *exactly* your own age?—that he was once really just as old as you are this very day? He knows what it is to be eight and nine and ten years old, or whatever you may be. God's word has only told us this one thing about these years—that he was a *holy* child.

What is "holy?" It is everything that is perfectly beautiful and good and lovable, without anything to spoil it. This is just what he was when he was your age. He was gentle and brave and considerate and unselfish, noble, and truthful, obedient and loving, kind and forgiving. Everything you can think of that you ever admired or loved in any one else was found in him, and all this not only outside, but inside, for he was "holy."

Why did he live all these holy child-years on earth, instead of staying in heaven till it was time to come and die for you? One reason was, that he might leave you a beautiful example, so that you might wish to be like him, and ask for the Holy Spirit to make you like him. But the other was even more gracious and wonderful; it was "that we might be made the righteousness of God in him;" that is that all this goodness and holiness might be reckoned to you, because you had not any of your own, and that God might smile on you *for his sake*, just as if *you* had been perfectly obedient and truthful and unselfish and good, and give you Jesus Christ's reward, which you never deserved at all, but which he deserved for you.

He took your sins, and gives you his righteousness; he took your punishment, and gives you his reward. It is just changed over, if you will only accept the exchange.

"I'm glad my blessed Saviour
Was once a child like me,
To show how pure and holy
His little ones might be.
And if I try to follow
His footsteps here below,
He never will forget me,
Because he loves me so.

—Frances Ridley Havergal.

The Electric Light.

Do you understand the difference between a *current* and an *undulation?* Suppose two boys had a long slender iron tube, such as a gas pipe; and while one boy stood at one end and held a whistle in the tube, the other should stand at the other and blow through strong enough to sound the whistle. This would be an instance of a "current." The air already in the tube would move along as the boy blew, and pass through the whistle; and at last some of the very air from his mouth would reach the whistle and make the sound. Speaking-tubes in houses are fitted with whistles which are sounded in this way. But suppose the boy at one end struck the tube with a stone or hammer and the boy at the other end listened and heard the sound of the blow travelling along the iron. This would be an instance of "undulation." The particles of the iron would not move along the tube, but they would send the sound from one to another. When a person talks through a speaking-tube the sound goes by undulation. Wise men now say that they do not think that there is really any current in electricity; its wonders are performed by undulations, or in some other mysterious way; but they often call it a "fluid" and a "current."

When this "current" flows along a wire which is long enough to conduct it freely, all is dark and still. You cannot tell, by looking or listening, whether or not it is running. But if there is a break in the wire, yet the two ends are very near together, and are fitted with two charcoal points, the wave in leaping the gap will heat the charcoal points until they glow with brilliant light. Or if the force is caused to flow, at the break in the wire, through a sort of bridge formed of a thin strip of carbon or plantinum wire, or some substance which will not allow it to flow freely, it will heat this little bridge to shine and glow like red hot iron.

Thus, there are two ways of making a lamp to be supplied by electricity instead of oil. One way is to make two points from the very best, hardest, purest carbon, and conduct the electricity through these placing them close together, and letting the electricity leap from one to the other. But there is no carbon so hard that it will not slowly burn up in such a fierce heat as the electicity produces. Therefore, you must have some sort of clockwork machinery or other device which will push the points toward each other as fast as they are consumed. A lamp of this kind is called an "arc" lamp. The objection to it is that the points will joggle a little while they are burning away and the clockwork is bringing them nearer; or a little more will burn off at one instant than at another; and every time there is the least irregularity, the blaze flickers. The other way is to provide a little bridge to conduct the undulations across the gap; this is called the "incandescent" kind of lamp. But how shall this bridge be saved from burning up? By enclosing it in a glass globe, and pumping all the air out of the globe by an air pump. The bridge can not be burned if there is no air around it, if it is in a vacuum. Oxygen from the air, or some other source, is necessary to a fire. The objection to this way is that the apparatus is rather complex and costly. Arc lamps generally have a glass globe around them, but it is only to protect them and to keep sparks from falling about. It is not a hermetically-sealed exhausted globe. The globe of an incandescent lamp is small and is perfectly air-tight.

The lamps seen in city streets and parks and in large halls and stores, and which flicker, somewhat, are arc lamps. Incandescent lamps are much smaller; they resemble gas-burners sealed up in little glass bulbs, and they are better for parlors and chambers.—*Selected.*

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, August 10.—Oh taste and see that the Lord is good: blessed is the man that trusteth in him.—Ps. 34:8.

Friday, August 11.—I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out of a miry clay, and set my feet on a rock, and established my goings.—Ps. 10:1–2.

Saturday, August 12.—Blessed is the man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.—Ps. 40:4.

Sabbath, August 13.—And forgive us our debts as we forgive our debtors.—Matt. 6:12.

Monday, August 14.—Blessed is he that considereth the poor: the Lord will deliver him in time of trouble.—Ps. 41:1.

Tuesday, August 15.—Thus will I bless thee while I live: I will lift up my hands in thy name.—Ps. 63:4.

Wednesday, August 16.—For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness. For the Lord God is a sun and a shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.—Ps. 14:10–11.

TEMPERANCE.

The number of bushels of grain that were rotted into "crazy drink" for the year ending January 1881, was 31,291,175. Scattered in a trench at the rate of eight bushels per rod, it would reach over 12,000 miles, or more than half way around the globe.

Chicago, says the *Signal*, has some noble men who have not bowed, nor will not bow the knee to Baal. One, or rather two of them, are painters who advertise on their business cards, stationary, etc., that they will paint neither *saloon* nor *tobacco signs*. One of these brothers is J. C. Schoenberger, a frequent contributor to our columns and an earnest advocate of our reform. We are happy to note this acknowledgment of the integrity of these brothers.

A Weighty Testimony.—Having carefully observed one of the greatest hospitals in London for a quarter of a century, I have come to the deliberate conclusion that seven cases out of ten are owing to drink,—not to drunkenness, for that is often comparatively harmless, put to the constant undermining process. Three fourths of the disorders of fashionable life arise from alcohol; and when I consider the consequences to posterity of the transmission of hereditary taint, I sometimes feel inclined to give up my profession, that I may preach a crusade against the enemies of the human race.—*Dr. Andrew Clark, in London Lancet.*

With regret we publish the following paragraph from the *Fort Wayne Gazette*: "Rev. Thomas K. Beecher, brother of Henry Ward Beecher and pastor of the largest and finest church in Elmira, N. Y., publicly drinks beer in the saloons and is the most expert billiard player in the city. The temperance people often denounce him for the example he sets the young men by drinking: but his answer is: 'Why do not young men follow my example and pray as well as drink? If they drink the way I do no harm will come to them. I do not drink to excess, and have no desire to. If I had a desire to I should not drink at all.'" Mr. Beecher was taught better than this by his grand old father who was one of the ablest temperance men of the past generation. We are glad that the good old father died in time. Were he living now in the enjoyment of his faculties, how heart-broken he would be!—*N. Y. Witness.*

Mr. William Hoyle, the temperance statistician, has presented to the London *Times* his estimate of the drink bill of England for the year 1881. What with native beer, home and foreign spirits, wine, etc., it figures up the amazing sum of $635,372,300, presenting an increase over the previous twelve months of nearly $24,000,000. The percentage of this increase is 7.3 in the consumption of beer, .96 in British spirits, while a decrease of 2.1 per cent. exists in the consumption of foreign spirits, and 1.3 in consumption of wine. With regard to the consumption of beer, however, Mr. Hoyle finds, by the avowal of the brewing interest itself, that the old computation of its liabilities to the excise for the malt it used was delusive. Malt was taxed as if a quantity produced fifty-five barrels which in truth produced sixty, and, accordingly, the real increase in the drink bill is only 0.8, instead of 3.9 per cent. More than 180,000 public houses, or saloons are annually licensed to bring about these results.

AMERICAN POLITICS.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

The Michigan American.

The first number will be issued for September. Rev. H. A. Day is editor. Five hundred subrcribers wanted at once, 25 cents each.

Political Action in Iowa.

There will be a convention of the friends of the American Party at Winterset, Iowa, on Thursday, Aug. 24th, at 1:30 P. M., in connection with the Anti-Secret convention. Let this command your serious attention.

A. W. HALL,
Chairman State Cent. Com.

—Last fall the brewers of Milwaukee thought they could elect one of their number Treasurer of Wisconsin because the Republicans had nominated Senator McFetridge, who had voted for the Anti-Treat law. The brewers made a prodigous effort in his behalf. A good deal of money was spent, yet McFetridge was elected Treasurer of the State by 12,000 majority, running ahead of Gov. Rusk, whom the brewers did not especially oppose, thus showing that the sentiment of the people at large was decidedly against a clanish or proscriptive policy in the selection of candidates.

—Senator Logan ventilated his moral perpetual motion at Lake Bluff, a Methodist church summer place, on the Fourth. His invention is that whereas intoxicating drinks makes men foolish and vicious, and schooling makes them wise and virtuous, he will make the vice the engine of virtue by applying the whisky tax to public schools, distributed on the basis of population. This is the moral perpetual motion. Yet at the best it seems only to neutralize things, with the chance that the general tendency to the bad by which weeds choke the cereals, and vice prevails over virtue, will still make the degrading engine stronger than the other. But Senator Logan has encountered opposition just where he thought to captivate. The religious temperance people reject the plan to make virtue out of the wages of vice. They call it blood money, and say the scheme means perpetuation of the tax, which means perpetuation of the manufacture. They will have nothing short of prohibition. So Senator Logan has to begin by sailing against an ill wind where he looked for a prosperous breeze—*Cincinnati Gazette.*

—In a speech at the opening of the Ohio campaign at Elyria last Saturday Gov. Foster set at rest all doubts as to the attitude of the Republican party on the saloon question. The issue is not whether the sale of liquor shall be prohibited by law, but whether saloon keepers shall bear their due proportion of the burdens of taxation, and whether liquor selling shall be prohibited on Sunday. On both these questions Gov. Foster declared himself squarely and unequivocally. He commits the Republican party in Ohio to the taxation of the liquor-traffic and the closing of saloons on Sunday.—*Tribune, Aug. 7.*

Marching on in Missouri.

We are kindly permitted to print from a letter received at the N. C. A. office which shows that Bro. Butler is waking the echoes in northwestern Missouri. Success to his endeavor.

ALBANY, Mo., July 27, 1882.

KIND FRIEND:—We are now traveling in the interest of the American party in Gentry and adjoining counties. We carry a good supply of National Association tracts and put two of those four-page ones and two of our two-page circulars in a pack to be left at private dwellings. We tie these packs into bunches of twenty-five each for convenience, slipping a pack out of the bunch for every dwelling. This puts the literature in the hands of the women and children. Operating thus in almost any town we can give a call at one hundred homes in three hours. To the passer-by whom we meet on the street, on the train and at business we simply give a platform circular or a single tract. On every trip by rail we give each passenger something. The railway officials are getting used to it and do not kick as they did at first. We have visited the towns of Darlington, King City, McCurry, Stanberry, New Hampton and Bethany. Some of these places we will visit again and again during the campaign, throwing into the mind of the reading public special documents gotten up to suit the occasion and the candidates contending for the coming vote. The work will be carried on vigorously in the county, and thence throughout the Congressional district. The friends in the West are meeting strong opposition from Masonry and the subsidized press; but the cause of truth is gaining ground, and we hope to poll a good vote for Blanchard and Conant, in the near by-and-by. There seems to be a general wish to give the old party nominees a joint canvass during the coming local campaign.

Any advice, suggestions or plans from you will be duly appreciated. Yours for the war.

M. N. BUTLER.

RELIGIOUS INTELLIGENCE.

—Bro. S. Smith, of Ringgold county, Iowa, who was in company with Elder Rathbun in the Kellerton mob, has lately returned home from a three-months' preaching tour to Dakota.

—The Free Methodist church in Wheaton has been for some time occupied though never finished. The work having been lately completed, a protracted meeting and dedication service was held, beginning last Thursday evening and continuing through the Sabbath. Rev. E. P. Hart, one of the superintendents of the church, who has been for some time in California, assisted the pastor, Rev. James Sprague.

—Bro. C. W. Hiatt, of the Tonica Church, having received a sudden call to preach at the funeral of Elder A. Osgood's wife, Lostant, Ill., on the 3d inst., Bro. E. R. Worrell preached in the former place.

—Pastor P. A. Seguin, of the French Catholic mission, on Bleecker street, New York, has removed from Second Ave. to 148 East 23d street. At his former residence he was much tried by the bigotry of his Catholic neighbers, which was one cause of his removal.

—The Second Reformed Presbyterian Congregation, New York, Rev. R. M. Sommerville, pastor, has a large Chinese Sabbath School under the superintendence of Mr. David Torrens. Ninety-four are in attendance on some Sabbaths.

—Mr. Pardridge, of Swaton, China, writes that a sad accident has befallen the missionary physician, Miss Daniels. While opening a bottle of ammonia the contents exploded, and it is feared the lady will lose the use of both eyes. Mr. Pardridge writes that everything possible is being done to avert such a calamity, but that the chances for an ultimate recovery are uncertain.

—Seventy-four years ago when a minister of the United Presbyterian church of Scotland announced his intention of going as a missionary to China, he was refused transportation in any of the ships of the East India Company. He was obliged to come to New York and take passage in a private merchant vessel. The last decade has witnessed more fruitful results, and there are now about six hundred missionaries, and twenty thousand native Christians in the different provinces of the Celestial empire.

—Do not retire from activity in the Christian service too soon. John Gossner started an independent foreign mission in his 64th year, and between his 65th and 85th year, despatched no fewer than one hundred and forty missionaries to different parts of the world. Life is short enough anyway. Let us not unnecessarily shorten it by retiring too early. Let not churches deprive themselves of the experience and mature ability of the older men. Let the older men renew their youth. Let them study more and preach better than they used to in younger days.—*Ex.*

—On a late Sunday evening Father O'Connor, of the Independent Catholic church, N. Y., introduced the ex-monk Widdows, of Canada, to his large congregation. The ex-monk is a very entertaining speaker, and as he gave an account of his conversion from Romanism much sympathy was manifested for all the Catholics who have the courage to leave the church of their youth and become soldiers of Christ. The noticeable presence of many Catholics at the meeting was very gratifying.

—Some weeks ago an Irish workingman asked at the close of the regular Sunday service how he could be converted. Father O'Connor invited him to call on him, which he did next day, and after a long conversation and prayer he confessed Christ as his Saviour and said he would look to him only in the future and not to the priest. This brother now testifies to his joy and gratitude for being led to the Bible and the Saviour.

—Emanuel B. Schnieder, a German priest, has renounced the Catholic church, and joined the Fifth Avenue M. E. church, of Cincinnati. In giving his reasons to a large congregation for changing faith, he related a story that some three years ago, while attending services in an M. E. church in a Wisconsin village, the music, harmony, and delightful feeling impressed him with the deep conviction that that system of divine worship was best calculated to purify the spirit and life of the heart to God. The more he thought and studied he became convinced that his own religion was not based firmly upon the Word, but on guesses and a chain of hypotheses more or less the result of human thinking than Divine revelation. The Rev. Mr. Schnieder was born in Bressen, Prussia, where he was educated. He came to the United States when quite young, and studied Theology and Philosophy at St. John's College, Missouri, where he was ordained a priest in 1875.

—*The Christian Instructor* says of the United Presbyterian missionaries who have been driven from Egypt by the war: "The Rev. John Giffen with his three little children, and a native Christian, a daughter of Moosa, who has been in this country for some time, arrived in this city from Liverpool on the 24th of July. He remained but a few hours here, and then proceeded to his home in St. Clairsville, Ohio. He left the majority of the missionaries in Liverpool. Dr. Hogg and family had gone to Scotland. Mrs. Ewing and children, and the Misses Frazier and Strang remained at Naples. Drs. Watson and Ewing were at latest accounts still at Alexandria. They went on shore in the day time, and on board the American Frigate in the harbor in the evening. This was prior, however, to the bombardment and burning of the city on the 11th and 12th of July. No word has come as to the condition of the mission property or the native Christians in the city since the bombardment. These brethren report great destitution among the native Egyptians, and earnestly appeal to the church at home for a fund which they might use for the relief of the needy and starving."

The Facts about Bishop Andrews and Slave Whipping.

BEACONSFIELD, Iowa, July 30, 1882.

DEAR CYNOSURE:—Will you allow me to correct a false statement made on the 20th of April last, in the case of Bishop Andrews of the M. E. church. I would have called your attention to it before, but I was away from home for nearly three months on a missionary tour and could not get the facts until I returned home. On the 13th page of that number of the *Cynosure* the writer says that the General Conference of the M. E. church suspended Bishop Andrews from the Episcopal office for his connection with slavery. Now, sir, the action he refers to was not the final action in that case. Here let me give the facts in that case as they are:

On page 219 of General Conference debates of 1874 you will find these questions asked by Bishop Soule:

"1. Shall Bishop Andrew's name remain as it now stands in the Minutes, Hymn Book and Discipline, or shall it be struck off from these official records?

"2. How shall the bishop obtain his support; as provided for in the form of Discipline or in some other way?

"3. What work, if any, may the bishop perform, and how shall he be appointed to the work?"

The answer to these questions will be found on page 216 of the same book in three resolutions:

1. That as the sense of this Conference, that Bishop Andrews' name in the Minutes, Hymn Book and Discipline as formerly. The vote on this was 154 for, 18 against.

2nd resolution: that the rule in relation to the support of a bishop and his family, applies to Bishop Andrews. Vote on second resolution stood as follows:
ayes 151, nays 19.

3d resolution: that whether any work in which Bishop Andrews be employed is to be determined by his own decision and action in relation to the previous action of this Conference in his case. On this the vote was: ayes 103, nays 67.

Now, Mr. Editor, any man that does not want to deceive the readers can see at a glance the Bishop was promoted instead of being rejected. He could go home and whip his own slaves and still get the honors and pay of a bishop. Here is the truth in this case.

Yours for the right, S. SMITH.

Meeting of the Associated Churches in Mississippi.

COLUMBUS, Miss., July 31st, 1882.

The convention of the Associated Churches of Christ met at Ridgeway Academy on the 29th of July. It is supposed that between one and two hundred persons were present. The meeting was opened with religious exercises. Rev. W. Alexander was elected president. The opening address was made by the Rev. E. Tapley. Brethren Alexander, Davis, Jenkins, Foster, Witherspoon and others addressed the convention. A very interesting paper was read by Miss Feemster.

The subject of secret orders was first discussed. There was great unanimity of mind upon the duty and method of opposing them. Among the ideas advanced by the speakers were these: secret orders offer to the people a false religion, and when their members get into the church they band together and secretly breed disturbances and manage to get in the front and control the church and its finances.

The question, "How can the soul be saved?" was made the foundation for a discussion of the following topics: Faith in Christ the only way of salvation; much use of the very words of Scripture in preaching in obedience to the command, "Preach the Word;" the way in which God's people can best labor for the salvation of the soul; the hindrances to its salvation, among which were named incorrect ideas of the way, unholy living, dram drinking, and divisions among professing Christians, confusion and noise in the church when enquirers present themselves, false religions and secret orders.

The convention adopted the following resolutions.

RESOLVED, 1st, That in consequence of the late action of the American Missionary Association in reference to secret orders, this convention is made to thank God and take courage.

2d, That this convention forward to the American Missionary Association the following

PETITION:

Believing, as we do, that secret societies are contrary to the letter and spirit of the Gospel, often subversive of justice in the civil courts, and dangerous to republican institutions, we do earnestly entreat the American Missionary Association to declare and publish to the world their purpose henceforth to commission no person adhering to such institutions, and to instruct all their missionaries in every place to bear testimony against such societies, that in all things they may be wholly on the Lord's side.

Members of the convention were instructed to circulate the petition and obtain signers, and forward their names also. An encouraging number was immediately obtained.

I am glad to see the appointment of a day of fasting and prayer before the next meeting of the N. C. A. God is our refuge and strength. Will the dear Christian friends remember also in prayer on that day the work and workers in Mississippi. M. TAPLEY.

An Appeal.

To the Friends of Christian Evangelization, and Christian Education.

At a convention of Christian ministers and churches held in Berea, Kentucky, Oct. 14–16, A. D. 1881, the undersigned were appointed a committee "to promote the mission work in all possible ways." We call your attention to—

THE NEEDS OF THE FIELD.

1. Whilst there are many churches in Kentucky, the prevalent type of religion is far from the Gospel standard. There seems to be but small conception of a piety that "deals justly, loves mercy, and walks humbly with God." This is to be expected, when we remember that but a short time since, Slavery was the dominant influence, corrupting all relations. Its spirit is still largely prevalent as seen in caste distinctions and caste laws. That spirit which proscribes the black man, must and does beget indifference to the poor white man. Thus the popular religion is radically defective; it neither practically teaches, nor really understands the command, "Thou shalt love thy neighbor as thyself."

2. The educational system of Kentucky is sadly defective:—

1st. The State furnishes a mere pittance for the education of youth, a sum insufficient to secure the services of competent teachers. Such a system is simply a calamity.

2nd. We need not only good common schools, but schools of higher grade; academies and normal schools, in which young men and women shall be fitted for teaching and other efficient work.

3rd. We need schools conducted by Christian teachers—teachers who will develop the moral as well as the intellectual nature of the pupil. Education will be a power for *good* only when directed by pure motives and righteous habits.

4th. We need schools that will give equal benefits to all. At present writing (July, 1882), Kentucky gives for educational purposes about $1.50 a year to each white pupil, and about 50 cents a year to each colored pupil; colored children are debarred from attending white schools; school-houses for colored children must not be near those for white children; colored children over sixteen years old have no benefit from the public school fund. While part of these laws have been pronounced unconstitutional, and some change for the better is hoped for, yet the spirit that keeps them in force is still alive and strong.

5th. This proscriptive policy fosters jealousy, hatred and strife. What is sadder still, depriving the proscribed ones of proper social position, it takes from them one great incentive to virtuous conduct, and leaves them to fall easily into temptation and vicious habits. That they thus fall is sadly apparent on every hand. Reform here is vital.

3. We need MORAL REFORM in reference to:—

1st. *Intemperance.* Kentucky has more distilleries than any other State in the Union; the liquor interest is exceedingly strong, and *enormously on the increase.* This evil you so well understand that comment is unnecessary.

2nd. We need reform in reference to *Secret Societies.* These societies organize, not like the Church of Christ, or an open Temperance Society, but professedly for the especial benefit of their members. The more important of them exclude from their membership the very object of benevolence, "the lame, the halt, the blind." They are thus all essentially selfish and promote selfishness.

They improperly divert from the Christian church and other truly benevolent institutions the time and money of their members, the larger part of the funds given to secret societies being expended in frivolous display, in extravagant entertainments, and on high-salaried officials.

Especially the more important of these societies subvert Christianity, by practicing other forms of worship than those ordained by Christ (which practice is idolatrous,) by practically leading men to give the lodge pre-eminence over the church of Christ, by leading them to trust for salvation in lodge systems instead of in Christ and so rejecting him as the only Saviour of men. Freemasonry and Odd-fellowship illustrating in particular this denial of Christ by refusing to use his name in lodge formulas of prayer, Masonry even cutting his name out of Scripture quotations, and this to conciliate his enemies!

Secret societies join together on a footing of equal fellowship and brotherhood the good and the bad, and thus the good often serve the bad and become the agents of evil, and bring upon themselves all the pernicious results of evil companionship. God says to Christians, "*Be ye not unequally yoked together with unbelievers.*"

These societies perpetuate caste and class hostility, and, in the words of an eminent American statesman, "are just causes of suspicion and alarm."

4. To meet these wants, and carry forward this work of reform, we need to establish churches and schools truly loyal to Christ.

PLAN OF CHRISTIAN WORK.

Following the teaching of our Lord, we say to men, repent of sin, commit yourselves to the Lord Jesus in all the fullness of his character as the personal Saviour from sin, be baptized in his name, and assemble together as the one church of the locality, taking the Scriptures of the Old and New Testaments as the rule of faith and practice. This acceptance and use of the Bible as the only creed was primitive order, and those thus armed were "perfected, thoroughly furnished unto all good works." The present division of the church into sects on account of doctrine and politics not essential to Christian character is a great source of stumbling to the ungodly and a manifest weakness to the church. We want men to "come over and help us" who will assist to restore the simplicity, purity, and unity of the primitive church. We want means to support them, and to support competent teachers. We want means to help build academies and church-houses. We have one good school in the State, Berea College, open to all, but all cannot reach it. We must multiply schools, and put education within the reach of the masses. At Camp Nelson, Jessamine county, Ky., we have an academy with a farm worth $1,500 lately deeded to it, the rentals of which go toward the support of teachers. Our buildings—old war structures—are worth but little. Within the past year we have received towards a building fund $1,140. We greatly need additional aid by which to erect a shelter for teachers, and pupils who may come from abroad, and to build a suitable school-house and a plain church-house. At Cabin Creek, Lewis county, Ky., the people have pledged what they think they can give to the erection of a suitable academy building; in addition to this $500 is needed. We are giving our time and our lives to this work. Will God's stewards help us? JOHN G. FEE.
J. F. BROWNE.

Correspondence may be had with, and contributions sent to either of the committee. Address as follows: John G. Fee, Berea, Madison Co., Kentucky; J. F. Browne, Cabin Creek, Lewis Co., Kentucky.

HOME AND FARM.

Nice Summer Desserts.

FRUIT CREAM.—Mix a cup of peach or pineapple marmalade with a cup of sweet cream. Soak half a box of gelatine in a little cold water for an hour, then add a cup of boiling water and stir until dissolved. Mix this with the other ingredients, add sugar if not sweet enough, and when cold and beginning to harden, stir in a pint of rich cream whipped to a standing froth. Turn into a wet mould and set away until firm.

PEACH TAPIOCA.—Soak a cup of tapioca over night in a quart of warm water. In the morning half fill a medium sized pudding dish with peeled peaches cut in halves. Pour the tapioca over them. Cover the dish and bake an hour in a moderate oven, or until the fruit is done, and the tapioca cooked to a jelly. Serve cold with sweetened and flavored cream. Apples peeled and cored may be substituted for the peaches.

APPLE MERINGUE.—To a quart of sifted apple-sauce add the yokes of three eggs, butter the size of a small egg, a little nutmeg, a pinch of salt, and sugar to taste. Put the mixture into a neat baking dish and cook until a light brown on top. Cover with a meringue made with the three whites of the eggs beaten with three table-spoonfuls of powdered sugar and a little lemon juice until stiff. Soft powdered sugar over the top, return to the oven long enough to color delicately, and serve cold with sweetened and flavored cream.

CARAMEL CUSTARD.—Put two even teaspoonfuls of pulverized sugar in the bottom of a smooth oval or round tin mould. Set it on the stove to melt the sugar and turn the pan until the bottom is glazed with a light brown coating of the melted sugar. Set the mould aside to cool. Beat six eggs to a froth with two-thirds of a cup of sugar, add a pinch of salt, a tea spoonful of flavoring and two cups of rich milk. Turn this mixture into the mould, set it in a pan of water and bake slowly in a moderate oven until the centre is firm. Set it on ice or in the cellar until very cold, and turn out into a flat dish just before serving. Place the dish over the mould and invert them, being careful to let neither slip, then lift the mould off gently so as not to break the custard.

SWISS MERINGUES. — Beat the whites of three eggs with a pinch of salt to a froth, add three tablespoonfuls of powdered sugar and beat until it will stand alone, then form the mixture in the shape of jumble on buttered writing paper, placed on the bottom of inverted dripping pans. For every ring, make a little cone of the teaspoonful of the frosting. Sift powdered sugar over the top, and dry in a slow oven until both top and bottom are a golden brown. Remove from the paper immediately, and put away in a pasteboard box with layers of paper between. Keep in a dry place until wanted for use. Whip the cream to a standing froth, sweeten and flavor it, place a spoonful of whipped cream on one of the rings, a little cone on top of the cream, and serve immediately.

Mem. Cream to whip well should stand on the milk twenty-four hours, and be beaten on ice in a very cold place. Always add a pinch of salt to the whites of eggs before beating them.

Mr. George Geddes, of New York, states with a single sheep to an acre of land he raised more bushels of grain on an average than when he had no sheep.

Perhaps the largest field of "onion sets" in the country is on the farm of Theodore F. Baker, Bridgeton, N. J., which comprises twelve acres. The seed was sown in drills, fourteen inches apart. The ground between the rows is hoed, and the rows weeded by hand, which is very tiresome work. It took seven hundred pounds of seed to sow this land, which alone cost $2,800. A yield of 3000 bushels of sets is anticipated.

FLIES AND HORSES.—Dr. J. J. Ridge, of Enfield, writing to the London *Daily News*, recommends, to prevent the torment inflicted by the flies on horses, application to the latter before harnessing, of a mixture one part crude carbolic acid with six or more parts of olive oil. This should be lightly rubbed all over the animal with a rag, and applied more thickly to the interior of the ears and other parts most likely to be attacked. This application may need to be repeated in the course of the day, but while any odor of the acid remains, the flies decline to settle, and the horse is completely free from their annoyance. Care should be taken not to put on the carbolic acid too strong.

A MONSTER PLANT.—The largest century plant ever known has been during many years most carefully nursed by a family of florists in Wisconsin. During the past five years this gigantic exotic has given given evidence of its coming to its full maturity. The past few months have marked unmistakable changes, which leave no doubt that it will but forth its flowering stalk within a very short time. The flowering stalk, it is estimated by good authority, growing from six to twenty inches a day, will reach hight of seventy feet or more when the apex bursts into innumerable branches, which bear myriads of large bell or lily-shaped flowers of great fragrance. This great plant has just reached Chicago and is on exhibition in a building of iron and glass erected especially for it.

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Contributions for either of these brethren may be forwarded either through the editors of the *Cynosure* or the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists).

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Congregational, Sandjord county, Ala.

New Hope Methodist, Lowndes co., Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E., Lowndes Co., Miss.

Hopewell Missionary Baptist, Lowndes Co., Miss.

Cedar Grove Missionary Baptist, Lowndes Co., Miss.

Simon's Chapel, M. E., Lowndes co., Miss.

Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes Co., Miss.

West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa. Old Tebo Baptist, near Leesville, Henry Co., Mo.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

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Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen $3.50.

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The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

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Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev. D. R. Kerr, D. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquillette; also Report of the Political Mass Convention, with Platform and Candidates for the Presidential Campaign of 1876. 25 cents each; per dozen, $2.00.

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Revised Odd Fellowship Illustrated	1 00
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Secret Societies, by Blanchard, McDill and Beecher	35

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NEWS OF THE WEEK.

—The President vetoed the River and Harbor bill which appropriates over $18,000,000, but Congress passed it by a two-thirds vote over his head on Wednesday.

—The Cabinet on Friday considered the question of allowing the Chinese laborers of Cuba to pass through the United States. No conclusion was reached.

—A melancholy accident resulting in the death of four persons occurred Friday afternoon at East South Park, Chicago. A party of people were picnicking in the park, and five of them were in a boat in the canal connecting the artificial lake with Lake Michigan, when two of the ladies in attempting to change their seats capsized the boat, and four of the five were drowned.

—The last acre of the Sullivant Farm, near Decatur, Ill., once the largest farm in the world, has just been sold out to small farmers. The farm originally covered 28,000 acres, and employed 600 hands.

—An Oil City, Pa., special says: A train of seventeen cars heavily loaded with coal became unmanageable while coming down a heavy grade on the Cranberry road recently and ran away. The wreck was strewn promiscuously along the road for two miles, and at the end of that distance the locomotive plunged into standing cars, killing four miners, and injuring thirteen several of whom will die.

—Corning, Perry Co., O., was overwhelmed by a waterspout Friday. Business and dwelling houses were swept away. People were rescued with great difficulty. Miles of railroad track was washed away, and loaded coal-cars carried off on the flood, and wires prostrated. The loss to the citizens is $100 000; to the Ohio Central Railroad, $200,000.

—The storms of Wednesday and Thursday undermined the Ft. Wayne track for a quarter of a mile, and in some places washed it entirely away, near Canton, O. The Pacific Express ran into a washout on the road twenty miles from Canton. A large number of passengers were on the train, but nobody was injured. Thirty trains, passenger and freight, were blockaded between Alliance and Orrville.

—The Democratic Convention for the 12th Illinois Congressional district balloted 1,304 times last week for a candidate, and then had to go home without selecting one.

—Mrs. Douglass, wife of Frederick Douglass, died Friday of paralysis.

—Reports at the grain centers at the East show a remarkable grain production in the South this year. States which heretofore have been importers of breadstuffs are now exporting quantities of fine wheat.

—The cotton crop in the South is also reported to be excellent, and with a prospect that the cotton production abroad will be reduced by the war, it is believed that the financial prospects of the South are unusually good.

—Virginia Readjusters show that under their rule the public schools, both for white and black, have been more than doubled in number and attendance, and that the taxes have been reduced 20 per cent, all in two years.

—A fatal accident happened to the Central Branch railway on Thursday. A small bridge was set on fire by incendiaries, but could not be seen by the engineer because of a cut and a curve. The engine dashed to the dry creek below, the baggage, mail and express cars following, leaving the passenger coaches safe on the track. The engineer and fireman were killed, and several others injured.

—The United States Internal Revenue collections in this (the Fifth Illinois) district during the month of July amounted to $1,208,671.05, against $953,414.17 for the corresponding month of last year. This is all for whisky.

—Russia has consented that Onou should renew his attendance at the Constantinople conference only when the Porte announced his readiness to send Turkish troops to Egypt.

—A semi-official statement is published. Russia never indorsed the Anglo-French naval demonstration in Egyptian waters, but on the contrary declared that, although not wishing to oppose, she would never encourage isolated action. This continues to be the standpoint of Russia, who aims to induce Great Britain to join in the European programme and combine her action with that of the Porte on the basis of the decision of the conference.

—It is reported at Berlin that the Powers are willing to leave the Egyptian question, as distinguished from the question of the Suez Canal, to arrangement between Turkey and England, subject to the final assent of Europe.

—It is reported that Arabi Pasha has issued a manifesto declaring that the Khedive Tewfik has sold Egypt to the British and retired to England. Arabi has therefore ordered the people to obey him until the Prophet shall have enlightened him to find a worthier Khedive.

—On Saturday the English army at Alexandria made a reconnaisance in force toward Arabi's army, which was intrenched about six miles away. The British, having accomplished the purpose of the movement, withdrew from the field in good order. The British loss was 6 killed and 51 wounded, and the native loss was apparently much heavier, as Arabi's troops made no attempt to follow. The prisoners taken by the British, in order to test them, were offered the option of returning to the enemy's camp. They all refused, saying there was great discontent in Arabi Pasha's camp. They reckon the rebel force at Kafa-el-Dwar at 16,000

PUBLISHER'S DEPARTMENT.

Anna S. Fisk sends five subscribers for a year each.

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A friend at Omaha, Neb., sends the *Cynosure* to Governor St. John for a year.

Cynosure Extension Fund.

Statement for the week ending Aug. 5, 1882.

J. R. B., $3 40; D. J. W., $1 00.

Total cash received,	$ 286 15
Total cash used,	259 25
Cash available,	$26 90

This Fund is designed to aid in getting subscribers from among those who have never seen the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid new 54 subscribers to get the paper.

SUBSCRIPTIONS RECEIVED DURING THE WEEK ENDING Aug. 5th, 1882:

R E Adams, H Avery, J C Bartholomue, D D Beal, M C Browne, O C M Bates, N Bourne, I H Brown, S L Cook, Rev S Collins, G W Donaldson, E Dresser, J O Doesburg, J H Denison, S H Davidson, W Fenton, A S Fisk, J Forsythe, J P Heckhert, J H Helin, S Y Harris, L Knight, Miss T M Mitchell, W H Nixon, W I Phillipps, N Perkins, T S Parvin, C Shank, T C Speer, R L Walston, D E Will, E R Worrell, E S Grattan.

Books and Tracts sent during the week ending Aug. 5th, 1882.

By Express.

W. P. Simpson.

By Mail.

D Witmer, E A Price, Rev J N Wilson, O A Ward, G A Wielandt, C A Blair, J W Woodsworth, M Beadle, W J Richard, W E Long, L Brandenburg, H Thielbar, G W Brown, M M Ellis, D H Warren, H A Day, D E Corey, J H Lodge, J Loguin, D W Temple, S H Hendee, D P Cook, W Laird, J P Heckert, F J Farr, W J Cannon, L Shoenfield, L E Sovereign, F Sturm, R Nelson, R H Evans, J Emest, P Abrahams, H B Nims & Co, C F Brown, G I Miller, W T McGar, J R Baxter, J F Ruggles, J Young, F Bonnett, D W C Smith, B L Askue, T H Barge, J H Spearing, R Vial, W S Titus, J W Curran, R Morris, J H Hasler, A Starks, S Reilly, W J Littrell, S E Barber.

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See description of these books on page 15.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

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Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

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CHICAGO, Aug. 7, 1882.

GRAIN—Wheat—No. 2		1 00½
No. 3		92
Rejected		—
Winter, No. 2		1 03
Corn—No. 2		77
Rejected		74
Oats—No. 2	50	59
Rye—No. 2		67
Bran per ton	12 00	12 75
Flour—Winter	6 00	7 00
Spring	4 25	7 00
Hay—Timothy	11 00	15 00
Prairie	7 50	13 00
Lard per cwt		12 22
Mess pork per bbl		20 62
Butter, medium to best	15	23
Cheese	05	10½
Beans	3 35	3 90
Eggs		18
Potatoes, per brl	1 25	1 50
Seeds—Timothy	2 15	2 25
Clover	3 75	4 60
Flax		1 26
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	15	40
Unwashed	15	28
LIVE STOCK—Cattle, extra	7 00	8 00
Good	6 25	6 85
Medium	4 75	6 00
Common	2 75	4 50
Hogs	6 00	8 65
Sheep	3 00	5 00

New York Markets.

Flour	3 65	9 00
Wheat—Spring		1 40
Winter	1 02	1 20
Corn	85	1 00
Oats	62	78
Lard		12 75
Mess Pork		22 00
Butter	15	24
Cheese	06	10
Eggs		24
Wool	13	46

THE CHRISTIAN CYNOSURE.

VOL. XIV., No. 47. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 642

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The Fourteenth National Convention

Of the National Christian Association will be held in Batavia, N. Y., Sept. 12th to 14th, 1882, beginning on the evening of Tuesday, the 12th. The time and place have been chosen for their historic associations, it being the fifty-sixth anniversary of the murder of Captain William Morgan by the Masonic lodge, for the first publication of its secrets in this country. An imposing granite monument, surmounted by a statue of Morgan, the whole about thirty-eight feet high, has been erected in the Batavia cemetery. The unveiling of this monument, to the memory of a martyr for the right of free speech against the unlawful and corrupting oaths of Freemasonry, will form an attractive feature of the Convention. It has been erected at great expense through the contributions of thousands who love and pray for this reform. The contributors will wish to see the result of their work in its magnificent proportions and finished state. Scores of the veterans, whose experience of the early days of the Anti-masonic reform is yet the most vivid in their memories, will be present to recall the past and leave a final testimony for coming generations. Hon. Thurlow Weed, of New York, is expected among this company. Able speakers have been engaged, whose eloquence and enthusiasm will add greatly to the interest of the convention. And hundreds of men and women, who have braved scorn and insult, and even persecution for the truth's sake, will be there to consult for the future of the reform, and be cheered by each other's presence. The best arrangements possible will be made for entertainment and reduced railway rates, of which future notice will be given.

J. B. McMichael,
Pres. of the Nat'l. Convention.
Henry L. Kellogg,
Secretary.

Fasting and Prayer.—The Board of Directors of the National Christian Association recommend to all the friends of the reform, that Friday, the 8th of September, be set apart by them, either in a public or private manner, as a day of fasting and prayer for the removal of the lodge system; that this evil agency and false worship be cast out of the fellowship of the Christian church everywhere, and that its social and political power be cast down and broken in pieces; and especially that the approaching National Convention be a time of great spiritual power and of victory for the truth. And they further recommend that, on the following Sabbath, Sept. 10th, ministers of the Gospel be requested to preach upon this topic to their congregations.

☞Papers friendly to the reform are requested to notice the above.

The best premium for getting a new subscription for the *Cynosure* is the reward of doing good. You may thus save men from falling into a fearful trap.

TOPICS OF THE TIME.

If the liquor dealers have been counting on a final victory in Kansas, and the final resumption of their imfamous trade in that State, the practical unanimity in the Republican nominating convention last week must "smash all their slates." St. John and prohibition had 287 votes on the first ballot, while ninety-six were given to three other candidates. Kansas is among the foremost in the race for State supremacy. She will not throw away such an advantage as she has already attained for the howling of saloon organs at "third-termrism" in her governorship.

The vacation craze, which, so far as the churches are concerned, does not come far short of giving up Chicago to the devil, has struck the city government, and near a score of its functionaries have gone to Europe or some nearer resort. As most of them have sworn away themselves to the lodge first of all, their presence is not greatly missed, and the city succeeds admirably in taking care of itself. The only regret is that the salaries of these men, amounting to some $50,000 per year, goes on all the same during their absence of a month or more. The daily press is properly indignant at the conduct of these officers, but at the same time would hoot the only remedy—Keep foresworn Masons out of public office.

The *Cynosure* has been blamed by some Irish friends in this country, whose hearts are warm if their heads are slightly turned by too frequent reading of Irish-American sheets, because we have little confidence in the methods of the Land League for saving Ireland. It is true that Parnell, after a few weeks imprisonment was able to exercise much discretion and respect toward the British government, and he has an honorable share in the arrears bill now pending, from which the Irish poor have much to hope. But the actions and proclamations of the League in this country have seldom fallen short of wild extravagance, bitterness and rage, with occasional developements that but just escape suppression by our Government. The dynamite business, fit only for savage minds, is now succeeded by a proposition to assist Arabi Pasha in his Moslem war. This was publicly broached at a meeting in Philadelphia, and reckless as it may seem, has been received with favor by many contributors to the League. Wiser counsels among the leaders suppressed the matter soon, but the suggestion itself was enough to betray the weakness of their cause.

The British House of Lords found last week, that their leader, the Marquis of Salisbury, in the opposition to the Gladstone Arrears bill, was entangling them in intricate paths. The commons were firm in adhering to the bill as it left them in every important feature, and Salisbury was told by influential peers that they should be unable to follow him in a conflict with the House. The London *Times*, which is opposed to Gladstone, says that the incomplete and ill-considered county franchise bill, by which it was hoped the differences of parties might be bridged, would be inexpedient if not immoral, but that it would be a small evil compared with the loss of the Arrears bill. At latest report Salisbury had concluded not to insist upon the amendment by which he sought to render the bill nugatory.

To this victory in his Irish legislation, Mr. Gladstone adds another, nearly secure, in fighting his Egyptian battles with diplomacy instead of cannon. The Constantinople conference has reached conclusions practically harmonious respecting the Suez Canal, and leaves the rebel Arabi Pasha, to England and Turkey. The Sultan seems to have yielded in respecting the position of the Khedive, and is represented as about to send troops to maintain his authority. This course will overthrow Arabi, and quiet the apprehensions of a war waged by fanatic Mohammedans against the unbelievers. Arabi in his proclamations, and especially in a letter to the English government, threatens, upon the firing of the first gun, to proclaim a holy war throughout the Moslem world. An outbreak in Beyrout, Syria, last week, proves how readily the Mohammedans would sieze upon any pretext to begin a war of extermination. Edith Holman Hunt, sister of the celebrated artist, for some time resident in Jerusalem, writes to the London *Times* of the danger of such an outbreak. "Jerusalem," she says, "is the center of fanaticism for all the peoples of the world, and should the long-threatened storm burst, the Christian inhabitants there will be among the first to feel it. They are singularly helpless, shut out from the nearest coast by thirty-six miles of difficult road. The whole of Christendom is interested in the question. Since there are people of every nation in Jerusalem, cannot each government send a frigate to Jaffa to give refuge to the fugitives while affairs are in the present hazardous condition? The only retreats are in the convents, and these would ill hold out against such an outbreak as would take place if the banner of the Prophet were at last unfurled in earnest." Happily the promised result of the negotiations at Constantinople is that such a catastrophe will be improbable, but also that Egyptian affiars will soon be settled and peaceful.

It is announced that a number of participants in the battle of Wilson's Landing, in Missouri will celebrate the anniversary of that victory of the Union army. The survivors are mostly farmers and mechanics living in Iowa and Kansas. Their motive in perpetuating a patriotic spirit may be commendable, but to do so over the graves of a battle ground, where men whose only interest and every earthly hope is nourished by the gentle times of peace and sit and—

"Count their battles o'er again,"

is not the way to increase one's love of country. John Bright, the greatest of English statesmen next to Gladstone, and whose convictions against war he has lately compelled all men to respect, says that all the English wars since the time of William III. might have been avoided on principles which do not require the absolute condemnation of war in every possible case that can be suggested or imagined. "The policy and aspect of our country and the world," he adds, "will be changed if the demon war is left to the cases in which there seems to Christian and rational men no escape from the miseries it inflicts upon mankind." Much wiser is it to study the principles of peaceful arrangement of international difficulty than to perpetuate the war spirit by our annual encampments and sham battles.

Odd-Fellowship and Christianity.

BY PRES. C. J. KEPHART.

A short time since, July 27th, an Odd-fellow lodge was organized in the town of Avalon. I am not aware that there is in consequence of this fact any particular reason for fear, yet some things respecting the order are worthy our attention.

On the day on which the organization was effected there was quite a fine parade on our streets. A number of members of the order from other quarters were present to assist in the work, and joined in the march. With nice regalia and good music they presented quite an attractive appearance. In the procession an open Bible was carried. During the afternoon an address was delivered by the State lecturer, formerly a minister of the Gospel, I believe, in which he placed Odd-fellowship in its purpose, work and results, upon an equality with the religion of Jesus. The question arises, why? Because the institution would seek respectability, by claiming equality in every sense with the grandest institution known to humanity.

We question, however, the truthfulness of the thing claimed. Nothing can truthfully claim an equality with the religion of Jesus. That this is true is plain. Jesus when he came to earth had one object in view, the salvation of the world. To effect this object he published to the world the principles of truth and gave to the world a system of religious belief and practice. To promulgate this system he established one institution, the church. He plainly declares that there is but one system of truth, but one plan of salvation. Hence, no other system, however beneficial it may be, can claim an equality with the system that Jesus published. His system is one and pre-eminent, to which everything must from the nature of the case be subordinate. No system can be like the Christian system. It is entirely exclusive, and if Odd-fellowship possesses any of the principles of the religion of Christ, it must possess them as a subordinate and at the same time a harmonious system, for if it be not in harmony with Christianity it is against it, and hence possesses none of its principles. The great question then is, not whether Odd-fellowship is equal in excellence with Christianity, but whether as subordinate to it, it is in harmony with it.

I read in Revised Odd-fellowship, "pages 34 & 35, as follows:

> "In Grosh's Manual, page 181, is found a Christless prayer and on the previous page the following explanatory note, which we copy in full, italicising the same words that are italicised in the Manual, and which show the evident intention to exclude Christ."

The note is as follows:

> "Adopted by the Grand Lodge of the United States, to exclude prayers offensive to members of the order in many of our lodges. It is also ordered that on all occasions of the order, the SAME SPIRIT as observed in the foregoing, shall be STRICTLY followed by the officiating clergyman or chaplain."

It cannot be questioned by any one of common intelligence that the object of this direction is to secure the expunging of the name of Christ from the prayers offered in the lodge.

Let us see then. The Christian scheme is from beginning to end in every part a religious one. Jesus Christ is the center and the circumference of that scheme. So much so, that whatever is done acceptably to God must be done in the name of Christ. If then Odd-fellowship is in harmony with Christianity, it must be in harmony with its religious principles and accept its fundamental teachings. If we shall look in any place for an expression of this harmony, we should certainly look in the religious exercises of the order. If any part of their exercises be religious, surely their prayers are such. But look, what do we see? We see the Grand Lodge of the United States giving a form of prayer from which the name of Christ is carefully excluded, and then directing that all prayers shall in *spirit* be the same as that. Where then is the harmony? We assume there is none except in appearance. It is a claim without foundation, a simple pretence for which the leaders of that institution know there is not the slightest ground.

The State Lecturer who, in our public school building, made this claim, must, from the very nature of the case, be most woefully ignorant or most hopelessly hypocritical. For a man who professes to love the Lord, to stand before a public audience and endeavor to secure their acceptance of such barefaced untruth, is such a piling up of vile transgression, that surely none but a God of infinite mercy could ever grant it pardon.

Avalon, Mo., Aug. 7.

Masonry---A Word to Young Men.

Masonry is the head and front of the secret oath bound orders, and we wish, by a reference to it, to set forth some objections that we believe ought to influence young men against them. Were they simply mutual benefit societies, we should have little to say. The large insurance companies may well be left to set forth from statistics what must be the laws that are to control the business of mutual aid, to preserve it from being a broken reed for those who put their trust in it. What we essay to speak of is a society, constituted as for example Masonry is, with its multiplied oaths in the various degrees, with its vestments and ritual, the high-sounding titles of its officers, and its temples—making up an imposing mystery to the outside world. All this has a certain effect on young men coming up into the arena of active life; it is apt to dazzle them, and to draw them in, as insects to a glaring light. We write then a few words, addressed to young men, to set forth what we believe should deter a manly, right-minded youth from identifying himself with such organizations.

A young man, confident in his powers, at first asks only an opportunity for their exercise. But, impatient of delay, and taught of others, he begins to seek "influence," that is, favoritism. He soon learns of these orders, leagued together in sworn brotherhood. He is told, so and so is a Mason, and also this one and that one. They occupy places of importance. With these then as his friends, he thinks he must succeed. A door will open for him, and only so. Then first of all we must seek the fellowship of the lodge. Thus he is led on to unite with the order. We wish to say to any young man that reasons so, this is a mistaken course, and the whole system, in its outcome, when broadly considered, works harm. It creates a wrong dependence. He is tempted to put success, immediate success in gaining a first place, and to postpone attention to fitness for the place. The country to-day is full of denunciation of the "spoils" system, by which is meant the distribution of the offices of the country for party services; and a loud clamor is raised to have merit and fitness fill the places. This end it is sought to reach by careful examination and scrutiny of the candidates, giving the successful persons a low place, and advancing those who show aptness, thus holding out to the faithful in the low degree the prospect of exaltation to the higher place. What is denounced is the getting of place by trickery, by combinations, by bargaining. We are all familiar with the methods, because they are so prevalent.

We say now to young men, that the spirit which leads one into Masonry, and that urges men on in this and other kindred organizations, is this spirit, and it is contrary to the true development and advancement of character. What one needs to feel is, that it is more important what he is, than what are his relations, who are his brethren. The man himself is more than his means of living. To every place must we seek to contribute something, making ourselves of service to the circle, to the community in which we move. Our success, then, has a foundation laid, to last. It may not come thus so soon, put it will remain with us, when it does come. On the other hand, success gained sooner by our being leagued by secret ties with others is apt to demoralize, is apt to sap the energy, to vitiate the character. Were it necessary or wise, we could illustrate this at length by cases of consummate failure and ruin in these whom we know, or of whom we have heard, who abandoning attention to character and attainment, gave themselves to scheming and boon companionships to climb up the ascents in life.

Our words, we feel, may fall on dull ears, because here and there we may be referred to some conspicuous example of success; but we ask the doubting person to go over the whole ground, and to reckon up the failures, which multiply on every hand. And as to the community, if one is noble enough to take this into consideration, what must it do for it, when places are obtained and favors are given within a secret circle? And how can civil service reform make any real progress in a nation, honeycombed with these leagues, until the eyes of men are opened to see the evil of them?

But we have a severer count. The former consideration may move a young man who is determined in his manly independence to achieve success, untrammelled. This next consideration should move the conscience, and lead a young man to say, "Influence may be too dearly bought. I cannot secure it by the pathway of the lodge. God forbid."

We refer now to the anti-Christian basis of Masonry. This seems to many a strange declaration, when so many Christian men seek the fellowship of the lodge. But let it be remembered, we are speaking of a system in its principles, and of individuals, so far as they yield themselves to the principles and spirit of the system. It is the boast of Masonry that it is a universal religion, and that its rights and ceremonies have been observed for ages. This doctrine of Masonry enables Masons to see the signs of their craft, where other eyes see nothing of the kind. A notable instance of late is Gorringe's account of the Egyptian obelisk, and the marks. The *New York Times* of Dec. 26, 1881, refers to a letter of "a physician who has spent considerable time in the examination of the curious ruined cities of Yucatan." It appeared in *Harper's Weekly*. He describes the "ruins of a dwarf's house and sanctuary in the ancient city of Uxmal. This pile of stone possessed interest by reason of the Masonic emblems found therein, and which the physician describes minutely."—"The temple is described."—Here "aborigines had celebrated their ancient worship."

We think it needless to quote Masonic authorities. They are at hand. We refer to the above fresh instances of the idea of Masonry, the imagination of the heart of Masonic teachers. The conception is of a universal religion, capable of extension, and of remote antiquity. The worship common to Masonry is unsectarian among the religions of the world, that is, non-Jewish, non-Mohammedan, non-Christian, yea, non-heathen. The common ground is the worship of the supreme. The standard of living is Masonic law, by the square and the compass. The change, inevitable for all, is from the lodge below to the lodge above. We quote, for ***Christians*** to consider, from the New Testament of our Lord and Savior Jesus Christ: "There is none that understandeth, there is none that seeketh after God. They are all gone out of the way. There is no fear of God before their eyes." Rom. 3: 11, 12, 18. "The things which the Gentiles sacrifice, they sacrifice to devils, and not to God: and I would not that ye should have fellowship with devils." I Cor. 10: 20. Of Jesus, it is said: "That was the true light, which lighteth every man that cometh into the world." John 1: 9. "There is none other name under heaven given among men, whereby we must be saved." Acts 4: 12.

So much for any possible basis for such a religion as Masonry. Let the Christian listen again to the Scriptures, as to the universal religion. Of his kingdom, Jesus says: "It is like a grain of mustard seed, which when it is sown in the earth is less than all the seeds that be in the earth: but when it is sown it groweth up, and becometh greater than all herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it." Again we read of him: "God hath highly exalted him and given him a name which is above every name; that at the time of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth." Phil. 2: 9, 10. "And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever

and ever." Rev. 11 : 15. How utterly incompatible, then, are the claims of Masonry, and the claims of Christianity? The religion of heathenism, the religion of Mohammedanism, the religion of Judaism proper must decay and vanish away. The past must be abandoned, and a glorious future must be looked to in Jesus Christ.

Masonry is un-Christian in its teaching as to personal righteousness—we might expressively say, it is Pharisaic. There are two righteousnesses—the one set over against the other. They cannot agree, as a ground of justification before God. One is the righteousness of works, the other is the righteousness of faith. "By the deeds of the law there shall no flesh be justified in his sight; for by the law is the kingdom of sin." Rom. 3 : 20. This, however, is the voice of Masonry: Mackay's Ritualist (pp. 23 and 109) says: "The candidate, having been wandering amid the errors and covered with the pollution of the outer and profane world, comes inquiringly to our doors, seeking the new birth. By its legend and all its ritual, it is implied that we have been redeemed from the death of sin and the sepulchre of perdition." The Grand Master of the Grand Lodge of Illinois, in his address in 1877, said: "The moment that a brother assumes that the Supreme cannot be approached only through some other name—be that name Brahma, Jesus * * * —that moment he enters upon theological definition and interpretation; the very root of sectarianism which, with the twin evil, political partisanship, Masonry seeks above all others to exclude." What then can be said of Masons, trusting in Masonic doctrine, but this: "They going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. For Christ is the end of the law for righteousness to every one that believeth"? Rom. 10 : 23.

Let not, then, any young man who reads these words, put away the truth. If the doctrinal part of Masonry never forces itself upon him, but only its imposing front to the public, and the hope of worldly success by its means, let him hesitate before he takes its awful oaths as a stepping-stone to advancement in life. Such an act, blindly done, will vitiate his principles of action, and lead him to other steps of mere policy to achieve success. Rather let him labor, laying up in store acquisitions of knowledge and skill, trusting in God to open up his way, looking to him in prayer. "Commit thy way unto the Lord; trust also in him, and he shall bring it to pass." Ps. 37 : 5. And if speculative Masonry is his study at all, let him sift its teachings by the word of God. Let him realize how valuable is his soul, that the redemption of it is precious; let him not class himself with heathen who worship they know not what, but casting away all hope of acceptance with God except through his Son, Jesus Christ, in whom we have every motive to holy living along with the assurance of the aid of the Spirit, let him do the work of life.—*Reformed Presbyterian and Covenanter.*

Shelley, the poet, amid the glorious scenery of the Alps, and surrounded there by the sublime manifestations of God's power, had the hardihood to avow and record his atheism by writing against his name, in an album kept for travellers, "An Atheist!" Another traveller who followed, shocked and indignant at the inscription, wrote beneath it, "If an atheist, *a fool;* or if not, then *a liar!*

Some terse proverbs—Russian, "Pray to God, but continue to row to the shore." Sanscrit, "Silence is the ornament of the ignorant. China, "There are two good men; one dead and the other unborn." Tamul, "The handle of the ax is the enemy of its kind." Persian, "One pound of learning requires ten pounds of common sense to apply it." Arab, "The best part of repentance is little sinning." Arab, "The contemplation of vice is a vice." Arab, "It is hard to chase and catch two hares." Modern Greek, "Two watermelons cannot be carried under one arm."

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XVIII.—The Gathering Storm.

My grandfather said but little even after it ceased to be rumor and became report, that Captain Morgan of Batavia was writing out the secrets of Masonry with intent to publish them to the outside world; and feeling rather curious to learn what shape his thoughts were taking I asked him one day if he really believed the book would ever be published.

"I don't know, Leander. I don't know," he answered with a dubious shake of his gray head. "I am sorry Captain Morgan has been so unwise as to undertake such a thing. It will only hurt him, and being a family man he ought to consider his wife and children. And of course it will hurt Masonry to begin with; but I have been thinking it over, and it is my opinion that in the end it will only be an advantage to it."

"How so?" I asked, somewhat surprised at this sanguine view of the case.

"Why; don't you see, Leander," said my grandfather, laying down both pipe and newspaper in his earnestness. "Masonry will have to be altered if this thing goes on. I don't mean in any of its essentials, for of course it cannot change in spirit or principle; but I have been thinking there could be no better chance to reform the institution in a few points,—to drop for instance some of its forms and ceremonies that are only a needless offence to young candidates, and substitute others in their stead more in agreement with the progressive spirit of the age; in short, to have less of the law and more of the gospel in it. And if this should be the result of Morgan's publishing the secrets' I for one don't care in the least how soon it is done."

And over this agreeable outcome of the whole affair my grandfather waxed decidedly cheerful and turned to his pipe and paper with a very untroubled air; pausing, however, almost as soon as he began to read his with his finger on a certain paragraph to which he called my attention. It ran as follows:—

NOTICE AND CAUTION.

If a man calling himself WILLIAM MORGAN should intrude himself on the community, they should be on their guard, particularly the MASONIC FRATERNITY. Morgan was in this village in May last, and his conduct while here and elsewhere calls forth this notice. Any information in relation to Morgan can be obtained by calling at the MASONIC HALL in this village. BRETHREN AND COMPANIONS are particularly requested to OBSERVE, MARK, AND GOVERN themselves accordingly.

☞Morgan is considered a swindler and a dangerous man.

☞There are people in this village who would be happy to see this Captain Morgan.

CANANDAIGUA, August 9, 1826."

"May last," I repeated. "That was the time I saw Captain Morgan in the stage coach. Don't you remember my speaking about it.

But my grandfather did not answer. He generally read anything important over twice, and was now engaged in giving the notice a second careful perusal.

"Leander," he said finally, pushing back his glasses with one hand while the finger of the other continued to point at the italicized words, "What did they do in the lodge last night? I haven't thought to ask you before, but I suppose Elder Cushing and the rest of the committee made their report."

"Well, not a report exactly; Elder Cushing said it was a matter to be settled in the chapters, but not ripe yet for discussion in the lodge. He had no authority to say anything more than this, that Morgan's book should and would be suppressed."

My grandfather looked thoughtful, but said no more; and after a moment of silence resumed his reading.

In those days a newspaper was not the lightly esteemed article which it is now, and all my grandfather's were carefully saved for Rachel and I to read, and after we had done with them they were passed to somebody else, and so on *ad finitum.* Thus it happened that Rachel's eye fell on the same notice, and her wonder and curosity were at once aroused.

"Leander," she said; "I don't understand it. What has Captain Morgan been doing so bad that he must be pointed out to the public as "a swindler and a dangerous man?" And what do these words mean, "observe, mark and govern themselves accordingly!"

"Only violating his Masonic oath," I replied, thinking it best to answer the easiest question first. "So I suppose this is intended to warn the fraternity against him.

"Then why don't they use good common English?" said Rachel. "What is the use of all this beating about the bush? Or is it intended that it should only be understood by Masons?"

Now I knew well enough what had made my grandfather so suddenly thoughtful. I knew that under that form of words lurked a sinister meaning, detected by Rachel's quick and pure perceptions, as one feels the slimy, creeping presence of a serpent. For the report of what was doing in Batavia had spread like wild-fire through the whole Masonic camp, and created an excitement not at all to be wondered at when it is considered that on the keeping of its secrets inviolate, hinged the whole question whether Masonry should continue to be what it had been in the past, "the power behind the throne," swaying the decisions of bench, and senate, and council chamber; or whether its silly secrets and impious ceremonies fully unvailed, it should go down like a mill stone before the popular scorn, in the graphic words of Scripture, "a hissing and a reproach." Brownsville lodge even forgot Sam Toller in this more immediate and absorbing subject of interest. It held several meetings in which there was much free and hearty abuse of the worthless miscreant and perjured villian, "Captain Morgan," and many stout assertions made that Masonry not only never had been revealed, but never could, would or should be. And considering how often this sentiment was repeated the general excitement among Masons of every class and condition over a thing that could not possibly happen was certainly a curious phenomenon.

Still the ordinary social life of Brownsville remained undisturbed. There was the same sound of village gossip, the same small tragedies and comedies that go to make up the sum of daily living. Every Sunday standing in the sacred desk, Elder Cushing preached and prayed precisely as he had preached and prayed so many Sundays before, and how should anybody suspect that he, a minister of the Gospel of peace and good will to men, was all the while cherishing murder in his heart? Still less, that the same remark could just as pertinently be made of many of his brother ministers whose devotion and piety no one thought of impugning. And furthermore, would it not have been a strange and startling thing to tell in the ears of any lover of law and order that not in Brownsville only, but scattered through the whole county and State were sheriffs, justices of the peace, and ex-legislators either committed personally to the same course of action or giving it their tacit approval? Yet it was true nevertheless, though many an honest Mason would have been full as slow to believe it as the most skeptical outsider. For, like most other systems of evil that have cursed poor, weak human kind since the Fall, Masonry understands perfectly well that the fanaticism or even the depravity of its members are not more valuable aids in carrying out a plan of concealed iniquity than the honest stupidity of good men; men who would not themselves injure a fellow being, and are therefore slow to suspect it of others; men who have practically deserted its counsels and can deny with all the assured confidence of ignorance that "these things are so."

"There is something about this piece that I don't like," continued Rachel, decidedly; "it is too much like stabbing a man in the dark to call him 'a swindler' and 'dangerous' to the community, and not tell what he has done. But of course it is wrong for Captain Morgan to break his oath."

Rachel sat for a moment with her eyes fixed on the floor and had only just resumed her reading when Joe brought in a letter from Mark. He wrote that we must not expect him home this vacation as he could not well afford to spend either the money or the time. He was now making rapid progress in the classics and the higher mathematics and felt that the few weeks of exemption from school duties must be improved to this utmost, especially as he had a prospect of advancement to a higher position next quarter. The letter contained as usual much love to all at home, and many inquiries after sundry four footed-friends about the farm; and ended with a grateful mention of Elder Cushing.

"Dear boy!" was Rachel's only comment, though she looked disappointed.

"Well, Rachel;" said I, folding up the letter; "you must acknowledge that Elder Cushing has done a good thing for Mark in getting him this situation; and you see how deeply Mark seems to feel his obligation to him. He might have been plodding along in the old route to-day if the Elder hadn't happened to take such an interest it him; and now there no saying what he may get to be, Judge or Senator, or perhaps President,—who knows?"

Rachel smiled, but it was a very thoughtful little smile. Then she turned suddenly round to me.

"Leander," she said, "I want to tell you a short story. There was once a beggar who was heir to a throne, only he didn't know anything about it. And one day a man came across him who was a royal embassador from his father's court, specially commissioned to find the missing heir. But what did the man do? He was very kind to him; he took pains to procure him a good situation with a fair prospect for rising in life; but all the while, though he knew he was the king's long lost son, *he never told him of it.* Now do you understand my parable?"

"Not very well. What has all this to do with Mark and Elder Cushing?"

"A great deal, as you will see after I have explained it to you. Mark is a Christian I firmly believe, and Elder Cushing knows, or ought to know. Why hasn't he ever told him? Why hasn't he been at least half as anxious to prove him an heir of Christ as to prove him a Mason? I tell you, Leander, if he had been, even though he had never got him this situation, Mark would have a thousand times more reason to feel grateful to Elder Cushing than he has now."

And having had her say, Rachel dropped the subject till some other time when the spirit should again move her.

No one in the lodge denounced more severely the doings of that "vile perjured wretch" in Batavia, than Darius Fox,—who, by the way, had been very civil to me since our little disagreement previously mentioned, and had even apologized after a fashion for his offensive words in the lodge meeting. As for me I was very willing to let bygones be bygones, and only quietly wondered at his change of manner, though not without a hidden inkling that Joe might have explained the mystery had he felt so disposed.

"It won't do to mind all a fellow says, especally when he gets worked up; and the time has come now for all true Masons to hang together. If we don't, our secrets will get to be nothing but a by-word from one end of the country to the other. The publishing of that book must be stopped. There are no two ways about it. If we can't do better we'll send Morgan to travel East one of these days,—consign him to a kind of honorable exile, you know."

And Darius chuckled over his little joke, the point of which I failed to see very clearly; but not liking to show my stupidity, let it pass.

Mr. Fox was a Royal Arch Mason, and so had the right, not possessed by ordinary members of the lodge who had taken but three degrees, to know what was doing in the Chapter. Deacon Brown was another thus privileged, and expressed himself quite as decidedly in regard to the matter as did Mr. Fox, though in a little different fashion as befitted his age and ecclesiastical standing.

"This, the time for every good Mason to rally so the support of the most moral, humane, and next to the church itself, the divinest institution on earth. To be indifferent or careless in such a crisis is to provoke the wrath of heaven. 'Curse ye Meroz, curse ye bitterly the inhabitants thereof, because they came not up to the help of the Lord, to the help of the Lord against the mighty.'"

It struck me that the worthy deacon was a little out in his quotation; that it was a rather violent stretch of the imagination to say the least, to class that open-browed, clear-eyed, brave-souled man who sat writing in his little room in Batavia, among the "mighty," however opposite the term might be when applied to a vast secret power that numbered its adherents by tens of thousands all over the land, and boasted itself invincible. But the Deacon seemed quite oblivious of having made this little slip, and it was not for me to enlighten him.

Thus matters went on in Brownsville lodge, the air charged with a kind of brooding electricity, like the subterraneous lightning which foreruns the earthquake. But though there was plenty of talk like the above which made me vaguely uneasy, it was mostly of that enigmatical sort which may mean much or little, according as one chooses to interpret it. To my understanding, it only expressed a determination more or less decided, to suppress if possible, the publication of the book; and I was sufficiently ashamed of my own share in Masonic fooleries to feel quite willing to see this done. But the idea of violence, of actual *murder!*—who, as I said before, could possibly suspect such things of his neighbors and fellow townsmen; worthy respectable men for the most part, who went to church regularly, and voted at every town meeting, and demeaned themselves like Christian citizens of a free Republic! *I* did not, and could not believe it, especially after my grandfather's easy way of viewing the subject, and I put it to the reader if he could in a similar situation have thought otherwise.

So the days wore on,—those August days of Anno Domini 1826.

"We are going to gather in a splendid crop this year, but I've worked hard enough to do it," I said to my grandfather with a little pardonable pride, as we stood looking at the acres of waving grain ripe for the sickle.

"That's right, Leander; the hand of the diligent maketh rich," answered my grandfather, approvingly. "But now I think of it, I wish when you take your flour to market you would contrive to stop at Batavia coming back, and see Jedediah Mills for me. A man at my age ought to have no loose ends to his affairs, and there's a little matter of business between us I would like to have settled up."

I readily promised, little thinking that in so doing I was about to become a spectator, and in some sense an actor, in scenes so strange and startling, that to the reader of to-day they seem more like romance than a part of sober veritable history.

—A BROTHER, writing from Northern Ohio, says:—"I was talking the other day with a Master Mason, and he said the seceders could not put Masonry down. I told him God could. He replied, 'God Almighty could not put it down!'" Well we'll see whether the Lord be God or Baal. Remember the tragic scenes on Carmel, about B. C. 906: And "let not him that girdeth on his harness boast himself, as he that putteth it off."—*Gath Rimmon.*

—An elderly physician was attending one of his patients, a lady, who, like many others of her sex, had suffered from the cursed traffic in intoxicating drink, when he made some remarks concerning the evil of intemperance. The lady turned toward him and said, "Dr., have you been asleep all these years and just waked up?" There are a goodly number of our citizens who are wondering what certain movements around us mean, in the court-room, in the pulpit, and in our legislature. They will know when they "wake up."

NEW ENGLAND.

PROF. E. D. BAILEY, Secretary of the New England Board, 19 Maple street, Worcester, Mass. Reform publications for sale.

Headquarter Notes.

—Mr. Tanner writes that he and his wife expect to leave New England for California in September. We will be sorry to lose so hopeful a friend, but hope his health will be improved by the change.

—The Masons of Connecticut are trying to raise $100,000 to build a Masonic home, and have $5,000 already subscribed. Is this another Boston Temple, or are they really going to make good their claim as a charitable organization by trying to take care of their own poor?

—Mr. Spaulding spent the last two weeks at camp-meetings and at towns in Southeastern Massachusetts with good success. In one town he found the churches were all at one side of an unfavorable situation and scarcely sustaining occasional services, while the lodges were strong and entrenched in the heart of town with well attended weekly meetings. And yet people will look on and wonder "what ails the churches."

—In a town in Vermont a grange was started which run well for a season. Nearly everybody joined it and having no convenient hall, they petitioned the church to raise their building and allow them the use of their basement, which was done. Some who did not join found it became very unpleasant to attend church, as the grangers would gather in groups to talk, before and after service, but would suddenly grow silent if any of them came near. One left the church on that account. Their attempts to get reductions on purchases turned out disastrously and many were disgusted and left, so that at the last meeting only two were present.

—A member of the M. E. conference in Maine says he wishes the Wesleyans or Free Methodists would plant churches in that State, for he has heard several members of the conference say they would join them if they could. Many are weary with the Masonic affinities of the M. E. church and would welcome a reform.

—The Boston *Congregationalist* contains the following: "Through the efforts of the Congregational city missionary society an efficient Sunday School and public worship have been established in a school house in South Worcester. Recently a lot has been purchased for a house of worship and funds are now being raised to erect a building in that part of the city. Rev. E. D. Bailey, late a professsor in Wheaton College, has been engaged to preach at South Worcester during the present year."

—The Odd-fellows of this State are congratulating themselves on the prosperity and good condition of their order. One Odd-fellow in this city declares that a new lodge is being started here which he says is the result of the recent agitation on the subject, which shows need of agitation.

—Why are there not more articles and tracts written against Odd-fellowship? There are but two books and one pamphlet among the publications of the N. C. A., and an occasional mention elsewhere directed exclusively against this order. If we may believe their printed statements the Odd-fellows are growing rapidly; a net increase in the last six months of 831 in Massachusetts alone. Good men are joining it for the insurance, etc., who would be hindered could they know the valid arguments against it.

No Drawing Back in New England.

WORCESTER, MASS., Aug. 7, 1882.

One object of my visit to Maine and Vermont was to ascertain the prospect for work there in the fall. There is no doubt but that we can have State conventions in Portland and Montpelier in October or November if time can be spared to make the arrangements. Those who have learned about our reform all seem anxious to see something done, and are willing to contribute

of their means if they can see the work go forward. I had no trouble in enlisting new friends whenever I visited a new place and it seems to be unquestionable that we could treble and quadruple our influence and strength among the people if only we were able to furnish workmen to go forth into the harvest field. I have returned home with an oppressive sense of the demands of the work, and the total inadequacy of our resources. I can state the difficulty in about this manner: The people desire information and discussion in 100 cities and towns in New England. The way can easily be opened for lectures, sermons, etc., but the expense for traveling, advertising, occasional hall rent and salary, will be about twice as much on an average as the collections and donations. Here is a deficit that must be met in some way. For want of some one to guarantee this deficit we are at constant disadvantage and delay. This is stating the case precisely as it is.

There is certainly need of a first-class lecturer for Vermont, New Hampshire and Maine, to devote his entire time to those three States. When properly worked and the reform thoroughly advertised, these three States will not be behind the others in any particular. I could tell where two or three months could be put in now to good advantage, and at the end of that time a lecturer would find himself crowded with other requests. We cannot afford to slacken our efforts now. Having put our hands to the plow we cannot look back. The country awaits the progress of this reform, and they look to those who have undertaken it to push forward. This is our golden opportunity. Let us hasten to improve it.

It was a disappointment to me to fail of seeing the Morgan monument, at South Ryegate. It was my intention to have stopped there, but the movement of the trains was such as to make it impracticable. From inquiries made, however, concerning the granite and the workmanship I have no doubt we shall all be highly pleased. For my own part I am looking eagerly to the Batavia convention, expecting a large gathering and powerful speaking. We can afford to make a sacrifice to be there, for the influence of a large meeting cannot fail to be great. Brother S. A. Pratt suggests that those who are going to attend from New England, and especially from this vicinity, make known the fact now so that we can make sure of a large delegation. I went twice to the house of Wendell Phillips, in Boston, to secure a promise of his attendance, but he is absent from the city, and we shall not know his answer immediately.

Rev. D. McFall issues the call for the Massachusetts State meeting in this number of the *Cynosure*. The date is fixed to accomodate those attending the National Convention at Batavia. We hope to have several speakers from there present. The constitution of the N. E. Board requires that its annual meeting be held in September, hence it will be best to call a meeting of that body in connection with the State convention to hear reports concerning work done and consult for future operations. Notice of the meeting will be duly published as also the programme of the State meeting.

Thursday of this week my good wife and I start for the Green mountains to rusticate, hoping to get refreshed a little preparatory to more hard work. We shall be absent two weeks but our mail will be forwarded to us.

E. D. Bailey.

Mr. Tanner's Work in Vermont.

The following extracts from Mr. Tanner's report of work done in Vermont, will be found of interest: When I reached Vermont Bro. DeWolf took his horse and drove around with me, though his farm work had to suffer in consequence. He went with me several days. Bro. Chas. Potter also gave me a kind welcome and hospitable entertainment at his house. Bro. J. C. Gates did likewise and also gave me the use of his team one day to canvass with and two dollars in money for New England work, for which please give him credit. Bro. Wood, of Brattleboro, would have entertained me to have done some work there, but I had sold nearly all my books and was out of tracts.

Generally I was kindly received. Found some people indifferent, and two a little hostile. One Odd-fellow was abusive, but he afterwards apologized for it and asked me to come and stop with him. One lady told me she had heard a few days before that Morgan had lately been found and was alive. Said I, "Indeed, well, he is about 115 years old then!" I recommended the Broken Seal then, and she bought it."

Mr. Tanner spoke twice on the Sabbath for Bro. DeWolf. He reports that in one place, "There is not one Christian to the square mile on an average." The churches are much run down in consequence of a corrupt ministry. Some of the accounts given of the work of licentious Masonic ministers are blood-curdling.

North Star Gleams.

The Sword of Washington city publishes a good confession from George Van Arsdale, of Caton, N. Y., who writes: "I am a Free Methodist local preacher. I have been a Mason of three degrees. Morgan's work of exposure and others are correct, so far as I went. I left Masonry for conscience sake. The Lord would not sanctify me until I gave it up. I was glad to do so for the blessing. I talk against it as plain as I know how, and get blest in doing so. My life has been been threatened, which is truly Masonic. I am satisfied by what I read in the Bible that I could not be a Christian and belong to one of the mildest secret societies of the day, Grangers, and temperance lodges not excepted. God is not honored in them. They are more to carry out selfish principles than anything else, and for the gratification of pleasure-seekers."

Yet another is sent us from good Bro. S. Smith, of Ringgold county, Iowa.

Tyndal, July 16, 1882.

Dear Brother:—"God is light and in him is no darkness at all." Praise his name. Coming up from Yankton yesterday, with Bro. Draper, he was speaking of a Bro. Smith, living near his appointment—a Wesleyan brother, quite old and gray, who he thought might be at church this morning. I told him that if it was the Bro. Smith that I *insulted* once at Postville, Iowa, I would rather see him than any other man in Dakota. I wanted to ask his forgiveness for trying to defend Freemasonry, while pastor of the M. E. church, at Postville, Iowa.

About three years ago the Lord cleansed my heart from *all* sin. Praise his holy name. But before I could receive that holy, sanctifying spirit, I had to forever renounce the hidden things of darkness and dishonesty, which I most willingly and cheerfully did; for the Lord caused this work, (General History of Freemasonry) to be put into my hand, which clearly shows that Masonry is a *false religion. Forgive me*, dear brother. Yours in Christ Jesus.

J. E. Fitch.

—The library of the Grand Lodge of Iowa, purchased last year among other works, a copy of the proceedings of the Second U. S. Anti-Masonic Convention, held in Baltimore, September, 1831; also four early volumes of the *Cynosure*. This is surely light in a dark place.

—Doric Lodge, No. 171, at Morning Sun, Iowa, surrendered its charter last year. Grand Secretary Parvin in making the melancholy announcement to the Grand Lodge last June, says that the community is sparsely settled, and composed of farmers, excellent citizens but generally belonging to churches opposed to secret societies, so there was no material to draw from. The number of the lodge shows, however, that it was organized years ago, and suggests that our good Bro. Trumbull, president of the Iowa Christian Association, has been faithful to his Master in this matter, and that before the lodge broke up its members had generally seceded.

—Bro. Feemster's letter this week, beside its good story of a seceder, shows that Kansas is getting ready for a prohibitory amendment against a darker foe than the saloon.

—It is truly a bright beam on our way that friends seem willing to take hold in earnest to bring the *Cynosure* list up to the rate it deserves. This good work accomplished, it will shine on without a cloud.

Literary Notes.

"*In the Coils*," we hear is having a fine sale, and a new edition will soon be called for. As the *Cynosure* has already noticed it at length we are at liberty to note what others say of the book. The Nebraska *Watchman* of Omaha, says it "is an historical, argumentative exposure of the alleged exclusiveness, partiality, injustice, and non-Christian character of Freemasonry. The author styles himself 'A Fanatic;' and, no doubt, the half million Masons in America will concede the justness of the sobriquet. The book is a handsomely printed, prettily bound volume of 352 pages 12mo; and is in the shape of an interesting narrative or novel in which many of the social, moral, business, judical and theological objections of Freemasonry are interwoven with a great deal of skill and cunning. The book will create quite a sensation in Masonic circles and evoke criticism of a most relentless character. At all events, the courage of the author in attacking such a rock-rooted bulwark as Freemasonry, is something to admire, 'Fanatic' though he be."

The Sandy Lake, Pa., *News*, a more friendly critic, says: "We recommend wives to read 'In the Coils, or the Coming Conflict' while waiting for their husbands coming home from the lodge. It is a good book for such lonely hours. In that case you might learn enough about the lodge and its doings to persuade your husband to either come home earlier, or better, not go to lodge meeting at all."

The Missionary Review for July and August is a choice number full of that earnestness which should in these latter days prevade the Christian church. The speedy evangelization of the world is the mighty theme presented by several writers. "Guatemala as a Mission Field" gives an idea of the work to be done in a portion of the world lying near, but little known. We are glad to read also the able but not complete report of independent mission work. It is a source of gratitude to God that these missions are now becoming so numerous that a full report could scarcely be given in an ordinary volume. The Review of Foreign Missions in 1880-1881 is devoted to the smaller denominations; among these are the Wesleyans, Free Methodists, Mennonites, Friends, Dunkers and Moravians. We should be glad to know that this magazine was read in every household.

The *Faith Missionary*, published in Oberlin is improving greatly in the variety of its contents and well deserves an ample support. "Our Responsibility to the Heathen," "Work of Rev. and Mrs. Guinness in London," "Healed by the Great Physician," and reports from the Faith Missions of Bulgaria and India, are the principal contents of the third number.

The *Century Magazine* for August is the Mid-summer Holiday number, and is unsurpassed in the richness of its illustrations. Among its articles, "The New Northwest" is an attractive description of the lands along the Northern Pacific Railway and notes on their adaptability for farming and grazing. "The American Museum of Natural History" opens the treasures of the new museum adjoining Central Park, New York. "An Aboriginal Pilgrimage" tells of the visit of the Zuni Indians to Washington, Boston and Chicago, with something of the rites of these sun-worshippers and their secret orders in religion. "How Wagner Makes Operas" is an introduction to the modern school of music in which the great German composer stands first. Other articles are the "Border Lands of Surrey," "Personal History of Garabaldi," "Steam Yachting in America," and "English Artists and their Studios." Published by the Century Co., New York.

The August *St. Nicholas* Magazine is an attractive number and in mechanical execution, of the best. The beautifully illustrated articles on Lake George and the home of Sir Walter Scott are the best features of the number, which contains less of fairy nonsense than usual.

God has given a man two eyes; if he lose one he has another. But man hath only one soul if he lose that, the loss can never be made up again.—*Chrysostom.*

CORRESPONDENCE.

A Picture of Washington.

BY A PASTOR OF THAT CITY.

A residence of some months here convinces me that our "Government" is, as a whole, entirely under the management of secret organizations; not by Masonry only or chiefly, but by the milder and less pretentious forms and fraternities. Every secret temperance organization of every name and grade, the G. A. R., and the scores of workingmen's Unions, "Patrons of Husbandry," male, female or mixed, young or old—all, *all* are essentially of the same vile nature, though very different in degree and development. Here they all thrive and prevail. There are so many strangers, and it is so necessary that among strangers one should allow himself to be "hoodwinked," and sworn or "vowed" to secrecy, so as not to be imposed upon!! Result: A few in power control the many. The few in office, with high-sounding titles, collect all the money, control all the tongues, restrain the freedom and destroy the manhood of the many, to a degree that all may theorize about but few understand, except among oath-bound union "miners," "puddlers," etc., and tongue-tied Government employees, who must do the bidding, not so much of their political (though this is bad enough), as of their "lodge" masters. Multitudes sigh for freedom, yet their investments made—fees and dues already paid in, their employment, their living and that of their families, their hope of advancement to better position and higher (which generally means living) salary—all depends on their silently and meekly submitting to the yoke to-day, to-morrow; this week, next; this year,—*always*. Yet we have "a few names" even here that have not submitted. S. C.

The Knight Templar Idea of Religion.

Ohio, Ill., Aug. 7, 1882.

Dear Cynosure:—Yesterday I listened to a discourse in a professedly orthodox pulpit, by a Knight Templar, one of those who were partially sunstruck in that great procession of worshippers of Baal, in your city two years ago. The text was the statement in Matthew which declares that if the master of the house had known in what hour the thief would come, he would not have suffered his house to be broken into; but would have watched, and that exhorts us to be ready, for in such an hour as we think not the Son of man cometh.

We were told emphatically that man is only a creature of circumstances, and there was not the slightest hint that anything but his earthly surroundings had anything to do with making or marring him. There was no intimation that any power higher could help him or would hold him to any account for anything done or left undone here.

He must have faith, it is true; but, as the preacher carefully explained, not in Christ, but in the higher plane of life to which, by his own exertions, he is striving to raise himself. He is not to wait on God for the baptism of the Holy Ghost, but is to baptize himself into the spirit of a higher life that is not the gift of God, but is attainable by mere human exertion.

The thief in the text is evil in its ordinary forms. The power to resist it is virtue, self-evolved by the individual. The Saviour is once or twice referred to as the "great Jesus," with no hint that he is the only Saviour without whose aid men are ruined and undone forever. If the true gospel be not hid from such minds, from whom is it hid? If such blind guides lead the blind, surely there is little hope that any of them can escape the ditch. It is not, however, to be wondered at that the man, who, in direct opposition to the Saviour's command to swear not at all, and particularly not to swear by his life, has taken a large number of extra-judicial and profane oaths by an imaginary god, putting his life in forfeit in almost every conceivable and barbarous way, and capping the climax of folly and wickedness by taking in mockery the communion out of a human skull, invoking a double damnation upon his soul if he reveals the sin and folly he is practicing—it is not surprising that such a man should not understand the simple way of salvation by faith in the Lord Jesus Christ, and, instead of entering by the door into the sheep-fold, should seek to climb up some other way. What a fearful responsibility such a professed watchman takes? When the Saviour, here denied and ignored, becomes the Judge and calls the watchman to an account, he will have to answer, as Ezekiel informs us, not only for his own personal denial of Christ, but for leading others to do the same. Better a thousand times that such a man had never been born, than that he for a little season enjoy the prominence and *eclat* that the position of a public teacher gives him, and then go to meet such an account. O. F. Lumry.

On to Batavia.

Northampton, Ill.

It would afford me much pleasure if I could attend the Batavia Convention in September, as Pine Plains, Duchess Co., N. Y., is my native place, and I was a citizen of that State about thirty years. There are many pleasant recollections of the past that transpired there, among which not the least was that I became a church member in Green Co., N. Y., so that I can say by the grace of God as to my present and future prospects of happiness, "I left it all with Jesus long ago."

But as I cannot go, perhaps a word of cheer may be kindly received by them who can go to Batavia to advance the cause of truth and righteousness. Brethren and friends can cheerfully sing as they go, "We're marching to Canaan with banner and song," and pray that God's blessing may attend the convention and the right of free speech be maintained and boldly asserted. I am not a professional lecturer or debater, but I have asserted this right at home and at election, but not without personal abuse where I reside (Hallock, Peoria Co., Ill.), and believe that Captain Morgan and Colonel Miller were the true and tried friends of this Government, and believe, as they did, that the tyranny which the Freemasons seek to impose upon us is worse than that of George III. of England, and with God's help must be overthrown if we would be a free people. I. Dabolt.

Our Mail.

G. W. Beattie, San Bernardino, Cal.:

"The secret society question is being agitated considerably in this county."

Mrs. Wm. Mock, Petaluma, Cal.:

"I have handed around and mailed a great many tracts and papers since Bro. Richards was here last fall, but have not heard any cheering news of the good seed 'springing up' yet, but can have results with God, who alone can give the increase, in this our good time."

S. Ranks, Algona, Iowa:

"I have been putting the Cynosure before the people as fast as I received it, and lately I sent for the Master's Carpet and Finney's Treatise. I induced the superintendent of the M. E. Sabbath school to read them, and he lately said to me: 'Oh I am so glad you put those books into my hand. I believe they would have got me,' (referring to the Masons). Instead of joining them he takes the books and reads passages to them that are striking. He talks to the M. E. minister, and now he is going to read them, especially Finney's."

Frederick Harness, Wapello Co., Iowa:

"I am organizing an Anti-masonic lodge here, and want all the information I can get."

John M. Snodgrass, Dunlap, Kansas:

"We do not want to drop your paper. It is very much needed, and we want it here among our colored people. Secretism here is king, and the colored people are very much inclined to imitate the white people. May God bless you and your work abundantly."

Mr. Snodgrass is laboring among the colored refugees with good success. He occupies a needy and worthy field.

A. B. Altman writes from Baxter, Iowa:

"I am with you, heart and soul, in this great work of reform. May our Cynosure yet be an angel of light, illuminating not only every homestead, but every heart in our land, until all shall worship God aright."

Bro. H. Curtis, of Olathe, Kan., sends word that he will be one of the party for the Batavia Convention, and adds respecting the cause in Kansas:

"Our efforts shall be for a fall and winter campaign in Kansas. We are now making arrangements for the same. We hope Bro. E. Mathews may again pass this way."

SABBATH SCHOOL.

LESSON IX, Aug. 27.—Pharisees and Sadducees Silenced.—Mark 12: 13-27.

(13) And they send unto him certain of the Pharisees and of the Herodians, to catch him in his words. (14) And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth: Is it lawful to give tribute to Caesar, or not? (15) Shall we give, or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? bring me a penny, that I may see it. (16) And they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Caesar's. (17) And Jesus answering said unto them, Render to Caesar the things that are Caesar's, and to God the things that are God's. And they marvelled at him. (18) Then come unto him the Sadducees, which say there is no resurrection; and they asked him, saying: (19) Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. (20) Now there were seven brethren: and the first took a wife, and dying left no seed. (21) And the second took her, and died, neither left he any seed: and the third likewise. (22) And the seven had her, and left no seed: last of all the woman died also. (23) In the resurrection therefore when they shall rise, whose wife shall she be of them? for the seven had her to wife. (24) And Jesus answering said unto them, Do ye not therefore err, because ye know not the Scriptures, neither the power of God? (25) For when they shall rise from the dead, they neither marry nor are given in marriage; but are as the angels which are in heaven. (26) And as touching the dead, that they rise; have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? (27) He is not the God of the dead, but the God of the living: ye therefore do greatly err.

GOLDEN TEXT.—Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come.—1 Tim. 4: 8.

DAILY READINGS.

Monday, August 21, Mark 12: 13-27; Tuesday, Romans 3: 1-14; Wednesday, 1 Peter 2: 13-25; Thursday, Acts 16: 22-40; Friday, Ex. 3: 1-14; Saturday, 1 Cor. 15: 35-49; Sunday, 1 Tim. 4: 1-16.

NOTES FROM CAMBRIDGE BIBLE.

"And they send." Having failed themselves, the Jewish authorities resolved to send some of the Pharisees, in company with the Herodians, to try to force him to commit himself by the answers he might give to their treacherous questions. A series of distinct attacks was now made upon the Lord. (1) The Pharisees took the lead with theirs, which was, indeed, the most cunningly devised, (2) the Sadduceas followed, and then (3) came the scribes of the Pharisees' party.

"The Herodians." See note on Ch. 3: 6. As before, so now, the Jewish royalties united themselves with the ultra-orthodox Pharisaic party. The Herodians came in person. The Pharisees sent some of their younger scholars (Matt. 22: 16) to approach him with the pretended simplicity of a guileless spirit, and a desire to solve a perplexing question (Luke 20: 20).

"Master, we know." This was said in a spirit of hypocritical flattery, as though they were ready to pay him honor as the Messiah. We find Nicodemus saying the same thing in a spirit of sincerity (John 3: 2).

"Is it lawful to give tribute." The snare was no longer laid in the sphere of eccelesiastical questions, but in the more dangerous area of political duty. The tribute-money alluded to was a capitation tax levied by the Roman government, and keenly resented by Judas the Gaulonite (Acts 5: 37) and his followers. If our Lord held this payment unlawful he would compromise himself with the Romans; if he sanctioned it, he would embroil himself with the national party.

"Bring me." "They would not be likely to carry with them the hated Roman coinage with its heathen symbols, though they might have been at once able to produce from their girdles the temple shekel. But they would only have to step outside the court of the Gentiles, and borrow from the money-changers' tables a current Roman coin."—*Farrar.*

"Whose is this image." "The little silver coin, bearing on its surface the head encircled with a wreath of laurel and bound round with the sacred fillet—the well-known features, the most beautiful, and the most wicked, even in outward expression of all the Roman emperors, with the superscription running round, in the stately language of imperial Rome, 'Tiberius Cæsar, Divi Augusti filius Augustus, Impera-

tor.'" The image of the emperor would be regarded by the stricter Jews as idolatrous, and to spare their feelings, the Romans had allowed a special coinage to be struck for Judæa, without any likeness upon it, and only the name of the emperor, and such Jewish emblems as palms, lilies, grapes and censers.

"And unto God." He would remind them that besides the claims of the ruling powers, they had also the claim upon them of their spiritual king, and obedience to Cæsar must ever be conditioned by obedience to God. "Render unto Cæsar all that he can lawfully demand, but render also to God what he requires of you as his spiritual subjects." "Give to God that which has the image and superscription of God, the soul."—*Erasmus.*

The things of Cæsar and the things of God, or things civil and things sacred, are essentially distinct though quite harmonious. In the things of God we may not take law from men, while in honoring and obeying Cæsar in his own sphere, we are rendering obedience to God himself.—*Brown.*

"Moses wrote." The law concerning the Levirate marriage is found in Deut. 25: 5. It was ordained for the preservation of families, that if a man died without male issue, his brother should marry his widow, and that the first-born son should be held in the registers to be the son of the dead brother.

"As angels." The Sadducees denied not only the resurrection, but the existence also of angels and spirits (Acts 23: 8). In his reply, therefore, our Lord embraces the whole area of their unbelief. He refers to the angels in heaven as persons, whose personal existence was a fact. Moreover in these words we have one of the few revelations which he was pleased to make as to the state after death. They imply that, as St. Paul teaches, at the resurrection "we shall be changed (1 Cor. 15: 44–52), and the "spiritual body" will not be liable to the passions of the "natural body."

"In the book of Moses." They had brought forward the name of Moses to perplex him. He now appeals to the same great name in order to confute them. He does not reprove them for attaching a higher importance to the Pentateuch than to the prophets, but for not tracing the divine mind on the important subject of the resurrection even there.

"God spake unto him, saying." On that momentous occasion, which marked an epoch in the national history, God had revealed himself to Moses as a personal God by the august and touching title of "the God of Abraham, and the God of Isaac, and the God of Jacob," and therefore as bearing a personal relation to the patriarchs, upon whom he had set his seal of circumcision, and so admitted them into covenant union with himself. How unworthy would such a title be if he, the Eternal and Unchangeable, had revealed only as the God of men who had long since crumbled to dust and passed away into annihilation! How meaningless such a name if the souls of men at death perished with the body, "as the cloud faileth and passeth away!" Was it possible to believe he would have deigned to call himself the God "of dust and ashes?"

Suggestions.—1. Error simply repeats itself. The same heresies, the same objections are urged to-day. Jesus' words as effective to silence now as then. 2. Searching the Scriptures to know the meaning of Christ's words, is the best furnishing for service (2 Tim. 3: 17). 3. As these questions were pressed at the very time when the enemy expected to crush the Lord, so they are now repeated, and show that the time of his victory draws near. 4. Modern doubts would cease if people would search and hold the Bible, and let alone the puzzling questions of modern opposers. 5. The resurrection of the body unto life, is the grand revelation of the New Testament for comfort and hope. 6. If risen with Christ in spirit, we shall long for his coming again, for then we shall have the new body. 7. The more we cherish this blessed hope, the more faithful and loyal we shall be in all relations here, for his order is, "occupy till I come." —*Notes for Bible Study.*

OBITUARY.

Mrs. Paulina O. Osgood, wife of Elder A. Osgood, of Lostant, Ill., died July 28th at the age of 82 years. She was born in Sing Sing, N. Y., and experienced religion quite early in life, and united with a Baptist church in New York city. In 1836 she was married to Elder A. Osgood, who was pastor of a Baptist church in Ohio for some eight years, when they removed to Illinois. After spending two years in LaSalle, where Bro. Osgood was pastor, they removed to the vicinity of Lostant, where Mrs. Osgood was one of the leading members in the organization of the Baptist church. A friend contributes the following:

IN MEMORIAM.

At the hour of midnight, July 28, 1882, our mother, wife of Elder A. Osgood, "fell asleep" —went to repose where the weary are at rest. Her health for some time had been delicate, and her friends as well as herself were aware of the near approach of the dark-winged angel of death. She left, not to return to her earthly home, but to enter the building of God, "a house not made with hands, eternal in the heavens."

The last of earth did not come unexpected, neither did it find her sleeping with her lamp gone out. She was prepared to go to the marriage supper, and had on her wedding garment; and there is no doubt but it were better for her to depart and to be with Christ. And while her aged consort mourns her absence, he knows she is not lost, but only gone before to that brighter and better land.

In the history of her long and arduous life, there are many things for those who are left to emulate. Her religious life was quiet and unassuming, but always earnest and consistent—"a mother in Israel" for over sixty years, working in the faith delivered to the saints. Some years ago she saw the evil effects of oath-bound secret societies in our church, and to eradicate which, like Mary of old, "she hath done what she could." Her home was an asylum for all Christians, and there are many ministers of the Gospel engaged in reform work, who will remember her words of encouragement, kindly care and greeting. All through her life she exhibited an unusual quickness and keenness of intellectual and moral apprehension, which was a great support to her husband during his ministerial work. Her taste was excellent and refined—she loved order and beauty, and even in her old age seemed instinctively to know how to create them around about her.

About eight months ago she had a stroke of paralysis, since which time she could not move around only as she was carried by her kind friends; and while sitting in her chair from day to day, in spirit she seemed to repeat—

> No night shall be in Heaven; no gathering gloom
> Shall o'er this glorious landscape ever come;
> No tears shall fall in sadness o'er those flowers
> That breathe their fragrance thro' celestial bowers.

About the closing scene the husband and two grand-daughters stood near to minister to the wants of the departing soul, as far as human hearts and hands can minister at such a time; but in a few moments, without a struggle or a tremor, she went quietly to rest in the arms of her Redeemer.

The sympathy of the Union Christian Association, of which she was an active member, and the community, has gone out toward the sorrowing family in their affliction. Although the day was quite unfavorable, the funeral was largely attended. Beautiful flowers, by loving hands tastefully arranged, covered the sleeping remains, and neighbors who had known her for years bore the casket.

Elder Hiatt offered a fervent prayer, and Elder Matthews spoke words of comfort from the Scriptures. Among the hymns sweetly sung was one beginning—

> "Gone, gone, gone from her home,
> God hath recalled the ——"

Thus her mortal body was carried to its last resting place, followed by those who, while they mourn, yet rejoice in the anticipation of the hour "when this corruptible shall have put on incorruption, and this mortal shall have put on immortality," and when it can be declared "death is swallowed up in victory." E. R. A.

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As a needed means of spreading the truth regarding secrecy, a collection of the utterances of Scripture and various noted statesmen and ministers has been prepared and printed in tasteful form at the top of note paper and on both sides of envelopes (the matter on the paper being entirely different from that on the envelopes.) A blank line for date is also printed in. The envelopes can be furnished either white or colored; both envelopes and paper being of the ordinary size and of good quality.

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The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 17, 1882.

ARE YOU READY FOR THE CYNOSURE CAMPAIGN?

THE CHICAGO CHRISTIAN ASSOCIATION has secured Friday, Aug. 25, as a day for instruction and recreation at Lake Bluff, the popular summer resort on the Lake shore, between Chicago and Milwaukee. The train will leave the C. & N. W. Passenger Depot, (corner Fifth Avenue and Kinzie St.,) at 10:45 o'clock in the morning, and returning leaves Lake Bluff at 6 o'clock in the afternoon. The order of exercises is at present thus announced: 12:30—Dinner; 1:30—Devotional exercises in the Tabernacle.

2:00. Address of Welcome, by Rev. A. J. Bailey, of Waukegan.

Addresses: The Relation of the Church to Freemasonry by W. I. Phillips; Mormonism from a Christian Teacher's Standpoint, by Mrs. C. Ticknor Bailey; The Relation of Woman's Suffrage to the Temperance Question; The Freedman and Secret Societies in the South, by Rev. H. H. Hinman, Southern Agent of The Nat'l Christian Association; The American Party, by Prest. J. Blanchard; The Work of The Chicago Christian Association—five minute speeches. Address by Rev. D. P. Baker.

The programme suggest more hard work than recreation but doubtless the occasion will be pleasant and profitable for all. The fare for the round trip is fifty cents.

A Picture of Lodge Government.

The scenes of turbulence and desolation which follow where lodgery gains control have frequently been displayed in these columns. The sacking and burning of tenement houses in Louisville, by the Know-Nothing lodges, while the fleeing inmates were shot down, or siezed and hung to lamp-posts; and the demand of the labor union lodges in Pennsylvania the other day, that the officers of law should give up to their unbridled fury a man who had killed one of their number in self-defence—these have of late portrayed the vindictiveness and bloody spirit of the lodge when it enjoys unchecked power.

The lodges have control largely in government and in politics, but as yet their hand is restrained, their power held in check. If we would see the effect when such limitations are removed, the city government of New Orleans furnishes a notorous illustration. The "Ancient Order of Hibernians" (the Molly Maguires of Pennsylvania) are there in power, in the person of the official head, who, as chairman of the Democratic State Central committee, and Administrator of Improvements, has nearly unlimited power in the local politics. This order is about to inaugurate a reign of terror, it is believed, for effect at next election. The criminal classes, it is given as a fact beyond dispute, are largely in the pay of the city, and under the protection of the lodge, and practice their trade of theft and murder with impunity. Laborers quietly going home to the embrace of wife and children, and the humble board of a workman, are stabbed without a word of provocation by men in the employ of the city government. Officers of the United States are cut down with hardly less ceremony. But the picture of utmost barbarity, that of the city insane asylum. Here, since the control of city affairs has passed into the hands lodge ruffians, only male keepers are employed, even in the department of the female patients, who were attended by male keepers even in the bath room; and in their beastial barbarity, these keepers have been known to compel insane women to dance before visitors with their clothes thrown over their heads. Such ruffianism one would think impossible outside the limits of savage life, but to this degree of infamy has the lodge power dragged the greatest city of the South.

—The readers of the *Cynosure* will regret to learn that Mr. Carpenter has been compelled to leave his home in Chicago, hoping to find in the Colorado climate a remedy for continued and exhausted sickness. We trust that the good providence of God will bless this means to his recovery.

—Secretary Stoddard is making every possible effort for a great meeting in Batavia, September 12th. He is visiting various parts of New York speaking as opportunity offers. He expected to be in Syracuse last Sabbath. The week before he preached for the Baptist church in Perry, N. Y.

—Bro. E. Matthews began his work in New York with a lecture in Linden. He will be busy till the middle of September.

—Bro. I. R. B. Arnold, who was for a part of the time engaged in lecturing several years ago, is now settled in Alda, Hall county, Nebraska.

—Pres. C. A. Blanchard is engaged to speak at Keosauqua, Iowa, on Saturday, the 19th inst., and will then attend the Iowa State convention, meeting in Winterset, Madison county, on the following Tuesday. He will also speak in Birmingham.

—A while since Rev. E. Mathews was speaking in a tent meeting at Waukesha, Wis. His discourses were popular and many attended, but on one Sabbath afternoon he took the opportunity to show forth the blasphemy and heathenism of Freemasonry; then the tables were turned, and the lodge tried to have the Free Methodists driven from town as a nuisance.

—The Ancient Order of United Workmen lodges in Iowa have seceded from the "Superior" Lodge. Their "Supreme Master" (who is a mortal, not he of the pit), attempted to suspend the officials in Iowa, and last January the Iowa lodges threatened to leave. The final act was accomplished at a special meeting at Cedar Rapids a few weeks ago. Eleven lodges were tried for disorder and dissolved, and a new constitution was adopted, the Iowa lodges absolving themselves from all allegiance to the other body. This will be the case with other lodges of this kind which will get so heavy that they will break in pieces.

—Rev. M. R. Gault, of Blanchard, Iowa, has for years been one of the most assiduous and conscientious supporters of our reform in southwestern Iowa. It is therefore a matter of much interest that he has given up his church work for the present to enter the lecture field for the National Reform Association of Philadelphia, and will speak in Nebraska, Kansas, Western Iowa and Missouri, in behalf of the religious amendment to our Constitution. Bro. Gault, as a minister of the Covenanter church, has been as much interested, probably, in this movement as in that against the lodge. Rev. John Lynd and Rev. R. C. Wylie have also agreed to undertake the lecture work for the Reform Association. The *Christian Statesman* says of these brethren: "Each of these laborers leaves a devotedly attached people, among whom they have been laboring now for some years as settled pastors. It is with no small self-sacrifice that they sever these bonds, to give themselves to a trying work. The letters of acceptance give touching expressions of the grief with which these ties are sundered, and of the true patriotism and devotion to Christ's kingdom, that have led to this self-denying choice. It is a good omen of success when a work is entered upon in such a spirit."

THE Missouri Grand Lodge of United Workmen, recently in session in St. Louis, passed a resolution of great significance. It came up in the form of a question upon the admission of saloon-keepers and bartenders into the organization. It was claimed that these men were in constant danger of losing their lives at the hands of the very characters who patronize them, and, according to the supreme medical examiner's report, the saloon-keepers were largely in the lead on the list of deceased members, many of the class being taken off by consumption. The debate was spirited, and when the vote was taken, the resolution that no saloon-keeper or bartender should admitted to the brotherhood, was carried by a large majority.—*Signal.*

The Secret Empire.

—Congressman Hawk of Illinois, who died in Washington a few weeks ago, was buried at his home in Mt. Carroll by the lodge, of which it was said that he was a "faithful member," which may be interpreted to mean that he was unfaithful and dishonorable as an American legislator.

—Said a stranger to an old resident of Omaha: "Who's that fat fellow, with a red ribbon, good clothes, and a gold-headed cane?" "Why, don't you know?" "No; who is it?" "Why, that's President Walsh [of the Knights of Labor]." "What does he do?" "O, he doesn't do anything; he's a workingman!"—*Omaha Republican.*

—The Right Worthy Grand Lodge of Good Templars of the United States, recently held in Charleston, S. C., though mildly advising against visiting rum-hotels, adopted the following: "It cannot be held to be a violation of the obligation of our order if a member attended a dance, as an individual, in a hotel where liquor is sold." We suppose that was adopted by the high-titled functionaries "for the good of the order." On the fourth Tuesday of August, 1883, the liquor-selling hotels of Chicago can, if they choose, arrange for dances to accommodate the delegates to the next Right Worthy Grand Lodge, for it meets there on that date and its members will violate no "obligation of our order" by attending such dances as individuals. Great is Diana of the Ephesians on dances in rum-hotels. —*Wesleyan.*

—When Robert F. Bower, the General Grand High Priest of the Royal Arch degree Freemasons was buried the other day, Gov. Buren R. Sherman of Iowa pinned on an emblem of innocence before his body and assisted in the Masonic-pagan performance.

—The secret lodge calling themselves the "United Order of Foresters." The chief end of these modern disciples of Robin Hood is a kind of life insurance which is certainly a very *risky* nature. A few months ago it was given out by the official ring that there was a debt of $67,900 and heavy assessments were made to cancel it. But now another debt of $8,000 is announced to the patient dupes, but the screws have been turned too severely and twenty-five out of thirty lodges which report at St. Louis are about to *disunite* themselves from officials who want to keep on paying debts forever.

—Grand Master Scott of the Illinois Masons has just been laying the corner-stone of a Masonic temple at Decatur, but his incantations had to be supplemented by a dance to make the thing lay where he wanted it.

—He is now ready to accept the invitation of the Cook county commissioners to do the same office for a new Poor House. Will he call out the Chicago paupers in a hideous display to finish his work?

—A Washington paper announces that another secret order, "The Knights of the Golden Cross," have working committees on "Temperance Work" and on "*Christian* Work." One of the lodges of that city is presided over by a Treasury clerk. It is a question what kind of *Christian* work a secret lodge should want to take up "because the churches do not do their duty." Will they hold prayer meetings?

—The worship of Satan is at last becoming public in Europe. One of the crimes of the press noticed by Pope Leo XIII. in his address to the Romans on July 13th, was the publication of a hymn to Satan! But this is only a single incident of this dreadful cult, not new, indeed, but hitherto followed out in secret. Not many weeks since the "anti-clericals" of Genoa marched at the inaguration a statue to Mazzini. "marched under the banner of Satan." It is well nigh inconceivable, yet it is a fact, and one of these vile papers noticing the fact says, that hitherto this worship was secret and confined to the lodges, "but now it is the duty of Italians, who have so long lived under the menaces of hell fire, to render at length to Satan the honors which are due him."—*Catholic Review.*

REFORM NEWS.

Iowa State Convention.

LINTON, Ia., July 28th, 1882.

FRIENDS IN IOWA, TAKE NOTICE!—The Executive Committee of the State Association opposed to secret societies, have consulted by correspondence, and, owing to a variety of circumstances deem it advisable to call the State meeting one week earlier than the constitutional time—the last Tuesday of August. They therefore call on the friends of this reform in Iowa, to meet in annual convention, on Tuesday, August 22 ', 1882, at the hour of 7:30 P. M., in the Court House at Winterset.

C. D. TRUMBULL, Pres.
T. P. ROBB, Cor. Sec.

Massachusetts.

The able discussions of the variuos phases of the great evil of secrecy, at the National Convention at Batavia, and the unvailing of the Morgan monument with appropriate ceremonies, will doubtless give an impetus to our reform movement that will be felt far and near. Wishing to avail ourselves of that impetus, to help it forward among us and to gather up and make permanent the fruit of the labors of our New England agent, the friends of the cause in Massachusetts are invited to meet in convention at Horticultural Hall, Worcester, Mass., Sept. 19th and 20th, at 7:30 o'clock P. M. It is expected that free entertainment will be provided for all delegates. Will the friends of the cause hold such meetings as they may be able in the meantime, and appoint delegates to represent them in this, our annual State Convention. D. W. MCFAIL,

Secretary State Association.

Pennsylvania.

The Christian Association of Northeastern Pennsylvania will hold its third quarterly meeting at the Free Methodist church in Waverly, Pa., Aug. 30th and 31st., opening on the 30th at 7:30 P. M. Elder Raynor, of Upsonville, and other able speakers, are expected to attend. Elder R. will lecture on the evening of the 30th inst., D. V. This meeting is intended for very important business, and every friend of the cause should attend. A delegation should be appointed to attend the annual meeting at Batavia, on the 12th of September, and procure from the many able speakers in attendance there, a good man to come and help us conduct a stirring campaign somewhere in this section. Let every brother in Northeastern Pennsylvania feel that God calls him to attend this meeting and help on this work.

NATHAN CALLENDER, Cor. Sec'y.

Ready for Work.

ALEXANDER, Rush Co., Kan.

EDITOR CYNOSURE:—At a meeting held on the Camp Ground, an organization of forces was effected, and resolutions drawn up by Bro. P. S. Feemster, were adopted. The object of this organization was to get ourselves into working order, so that we might put ourselves in array against the powers of darkness in the shape of the secret lodge. By a vote, in was ordered that these resolutions be published in our county papers, and also in the *Cynosure*; they were left in my hands, and in my journey to New York were misplaced, so I can only give you a short minute of our meeting.

W. N. Hibbard was chairman of the meeting; William F. Cook, secretary. John Shaftsberry, John Swink, John Dunstone, J. O'Neil and I. D. Pendleton were appointed a committee to secure Anti-masonic reading matter, to be circulated in the community; also that lecturers might be secured and light disseminated in regard to the evils of those secret institutions.

We had long been praying that some one, sent of the Lord, would come in among us, on the western frontier, and put something in shape that would be definite and directly to the point, so that our position might more plainly be declared as to the lodge. Hence we hailed with joy the coming of Prof. Feemster among us, who gave us a lecture that had a telling effect.

We took sweet counsel with Bro. F., who also preached and helped during our meeting. May the blessing of the Lord follow him wherever he goes. Amen. W. N. HIBBARD,

Pastor of Free Methodist Church.

The Lodge Deity must have his Worship.

PEARLETTE, Kans, Aug., 7th, 1882.

EDITOR CYNOSURE:—I write you from "my own dear home." Three weeks of incessant toil in unusually hot weather has wilted me, and I have come home to rest a few days.

The three weeks were spent in counties of Harvey, McPherson and Rice. I have found the lodge strong and growing, yet the Spirit of the Lord has lifted up a standard against it. Rev. W. M. Adams, chairman of the Empire District of the Free Methodists, gave me a very hearty invitation to attend a camp meeting he was to hold in Harvey county. I went and was accorded a most favorable hearing.

Brothor Adams being a seceding Mason himself, confirmed my words with the well-told story of his own experience. He joined the lodge early and served them loyally. He believed they had a right to take life; and if his superiors had pointed out any member and told him that that man had violated his oath and ordered him to cut his throat he would have obeyed. He was chaplain when he was converted. He attended the next meeting of the lodge as usual, donned his regalia, and took his position. Indeed, no thought had yet crossed his mind that there was anything in the lodge inconsistent with his new-found religion. But, instead of reading a prayer, he prayed. He was in earnest and the Lord blessed him. But he had scarcely said "amen" when one of the leading members sprang to his feet. He wanted to suspend the regular order of business and pass a resolution instructing the chaplain to *read the usual prayers*. Brother Adams took the hint at once. He told them that they need not pass that resolution. If he could not pray, he could not stay. So laying aside his regalia he left the lodge forever.

Harvey county is ripe for organization as soon as the rush of threshing is over. McPherson county has a strong United Brethren element in it, and they are true to this reform. I am to meet the friends of reform in McPherson, in the United Brethren camp meeting in September, for the pupose of organizing for work.

In Rice county the reform is strong. I lectured twice in Lyons, and twice in Sterling, and effected a county organization which I feel sure will do effective work.

Nemaha county is organized and is calling for lectures though no lecturer has ever visited them.

Johnson county feels the inspiration and calls for help to organize. Thank God the tide is rising. Let every friend of light rise with it.

Speak right out in meeting, friends. Let us hear from you. What are you doing? and what do you want to do? We are strong, but for lack of organization we do not know it. Let us organize. P. S. FEEMSTER.

Truth Victorious in Wapello County, Iowa.

ORMANVILLE, Iowa, Aug 11, 1882.

DEAR CYNOSURE:—The reform movement has had a few friends in this part of the land for several years past, but has attracted no special attention till within the last six or eight months; but of late there has been an awakening on this subject. It was thus brought about. During last winter Rev. J. T. Allaman, pastor of the United Brethren church, held a series of meetings here, which resulted in a very extensive revival, over fifty persons professing faith in Christ. Bro. A. is true to the principles of the U. B. church, and before offering to receive persons into its fold, he publicly read the discipline. In doing this he did not omit the section on secret societies. He also did what the discipline says the preacher shall do, namely: proceed to warn the people against the evils of secret societies.

This brought the issue squarely before the people. The friends of the lodge sought to hinder, but all to no purpose. Bro. A. went straight on and it possible made it hotter for the lovers of Baal than they had been expecting; and the Lord blessed his own truth. After the meeting closed some who had been awakened from their slumber in sin to a new life in Christ, had also been awakened as to the evils of secret clanism, and having received documents from Bro. A. began to investigate for themselves.

When this became known to the lodge defenders they began to assail the most prominent of those opposed to the lodge power, not only by withdrawing their patronage, but in various other ways trying to ruin the business interests of the lover of free thought and free government. This only intensified the desire to know whether we live in a free country, and are entitled to free speech, whereupon the friends of reform invited S. E. Starry, of Clarence, Iowa, to come and work the first three degrees of Masonry.

He came and on the 6th and 7th of June, worked the first and third degrees. After working the first degree he requested any Mason present who wanted to defend their "ancient and honorable institution," to stand up and defend their pet idol of worship. Dr. Tate was called for and responded for the defense of the "grand and glorious institution of Freemasonry." But he was in very ill humor for betraying himself in answer to a question by Starry about the penalty of the Entered Apprentice degree.

"What would the Masons do if one should break his obligations and tell what he had solemnly sworn he would conceal?" asked Starry. "Cut his throat!" said the Dr.. But seeing his mistake, then tried to turn it off; but Starry held him up, so the more he tried to smooth it over the plainer it was to be seen that the Dr. was sick, and very sick, because he had told what he had no intention of telling.

So when he was called for to reply to Starry, he made use of all the abusive ephithets he was capable, and he is a professed Christian! yet calling a gentleman a liar and a perjurer, when he knew that just that morning he went square back on what he had said himself. While standing in a grocery store talking to Starry about the obligations of a Master Mason, Starry made an assertion about the obligation and Dr. Tate said it was not true. Starry asked him if he would make his affidavit that it was not true. Tate replied he would, if it was necessary for him to do so. Starry offered him five dollars if he would make affidavit that it was not as he had said. The Dr. thought that would not pay him for his trouble. Then Starry offered him twenty-five dollars to go and swear that he had not taken just one clause of the obligation, where they obligate themselves as follows: "furthermore that I will keep the secrets of a worthy brother Master Mason as inviolable as my own, when communicated to and received by me as such, murder and treason excepted, and then only at my option." But the Dr. would not come to time. F. HARNESS, JR.

THE MORGAN MONUMENT.

J. C., Jr. writes, "I regard a monument to Morgan in the same light as one to John Brown—a public vindication of the cause for which he died.

Joshua Brink, Clarence, Iowa, recommends that all friends of the "good cause" who can, make ready as they would to go to a great camp-meeting, taking tents, boxes of provisions, money and bedding. They might have good preaching, praying, singing and raise a large sum for lectures, and have shouting—a real jubilee.

J. C. and M. L. Halsted, Cortland, Ohio: "We trust the whole amount for the monument will be raised in due time. It is a blow in the right direction. It hits Masonry right on the head."

Wm. M. Gage, Coldwater, Mich.: "My early boyhood recollections of the excitement created by the Masonic murder of Captain William Morgan, is still quite vivid, as at that time, 1826, I was eight year's old and resided in Courtland Co., N. Y. The many accounts published of the outrage in various styles of pamphlet form, including Anti-masonic almanacs, are distinct in my memory." He sends an old poem, as follows:

Should Morgan's murder be forgot,
Or Masons grip and sign,
Should Morgan's murder be forgot,
Or Masons dark design.

The Masons dark design we know,
His bloody grip and sign,
We'll lend a hand to blot from earth,
The Mason's bloody shrine.

If aught on earth can men engage,
If aught can make us free,
'Tis one successful war to wage
Against Freemasonry.

Our cause is good, our cause is just,
And truth shall lead us on,
Till Masonry shall b te the dust,
And equal rights be won.

Morgan Monument Fund.

Receipts for week ending Aug. 12, 1882: S. M. Good, $3; J. C., Jr., H. W. Utter, S. Waldo, Rev. T. B. Cotton, Mrs. W. Tinkum, and A. H. Sleeper, $1 each. W. N. Gilfillain and Rev. J. D. Tucker, 50c. each; F. J. Doe, 30c.; J. Edgerly, N. E. Gardner and W. S. Hayes, 25c. each. Total, $11.05; Grand total, $1,740.60.

HOME CIRCLE.

My Shepherd.

"He leadeth me!"
And so I need not seek my own wild way
Across the desert wild;
He knoweth where the soft, green pastures lie,
Where the still waters glide,
And how to reach the coolness of their rest
Beneath the calm hillside.

"He leadeth me!"
And though it be by rugged, weary ways
Where thorns spring sharp and sore,
No pathway can seem strange or desolate
Where Jesus "goes before."
His gentle shepherding my solace is,
And gladness yet in store.

"He leadeth me!"
I shall not take one needless step through all,
In wind, or heat, or cold;
And all day long he sees the peaceful end
Through trials manifold.
Up the far hillside, like some sweet surprise,
Waiteth the quiet fold.

—Word and Work.

The Little Sheperd Dogs.

The best of these dogs are worth $200, or even more. One herder, whom we met at Cold Spring ranch, showed us a very pretty one that he said he would sell for $500. She had at that time four young puppies. The night we arrived, we visited his camp, and were greatly interested in the little mother and her nursing babies. Amid those wild, vast mountains, this little nest of motherly devotion and baby trust was very beautiful. While we were exclaiming, the assistant herder came to say that there were more than twenty sheep missing. Two male dogs, both larger than the little mother, were standing about, with their hands in their breeches, doing nothing. But the herder said neither Tom nor Dick would find them. Flora must go. It was urged by the assistant that her foot was sore, she had been hard at work all day, was nearly worn out, and must suckle her puppies. The boss insisted that she must go. The sun was setting. There was no time to lose. Flora was called, and told to hunt for lost sheep, while her master pointed to a great forest, through the edge of which they had passed on their way up. She raised her head, but seemed very loth to leave her babies. The boss called sharply to her. She rose, looking tired and low-spirited, with head and tail down, and trotted wearily off toward the forest. I said;

"That is too bad."

"Oh, she'll be right back. She's lightning on stray sheep."

The next morning I went over to learn whether Flora found the strays. While we were speaking, the sheep were returning driven by the little dog, who did not raise her head nor wag her tail, even when spoken to, but crawled to her puppies and lay down by them, offering her empty breasts. She had been out all night, and while her hungry babies were tugging away, fell asleep. I have never seen anything so touching. So far as I am concerned, "there was not a dry eye in the house."

How often that scene comes back to me—the vast, gloomy forest, and that little creature, with the sore foot and her heart crying for her babies, limping and creeping about in the wild canyons all through the long, dark hours, finding and gathering in the lost sheep!

I wonder if any preacher of the gospel ever searched for lost seeep under circumstances so hard and with such painful sacrifices? But then, we must not expect too much from *men* It is the *dog* that stands for fidelity and sacrifice. The best part of man is the dog that is in him.—*Dio Lewis.*

Influence of Sensible Women.

It is a wonderful advantage to a man in every pursuit or vocation to secure an adviser in a sensible woman. In woman there is at once a subtle delicacy of tact and a plain soundness of judgment which are rarely combined to an equal degree in man. A woman, if she be really your friend, will have a sensible regard for your character, honor and repute. She will seldom counsel you to do a shabby thing, for a woman-friend always desires to be proud of you. At the same time, her constitutional timidity makes her more cautious than your male friend. She, therefore, seldom counsels you to do an imprudent thing. By female friendship I mean pure friendship—those in which there is no mixture of the passion of love, except in the married state. A man's best female friend is a wife of good sense and good heart, whom he loves and who loves him. If he have that he need not seek elsewhere. But supposing the man to be without such a help-mate, female friendship he must have, or his intellect will be without a garden, and there will be many an unheeded gap even in its strongest sense. Better and safer, of course such friendships where disparities of years or circumstances put the idea of love out of the question. Middle life has rarely this advantage; youth and old age have. We may have female friendship with those much older and those much younger than ourselves. Moliere's old housekeeper was a great help to his genius, and Montaigne's philosophy takes both a greater and loftier character of wisdom from the date in which he finds, in Marie de Gournay, an adopted daughter, "certainly beloved by me," says the Horace of essayists, "with more than paternal love, and involved in my solitude and retirement, as one of the best parts of my being." Female friendship, indeed, is to man "*præsidium et dulce decus*"—bulwark, sweetner, ornament of his existence. To his mental culture it is invaluable; without it all his knowledge of books will never give him knowledge of the world.—*Bulwer.*

Effect of the Bible.

Taine's "English Literature" has a remarkable passage, with reference to the effect of the Bible on the English people, as read and learned for the first time from Tyndal's translation:

"One hid his book in a hollow tree—another learned by heart an epistle and a gospel so as to be able to ponder it to himself even in the presence of his accusers. When sure of his friend, he speaks with him in private; and peasant talking to peasant, laborer to laborer, you know what the effect could be. It was the yeoman's sons, as Latamer said, who, more than others, maintained the faith of Christ in England, and it was with the yeoman's sons that Cromwell afterward reaped his Puritan victories. When such words are whispered through a nation, all official voices clamor in vain. The nation has found its poem; it stops its ears to the troublesome would-be-distractors, and presently sings it out with a full voice, and from a full heart. But the contagion had even reached the men in office, and Henry VIII. at last permitted the English Bible to be published. England had her book. Every one, says Strype, who could buy this book, either read it assiduously or had it read to him by others, and many well advanced in years, learned to read with the same object."

The Pump at Cologne.

I was in Cologne on a rainy day, and I was looking out for similes and metaphors, as I generally am, but I had nothing on earth to look at in the square of that city but an old pump, and what kind of a simile I could make out of it I could not tell. All traffic seemed suspended, it rained so hard; but I noticed a woman come to the pump with a bucket. Presently I noticed a man come with a bucket, nay, he came with a yoke and two buckets. As I kept on writing and looking out now and then, I saw the same friend with the often-buckets and the blue blouse coming to the same pump again. In the course of the morning I think I saw him a dozen times. I thought to myself, "Ah, you do not fetch water for your own house, I am persuaded; you are a water-carrier: you fetch water for lots of people, and that is why you come oftener than anybody else." Now, there was a meaning that at once went to my soul, that as I not only have to go to Christ for myself, but had been made a water carrier to carry the water of everlasting life to others, I must come a great deal oftener then anybody else. I am sure it is so. You cannot labor in your Sunday-school class, dear friends, you cannot take that village station, you cannot act as deacon in the church so as to glorify God, especially you cannot come fresh to a congregation from Sunday to Sunday, year after year, always with something sparkling and fresh and cheering and refreshing, unless you are constantly going to the Great Source yourself. In proportion as there is a draw upon you, take care that you keep up the supplies, and by gathering around this table to-night we mean just to say, "Yes, this is where we meet; this is where we rejoice together; this is where we are one in the body and the blood of Christ, and this is where we all come to the common source of strength, to eat the common bread and drink of the common wine that Christ has put upon the table for all his saints, that afterwards being strengthened we may go forth into the common conflict and win in the name of our Lord Jesus Christ. —*C. H. Spurgeon.*

LIGHT IN DARKNESS. It was out of the cloud that the deluge came, yet it is upon it that the bow is set! The cloud is a thing of darkness, yet God chooses it for the place where he bends the arch of light! Such is the way of our God. He draws the clouds above us, not once in a lifetime, but many times. But lest the gloom should appal us, he braids the cloud with sunshine, nay, makes it the object which gleams to our eye with the very fairest hues of heaven. Yet, it is not merely light after the darkness has fled away. That we shall one day know—how fully! But it is light *in* darkness; light beaming out of a ray produced by that darkness. This is the marvel, this is the joy. Peace in trouble, gladness in sorrow; nay, peace and gladness produced by the very tribulation itself; peace and gladness which nothing but that tribulation could have produced.—*Horatius Bonar.*

THIRTEEN WAYS OF BEING HAPPY.—Happy is the man whom God correcteth, for he maketh sore and bindeth up.

Happy is that people whose God is the Lord.

Happy is he that hath the God of Jacob for his help.

Happy is the man that findeth wisdom, and the man that getteth understanding.

Happy is the man that feareth alway.

Happy is he that condemneth not himself in that thing which he alloweth.

He that hath mercy on the poor, happy is he.

Whoso trusteth in the Lord, happy is he.

He that keepeth the law, happy is he.

If ye suffer for righteousness' sake, happy are ye.

If ye be reproached for the name of Christ, happy are ye.

Behold we count them happy which endure.

If ye know these things, happy are ye if ye do them.

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, August 17. Blessed is the man whom thou chastiseth, O Lord, and teachest him out of thy law. Ps. 94: 12.

Friday, August 18. Blessed are they which keep judgment, and he that doeth righteousness at all times. Ps. 106: 3.

Saturday, August 19. Praise ye the Lord. Blessed is the man that feareth the Lord, that delighted greatly in his commandments. Ps. 112 : 1.

Sabbath, August 20. Blessed are the undefiled in the way, who walk in the law of the Lord. Ps. 119: 1.

Monday, August 21. They that sow in tears shall reap in joy. He that goeth forth and weepeth bearing precious seed, shall doubtless come again with rejoicing, bringing the seed with him. Ps. 126: 5-6.

Tuesday, August 22. Except the Lord build the house, they labor in vain who build it; except the Lord keep the city, the watchman waketh but in vain. Ps. 127: 1.

Wednesday, August 23. Blessed is everyone that feareth the Lord; that walketh in his ways. Ps. 128: 1.

CHILDREN'S CORNER.

Be in Time.

Be in time for every call;
If you can, be first of all;
Be in time,
If your teachers only find
You are never once behind,
But are, like the dial, true,
They will always trust to you:
Be in time.

Never linger ere you start:
Set out with a willing heart:
Be in time.
In the morning up and on,
First to work, and soonest done;
This is how the goal's attained;
This is how the prize is gained:
Be in time.

Those who aim at something great
Never yet were found too late:
Be in time.
Life with all is but a school:
We must work by plan and rule.
With some noble end in view,
Ever earnest, steady, true:
Be in time.

Listen, then, to wisdom's call—
Knowledge now is free to all:
Be in time.
Youth must daily toil and strive,
Treasure for the future hive;
For the work they have to do,
Keeps this motto still in view,
Be in time.

The Woodchuck Hunt.

We knew where there was a woodchuck hole over in Mr. Frazer's clover lot, but you always have to find the other end or you can't do anything, and this was the smartest kind of a fellow. We hunted and hunted, and could not find it until one day Jerry was cutting weeds in the corners of the lot, and pulling out the white daisies, and he found the other end right in the stone wall. It was the neatest kind of contrivance, because he could slip through into the next lot without showing a hair, and there were a dozen stone piles to hide in. Jerry wanted to go for him right away, but he had to finish his job, and the hired man had taken the dog along to mill, and besides we'd agree that the Club should hunt that woodchuck, so we had to wait till it rained. Rainy days are pretty useful to a boy; I s'pose he'd have to keep on working all the time if it wasn't for rain and Fourth of July.

It didn't rain for a week after we found the other end of the hole, and then it went on not raining for two weeks more. When we went to meeting on Sunday my father said, "See there, Johnny," and pointed his whip at that woodchuck sitting up in the clover-field and looking at us. Jerry Frazer sits in the next pew, and he whispered to me while we were finding the hymns:

"I seen the woodchuck."

I tell you it 'most made a fellow wish he was a heathen just for one day, and he didn't know any better than to hunt woodchucks on Sunday. There was a ring round the moon that night, and the sun drawing water, and, sure enough, the next morning it set in for a regular soaker. I ran up garret to look out, and there was the red flag flying from the pole on Mr. Purvis's barn for the Club to come together after breakfast. I was just making a dive for the door when my mother said, "I've got a nice rainy-day job for you, Johnny: to sort over those carpet-rags in the garret; put all the bright ones in one pile, and the black ones in another, and the woollen ones by themselves."

She spoke real cheerful, as if she was making me a present, and kept on molding the bread as hard as she could. It's a bad thing about being a woman, that you have to work just the same rainy days as other days, but I didn't think about that, and I pretty near got choked with so many feelings squeezed up together in my throat. I guess Su-an knows how it is herself, to have to wash dishes or mend stockings when you want to read a story or work on your new motto; anyhow she said she'd sort over the carpet-rags, and mother looked at me a minute and said, "Run along." I gave one good yell, just to clear the lump out of my throat, and ran, for I knew if I waited half a minute grandma would tell me take an unbrella, and not wet my feet.

All the boys were at Charley's, and we put on our belts and took our weapons. We had a spade, and a hoe, and two pails, and Jerry's dog Skip, and I had a big hickory stick to knock the woodchuck over with.

We agreed to tan the skin and make it into whip lashes. You can get twenty cents for a good lash with a snapper. We filled the pails with water and carried them along to pour in the hole to drown the woodchuck out. Sometimes it takes a great deal of water, because a woodchuck's hole is highest in the middle. First it goes down and then it goes up, and then down again toward the other end. We knew he was in by the way Skip barked and pawed and wriggled himself into the hole, until Jerry had to pull him back by the tail. We took away some stones from the wall, and Chris Frazer and I stood guard with our sticks all ready to club him when he came out. First the boys dug down a piece with the hoe; Chris and I could not see them, for we were behind the wall, but we could hear them talk, and Skip barking as if he was going crazy.

"Look out sharp," called Charley. "We're getting down to the old gentleman's bed-room; he'll be skipping for the back stairs, presently."

"Aye, aye, sir," said Chris; and then he said in his droll way, "I wonder if woodchucks understand English? Why shouldn't they as well as dogs? Just imagine him in there listening to us with his heart beating in a fright, and wondering whether it would be worse to stay there and drown, or rush out and be knocked on the head. That's the way folks had to choose in Indian times, when Indians surrounded the house and set it on fire." Somehow I began to feel just like a savage myself, and it didn't seem so much fun to drown out a woodchuck after all. The boys were talking all together, and Jerry holding Skip back, when all once we saw a sleek little head and two big eyes coming toward our end of the hole. Chris looked at me, and I looked at Chris, and something darted between us and was off in a flash.

"Hi! he's gone," said Chris, and I knew he was as glad as I was; but the boys were mad enough to thrash us, till Chris said,

"Tell ye what, fellows, that woodchuck 'll get more good out of his skin than anybody else can. 'Tisn't worth more'n ten cents, consider the risk of manufacture, and I move we adjourn to the sugar-house and pop corn."

"Come on," said Charley; and we went.

When we started the fire Chris went for the corn, and G. F. came back with him. He's most as good as a boy, and better, because he knows things that a boy hasn't found out about; and he's one of the people that just grow up outside, and keep the same inside all the time.

We told him about the woodchuck, and Chris and I owned up to letting it go, but Wesley Barnes said he meant to get it yet. G. F. asked him to sell him the skin for twenty-five cents, and said he would pay for it then.

After he had paid the money he said he wanted the skin left on the woodchuck till he called for it. He said he s'posed we boys had trampled down more clover that morning than a woodchuck would spoil in all summer, and besides, he didn't know but the woodchuck had as good a right to living as we had. He said that in law, people that were idiots or insane were sometimes called the wards of the State, and the government spent a great deal of money to take care of them. If they tried to do mischief, or were dangerous, it was right to shut them up; but no one had a right to treat them with cruelty. And he thought when Adam was made, God gave him all other living creatures for his wards, and he had no right to destroy them unless it was necessary, or deprive them of their pleasure, or in any way treat them cruelly. Charley Purvis asked him didn't he ever go fishing or hunting, and he said he had to eat fish on account of his brains. Chris asked him if it was true that fish would make brains, and he said it depended on who ate them. Jerry says it can't be very cruel for G. F. to go hunting, because he never hits anything, only loses his spectacles. The corn didn't pop very well, because it got wet, but we told stories and had a first rate time.—*Emily Huntington Miller.*

Scripture Problem.

Divide the number of Solomon's proverbs by the number of Haman's sons; subtract the number of Gideon's band; add the number of lords entertained at the feast of Belshezzar; subtract the number of fishes caught at a draught; multiply by the number of Solomon's officers; divide the number of Jacob's sons; multiply the age of David when he began to reign, by the number of days the strong men were seeking Elijah when he was carried up into heaven, and add this product to the above quotient, and you will have the number of chapters in the Old Testament. WILLIAM A. MURCHIE.

TEMPERANCE.

—The Chicago *Tribune* is turning prohibitionalist. An editorial the other day attacked the management of the late Thomas' concerts for selling beer during the intermissions.

> The exercise is fattened with a rich result
> Of all this riot. The ten thousand casks,
> Forever dribbling out their base contents,
> Touched by the Midas fingers of the state,
> Bleed gold, for Parliament to vote away.
> Drink and be mad, then, 'tis your country bids;
> Gloriously drunk—obey the important call!
> Her cause demands the assistance of your throats;
> Ye all can swallow, and she asks no more.
>
> —Cowper.

THE last session of the Kentucky Legislature passed prohibitory laws for *ninety one* localities in that State on the petition of the inhabitants. When to these are added numerous towns and districts heretofore governed by prohibitory laws, it looks as if Kentucky was rapidly nearing total prohibition.

—Mr. S. R. Calloway, General Manager of the Chicago & Grand Trunk, has issued the following notice to the employees of the road: "The special attention of all employees is called to Art. 4 Sec. 5 of the general railroad laws of the State of Michigan: No person shall be employed as engineer, train-dispatcher, fireman, brakeman, or other servant upon any railroad in any of its operating departments who uses intoxicating drink as a beverage. The penalty for violation is a fine of $500 for each offense. Heads of departments must see that this order is rigidly enforced, and that no men are retained in the service who use intoxicating liquors in violation of it."

CHILDHOOD'S PART IN IOWA'S VICTORY.—"Little girls went out two by two, with baskets heaped with button-hole bouquets, and while, at a little distance, fond motherly eyes watched their proceedings, they said to voters: 'Won't you put in a ballot, sir, for the amendment?" And if they said they had, or would, the little fingers handed up a dewy bunch of flowers. I gained new hope for pure humanity as I saw rough men carefully pinning childhood's sweet gift of 'posies' on their checked shirts; Germans and Swedes fastening a sprig of mignonette in their old hat-bands; and colored men, with gleaming ivories, tying a full blown rose to the only button left upon a threadbare coat, and saying, 'Yes, honey, dis chile is fur de 'men'ment every time.' In one of the river towns the mayor brought in a bloated German beer drinker to vote the 'whiskey ticket,' when the German's children, fresh from the Band of Hope procession, hurried forward, the little girl throwing her arms around her father's neck, and saying, with tears, 'Papa, please vote for us a home,' and the boy, who was a cripple, taking him by the hand, with the same plea. 'Ach, mein Gott, dis vas too much!' exclaimed the German, breaking away from the man who had counted on him, and going up to the ballot-box with the vote his little daughter gave him, while she held one hand, and the lame boy hobbled on the other side as guardian. Not an eye that looked upon the group could see it clearly because of tears."—*Miss F. E. Willard.*

AMERICAN POLITICS.

American Platform.

We hold, 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th, 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice President of the United States.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

The Michigan American.

The first number will be issued for September. Rev. H. A. Day is editor. Five hundred subscribers wanted at once, 25 cents each.

Political Action in Iowa.

There will be a convention of the friends of the American Party at Winterset, Iowa, on Thursday, Aug. 24th, at 1:30 P. M., in connection with the Anti-Secret convention. Let this command your serious attention.

A. W. HALL,
Chairman State Cent. Com.

Getting Ready to Vote.

At a meeting of friends of the American Party, in the town of Wheaton, Ill., convened at the Wesleyan church, Aug. 7, 1882, E. B. Thompson was chosen chairman, and H. H. Hinman secretary. After prayer by Prof. L. N. Stratton, it was voted that W. I. Phillips be a delegate to the State Prohibition convention at Bloomington, Ill., Aug. 9th, and that Prof. C. A. Blanchard be chosen alternate.

The following resolutions were presented, and, after due discussion, adopted without dissent:

WHEREAS, there is an alarming inefficiency in the enforcement of law, and frequent resort to mob violence as the only means by which justice can be executed on notorious criminals; and

WHEREAS, a very large proportion of those engaged in illegal gambling and liquor-selling escape all punishment; and

WHEREAS, many of our executive and judicial officers are in sworn Masonic fellowship with many of the violators of the law; therefore,

RESOLVED, 1. That as friends of public order, and especially as friends of prohibition, we demand the nomination and election of men free from all lodge trammels, and sworn only to our common government.

2. That, in the election of county officers we cordially invite the co-operation of all friends of prohibition and pure morals, in the support of good men, who are not in sworn complicity with the enemies of public order, and we pledge our votes for such candidates without respect to party lines.

3. That this meeting choose a committee of three to present the names of such candidates, and report to a subsequent meeting.

In conformity with the third resolution, W. I. Phillips, Prof. C. A. Blanchard and Rev. W. Stewart, were chosen a committee to present the names of such candidates for county officers, with the understanding that they would confer with candidates put in nomination by other parties. Adjourned. H. H. HINMAN, Sec'y.

—The National Brewer's Association has contributed $3,000 toward electing W. H. English, late Democratic candidate for Vice President, to Congress from the Indianapolis district. This charge is made by the Indianapolis *Journal*, which adds that the sum will be increased by contributinos from local brewers, at the head of which is a whilom Republican. The object is to have revenge upon the Republican party for giving the people permission to vote upon a prohibitory amendment to the State constitution.

The Michigan American.

The greeting words of the new political paper are worth reading outside of Michigan. We transcribe them thus:

We come to you dear reader, in the name of Christ, and in behalf of our common cause. The publication of the *Michigan American* is one more advance step in the progress of the great civil and moral reform, inaugurated some years since in the organization of the National Christian Association, which began weak, but is becoming mighty through God to the pulling down of strongholds of darkness in the various forms of organized secretism all over this beautiful land, purchased by the sweat and blood of our liberty-loving fathers. This is a common cause, because we are all sufferers from the evils attendant upon secret societies. Some perhaps, have not known the reason of their oppressions; others have, and have been patiently waiting for the dawning of the morning, when they might *vote* directly for the downfall of all error, and for the exhaltation of all that is pure and just. That morning has dawned at last. It will be joyfully hailed by many a loyal-hearted citizen who will immediately fall into line with the principles of the American party; while others equally desirous for purity in our government, will hesitate.

Once more in our history the time has come for political action against secrecy in general, and Freemasonry in particular. We beseech you, vote no longer for a *party*, but for a *pure principle*.

Read our platform carefully, and if you have doubts regarding our ultimate success, subscribe for our little journal and watch the steady advance we are making, and are bound to make, until error shall flee away, and truth and justice be established in our midst.

Agitation.

Agitation precedes civil and moral reformations. In fact, it may be said to be a very important part of all reformations. Agitators generally think far in advance of the masses; which fact may, in part, account for the persecution which the first toilers in all reforms have had to endure. The movement now on foot to erect a monument to the memory of John Brown, indicates that though persecuted at first, the agitator is respected at last. Many, doubtless, will pay toward the erection of this monument, who, during John Brown's career as an agitator, would scarcely have given him a night's lodging.

The agitator is not always a good organizer. Better drop the reins and let him go; he may get into trouble; doubtless will; will doubtless say some things which will do more hurt than good, but in the great outcome, the final summing up, the balance will be in favor of the good. Agitators do not always agree among themselves. Sometimes they foolishly make war upon each other, since they are human, which is exceedingly satisfactory to their enemies.

But all agitation tends toward a concentration of ideas which is quickly followed by systematic organization, which always produces grand results. The history of our race is a proof of these facts. All over this land, the sentiment breathed on the air from many hearts is, *Reform.* The churchman wishes to see it in the church, and the taxpayer wishes to see it in governmental affairs. So let us toil on. Reforms always move slow. "Be sure you're right, then go ahead." "The best of all is, God is with us."—*Michigan American.*

—"Come and join the Grand Army," said one ex-soldier to another. "I have looked the matter over and I can see no benefit," was the reply. "We took care of Mr. ——— on the avenue when he was sick," replied the first speaker. "How much did it cost you?" said No. 2. "Forty or fifty dollars," was the reply. "And how much did he pay the order previous to his sickness?" asked No. 2. "Well, about forty dollars," I should think." "Barely got his money back!" said No. 2. turning away. And so it goes.

READ The American platform to your neighbors.

Another Plank.

CAMERON, W. VA.

I propose to add an additional plank to the platform of the American party, namely:

All taxations on occupations and the exchaage of commodities should be abolished.

This propositition points out a reform which must sooner or later be effected, if we are ever to cease to be a nation of wily knaves, instead of a free people, capable of self-government, and willing to defray the necessary expenses of government without the perquisite of being euchred out of the money by some schemes of "clap-trap" designed for the triple purpose of multiplying the amount taken, chloroforming us in the process and hiding the personality of the robber.

The greed and extravagance of rulers in all ages of the world, have led them to resort to all manner of devices to obtain from the people the means of gratifying those vices.

This proposition, if carried into effect, would of course, cut up by the roots the whole license system, as well that which makes drunkards as that of the peddler, the hotel keeper, the merchant or the manufacturer. It would also lift from the burdened shoulders of the cheated and oppressed consumer the heavy burden of every custom-house that curses our sea-shores. It would also, I admit, cut off from the public treasury a considerable source of supply. But it would deprive the treasury of an occasional cent, while we are saved the necessity of paying dollars in the added price of things purchased.

How then, should the public funds be raised? I answer, tax every man according to his wealth, and let him accumulate his wealth by any form of industry that any other man is permitted to practice. This scheme would equalize the burden of taxation, and do away with all that vexatious nosing into every man's private affairs so congenial to the government spaniel who invariably so busies himself in digging after the pismire that he cannot see the hare at hand.

The principle I propose has to recommend it its remarkable simplicity. When laws are impartially administered every citizen is protected by them exactly in proportion to that which he has to protect. The man worth two thousand dollars has double as much stock in the social compact as the man who is only worth one thousand dollars, and, by the principle I recommend, would of course be required to pay just twice as much towards the public expense.

The absurdity of the existing revenue laws may be seen very plainly in connection with that familiar article of household utility, the friction match. Formerly we bought matches at a cent a box, retail. Now we pay three cents for a box with a one cent stamp, which stamp is supposed to represent what the government receives. The benefit to the government cannot exceed a cent while two cents of a burden is laid on the consumer.

Not the least of the effects of the new mode would be to make the taxpayer aware that he is taxed; and being skinned without first being chloroformed, he would be sensible of the operation, and would all the more easily be induced to inquire what becomes of the hide. A shrinkage in the public demands would immediately follow.

But when that day comes—when that day comes when men would not rather be fooled out of a dollar by an oily rogue than settle a blunt but honest demand for a cent, woe unto Star-route robbers, back-pay grabbers, river and harbor plunderers, Presidential salary doublers, and all such cattle; for the people will take to looking after the money expended by their servants who serve only themselves.

JONATHAN W. MOSS.

—The National Prohibition convention, which meets in this city on the 22nd inst., proposes to begin with politics in earnest. Reduced fare has been secured on all the railroads centering here, and a large meeting is expected.

RELIGIOUS INTELLIGENCE.

—The General Conference of the Free Methodist churches meets this year in Burlington, Iowa, Oct. 11.

—William Trumbull, Sr., the oldest member of the United Presbyterian church in Elmira, Ill., died recently, leaving behind him just 100 living descendants, children, grand-children and great-grand-children, a large proportion of whom followed him to his grave. It is doubtful whether another case so remarkable in that line can be found in any other church. Mr. Trumbull settled in Stark county from Scotland, with a colony. Several of his sons are able ministers of the Gospel.

—Prof. W. R. Harper, of Morgan Park Theological Seminary, near Chicago, is conducting by correspondence a class in Hebrew of some 500 members. A summer school of six weeks is being held at the Seminary, and is attended by seventy ministers from eight denominations.

—The English Wesleyans will receive a noble sum of $850,0000, bequeathed to them by Sir Francis Lycet, as the efforts to break his will have proved futile.

—Mr. Muller expended last year, for orphan work, $135,000. This large sum was realized from voluntary contributions of people sympathizing with his beneficence and the plan upon which it is conducted.

—A missionary of the American Board in the Medura District, India, is said to have over fifty congregations, and nearly as many prayer-houses and school houses, to meet the expenses of which the Board paid less than one hundred dollars last year, the converts very nearly supporting their own work.

—The Chicago Evangelical Association, which T. W. Harvey is president, will hold a Christion convention in this city, beginning Oct. 11th, to continue for three days. Delegates are expected from the entire Northwest, and eminent visitors from England—the son of Rev. C. H. Spurgeon, Rev. Dr. Mackey, of Hull, and others. The object is to consider the best methods of conducting and planning evangelical work, as distinguished from ordinary church work.

—The Salvation Army in England is sending out missionaries to India. The London *Christian World* thus describes the band ordained for this work on July 17th, ult.: "This little band is composed of seven persons, four men, the wives of two of them, and one little boy, about seven years old. They were attired in the picturesque Indian dress of yellow calico, with sashes of crimson and blue and and turbans of similar color. All seemed exceedingly happy and hopeful and well-fitted for the work to which they had devoted themselves. The leader of the band, Commissioner Tucker, or Judge Tucker as he has been previously called, had occupied a position as magistrate in the Indian Civil Service, but hearing of the work of the Salvation Army in this country, came to the conclusion that it was the kind of agency required for India. He therefore obtained leave of absence, and came over to England to inspect for himself the Army's operations, with the result that he ultimately resigned his position in the Civil Service, with a salary of £800 a year and good prospects of promotion, and gave himself up to the enterprise upon which he had set his heart. His companions were all especially qualified, by knowledge of the language, by sympathy, and service already rendered for their new effort, and although, as was explained, they would have to suffer much hardship and encounter much difficulty by reason of the method which they purposed following, they were all ready and eager to enter upon their work."

—Mr. Joseph Cook, who left India not long since, has printed a letter in which he gives certain of his impressions, and among other things says this of Keshub Chunder Sen: "He has a doctrine of an inner light which reminds one of the best Quaker mystics. But his views of the person of our Lord are certainly not more nearly orthodox than Channing's. . . . He depends for his knowledge of religious truth on religious exercises, continued through three, four, and sometimes five hours a day. I thoroughly believe him to be an honest and devout man. My feeling is not that he should pray less, but that he should study more." It will be remembered that this "wisest of the heathen" was credited in some quarters in this country a few year ago with declaring a Christian far in advance of members of the orthodox churches. Mr. Cook gives a more just description of him. His devotion, however, and the form it takes are remarkable, and he is an illustration of the way in which, not himself alone, but his people and the heathen world are feeling their way up towards the light and fullness of the gospel.—*United Presbyterian.*

The Salvation Army.

This singular and sometimes remarkably successful movement of aggressive Christianity, led by a "general," "captains," etc., seems to be in a large degree popular with all classes in the city of London. The *Christian World*, July 20th, reports a defense of the movement by the wife of the leader, herself an active worker in the army, and a speaker of much natural ability.

Whatever sufferings, says the *World*, may fall to the lot of the Salvation Army in the provinces, it appears to be perpetual festival with them in the metropolis. Scarcely has a week passed recently which has not been marked by some demonstration or celebration which has occasioned the assembling of large numbers of people and the exhibition of all those manifestations of jubilant excitement which characterise the proceedings of the Army. The tact and skill of the General and his staff, in making the most of every event and circumstance for the furtherance of the ends they have in view, cannot be questioned. Another proof of this was given on Monday last. Our readers are aware that General Booth is purchasing the notorious Grecian Theatre and Eagle Tavern in City-road, for the purpose of turning one into a hall for religious meetings, and the other into a "proper" public-house, as he terms it, where the usual hotel accommodations will be provided in association with all the religious accessories which Salvation Army sympathisers may be likely to enjoy. To accomplish this end £16,750 is required, and everything likely to swell the subscription list must be seized upon and used. Two circumstances seemed at this juncture to come to the General's help. For one thing the Army had been severely criticised in high places, and a reply to these criticisms by Mrs. Booth would be sure to "draw." Then a contingent is being sent out to India, and no doubt crowds would assemble to witness a "Great Indian Demonstration," at which colors were to be presented to the contingent by Mrs. Booth. Accordingly arrangements were made, St. James' Hall was engaged, and was crowded morning, afternoon and evening, doubtless to the great advantage of the "Eagle Fund," and to the interests of the Army generally. To give even a sketch of Mrs. Booth's reply to the critics would require a small extra number, for her address lasted more than two hours. And it was a remarkable address. No better one for the purpose could well be conceived. Although not free from the ring of bitterness which we have before noticed, it was in this respect a great improvement upon anything that we have heard from her, and, indeed, in fairness it ought to be said that there was less of this than would probably have characterised 99 such addresses out of 100, and, speaking broadly, the tone of Mrs. Booth's remarks was unexceptionable. Her replies were extremely clever, and no doubt, to the bulk of her audience, appeared resistless. Certainly in many points they were so, and if they carry conviction to outsiders with anything like the readiness with which they commanded the enthusiastic assent of her hearers, the Army will not be much troubled in future by the critics. Alluding to the one who, she said, had been their severest critic, she asserted that he had acknowledged not having read one of their books or attended one of their meetings. As to their very name being blasphemous, as Lord Shaftsbury was reported to have said, they in their simplicity thought it exactly expressed their character and that of their movement. They were an army, and an army of deliverance, seeking only the salvation of men. Their name, she believed, had been given them by the inspiration of the Holy Ghost, and was far better than a sectarian name, or one which would associate them with any particular person. Their teaching was complained of, but it was the old Gospel, repentance toward God, justification by faith in Christ, holiness as flowing from this faith, and forgiveness through faith in Christ and confession of sin to him in the case of failure through temptation or negligence. She said she wished the movement to be judged by its results all over the country, and cited an extraordinary list of the good effects to which tradesmen, policemen, and others in various towns, bore testimony as having been produced by the Army's operations. Their military titles, to which objection had been taken, Mrs. Booth defended, as representing facts. The General's title had been forced upon him by circumstances, and was not of his choice, and as to captain, no other word so fitly described the office, and there was far more scriptural authority for that than for the title "reverend." The irreverence charged against them was no irreverence of spirit. Those who spoke so much of silent reverence, should remember the class of people from which the Salvation Army converts had been drawn, and the life to which they had been accustomed. Besides, she thought there was more scriptural authority for their noise than for the silence of those who criticised them. Even the dancing might be defended as an occasional expression of irrepressible feelings of joy, and it was to be borne in mind that these manifestations had occurred at a festival, and were not characteristic of their ordinary meetings.

KEEP COMPANY WITH GREAT AND GOOD MINDS.

Thousands annually expend ten times the price of the Cynosure to attend some convention where men and women of reflection, experience and eloquence are expected to give their views upon important topics of the time. Intercourse with such minds is wisely held to be of the highest value, and by many no ordinary consideration is allowed to interfere with this association. But for the small sum of

TWO DOLLARS

the Christian Cynosure proposes to bring together some of the choicest spirits of this or any age and introduce its readers to them all. In our columns all may enjoy the rich, ripe fruit of the experience and culture and sturdy thought of such minds as these below, who are among the

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This is but a portion of the names which might be given. It fairly represents the excellent character of the articles which appear in the Cynosure. New names will be placed beside them from time to time. How better can you get into communication with such minds than in the CHRISTIAN CYNOSURE? DO NOT DELAY TO SEND FOR THE PAPER.

HOME AND FARM.

Sedentary persons, after fifty can do very well with two meals a day; dyspepsia is thus cured sometimes.

Drink but a small amount of liquids at meals, and these should be warm; if cold or large in quantity, dyspepsia follows.

A man will no more sleep if he goes to bed hungry, than if he retired on an excessive meal; in the former case it would be better to eat a few mouthfuls.

Good flour is not tested by its color. White flour may not be the best. The test of flour is the amount of water it absorbs.

If table-cloths, napkins, and handkerchiefs are folded an inch or two beyond the middle they will last much longer; it is on the edges of folds where they first wear, and folding them not on a middle line, each ironing, they get a new crease.

A COLUMN of army-worms was successfully fought with fire at Holmdel, N. J. a few days ago. The owners of a farm near that town discovered an immense column of the worms advancing in the direction of their cornfields. All the available force was at once called out and a deep ditch was dug along the side of the field between the corn and army-worms, and when the ditch was filled with the pests the trench was filled with kerosene, which was fired. The flames, of course, consumed the occupants of the ditch, but did not check the advance of those behind, nor turn aside the line of march. The fire was kept up until the rear guard had tumbled into the ditch and been consumed. A neighboring farmer whose premises were invaded did not have time to dig a trench, so he scattered straw in front of the advancing hosts, sprinkled kerosene over the straw and fired that. It was not so efficacious as the ditch defense, but served the purpose.

Pea-Soup.

A pound of split peas will make a gallon of soup. The peas should be washed and soaked in cold water over night, then be cooked in five pints of water, with gentle simmering. A pound of beef or a ham-bone may be boiled with the peas; for seasoning, add an onion with a few cloves stuck in it, salt to taste, and about forty whole grains of pepper. An ounce or two of sugar will add greatly to the richness of this, as it does to almost all soups. At the end of three hours' simmering, pass the soup through a sieve or colander, with the aid of a potato-masher. Fry brown some squares of stale bread in lard or dippings, and add just before serving, or serve these *croutons*, as they are called, separately, to be added at pleasure. Bean-soup may be made in a similar manner.—*American Agriculturist.*

Cooking a Culture.

Some claim that if the entire thought is not given to each minute, the bread will be burned or heavy; the linen scorched; the vegetables half-cooked, and the steak parboiled instead of broiled. In reply to this assertion, I offer a few practical examples: Mrs. Stowe assures us she wrote "Uncle Tom's Cabin" while attending to her bread. Marion Harland (Mrs. Terhune), the wife of the pastor of the First Congregational church, in Springfield, Mass., planned the architecture of her own home, and, although she had amassed a large fortune by her pen, she is described by a recent guest as "a model wife and mother." While her paintings adorn the walls, and the furniture is decorated by her own hands, her kitchen is the crown of her home, for in this she is queen, and she affirms the more a woman knows the better house-keeper, wife and mother she can be. With all these occupations, she has a class of forty young men in her husband's Sunday-school, which numbers 500. Rose Terry Cooke, in her old-fashioned home at Winsted, Conn., is equally famous as a cook and a poet. She not only writes charming poems about her garden, but is up before sunrise to work in it. Her roses are her special pride.—*Cleveland Herald.*

Value of Fruit.

It is a fact that fruit is a great regulator of the human system. It will keep the blood in order, the bowels regular, tone up the stomach, and is positively a specific in many diseases. It is said of a doctor who became largely interested in peach growing, that he recommended peaches to his patients on all occasions. The story was told to illustrate the man's meanness; but if he was mean it was a meanness that benefitted his patients. If men were wise they would spend two days in a vineyard or orchard to every five minutes in a drugstore when anything is the matter with them. If you have dyspepsia, eat fruit. Did you ever think what a doctor gives for dyspepsia? He gives an acid. Fruit will furnish a better acid than the drugstore will. Do you know what the doctors dose you with when your liver is out of order? With acids. Then why not supply the remedy yourself from your own garden? Why continue to have your medicine done up in such a repulsive mixture when nature furnishes it in so palatable a shape. Every home should have at least one grapevine. Once in possession it would be almost above price.—*Western Farmer.*

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Who depend on voluntary contributions of Christian people in whole or in part for their support:

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The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

FORM OF BEQUEST.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient [illegible]

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W. M. Love, Baker, Mo.
A. D. Freeman, Downers Grove, Ill.
R. Faurot, Jackson, Miss.
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Edward Mathews, N. C. A. office.
Wm. Fenton, 201 E. 80th St., New York.
E. I. Grinnell, Blairsburg, Iowa.
Warren Taylor, Roxabell, O.
J. S. Perry, Thompson, Conn.
C. F. Hawley, Wheaton, Ill.
J. T. Michael, New Wilmington, Pa.
Prof. S. C. Kimball, New Market, N. H.
Elder L. H. Bufkins, Scranton, Iowa.
S. G. Barton, Breckinridge, Mo.
Joel H. Austin, Goshen, Ind.
D. B. Turney, Bird Station, Ill.
J. F. Browne, Cabin Creek, Ky.
E. Barneson, Jackson Valley, Pa

The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandjord county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co. Miss.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principle are—

Baptist churches: N. Abington, Pa.; Menomonie, Mondovi, Waubeek, Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa. Old Tebo Baptist, near Leesville, Henry Co., Mo.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsberry, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky

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NEWS OF THE WEEK.

—Congress adjourned last week Tuesday.

—The Senate on Monday confirmed unanimously the nomination of General Grant and Mr. Trescott, as Commissioners to negotiate a commercial treaty with Mexico.

—A certificate of organization of the John Brown Monument Association, of Chicago, has been filed in Springfield. The object of the association is to raise funds for the erection of a monument to the memory of John Brown, the patriot and martyr.

—The shipments of wheat to Europe on Saturday last were 1,149,000 bushels, counting only the shipments from the three ports of New York, Baltimore, and Philadelphia.

—The long strike of the freight handlers in New York, which began nearly eight weeks ago, came to an end last Monday.

—The Assessors have figured that the valuation of Boston this year is $672,490,100. There is a gain in real estate over that of last year of $12,356,300, and a loss on personal estate of $5,381,100, leaving a net gain in valuation of $6,935,200.

—The Massachusetts Prohibitionists last week held a State Convention at Boston and nominated a full State ticket, with Charles Almy, of New Bedford, for Governor.

—In the last six months the savings banks of New York have increased their deposits over $8,000,000. Eight savings banks in the city of New York, from their reports, show that they hold $83 000,000.

—Serious damage was done last week to the crops by rain in various parts of the country. In the vicinity of Lansing, Mich., it is estimated that nine-tenths of the wheat in shock has been ruined by wet weather, and in some localities the rains have been so violent as to prostrate the grain, corn included. The Indiana wheat crop is expected to be the largest ever raised by any State in the Union—47,000,000 bushels.

—Yellow-fever is rampant in the Southwest. At Matamoras, Mex., there were seven deaths in one day; at Brownsville Tex., across the Rio Grande, the Mayor and other prominent citizens are prostrated by the pestilence; and at Galveston a schooner arrived with yellow-fever cases on board.

The steamer Golddust, on her up trip from Vicksburg to St. Louis, exploded her boilers within 200 yards after leaving the wharf at Hickman, Kentucky, killing seventeen persons outright and wounding forty-eight. The boat took fire immediately after the explosion and burned to the water's edge.

—The Mexican authorities in Sonora are attacked by hostile Apaches. During the past twelve days raids have been made by over 200 warriors in the Mazatlan mountains near Ures, and within a radius of twenty-five miles of that town forty-five persons have been murdered, among them being two Government officials. The Indians are supplied with Winchester repeating rifles and cartridges marked "U. S.," which they received during their sojourn at the San Carlos Agencies.

—The Chilian garrison, seventy-four strong, at Concepcion, Junin Valley, were massacred by the inhabitants. The soldiers ill-treated some women, hence the action of the populace. Riot, misrule and anarchy dominate parts of Peru.

—Paris is suffering from a scarcity of water. The streets are now sprinkled but twice a week, and the municipal authorities have been compelled to appeal to the residents of the great city to economize to the utmost in the use of water.

—The official returns show 170 suspects in prison in Ireland Aug. 2. Two hundred and thirty-one outrages, including two murders, took place in July, against 283 outrages with five murders in June. Total number of evictions in July, 321 families, representing 1,619 persons. Of the families evicted half were reinstated as tenants or caretakers. The number of families evicted in June was 515, representing 2,669 persons.

—The new Cabinet of France is officially announced. Du Clerc is President of the Council and Minister of Foreign Affairs. The new Ministry accept the vote of the Chamber of Deputies on the Egyptian credit, and desire the maintenance of peace, and should any incident occur compromising the dignity of France, they will forthwith convoke the Legislature to concert with it upon measures necessary under the circumstances.

—It is now admitted that Russia has been making warlike preparations for the last six weeks. Troops have been hurried down towards the Caucasus, where it is said that 200,000 men are now collected with all stores and munitions of war, ready for a descent upon the Bosphorus should opportunity offer. It is said that the delay in England forwarding her army to Egypt has been caused by a knowledge of these facts.

—Notice has been given Lord Dufferin, the British Ambassador in Constantinople, of the intention of the Porte to dispatch a military force to Egypt. The first detachment of 6,000 men will leave immediately, and it is presumed will co-operate with the British forces upon the conditions required by England, as it is officially announced that the Sultan will issue a proclamation committing Turkey to the support of the Khedive.

—In the Constantinople conference last Thursday the British Ambassador announced the assent of England to the proposal of Count Corti, Italian Ambassador, for temporary international protection of the Suez Canal. He repeated his declaration that the landing of Turkish troops in Egypt must be preceded by a proclamation against Arabi Pasha and the conclusion of a military convention with England.

—A great anti-Christian demonstration occurred last week at the funeral, in Beyrout, of a Moslem found murdered, and was reported killed by Christians. The police sympathized with the mob. Many Christians fled to the mountains. A score of others were arrested, but only one was killed. Further disturbances are feared.

PUBLISHER'S DEPARTMENT.

Schoenberger Bros. send in four subscriptions for a year each.

W. I. Phillips, one for a year, one for six and another for three months.

W. H. Ross sends three subscriptions for a year each.

Cynosure Extension Fund.

Statement for the week ending Aug. 12, 1882.

D. J. 75 cents,	S. B. 50 cents.
Total cash received,	$ 287 40
Total cash used,	262 88
Cash available,	$23 52

This Fund is designed to aid in getting subscribers from among those who have never seen the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid new 47 subscribers to get the paper for $1.00.

Books and Tracts sent during the week ending Aug. 12th, 1882.

By Mail.

M Bate, R W Moore, J W Phillips, J Husted, A J Hudson, R A Dittmar, H C Christenson, D H Warren, W Bigler, W C Lewis, F Sanborn, Rev T Tyrie, A F Brulin, J Frankey, J H Flier, A McKay, E H Witney, Isaac H Keyes, C N Blackwell, W Holland, L Bullard, J A Dillow, W M Love, R Platt, Needles & Butler, C J Otis, R C Wylie, C O Fisher, D Jones, J T Elwyn, C R Small, C Dreyer, Noah Jones, Mrs L Ellis, G Haigh, E Aarons, J W Moss, G Madden, T L Purdy, H W Baily, W G Melling, A M Russell, J H Dierker, J Bullock.

BIBLES.

We have recently exchanged a lot of Anti-masonic publications for Bibles which we offer at low rates POST PAID.

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The Broken Seal,
Finney on Masonry,
Secret Societies, Ancient and Modern.

See description of these books on page 15.

Those who prefer them to books can have the photographs of President Charles G. Finney, President J. Blanchard, Captain William Morgan and Elder D. Bernard on the same terms as the fifty-cent books; one set of four for 25 cents extra if sent with a subscription for a year.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

Mackey's Text-Book of Masonic Jurisprudence. Illustrating the laws of Freemasonry, both written and unwritten. This is the great law book of Freemasonry. 570 pages. Price, $2.50.

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MARKET REPORTS.

CHICAGO, Aug. 14, 1882.

GRAIN—Wheat—No. 2		1 05
No. 3		90
Rejected		65
Winter, No, 2		1 03
Corn—No. 2		77½
Rejected		75
Oats—No. 2		43
Rye—No. 2		68
Bran per ton	12 00	12 75
Flour—Winter	6 00	7 00
Spring	4 25	7 00
Hay—Timothy	11 00	15 00
Prairie	7 50	13 00
Lard per cwt		12 37
Mess pork per bbl		21 27
Butter, medium to best	15	23
Cheese	05	10½
Beans	3 35	3 90
Eggs		19
Potatoes, per brl	1 25	1 50
Seeds—Timothy	2 15	2 25
Clover	3 75	4 60
Flax		1 26
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	15	40
Unwashed	15	28
LIVE STOCK—Cattle, extra	7 35	8 00
Good	6 50	7 10
Medium	5 25	6 25
Common	2 50	5 00
Hogs	6 25	8 90
Sheep	3 25	5 25

New York Markets.

Flour	3 65	9 00
Wheat—Spring		
Winter	1 00	1 15
Corn	85	89
Oats	50	70
Lard		12 85
Mess Pork		22 00
Butter	15	24
Cheese	06	10
Eggs		22
Wool	12	46

ute, the bread will be burned or [illegible]

THE CHRISTIAN CYNOSURE.

VOL. XIV., No. 48. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 643

EZRA A. COOK, PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, AUGUST 24, 1882. WEEKLY, $2.00 PER YEAR.

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The Fourteenth National Convention

Of the National Christian Association will be held in Batavia, N. Y., Sept. 12th to 14th, 1882, beginning on the evening of Tuesday, the 12th. The time and place have been chosen for their historic associations, it being the fifty-sixth anniversary of the murder of Captain William Morgan by the Masonic lodge, for the first publication of its secrets in this country. An imposing granite monument, surmounted by a statue of Morgan, the whole about thirty-eight feet high, has been erected in the Batavia cemetery. The unveiling of this monument, to the memory of a martyr for the right of free speech against the unlawful and corrupting oaths of Freemasonry, will form an attractive feature of the Convention. It has been erected at great expense through the contributions of thousands who love and pray for this reform. The contributors will wish to see the result of their work in its magnificent proportions and finished state. Scores of the veterans, whose experience of the early days of the Anti-masonic reform is yet the most vivid in their memories, will be present to recall the past and leave a final testimony for coming generations. Hon. Thurlow Weed, of New York, is expected among this company. Able speakers have been engaged, whose eloquence and enthusiasm will add greatly to the interest of the convention. And hundreds of men and women, who have braved scorn and insult, and even persecution for the truth's sake, will be there to consult for the future of the reform, and be cheered by each other's presence. The best arrangements possible will be made for entertainment and reduced railway rates, of which future notice will be given.

J. B. MCMICHAEL,
HENRY L. KELLOGG, Pres. of the Nat'l. Convention.
Secretary.

FASTING AND PRAYER.—The Board of Directors of the National Christian Association recommend to all the friends of the reform, that Friday, the 8th of September, be set apart by them, either in a public or private manner, as a day of fasting and prayer for the removal of the lodge system; that this evil agency and false worship be cast out of the fellowship of the Christian church everywhere, and that its social and political power be cast down and broken in pieces; and especially that the approaching National Convention be a time of great spiritual power and of victory for the truth. And they further recommend that, on the following Sabbath, Sept. 10th, ministers of the Gospel be requested to preach upon this topic to their congregations.

TOPICS OF THE TIME.

When saloon-keepers begin to prosecute saloon-keepers, for violation of laws favoring temperance, we can almost say that Satan is about to cast out Satan. But such is the fact. One of the Chicago associations of liquor-sellers, on the "South side," are distributing cards among their customers to prevent the sale of liquors to minors, unless the latter have legal authority to buy and drink. The society proposes to take any dealer, who violates the State law forbidding sale of intoxicating liquors to minors before the grand jury. This is surely a strange thing in the land, and proves what an efficient agency the Citizens League has been. Every week a long list of saloonists brought up for trial and fined by the agent of the League is published. A prohibitory law as well enforced would come not far from prohibition.

Strange as this news may be, a yet more wonderful thing occured a little later in a distiller's Convention held in strict privacy on Wednesday and Thursday last in this city. The platform unanimously adopted by this convention of the nabobs of the whisky traffic resolves, that, since the American people have been brought up to regard the Sabbath, and have framed laws to that end forbidding labor, "we are in favor of enforcing these laws and asking no special favor for the business we are engaged in." They further resolved that they were in favor of a high license that should drive the doggeries out of existence, and whould not interfere in any way in politics. Verily "when the devil was sick, the devil a monk would be." H. B. ("Buffalo") Miller, renowned in the whisky-ring prosecutions of Gen. Bristow, was author of the resolutions, and to a reporter said the distillers had no sympathy for the German "personal liberty" organizations, but were in favor of Sabbath observance and high license. These men know the storm now rumbling in every quarter will soon break them to the earth unless they bend before it. But their subtle policy will not avail. Rather is God arraying the hosts of intemperance against themselves, distillers against dealers, groggery against groggery, and in the end the people must conclude that there is no place in a respectable and moral state of society for the accursed drink. God speed the day of our deliverance!

While the regiments of saloonists and the armies of drinkers see their generals deserting them in Chicago just as the Prohibitionists are coming upon them in force, in Cincinnati and Milwaukee they are in the thick of the fight on the question, the Republican party of Ohio has decided against them, and defeats they have already suffered in that State will soon be followed by annihilation. A remarkable instance, showing with what desperation the enemies of morality and order will fight for their convictions of license and lust, took place last Sabbath in the little city of Bellville, near St. Louis, on the Illinois side of the river. A German secret lodge, the Harugari, were refused permission to parade with a band by the mayor. They disregarded the order and when mayor and police attempted to arrest the offenders, the former was struck from behind and severely injured. Though hardly able to withstand the crowd of half-drunken lodge-men the officers arrested the musicians and they will be tried, and if necessary the Governor will help them against further infractions of the peace. The mayor of Bellville deserves all honor for his manful stand. He leads where many poltroons, such as have burdened the mayorality our larger cities, will soon follow in order to keep up with the crowd.

Senator Hilll, of Georgia, died last week Wednesday, at Atlanta, after a lingering and painful sickness from cancer on the tongue. Three years ago he discovered an insignificant pimple upon that organ and thought nothing of it until the continued annoyance led him to consult his physician. At this stage of the disease, writes a gentlemen who attended him at three painful surgical operations and nursed him after they were over, it would have been possible to have affected a cure, but Mr. Hill had a habit, as firmly fixed as the disease, of holding a cigar almost constantly in his mouth, the end rubbing againt the left side of his tongue. This poisonous irritant soon did the work, and put the strong man beyond the help of mortal skill. When Grant's cigar is hereafter paraded, set over against it Hill's cigar.

The probability of an early and bloodless termination of the struggle in Egypt vanished last week when the Sultan, after tantalizing the British government with promises of suppressing Arabi Bey and of a contingent of troops, suddenly refused to fulfill his promises and began to complain of England, with threats of a protest that shall be more than words. This fast and loose play is like the Turk, but as England appeared at much risk for his deliverance from the Czar not long ago, it is not easily understood why he should dare to snub a friendly power unless he was backed heavily. France will not interfere, and Germany is understood to agree with the English view of the controversy, and Austria and Italy will not dispute the matter with Bismarck. But Russia, the traditional foe of the Turk, is suspected as a present ally. Rumors of an army of 200,000 in the Caucassus have, it is true, been officially denied from St. Petersburg, but they are repeated from Asia, and may mean that again raging war shall roll against the gates of the Moslem until the system of religious and social despotism, so impossible of assimilation by the advancement of the age, shall be swallowed up and lost as suddenly, and in as total obscurity, as that from which it rose thirteen hundred years ago.

The city of Dublin had again last week its full share of excitement, but not this time from a secret lodge assassination. The unveiling of the statue of Daniel O'Connell in the presence of 100,000 spectators was a memorable scene; while the performance of Haydn's oratorio of the "Creation," the grand procession of the trades, and the display of an Egyptian flag bearing the word "Arabi" waving before the Land League office, were marked features of the day. Next day the city was thrown into tumult by the decision of a judge sentencing a leading citizen, who is a member of Parliament, to three months imprisonment and a fine of 500 pounds, for publishing in his paper a letter accusing a jury of drunkenness. Severe and needless the sentence appears on this side the ocean, but in Dublin the masses are filled with indignation. They will pay the fine by popular subscription, thus making the cause of Grey their own. This decision seems unfortunate at the present juncture, and the adjournment of Parliament just as the case had been announced seems to signify the sanction of the government.

A Hamlet on Fire.

BY REV. C. C. FOOTE.

How it came about. The Illinois Central Methodist Episcopal Conference, composed of between twenty and thirty ministers, *nearly all of whom are Freemasons*, held a session here in the latter part of July. The moderator very kindly introduced me to the brethren, several of whom, in shaking hands gave me the Masonic grip. Alas for poor me! What could I do? To return the grip would have been a false declaration, for if I ever was a secret brother, I am not now. In my dilemma I thought of Samson and the fire brands. I therefore received of the chairman, by request, permission to distribute among the brethren some tracts which I carry with me on purpose to give people a warning. I assured the brethren that the tracts were highly charged with capsicum. The distribution took place just as the conference was closing and half an hour before train time; which gave an opportunity to try the tracts. Whew! Wan't they hot! It set some of them on fire. And in the heat of the moment, they scattered some of the igniters, and soon the Masonic part of the hamlet was on fire. Masonry is dangerously combustible. Of course the incendiary was known and quickly called to an account.

The outcome is not yet. Its history may require a small volume. A few results may be given.

1. It has furnished an opportunity to reveal the true character of Masonry to those who know it not. And such astonishment and overwhelming amazement!

2. It has shown how Masonry quakes with terror at the revelation of its infamous secrets. O Masonry, thou canst not endure nor survive the light!

3. The audacity of the institution is glaringly revealed. It says to an American citizen, "You shall keep your mouth shut. We deny to you free speech concerning our deeds and character." I said to one of these men, "I might have scattered tracts through town on all other subjects and not a ripple would have been stirred." But I have touched Masonry and instantly there is a conflagration! What a demonstration is here of concealed wickedness!

4. Like all false religions, Freemasonry in this affair has shown itself a persecutor. "Beware how you are caught in the dark, and remember Morgan!" said a Mason to me. But I guess they "won't kill any more." It don't pay. By killing William Morgan they killed themselves. And by the truth of God they will be killed again.

My errand here was that by the grace of God "I might save some," and my desire has been granted in the hopeful conversion of several blessed souls, and I look for more.

Clifton, Ill.

"Who is on the Lord's Side?"

BY ELDER NATHAN CALLENDER.

There are no moral octagons, pentagons, or triangles, not even squares, for moral questions have but two sides, the right and the wrong. The wrong is represented by the arch-conspirator, the devil and Satan; the right by the Lord God. When, in the heat of the civil war for the Union, a delegation of the clergy said to President Lincoln, "We believe the Lord is on our side," Lincoln, with his usual penetration responded, "I hope gentlemen, that we are on the *Lord's* side in this conflict." This may seem to some a trivial distinction, but guided by moral intuition he drove the nail in a sure place.

In these days men have sides, causes, and own even parishes and churches. Christ the Lord spoke of "my church" but did Paul or Peter? With all the primitive pastors and evangelists "the church of God and of the Lord Jesus Christ" was the language uniformly used.

If Dr. Darling had not, under the lax and crude notion of the relation of pastor and people to each other, come to the idea of a sort of moral ownership of his parish and church, he would not feel that Christ's evangelists are intruders, but fellow-helpers to the truth. But the doctor had a side that such men as Moody and Harrison collided with; and so wounded him in *his* side that he was constrained to say unseemly things in a recent sermon against evangelists.

Good men have no side save that merged in right and God. Bad men have a side merged in wrong and "the wicked one." These are the sum total of all moral issues, in this and all worlds. Men, however, find moral hexagons and octagons enough. Politicians and doctors of divinity easily find the neutral and non-commital side of the moral triangle which an honest man is not shrewd enough to see. Some can see the two sides of some moral questions very distinctly, while to others equally clear they are blind, or nearly so.

Most men now of any moral standing see the two sides of the slavery question and that also of temperance with a clear vision, while to them the lodge question is a moral triangle with its neutral side somewhere between God and the devil, which only certain erudite lawyers and saintly doctors of divinity can see. This sight, I take it, must be the behest of such as under lodge training "arrive at the center of truth," or else come into the same vision with such as do.

It may be proper here to suggest that a profound and zealous regard to the principle at the head of this article, would prove a universal and radical cure to all the evils in church and state. If our law-makers and rulers, both in church and state, were as zealous for "the Lord's side" as for their own party politics and religions, all schisms in both would disappear. Sects would not thus be consolidated, but cease to be sects, and the members exist only as Christians, and as such form one companionship fully on the Lord's side. To be fully on the Lord's side is to be right on all the main moral issues of our own times. Men who are radically and wholly with the Lord on all the living questions of this time, can no more be neutral on any issue on which they are informed than God himself. To be on the Lord's side is to be actively enlisted with God against known evil. Were Moses here to walk through the land with this significant question on his tongue, and the awful injunction to the sons of Levi, "Put each man his sword by his thigh, and go in and out from gate to gate throughout the camp, and slay each man his brother and each man his companion and each man his neighbor," on which side would the minions of the lodge be found? Are not more than three thousand of the professed sons of Levi to-day in criminal complicity with the calf of the lodge, whose mystic name is Ma-ha-bone? Would not some broth made from this pulverized calf, ground to powder by the mills of the National Christian Association, help those sons of Levi? Peradventure the dumb spirit might be cast out of them, were they to drink it freely, under the prescription of Moses. May the Lord pity the thousands of these dumb messengers of the Lord (?) and save them from the "Sword of the Lord and of Gideon."

In this apostate age, when so-called Christian churches welcome to their sacrament the known devotees of Baal worship; when churches take for their pastors Knight Templars, who, perhaps, on the very day before they break the bread and pour the wine of the Lord's supper, take the wine of double damnation from the human skull; in this day when our pulpits are silent as the sepulcher, or if they speak at all, apologize for, or else praise the lodge; when our religious papers studiously ignore the subject that is stirring thousands of the very best men in the land to enthusiastic energy of action against the giant evil of an infidel false worship; when our cross-bearing, faithful brethren are murdered or smitten down in the streets by an infuriated mob, because they are loyal to God in speaking out boldly in condemnation of the lodge, may we not repeat the words of Moses and ask, "Who is on the Lord's side?" Surely these time-servers are on the side of bread and butter.

Do not believe those who too lightly say that nothing succeeds like success. Effort, gentlemen, honest, manful, humble effort, succeeds by its reflected action, especially in youth, better than success, which, indeed, too easily and too early gained, not seldom serves, like winning the first throw on the dice, to blind and stupefy. Get knowledge—all you can; and the more you get, the more you breathe upon its nearer heights their invigorating air, and enjoy the widening views, the more you will know and feel how small the elevation you have reached, in comparison with those immeasurable altitudes that remain unscaled. Be thorough in all you do; and remember, that though ignorance often may be innocent, pretension is always despicable. Be you, like men, strong; and the exercise of your strength to day, will give you more strength tomorrow. Work onward and work upward, and may the blessing of the Most High soothe your cares, clear your visions, and crown your labors with reward.—*Gladstone.*

About Masonry.

Brother:—In that struggle—that long agony—when God, the Holy Ghost, "wrought in you mightily," revealing the depths of carnality, bringing to light the hidden idols, the concealed spies (the gods that had had dominion over you), and you were constrained by the "love of Christ" to "cut off right hands and pluck out right eyes," and put to the death every "flesh ly lust" every worldly love, did you not, in that solemn, sacred hour, when you died to the world, to self, and was thus "crucified with Christ," "see clearly" that your secretism—your Masonry—was anti-Christ? Ah, yes; you did, for you told us so; and you were "held" to a public confession of this sin and a public renunciation. This you did, timidly, tremblingly; but you did it, and a load went off your heart, and God, true to his covenant of promise, when all—the very last—was yielded, blessed your soul, and made you happy in his precious love

Now I ask you, how has it been since that time? Has there been no duty for the sake of your fellow man to denounce that which has so enslaved the soul? Did you not, do you not see the enchaining, Satanic influence of the monster anti-Christ? Does not God hold you to fully and freely denounce that which so long robbed God and kept you from following your Saviour? —That which is enslaving multitudes, and keeping them in the paths of the destroyer.

You have been so quiet, so silent, about this this matter that many, foes to holiness, deny that you ever made that confession, that renunciation, so tremblingly done.

Do you, my brother, "fear them that kill the body?" Dare you not come out boldly and declare your convictions, and thus help the cause of righteousness?

Oh, how others who are held in the same fatal meshes need this. They, too, as did you, see their error; long to be free; but need your example to inspire them. This you can give them. This belongs of a right to the cause of truth, and this, in a measure, counteract the wrong leading, by precept and example, of the past. Does not Jesus want you to make it plain that you see Masonry to be evil, and only evil, and as such, inconsistent with the service of the Saviour?—*F. W. Irvine, in The Good Way.*

What You Are.—Many persons are possessed with a desire to do or to say, while they forget that what they are is more important than what they do. Doing is the result of being. God sees what a man is, men see what he does. There are persons who wonder that their words have no power. They need not wonder. When Napoleon was asked which was the best style of a rifle, he replied, "It depends a great deal upon the man who stands behind it." The same that might be said of a sermon, an exhortation or an admonition. A thought largely derives its importance from the character of him who has uttered it. Our first duty is to be what we should be; then comes the obligation to say and do the things which God requires at our hands. Being must go befor doing, as thinking does saying. The Lord begins by making a new creature, and when a man becomes a new creature it is not difficult for him to live a new life.—*The Armory.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XIX.—A Night in Batavia.

Mr. Samuel D. Greene kept the Park Tavern in Batavia, at which I put up late one Saturday night. He had moved there from Pembroke a few years before, and it was in the latter place that Sam Toller had spent a brief period in his employ, with a result already known to the reader.

A still, quiet man, not yet forty, was mine host of the Park Tavern, born of a line of godly ancestors in the quiet old town of Leicester in Massachusetts; a gentleman and a scholar, who had received his education at a famous New England University, and while fitted by his superior breeding and culture for a higher position was by no means disqualified thereby for the homely practicalities of his present manner of life, as evinced by the fact that his house was widely known as one of the best places of entertainment in the country. Furthermore, he was a Christian man who believed in prayer, and tried to square his every action by the Bible; a patriotic and public-spirited citizen, moreover, to whom his townsmen naturally looked when there was any responsible office to fill, and at the time I write, general guardian of the young and prosperous village of Batavia, being chief of its board of trustees. Such was the man whose name was forever to be linked with Morgan's—a man who could not be coaxed, nor bought, nor frightened, who could take his stand on the Rock of Ages, grandly defiant of the malice and persecution that was to follow him, not for a month or year, but for over half a century;—perhaps a more searching test of loyalty to truth than many a martyr's brief hour of agony at the stake.

But it must not be supposed that I knew all this about Mr. Greene, when, finding that Jedediah Mills had moved to Tonawanda, a few miles off I put up at the Park Tavern for that night and the following Sunday, travel on the Lord's day except in the plainest cases of necessity and mercy being a thing my grandfather never countenanced; nor had sneers at "the Puritan Sabbath" at that time so far let down the bars of public opinion as to make it either respectable or common. To know that my host, calm and quiet as he outwardly appeared, was in reality passing through one of those ordeals that "try men's souls" of what stuff they are made; that he was playing a most difficult and dangerous part with full knowledge of the risk he was running, would have surprised me very much, but it would doubtless have surprised Mr. Greene's neighbors more.

For I had made my visit to Batavia in troublous times. Men stood talking in excited groups on the street corners, and the general air of the place was more that of a village standing in the way of some invading army and hourly expecting to be pillaged, than a quiet American township whose peace no war nor rumor of war was ever likely to disturb.

But a key to this state of affairs had been furnished me by a rather singular encounter which took place when I was coming down on the canal. I had just stepped off the boat at one of the landings when a man came up and clapped me on the shoulder with the words,—

"We've got to play 'possum for a while. There's some traitor in the camp. Blast him! Miller has got warning and is on his defence."

But as soon as I turned round and confronted the speaker, naturally startled at this style of address, the quick change in the man's face showed him to be aware of his mistake and not a little disconcerted thereat.

"Beg pardon;" said he, "but I was expecting to meet an acquaintance here, and you were dressed so much like him, and are just about his build that I could have sworn it was he as you stood there with your back to me. You are a Mason, perhaps?

This was spoken in a low interrogatory, the stranger scanning my face meanwhile with a pair of snake-like eyes. He was dressed in light clothes, outwardly like a gentleman and to the unobserving might have readily passed for such, but under a critical view there was much in his whole air and appearance that was at variance with this idea.

"Yes; I am a Mason," I answered, with a quick noting of the look of relief that overspread the stranger's sinister visage. He had made a mistake, but by no means so bad a one as he feared.

"Ah, going to Batavia?"

"Yes; but may I ask why you make these inquiries?" I said, for I did not entirely like the stranger's cross-examination, and the possible meaning of that speech to his supposed friend, just then flashed across my mind. For I knew that a certain Colonel Miller of Batavia was associated with Captain Morgan as his publisher, and in the general Masonic zeal to suppress the book, though by no means fully aware of the deadly form that their hatred towards Morgan was taking, I knew there were men in the fraternity ready enough to use violence if they could be assured of safety to themselves.

"I merely ask these questions to see if you as a Mason are prepared to govern yourself accordingly," answered the stranger with a cautious glance around to see if any one was within hearing distance. "You are going on to Batavia. Well and good; only remember that whatever a Mason knows, he must know nothing where the interests of Masonry are concerned; for his oath is above every other possible obligation."

In his anxiety not to be overheard, the stranger had hissed rather than spoken these last words in my ear, and now walked rapidly off, probably thinking it best to let this small lump of Masonic leaven do its work unhindered. It certainly raised considerable fermentation in my mind, for I could not doubt there was some Masonic conspiracy against Morgan and Miller on foot, and the stranger who had so mysteriously addressed me was one of the chief ones in the plot. Now to be mistaken for a fellow conspirator was unpleasant enough, but to be told that I must be blind and deaf to everything I saw and heard "where the interests of Masonry were concerned," or else violate my obligations as a Mason, was more unpleasant still, because it was the truth.

But the whole mystery stood revealed when I reached Batavia, for it was as I have said, the theme on every street corner. To protect his life and property from midnight violence by a Masonic mob, Colonel Miller in this land of equal rights and general respect for law, had been obliged to set an armed guard over his printing office, the plot against him having been revealed—nobody knew how—by some unknown member of the fraternity so poorly instructed in his Masonic obligations as actually to put his duty to God and his neighbor first!

From one source and another, from Masons, and those who were not Masons, I had gained a tolerably correct knowledge of the state of affairs in Batavia before I entered the bar-room of the Park Tavern, where the one exciting topic of the hour was being discussed by several new arrivals like myself, after the free and candid fashion peculiar to American citizens in public places.

"I say now, Masonry is a good thing;" spoke up one of the said "new arrivals." "There's ins and outs in trade, and a whisper in the ear from one of the knowing ones that can tell you just when and where to sell, I've found as good as hard dollars many a time when I've been to market with flour and grain. And I say that to reveal the secrets as Morgan and Miller are doing is a vile, dastardly thing, for it is like taking money right out of the pockets of the farmers and working men who pay their lodge dues and have a right to enjoy the benefits of Masonry without hindrance from any one. That's my view." And the speaker, an individual of a genus very common everywhere, who was not so much consciously selfish as he was morally obtuse, blew his nose with the air of one who has made a point not easily carried.

"That's right, 'Always speak well of the bridge that carries you safe over,' my old grandmother used to say;" put in a jocular looking man who stood ordering a drink at the bar, and now walked forward and joined the group.

"I believe in free and equal rights for everybody," said another and younger man. I never could never see any reason for my part why Masons should be privileged before other folks."

"You ain't one; that's plain enough," put in the jocular man. "I have noticed that it generally takes a Mason to see the beauty of that kind of thing. You'd better join 'em and you'll find the grapes are a mighty sight sweeter. Fact now."

And with a grin that spread from ear to ear he went up to the bar to take the tumbler of punch that he had ordered, while the other retorted with some spirit,

"I won't just yet anyhow. Pretty business, I say, here in free America if a man can't write and print what he's a mind to without the risk of having his life taken and his house burnt over his head!"

"Now such talk as that is all bosh," answered the first speaker decidedly. "There has been no attack made on Miller yet, and there won't be. The man that got up such a story was a fool to my way of thinking, and the people that believe him are more fools yet."

But at this point the waiter came to show me to my room and I lost the rest of the conversation.

No midnight alarm disturbed my rest, and the Sunday dawned as fair and peaceful as any Sunday morning in Brownsville. During the day I took a stroll through the village, feeling a curiosity to see the building where a work that had raised so much commotion and passionate excitement was going on. It was in the second story of a building separated from another by a narrow alley (a private family occupying the lower part) while from the corresponding office on the other side hung the sign of the Batatia *Advocate* of which Miller was publisher.

Suddenly I saw, or thought I saw, lurking in the shadow of one of the stairways that lead up to these rooms from the outside, the figure of a man, but when I turned again thinking to be certain, it had disappeared; but something in that momentary glimpse recalled to my recollection the stranger who had so mysteriously accosted me when leaving the canal boat. Was it he? And if so what was he there for? Mischief, undoubtedly. But the day had so far passed in perfect quiet, and many in Batavia were quite ready to think themselves fooled, and feel ashamed of their alarm, as people are always apt to when they have reason to think it groundless. Even Colonel Miller had decided after having guarded his office two nights to pass this without any particular precautions for defence.

As for me I retired to rest at an early hour so as to be ready to rise betimes on the morrow, go to Tonawanda, and thence homeward.

But I could not sleep. I was sure I had seen that man lurking by Miller's office. If I shut my eyes his face was before me, his hissing whisper in my ear. The incident which in the daytime I had tried to assure myself was nothing, came back to me in the solemn night hours instinct with fearful possibilities. What should I do? Rouse the whole house with my story and get laughed at for my pains? This clearly would not do. I sat up in bed for a moment and thought it over.

[*Continued.*]

—The membership of the five largest Presbyterian churches in the country are given as follows: Dr. Talmage's Tabernacle church, Brooklyn, 2,471 members; Dr. Cuyler's Lafayette Avenue church, 1,761; Dr. Kittredge's Third church, Chicago, has 1,755; Dr. Hall's Fifth Avenue church, New York, 1,730, and Dr. Crosby's church, 1,384.

THE BEST PREMIUM for getting a new subscription for the *Cynosure* is the reward of doing good. You may thus save men from falling into a fearful trap.

The Sermon.

No Prevailing against the Truth.

BY PROF. C. A. BLANCHARD IN THE COLLEGE CHAPEL WHEATON, AUG. 6th.

"Ye have a watch; go your way; make it as sure as ye can. Matt. 27: 65."

It was on a Sabbath morning about eighteen hundred years ago that the words above written were uttered. There were four parties interested in the dialogue, two of them present and two absent. These parties were: the chief priests and Pharisees, the Roman governor, Pilate, the disciples, and the crucified and buried Saviour. The chief priests and Pharisees came together unto Pilate saying, That deceiver while alive said, After three days I will rise again. Now make the sepulcher sure until the third day, lest the disciples come by night and steal him away. Matt. 27: 62–64. The leaders of the Jewish religion, the representative of Rome, a handful of disciples, poor, ignorant and uninfluential, and a dead body lying in a cave. Let us take a nearer view of these four parties. These priests and Pharisees were leaders of the chosen people of God. They were custodians of the written word of God. They had this advantage over all other living men, namely, that unto them were committed the oracles of God. They were the men who performed the temple service and some of them had no doubt stood in the Holy of Holies. They were the aristocracy of the Jewish nation. They had the uppermost seats at feasts, and greetings in the market and were called of men, Rabbi, Rabbi. Not only had they these social and religious advantages, but they had also that wonderful power which comes from the possession of wealth. Wanting the political power which they had formerly exercised, they were, in certain respects, still stronger without it. They were the leaders of the national party without any of the responsibilities of administration. Whatever went wrong the Romans were blamed, and the people said, if we could rid ourselves of these hated foreigners, all would be well.

Pilate, the second of this quartette, was the head of the Roman power in this province, and this great nation was now in the height of its power and glory. The long struggles for the subjugation of Italy, the contests in Gaul, along the Danube, in Greece, Asia, Egypt and other states of northern Africa; all these were ended. From the British isles to the Euphrates, and from the Rhine to the great desert, all was subject to Rome, and Pilate was her representative. He lived in a palace and wherever he went was attended by armed men.

The disciples were, as compared with either of these parties already indicated, a mole hill to a mountain. Few in number at best, they were now scattered to the four winds by the crucifixion of their leader. Destitute of means, learning, social station, or anything that the world values they would seem to have been the most contemptible of foes. Unless perhaps their leader was still less to be feared.

He had lived an obscure, and yet intensely active, laborious, useful life. Humbly born, accustomed to poverty, reared in a mountain village, he had made great claims, seemed to perform some wonderful works, but had not succeeded in establishing a great party, and at last had died the most painful, shameful death known to the law. He was at this time lying in Joseph's tomb. Bloody marks on head, hands, side and feet. What had any one to fear from him? And yet Judaism comes to Rome for a guard against this handful of disciples and this dead man sleeping in a cave.

FORMALISM FEARS EVEN A DEAD CHRIST.

These Jews were fit representatives of all those who have the form of godliness, but deny its power. They had passed by the cross wagging their heads and saying, Oh thou that destroyest the temple and buildest it again in three days, if thou be the Christ come down and we'll believe on you. They had seen him laid in the tomb and when the stone was rolled on to its mouth they went away leaving only two women who sat over against the grave's mouth. What are they afraid of? Are they not worshippers of the true God? Do they not serve at the very altar? Was not this dead one destroying the reverence of the nation for the holy places? Have they not done right? No; they have not done right, but worse than this, they are not right. The sound of a shaking leaf makes them afraid; they tremble in all their pride before the handful of disciples and the dead man. So Herod said when Jesus came, "It is John whom I beheaded;" and so Macbeth saw murdered Banquo, where every one else saw only an empty chair. And so these haughty men came to this captain that he might make them secure against this little company of peasants and the grave.

SECULARISM HELPS FORMALISM.

Pilate saw through these priests; he knew that for envy they had delivered him. Worldly men can easily detect hypocrites, and thoroughly despise them, but at the same time they associate with and love the very hypocrisy they despise. It comforts them. They say to themselves, These religious people are no better than we are; they profess and that is all they do. In like manner worldly people who hate one another are made friends by the presence of the truth which each hates more than he does his fellow. Herod and Pilate are made friends when Christ stands at their judgment bar; and when the representatives of religious formalism ask for a guard to make sure of a crucified Christ, the world makes speedy answer: Ye have a guard; go your way; make it as sure as ye can. It is interesting to observe here how the world involuntarily shares and shows the fear of the hypocrite.

MAKE IT SURE AS YOU CAN.

Why not make it *sure*? The man is dead; we all know that. When the spear entered his side blood and water poured out. His disciples are scattered to their hiding places. When they were all together, they had among them only two swords, and they knew so little about their use that when they struck at a man's neck they cut off his ear. And here are soldiers of Rome, the mighty mistress of the world. Clad in steel, mail girt, and iron-handed, seasoned to sleepless vigilance and victorious strife. Make it sure! Why does not Pilate stop here? Why do these priests want a guard for a dead man? Why does Pilate say: as sure as ye can. They fear that he may rise. Pilate remembers the silent majesty in which Jesus stood at his tribunal. He remembers his wondrous silence under the clamorous accusations of his enemies. The grave and powerful tone in which he made answer to his question, "Thou sayest that I am a king." He remembers the hurried message which his wife sent while he was yet undecided: "Have nothing to do with that just man." He recalls the wondrous darkness, the stories which have been sent from mouth to ear respecting the scenes at the cross. He is afraid. In the midst of his legions, he is afraid. Make it as sure as you can. You can guard against fraud, that is an easy matter; but suppose that there should be a genuine resurrection, what then? Suppose that an angel shall descend and roll away the stone; suppose that he shall rise, glorious and resplendent; suppose that this guard which fears neither man nor devil, tremble and fall to the earth before the Son of God, what good will they do then? Make it as sure as you can, but you cannot make it sure.

THESE FOUR PARTIES ARE STILL IN THE WORLD.

Formalism, secularism, timid disciples, and some truth that represents a buried Christ. The number of disciples is somewhat increased and the particular developments of formalism vary from generation to generation, but as for substance they are all here. When conscience and the sword of providence have removed an evil or established a truth, formalism adjusts its creed and secularism accepts the inevitable; but when the principle of evil appears in new guise or the new truth needs to be proclaimed, we have this same dreary history enacted over and over again. So it has been in the struggle for civil freedom; so in the struggle for religious liberty; so in the struggle against the buying and selling of women; so it is in the struggle against the Christ-rejecting lodge of our day; in the attempt to drive out the devil of strong drink; in the attempt to save for Christ the $200,000,000 that we now pay for a single weed. In all these cases

A DEAD CHURCH APPEALS TO A DEAD WORLD

for aid. Chief priests and Pharisees come to Pilate for a guard. Why so agitated? Why so much excitement about so unimportant a matter? Are not the great masses quiet and at rest about this thing? Is not this truth stabbed to the heart and at present laid in the grave? Who does not know that all the world worships the image that fell down from heaven? Why then should Demetrius and his fellow-craftsmen be so alarmed? If all the world is right, surely two ignorant, tent-making evangelists will not be able to do harm. But they are already doing harm. Lone and friendless as they are, they have already turned away much people, saying that they be no gods which are made with men's hands. Call therefore an assembly! Drag these men to the judgment seat! Visit them with stripes and send them to the dungeon! Banish them from the country or send them to the block; they are turning the world upside down. It is the same in every age. A dead and lifeless church appeals to a world dead in trespasses and sins for aid against the truth that seems to have no chance even to live. The Romish church builds houses of worship from the profits of gambling and liquor selling, and the Protestant churches limp along behind with strawberries, oysters, and ice cream. When a church is alive its members give willingly, as God has prospered them, and all the legitimate expenses of the holy war are met. But when the body of Christ is cold and dead when a hypocritical formalism has taken the place of sincere love and hearty zeal, then we run to Pilate for a guard.

PILATE STILL FURNISHES GUARDS.

The world, as already said, sees through hypocrisy and despises it, and at the same time uses it and gets a negative comfort out of it. There are in many communities wealthy men who want a pleasant, respectable place in which to spend the Sabbath; whose wives also desire some congenial associates, who will attend the church and pay to it, too, provided it will dispense *with* the gospel. They will supply a watch to help the murderers of Christ keep him safe in the grave. How often do we see worldly, unchristian men advanced in the control of the church, simply because they contribute to its funds! The whole ecclesiastical society system is simply an appeal to Pilate, which is never denied. Of course the society which pays the minister will be suited with his preaching or will turn him off. Thus is the bride of Christ turned into a kitchen girl in the house of the world! When Christ comes to claim his own she will not be found on her knees scrubbing floors for the purse-proud infidels, but radiant and beautiful, all glorious within, she will be mistress and not servant in the house of God.

It is needless to say that the sectarian divisions, which are the shame and weakness of the Christian church, greatly increase the number of appeals to Pilate; and it is also needless to say that these appeals are seldom or never in vain. Men will build churches who never attend them; and men will pay ministers who will not listen to preaching, in order that by building up formalism, they may weaken or destroy a church which is not better than others, perhaps, but which endeavors to contend for the truth. This will be true at all times, but will be specially evident in times of agitation, like that of the text. From year to year things run on in even course, then comes a resolution of forces and a determination of principles, a change of dispensation, and an advance all along the line of Christian activity. It is in these times that Pilates give their guards. But it is to be observed that the doubts and fears of that Roman ruler did not die with him. While men of the world will combine with a false church for the perpetuation of abuses and the suppression of the truth, they have no real confidence in the success of their endeavor. Go your way, say

they. Make it as sure as you can. God has terrific witness in the heart of every man, be he saint or sinner. Men who think at all, even superficially, do not expect the triumph of evil. After every series of engagements which make up a campaign, it is clear that the lines of truth are advanced and that error is crowded into a closer place. Sappers and miners go to work to erect forts and towers to hold the conquered ground, and then again the bugle calls to saddle and mount. See how slavery has passed from the dominion of the world to the jungles of Africa; how illiteracy is fading away before the spelling-book and the dictionary; how the Bible has passed from a prohibited book to be the one tie that unites the whole world of mind; how strong drink is losing its grip upon the churches and good society; how the lodge is learning to submit to questions; and how tobacco is becoming more under the condemnation of the enlightened Christian conscience. Men of the world see these things, and, as a rule expect the end. They will not love it, nor seek to promote it. They will send a guard to hinder it; but as they send it away, they will say, "Make it as sure as you can."

THIS COMMAND OF PILATE,

is one of the involuntary prophecies of the truth's overwhelming triumph. Take the case of those who would prevent the recognition of Christ's authority on the part of the American nation. Let them take their watch and go their way and make it as sure as they can. Let them put the Bibles out of schools to please and satisfy the infidel. Let them patch up a system of moral instruction for our public schools that shall have neither foundation nor center. Let them attempt to put a decision of the Supreme Court in place of the law of God as a ground for the condemnation of poligamy. Let them attempt to found the Sabbath law on reason, and the marriage law on the necessities of the state. Let them make it as sure as they can, and at the end they will fail. Cyclones, forest fires, labor disturbances, political demagogism, and, if need be, civil strife and foreign sword will come and continue until men cease to build on the sand, and put their foundation onto the rock where it belongs.

Or take the case of those who make, vend or use those drugs which are an injury to men. They have their watch, let them go their way and make their trade as sure as they can. They may corrupt officers of the government, bribe legislators, and secure laws in favor of their hurtful traffic. They may fee newspapers, and lawyers, and ministers, and churches, but they cannot make it sure. They may make it as sure as they can, and in the end their tongues will be confounded and their idol gods perish. Nay, the very means used to perpetuate their trade will insure its overthrow, as the Jews had to bribe their own watch to tell, as a lie, that the disciples had done the very thing which the guard were stationed to prevent.

THE FUGITIVE SLAVE LAW

made thousands of abolitionists. John Brown's scaffold was freedom's platform, and his death-song the rallying cry of one of the greatest armies that ever marched. Milwaukee brewers may "boycott" men who want a quiet Sabbath. The liquor league may attempt to prevent the election of any man in favor of sobriety; and politicians may run with eager feet to do their bidding. They have a watch. Let them go their way and make it as sure as they can. But they will fail, utterly, totally fail.

I should do wrong, however, to close this pleasing line of thought, without calling attention to its personal applications. This text, and all that is included in it, are as important to men individually as collectively. Every man is part of the whole, but he must stand at the judgment bar of God to give account of himself. Every man is honestly doing known duty, trusting in Jesus, and seeking first his kingdom, or he is of the world and is in danger of falling in its ruin.

THE MAN WHO WILL NOT SERVE GOD

may set his watch and make himself as sure as he can. He may imagine himself to have succeeded, and for long years may flourish as a green bay tree, yet in some unexpected hour, from some unexpected quarter, ruin will rush upon him, and repentance will not avail and escape is impossible. This is a day of salvation, but to-morrow may be to some soul here the day of doom.

But there is also here a bit of honey out of the rock for the soul that in darkness and tears struggles toward the Lord Jesus. The world and the flesh and the devil impede thy advance. Pride and despondency, carelessness, and over carefulness, a thousand foes dog thy every step, and thou art helpless, absolutely without strength. Thy feet are gone, thine arms broken, and thy heart is a lump of lead. Thine enemy, on the other hand, is powerful, skillful, unscrupulous. Lift up thy heart, O brother, these thine enemies have their watch and will make it as sure as they can, but Jesus will rise, and in the hour of need appear for thy deliverance.

—Only thirteen years ago the following official bulletin was publicly posted up in the capital of Japan: "The evil sect called Christian is strictly prohibited. Suspicious persons should be reported to the proper officers, and rewards will be given." Now there are eighteen Protestant missionary societies at work in Japan, besides three Bible societies; 176 missionaries and missionaries' wives; 182 native preachers and helpers; 2,913 communicants, and 31 Christian schools, with 1,525 scholars. In many of the public schools the Bible is the prescribed text-book on morals, and the students often say to the teacher: "Sir, these are golden truths, and we thank you for them;" or, "Sir, please teach us to pray by ourselves." A young man saw in a native paper the advertisement of a mission school, and walked 150 miles to join the school. Some of the Japanese Christians have organized a foreign missionary society, and have set apart two men of their own number as missionaries to Corea.—*Ex.*

The Morgan Family.

Their History Traced after the Abduction.

LEROY, N. Y., Aug. 16, 1882.

From Rev. W. M. Modesett, of this city, I have gathered the following interesting facts: Before Morgan's abduction Mr. George Harris purchased a quantity of wild land near Terre Haute, Indiana. After his marriage to Mrs. Morgan, they removed from Batavia to Terre Haute. His near neighbor was Dr. Modesett; the families were on quite intimate terms. Harris was not a Christian, but a very genteel, intelligent man. He embraced the Mormon faith and moved to Nauvoo. Mrs. Harris did not sympathize with her husband's religious views, but accompanied him to Nauvoo. Joe Smith, the Mormon leader, sent Harris on a foreign mission, and made provision for Mrs. H. for a year. Finding herself in want, she returned to Dr. Modesett, who received her kindly, and employed her as house-keeper for himself and son for two years. The Dr. died, and the son, now Rev. W. M. Modesett, not wishing to keep up the home, gave Mrs. Harris a small house, the family cow, and other articles necessary for her comfort. Her daughter, Lucinda Morgan, had sometime previous to this, married a man by the name of Smith. He proved a worthless fellow, and left the care of his wife and two children to his mother-in-law and others disposed to help them.

After Mrs. Harris had been for a time in her house she sold it with most of her effects, and went South with her son-in-law and his family, in a rude boat that Smith had constructed for the trip. She next reported at Nashville, Tenn., as matron in some charitable institution, which position she occupied until her decease a few years since.

My informant describes her as a woman of very superior natural ability and fine personal appearance. Her daughter Lucinda resembled her somewhat, but Thomas was more like his father, as my informant understood. He knows nothing of the whereabouts or subsequent history of either of the two children, and what Thurlow Weed told me about Mrs. Smith's living in Portland, Oregon, may be true. Mr. Harris had either four or five children before he married Mrs. Morgan, some of whom are living. There has been some unpleasantness in the settlement of the estate, as I learn, since the death of Mr. Harris at Council Bluffs, and that may be the reason why Mr. Alexander Harris does not answer my letters. If any one living at Terre Haute will call on Chas. Haines, Esq., or Robt. Wherry, Esq., he will be able to secure additional facts in this interesting case.

I found to-day a man who lived in LeRoy in 1826, and was 22 years old at the time of Morgan's taking off. He is hale, hearty, and deeply interested, and expects to see the monument *unveiled.* I am to meet another man tomorrow morning, by appointment of his brother, who knew Morgan personally, and is said to know much that has not been written of those times.

J. P. STODDARD.

The Church Union Question.

DEAR CYNOSURE:—As you have endorsed what seems to me the fallacy of Bro. Hinman, allow me a word more. Bro. Hinman's remarks did not distinguish between the church of Christ holding fast the gospel ordinance of baptism etc., and a human organization got up, as he suggested, to discuss the question. No matter if to advocate even the correct view on the subject, a human organism cannot be allowed to hold the place of the church of Christ in the mind or heart of any sincere believer. Jesus is the head and life of his body, the church, visible and invisible. He left to the visible church, and his people, two positive ordinances which represent the gospel of his death for sin, and rising again for justification; and believing, repentant sinners have remission of sin by faith in, and obedience to, their Lord and Saviour. (Rom. 6: 4. etc.)

Not a shadow do I cast upon Bro. Hinman's motives. I do esteem him very highly for his work of faith and labor of love against giant evils and for his religious services. But I believe that in this case he has made a mistake, his zeal carrying him a step beyond the right line which divides all human organizations from "the church of Christ" in Chicago, or Wheaton, or anywhere else.

It is this confounding of human with divine authority, which has ever corrupted the church in past days; and in our own day the agents of evil are as active and seductive as in the past generations. Hence the need of the *Cynosure* and other faithful laborers for reform.

If it is a safe rule to allow that a corrupt system should be let alone on account of the "spiritual gifts and graces" of some, or many of its supporters, then we could prove that Luther should never have fired his thunderbolts at Rome, nor Knox denounced black prelacy. Wesley should have been more loyal to his loved church, and Alexander Campbell should have remained a Presbyterian.

The strength of error is indifference to the right. A paralyzed conscience sanctioned slavery and drunkenness, and what is it that renders Christendom so indifferent to the question, What did the Lord Jesus Christ command to be observed by converts? What to be done to converts by those who preached the gospel? What daring foe of divine truth has overruled these commands so extensively and made the word of Christ of no effect by man's tradition? Verily there are many who cry out on that subject as slavery did, "Let us alone," our Diana is in danger.

Yours truly,

T. H.

DEAR CYNOSURE:—I want to assure Bros. T. H. and E. L. Harris that in my article of July 27th I meant no disrespect to the people known as Disciples of Christ, nor to the views of baptism held by them and the Baptists. I believe as they do about the subjects and mode of baptism, and I find, especially in the South, some of my warmest friends among those holding these views. I work with them in perfect harmony and shall continue to do so.

I differ from these dear brethren only in this, that while they hold that there is to be a distinction between Christian and church fellowship, I can see no ground for such distinction. If I thought such a distinction ought to be made I should be like Elder Harris, a strict Baptist. I honor him and those who agree with him for their consistency. I do not wish to raise any issue that will divide the moral forces warring against sin, but rather to unite them. The charge of schism comes mainly from those who hold that the toleration of gross iniquity in the religious organizations should be no cause of separation from them and that such separation is schism. It is aimed by them at just such men as T. H. and Bro. Harris, because they will not have fellowship with Freemasons. It was to repel this charge that the first of my articles was written. Yours for unity,

H. H. HINMAN.

Our Mail.

John F. Helin, Omaha, Nebraska:

"A colored church of the African M. E. persuasion lately laid the corner stone of a new church edifice corner of Eighteenth and Webster streets. It was done by the lodge with all the pomp and show of the order, and other ministers taking part in the tomfoolery. The minister of this church is a Mason, formerly chaplain of a lodge, he says that he is willing to be informed about the wickedness of the institution. When the corner stone laying was completed a young man appeared on an elevated position giving out an invitation to a dancing party of which he styled himself the master. This done they returned to the lodge for refreshment."

James Wilkinson, Mill Creek, Bourbon Co., Kansas:

"I want to make arrangements with some lecturer to spend a time in Bourbon county, Kansas, soon. I am more than ever sickened with the manner in which the church and the lodge is mixed up. Professed Christians bearing the mark of the beast or Masonic badge to church on the Lord's day and in the Lord's house."

Wm. Vasey, Marengo, Ill.:

"We would like to have some lectures here once in a while."

Mrs. Hannah D. Chapman, Springfield, Sarpy county, Nebraska:

"Upon the 8th of September—the fast day—I shall pray that the monument may consummate the work of exposing Masonry for other work is waiting for the hands and hearts of reformers. May heaven's host attend you, give you wisdom and may God speak his words through you.'

R. W. Lyman, Arcade, N. Y.

"My interest in securing the union and unity of God's children to do battle against Masonry, and all other forms of sin is at white heat. I have faith that victory will crown the efforts put forth at Batavia and elsewhere. I expect a large meeting at Batavia, especially on the 13th of September. Hope you will keep Batavia before your readers every week and on every other leaf. Ask everybody to appear there."

O. C. M. Bates, Constantine, Mich.:

"According to Christ's gospel, every Masonic priest is an idolator. If Christians do not soon agree to throw by sectarianism and withdraw from the different churches and harmonize and organize themselves into a Christian church dedicated to God and the service of Christ, the devil will triumph over this people and nation."

W. H. Nixon, Bainbridge, O., reports the first Anti-masonic lecture ever given in Bainbridge, O., Rev. Warren Taylor was the speaker. The audience was small, about half Masonic; good was done. We hope a great deal of lecturing will be done during the coming fall and winter.

Nelson Perkins, Martin, Mich., belonged to three secret societies but has left all of them.

A friend in Ohio sends ten dollars of the Lord's money to be used in sending the Cynosure to colored ministers.

John Swickard, Hope, O.:

"Thank the Lord for the blessing of entire sanctification. There is no half way work. It is instantaneous; received by faith. Oh, if those who profess religion were holy, what a church we would have."

SABBATH SCHOOL.

LESSON X, Sept. 3.—LOVE TO GOD AND MAN.—Mark 12: 28–44.

(28) And one of the scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? (29) And Jesus answered him, The first of all the commandments is, Hear, O Israel; The Lord our God is one Lord: (30) And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. (31) And the second is like, namely this, Thou shalt love thy neighbor as thyself. There is none other commandment greater than these. (32) And the scribe said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he: (33) And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbor as himself, is more than all whole burnt offerings and sacrifices. (34) And when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. (35) And Jesus answered and said, while he taught in the temple, How say the scribes that Christ is the son of David? (36) For David himself said by the Holy Ghost, The Lord said to my Lord, Sit thou on my right hand, till I make thine enemies thy footstool. (37) David therefore himself calleth him Lord; and whence is he then his son? And the common people heard him gladly. (38) And he said unto them in his doctrine, Beware of the scribes, which love to go in long clothing, and love salutations in the market-places, (39) And the chief seats in the synagogues, and the uppermost rooms at feasts; (40) Which devour widows' houses, and for a pretense make long prayers; these shall receive greater damnation. (41) And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. (42) And there came a certain poor widow, and she threw in two mites, which make a farthing. (43) And he called unto him his disciples and saith unto them, Verily, I say unto you, That this poor widow hath cast more in than all they which have cast into the treasury: (44) For all they did cast in of their abundance; but she of her want did cast in all that she had, even all her living.

GOLDEN TEXT.—Thou shalt love thy Lord thy God with all thine heart, and with all thy soul, and with all thy might.—Deut. 6: 5.

DAILY READINGS.

Monday, August 28, Mark 12: 28-44; Tues., Deut. 6: 1–12; Wed., Micah 6: 1–8; Thurs., 1 John 2: 1–15; Friday James 1: 17–27; Saturday, 1 Cor. 13: 1–13; Sunday, Psa. 40: 1–17.

NOTES.

Asked. Matthew (22 : 35) adds, *tempting him.* Not perhaps maliciously, but in the sense of testing on another question the wisdom of one who answered a previous question so admirably. I judge that he was neither a caviller, nor a disciple, but one curious to see what reply Christ would make to one of the puzzling theological problems of the day.—*Abbott. Which is the first commandment of all?* First in importance: the primary, leading commandment, the most fundamental one. This was a question which, with some others, divided the Jewish teachers into rival schools (*J. F. and B.*), and was a constant bone of contention,—one of those "strivings about the law" against which St. Paul warns Titus (Tit. 3 : 9).—*Stock.*

Thou shalt love. We have here the language of *law* expressive of God's *claims.* What, then, are we here bound down to do? One word is made to express it. And what a word!—LOVE. Had the essense in the divine law consisted in *deeds*, it could not possibly have been expressed in a single word; for no one deed is comprehensive of all others embraced in the law. But, as it consists in *an affection of the soul*, one word suffices to express it—but only one. But love is an *all-inclusive* affection, embracing not only every other affection proper to its object, but all that is proper to be *done* to its object; for, as love spontaneously seeks to please its object, so, in the case of men to God, it is the native well-spring of a voluntary obedience. It is, besides, the most *personal* of all affections. One may fear an *event*, one may hope for an *event*, one may rejoice for an *event*; but one can love only a *person.* It is the *tenderest*, the most *unselfish*, the most *divine* of all affections. Such, then, is the affection in which the essense of the divine law is declared to consist.—*Brown.*

Thy neighbor.—On "who is my neighbor?" see Luke 10 : 25–37, and Jas. 1 : 27.—*Abbott.* The words were found, strangely enough, in the book which is for the most part ceremonial (Lev. 19 : 18.) *As thyself.* (1) Not as he *does* love himself, but as he *ought* to love himself. (2) After the same manner; i. e., freely and readily, sincerely and unfeignedly, tenderly and compassionately, constantly and perseveringly.—*Burkitt.* Cases arise where man ought to love his neighbor more than his life,—physical life,—and has done so, sacrificing it for his fellows, his country, and the Church, in imitation of the example of Christ and the martyrs.—*Schaff.* It is by love, and Christ defines it here, that the soul lives in harmony with God; by love, as Paul defines it in 1 Corinthians, chapter 13, that he is to live in harmony with his fellow-men; and by love that he is to secure harmony in himself. But this love is not merely an emotion, or sentiment, or an impulse, but a principle, which, seated in the *heart*, rules the *life*, inspires the *mind*, and imparts *strength* to the whole man. Observe, that the religion of Jesus Christ does not call for the suppression of man's powers, but for the highest conceivable inspiration and activity of the whole being, under the summer influence of love, and this the highest conceivable form of love,—love received from and going out to God.—*Abbott.*

Burnt offerings and sacrifices. The scribe gathers up in his reply some of the great utterances of the prophets, which prove the superiority of love to God and man over all mere ceremonial observances. (See I Sam. 15 : 22. Ps. 51. Hos. 6 : 6. Mic. 6 : 6–8.)—*Cambridge Bible.*

How say the scribes? The question here given was preceded, according to Matthew, by a question addressed to the Pharisees, "What do you think respecting the Christ? of whom is he the son?" As if he had said, "You deny that I rm the Messiah, because I have not come as you expect the Messiah to come. Now *you* tell me about the Messiah, and see if your views are according to Scripture." They answer that he is the Son of David. Christ asks, "How say the scribes that Christ—rather *the* Christ, the expected Messiah (as in the Revised)—is *the Son of David?*" This was the common opinion; and it was true (Luke 1 : 32. Rom. 1 : 3), but not the whole truth. It was not generally believed that the Messiah should be divine. Jesus was condemned for blasphemy in calling himself the Son of God. In his colloquy he proves out of the Scripture that the Messiah of prophecy was to be the Son of God.—*Abbott.*

Stool. Putting the feet on captives taken in war was a common Oriental method of symbolizing complete triumph over them (Josh. 10 : 24. II Sam. 22 : 41). Parallel to this promise is I Cor. 15 : 25, and Hebrew 10 : 13.—*Abbott.*

Whence is he then his son? From what source shall we seek an explanation of the fact that he is his son? Or, perhaps, simply, "How can he be his son?" Could Abraham have called Isaac and Jacob and Joseph, or any of his own descendants near or remote, his *Lord?* If not, how came David to do so? There can be but one answer,—because that son would be divine, not human,—David's son by human birth, but David's Lord by divine subsistence.—*Farrar.*

Beware of the scribes. (The scribes were mostly Pharises). Be *on your guard* in reference to them. Literally, *look from* them. Look for a way of escape from the onset of their influence.—*Morison.* The most unsparing denunciations against false, hypocritical teachers, recorded in the Bible, are given fully by Matthew. From these Mark has a few salient points. He signalizes the most prominent characteristics of the scribes belonging to the Pharisaic party,—ostentation, arrogance, rapacity, and, as the climax of all, religious hypocrisy.—*Cook.* Christ's voice, as heard on earth, was not always one of gentleness and love. Yet no mingling here of sinful human passion, no absence even of love. Lightning lurks amid the warm soft drops of the summer shower: a consuming fire may come out of the very heart of love.—*Hanna.*

The widow's mites. Vers. 41–44. This narrative of the poor widow is to be taken in its connection with the discourse to the Pharisees just given. It places their hypocrisy and avarice in the most glaring light. They were religious for a pretence, she in whole-hearted sincerity. *They* for gain, *she* with consecration of all she had to her Lord. In the midst of their profanations of his temple, by avarice, he notices this pious act *of a widow such as they robbed.*—*Jacobus.*

Two mites. The smallest of Jewish coins, about the value of one-fifth of a cent. It took its name from its extreme smallness, being derived from an adjective signifying *thin, subtle.*—*Owen.*

For. The worth of a gift is to be determined, not by its intrinsic value, but *by what it costs* the giver. The measure of that cost is what is *left*, not what is given.—*Schaff. All they did cast in of their abundance.* Their offerings were *the overflowings* of (the cup of) *their abundance* [such is the force of the original Greek,] but her gift was *of her want* or *deficiency of means.*—*Owen.*

OBITUARY.

DIED at Cambridge, Ill, on the 10th instant, after a short but severe illness, Hon. Joseph Tillson, aged 81 years and 5 months. He was one of the original members of the Congregational church in this place, and among his last words were, "Christ is my only trust, I have no hope but in Christ." There are educational and benevolent institutions whose books will show the generous gifts received from him; yet as he expressed the wish that no obituary notice of his life should be published, this brief notice of his death only, is written. J. D. B.

DIED, on Tuesday, July 18th, 1882, in Greenfield, O., at the residence of his son, J. B. Templeton, Mr. Robert R. Templeton, in the 89th year of his age. He was the son of David and Mary Templeton, and was born May 14, 1794, near Middletown, Washington county, Pa. At the age of eighteen he moved with his parents to Pickaway county, O. He married Miss Jane Beatty, November 23, 1818. In 1822 he removed to Fayette county, O, where he resided until death. He had eight children, four sons and four daughters. The four sons and two daughters survive him. At the time of his death he had thirty grandchildren, and three great-grandchildren. He united with the First Presbyterian church of Greenfield, September 4, 1824. He was ordained an elder in that church, August 14, 1845. In this office he served with fidelity while he lived. He was among the pioneers in the great reform movement relating to slavery, and temperance. He persistently opposed these evils at a time when it was anything but popular to do so. [His views respecting the lodge were of like character.—ED.] In 1846, along with the rest of his session, he took a stand on the subject of slavery which was far in advance of that which was occupied at that time, by either the presbytery of Chillicothe, the synod of Cincinnati or the General Assembly of the Presbyterian church. The health of Mr. Templeton had been gradually declining for several years, but he was able to go about until a few weeks before his death. Although unable to speak for several days his mind remained clear until the last, when he fell asleep in possession of that "peace of God which passeth all understanding."

C. T.

THE COLLEGES.

AUGUSTANA COLLEGE and Theological Seminary numbers first among its instructors Rev. Dr. T. R. Hasselquist, the president, and second Rev. O. Olsson, professor of Church History, Ethics and Hebrew. Rev. S. P. A. Lindahl, of Galesburg, is one of the trustees. These names were made familiar at the last National Convention of the N. C. A. The faculty numbers 13; the theological students, 25; the college students, 67; preparatory, 65; total, 157. The fall term opens September 1st. A brief but interesting historical sketch of the institution is given, in which it appears that Prof. Cervin, who is known to our readers as the translator of several Anti-masonic tracts into the Swedish, retired in 1879 from the institution on account of failing health. He was succeeded in the chair of Natural Sciences and Mathematics by Prof. Lindahl. The library of the college received among its first books a donation from King Charles XV, of Sweden. It contains a large number of rare and valuable Swedish, Latin and German books which are found in no other library in the country, among them the first Swedish Bible of 1541, and the first German Bible of 1534. Augustana College is beautifully located on elevated grounds in a retired part of the city of Rock Island, overlooking the Mississippi, and the cities of Rock Island, Moline and Davenport.

STRAIGHT UNIVERSITY has a total of 359 students by its last catalogue. Sixteen are in the Theological Department, 28 in the Law. Stone Hall, the girls' dormitory, named for Mrs. Valeria Stone, its benefactress, has been completed and will accommodate 75 girls. A boys' dormitory will be erected as soon as possible.

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, Aug. 24. Hear instruction and be wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gate, waiting at the posts of my doors. Prov. 8 : 33–34.

Friday, Aug. 25. Most men will proclaim every one his own goodness : but a faithful man who can find? The just man walketh in his integrity: his children are blessed after him. Prov. 20 : 6–7.

Saturday, Aug. 26. And therefore will the Lord wait, that he may be gracious unto you, and therefore will he be exalted, that he may have mercy upon you: for the Lord is a God of judgement; blessed are all they that wait on him. Is. 30 : 18.

Sabbath, Aug. 27. For bodily exercise profiteth little; but godliness is profitable unto all things having promise of the life that now is, and of that which is to come. I Tim. 4 : 8.

Monday, Aug. 28. Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass. Is. 32 : 20.

Tuesday, Aug. 29. Behold, the Lord's hand is not shortened, that it cannot save; neither his ear heavy, that it cannot hear; but your iniquities have separated between you and your God, and your sins have hid his face from you, that he will not hear. Is. 59 : 1–2.

Wednesday, Aug. 30. Thus saith the Lord, keep ye judgement, and do justice; for my salvation is near to come, and my righteousness to be revealed. Blessed is the man that doeth this, and the son of man that layeth hold on it; that keepeth the Sabbath from polluting it, and keepeth his hand from doing any evil. Is. 56 : 1–2.

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This is but a portion of the names which might be given. It fairly represents the excellent character of the articles which appear in the Cynosure. New names will be placed beside them from time to time. How better can you get into communication with such minds than in the CHRISTIAN CYNOSURE? DO NOT DELAY TO SEND FOR THE PAPER.

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AS a needed means of spreading the truth regarding secrecy, a collection of the utterances of Scripture and various noted statesmen and ministers has been prepared and printed in tasteful form at the top of note-paper and on both sides of envelopes (the matter on the paper being entirely different from that on the envelopes.) A blank line for date is also printed in. The envelopes can be furnished either white or colored; both envelopes and paper being of the ordinary size and of good quality.

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The matter contained on this Stationery is pithy and forcible, and will do good work. Use it.

The Christian Cynosure.

CHICAGO, THURSDAY, AUGUST 17, 1882.

THE GOOD JUDGE TILLSON is dead. See obituary in another column. He was an Anti-mason in Massachusetts along with Dr. Abner Phelps of Boston, Hon. Samuel D. Greene and the Middlesex Committee in times that tried men's souls.

When Wheaton College was struggling for life he came unlooked-for to see if we were faithful to our principles. He paid six thousand dollars toward our new building. He read up and rejoiced in the anti-secret reform to the last. Several of his children studied at Wheaton College. He has been gathered "as a shock of corn fully ripe coming in its season."

EX-BISHOP WRIGHT of the Richmond *Star* is displeased with our allusion to his somewhat sharp reproof of the *Cynosure*, and his gentle dealing with Bishop Weaver and others who have been very severe on the Chambersburg reformers, and catered to the *Tribune–Observer–Itinerant* of Harrisburg. We think we understand that sheet thoroughly and know it to have been both dishonest and disloyal to the Brethren church.

Paul, any more than we, was not always certain that he spoke and wrote in a right spirit. He says to some whom he had severely criticized, "Though I made you sorry with a letter I do not repent, though I *did* repent." He thought he had been unnecessarily severe, but when he saw the effect of his writing, he changed his mind and thought it had done good.

A United Brethren bishop, we think, should be held to a strict account. He is taken from among his brethren and placed over them in the Lord. He is better paid than they; has large travel and a thousand means and opportunities of enforcing discipline against the mining corruptions of the lodge more than they; and when he shrinks from the faithful and fearless discharge of his duty, sews pillows under the armholes of lodge sympathizers, and is ill-natured and hateful to those who resist and incur the savage persecutions of the ubiquitous dens of anti-Christ called lodges, we think such a bishop ought to be withstood to the face as Paul withstood Peter when he trimmed between Christ and the world. But let that pass. In starting and sustaining the *Reform Leaflet* and *Richmond Star* Bishop Wright has evinced an ability, courage and self-denial of a high order and whether he approves or disapproves of us, we certainly "esteem him very highly in love for his work's sake."

The American Platform.--Art. 5.

"*We hold that the civil equality secured to all American citizens, by articles 13, 14 and 15 of our Amended Constitution, should be preserved inviolate.*"

The amendments referred to in this article are as follows:

The 13th prohibits slavery forever in the United States. The 14th declares "all *persons* born or naturalized in the United States to be citizens: —that if any State shall deny the right of voting to any of its male citizens, their representatives in Congress shall be diminished in proportion to the number of the disfranchised; and that traitors shall be incapable of holding office, unless pardoned by a two-thirds vote of Congress. The 15th amendment provides that a citizen's right to vote shall not be denied or *abridged*" on account of race, color or previous slavery.

These amendments to the Constitution were adopted in troublous times. The war had overthrown slavery, and these amendments were glorious in principle though partizan in their origin and shape. It would have been better to have required capacity in the voter, black or white, to read the name on his ballot before allowing him to vote. But the Republicans were afraid of losing the Southern States, and so they did lose them.

Gov. Hamilton, of Texas, stated to an immense meeting of citizens in New Haven, Conn., that he personally knew that more than one thousand colored men had been murdered in Texas, in the six months before his speaking, (Sept., 1866,) simply and solely because they were loyalists. In New Orleans on the 30th of July, that same year, above four hundred Republicans were slaughtered at one time, because they attempted to sustain and carry out the above three amendments to the Constitution. At twelve o'clock at night, before the Republican or Union convention, the mayor called every policeman in the city to his station and furnished him with a large navy revolver. He declared his intention to disperse the convention of it should attempt to meet in New Orleans. This loyal convention met at the call of Rufus N. Howell, a Judge of the Supreme Court of Louisiana, July 15, 1866, when the authentic report says the following scene occurred:

"The members of the Convention were unarmed and entirely defenseless. Without any attempt at arrest, without encountering any act or word of provocation, these police officers opened fire with their revolvers, upon their helpless victims. Volley succeeded volley. No mercy was shown. White handkerchiefs were waved as flags of truce, in vain. A deaf ear was turned to every plea. The work of butchery was continued, until every Union man in the room was either killed or wounded, except the very few who almost miraculously escaped.

While this scene was being enacted in the hall, bands of murderers were equally active in the streets, for several squares around the building. Every colored man and every known Union man was shot down. The bodies of the slain were mutilated in the most brutal way." Gen. Sherman, who was sent by Grant to investigate this bloody business called it in his report, "a premeditated massacre!"

This wholesale murder of Southern Republicans, by Southern Democrats, was, of course unpopular and strengthened the Republican party. To meet and counteract this unpopularity an Odd-fellows convention in which Freemasons united was called to meet in New Orleans. Masons and Odd-fellows, who were professed Union men, and Republicans attended from Illinois, Wisconsin, and other Northern States. Under the secret drill of a secret order, that Odd-fellows convention voted and published to the world, that those White Leagues (so were the murderers called) were peaceful law-abiding citizens!

That horrible murder and assassination spread through all the Southern States. Masons, like other outlaws, change their names when acts of villainy and crime are to be committed. Hence the names Kuklux, Knight of Golden Circle," "White Leagues," etc. *But they were all Freemasons*, and their masks, and disguises were concealed in the closets of the lodge-rooms of the South!

These facts explain, as they caused, the 13th, 14th and 15th amendments. The American party is, of course, pledged by its name and principles to sustain them. Their doctrines are American principles, and they are forcing popular education on North and South; as a voter who can neither write a ballot or read one, is an absurdity and solecism.

As these amendments are part of the American platform, a multitude of our friends voted with Republicans against the "Solid South." But the political South is no longer "Solid." There were always twenty needy politicians in the slave States, to one in the free, and although a great and benign change has come, there are still enough aspirants in the South to give the colored man his vote, and defend him at the polls. In a late Virginia election, there were twelve candidates for governor. Now our people feel free to vote the American ticket, and wisdom, patriotism, and the state of the old parties all urge us to it. And the American vote in 1884 is, we trust, to settle the fate of the secret scourge and leprosy of the nation. The Prohibition party take in the Masons whose lodge is true to the saloons and traitor to temperance. Our platform contains all that is valuable in their's; and their party is a rickety concern, like a ship whose timbers are half sound and half rotten. Think of a Presbyterian assembly for instance, whose Presbyteries should be half secret and half open! A family, one-half of whose members conceal their proceedings from the other half! The Greenbackers, as we said a year or two since, must fail. They build their hope on a single sleeper as their name indicates. While the American platform calls for "one money for one people" as their's does. Let us have one country, one government, one party, one flag and one constitution, and that THE AMERICAN.

HELP THE CYNOSURE!

By getting subscribers.
By giving to the Extension Fund.
By giving to the fund for colored ministers in the South.

—The New England Secretary, Bro. Bailey, and his wife are taking a rest during the heated season in the Green Mountains. Our New England department has therefore one week's vacation, to begin again in our next with vision cleared, brain rested, thought diversified and conviction intensified. Correspondents will please note that the New England office has been removed from No. 19 Maple St., to No. 8 Portland St., where a more convenient location has been secured.

—The gifted author of our Reform Story has been lately ill, and for a time compelled to lay aside her pen. A kind providence has restored her, however, and with returning strength she is happy in the thought that her work may be continued without interruption. Our readers would have regretted such a misfortune, as the story is now of the deepest interest. It seems providential also that its scenes and characters should at this time be so much in harmony with the surroundings of the approaching National Convention at Batavia. The discoveries of Bro. Stoddard, and future information which will probably be gathered respecting the Morgan family, give renewed interest in the stirring events of 1826.

—We are glad to note another protest against the late Odd-fellow parade in Avalon, Mo. J. M. Byrd, an old member of the order, warns young men to beware of it. He traveled widely, and Odd-fellowship never did him a cent's worth of good. The growing popularity of Avalon College, as an institution founded on principles of Christian opposition to the lodge, no doubt led to this raid. We are intormed that the Odd-fellow leaders had even the shamelessness to apply for the college chapel in which to proclaim their falsehoods and impiety.

—It is cheering to note that ex-bishop Wright's paper, the Richmond *Star*, has reached a circulation of 3,000 copies. This shows that its influence in the United Brethren church is enlarging.

—Rev. C. C. Foote, whose encounter with lodgery, briefly told this week, promises considerable development, preached as only he can on the subject, in the Congregational pulpit at Clifton, Ill., on Sabbath, Aug. 13th, and promised his hearers by the grace of God that the lodge should be turned upside down. "The dear Lord," he writes, "was with us, in spite of Masonic wrath, which is very hot just now." He is rejoicing in nearly a score of conversions as the fruit of his brief labor with the church. May the Lord sustain him and give the victory.

—Prof. C. A. Blanchard, president of Wheaton College, has accepted an urgent invitation to attend the Iowa State convention, at Wintersett, this week, speaking at other points on the way. On Thursday evening a pleasant meeting was held in Fairfield, which resulted in the organization of a local association with fifteen members. Two seceded Masons publicly testified to the correctness of the lodge expositions. On Friday he was to go to Birmingham, Saturday to Keosauqua, Monday return to Fairfield, and on Tuesday be at Winterset.

—Bro: C. O. Wilson, editor of *Gath-Rimmon*, having already the September of his paper printed, before he received the call for the National Convention, kindly offered to enclose it as a supplement in his whole edition, and has applied for more to distribute as tracts during a proposed journey.

REFORM NEWS.

Massachusetts.

The able discussions of the variuos phases of the great evil of secrecy, at the National Convention at Batavia, and the unvailing of the Morgan monument with appropriate ceremonies, will doubtless give an impetus to our reform movement that will be felt far and near. Wishing to avail ourselves of that impetus, to help it forward among us and to gather up and make permanent the fruit of the labors of our New England agent, the friends of the cause in Massachusetts are invited to meet in convention at Horticultural Hall, Worcester, Mass., Sept. 19th and 20th, at 7:30 o'clock P. M. It is expected that free entertainment will be provided for all delegates. Will the friends of the cause hold such meetings as they may be able in the meantime, and appoint delegates to represent them in this, our annual State Convention. D. W. McFall,
Secretary State Association.

Pennsylvania.

The Christian Association of Northeastern Pennsylvania will hold its third quarterly meeting at the Free Methodist church in Waverly, Pa., Aug. 30th and 31st., opening on the 30th at 7:30 P. M. Elder Raynor, of Upsonville, and other able speakers, are expected to attend. Elder R. will lecture on the evening of the 30th inst., D. V. This meeting is intended for very important business, and every friend of the cause should attend. A delegation should be appointed to attend the annual meeting at Batavia, on the 12th of September, and procure from the many able speakers in attendance there, a good man to come and help us conduct a stirring campaign somewhere in this section. Let every brother in Northeastern Pennsylvania feel that God calls him to attend this meeting and help on this work.
Nathan Callender, Cor. Sec'y.

On to Batavia!

LeRoy, N. Y., Aug. 15.

I came over from Batavia this morning to explore historic ground and look up old "landmarks." I have found three friends, who promise to give me some time and assistance this afternoon.

C. B. Thomson, editor aud proprietor of the *Gazette*, is a staunch friend of Thurlow Weed, and heartily indorses our movement against the lodge. He has noticed the items appearing in the local press from time to time and says he is waiting for the people to get over the hurry of harvest and campmeetings to stir them up to attend our anniversary. He shows much interest himself and anticipates a large local attendance. Our friend Hascall is still postmaster, but I am sorry to learn that the Free Methodist church, which was once prosperous and our strong ally in the place, is on the decline. I shall pick up what facts I can and return to Attica, where Bro. Mathews is to speak this evening. I expect to arrange for him to speak here before I leave. J. P. S.

Minnesota Resolutions.

New Richmond, Wis.

Editor Christian Cynosure. Dear Bro.—Please permit me as Recording Secretary of the Minnesota Christian Association, to make a supplementary report of the proceedings of that body at its last meeting held April 5th and 6th, 1882, in Market Hall, Minneapolis. It will be remembered by the readers of the *Cynosure* that I made a partial report soon after the meeting, but having lost the records, I could not make a complete report. But, thank the Lord, I have found the records, and therefore would finish my report.

RESOLUTIONS.

Resolved, That we endorse the platform, and the candidates put in nomination by the American party, and that we believe that Christian men can pray "Thy will be done," and then consistently vote for Jonathan Blanchard for President, and John A. Conant for Vice President of the United States in 1884.

Resolved, That the work against the Secret Empire is of God, and is of the utmost importance, inasmuch as the influence of secrecy is against the spread of Divine truth.

Whereas, in order to successfully carry on the work of destroying the lodge and its influence, we need the undivided effort of one or men (or women); therefore

Resolved, That we as a committee, recommend that a lecturer be put in the field that shall be a man (or woman) full of the Holy Ghost, and qualified otherwise for the work.

Resolved, That the time has fully come when a silent testimony recorded on the church book, or known only by tradition, is not sufficient to meet the demands of the present, and that we can only recognize active, continued opposition to the lodge as evidence of a sincere profession of anti-secrecy on the part of any man, minister, church, religious periodical or educational institution.

Resolved, That it is the duty of Christians to properly care, not only for the training of their children at home but for their education at school, and religious teaching in the sanctuary; and that when a parent sends a child to be educated where the evils of secret lodges and of the dram-shop are not spoken against, or joins in the support of a minister who is unequally yoked up with unbelievers in the lodge, he is doing unjustice to himself and to his child, and commits a sin against God which he ought at once to confess and forsake.

Resolved, That a wider and more general circulation of anti-secrecy literature is requisite to educate the people and we pledge our co-operation to the N. C. A. in its efforts to place tracts, or publications of some kind, in the hands of all who can be induced to read on the subject of our reform.

Resolved, That we approve of the enterprise now being pushed forward to erect a monument to the memory of Captain William Morgan, and that we commend this enterprise to the favorable consideration of all who are able to further its progress by contributing for that purpose.

Resolved, That we hereby tender to the friends of our cause who have aided in the convention, either by their prayers, their contributions, or by entertaining delegates, our heartfelt thanks for their kindness and help.

Thomas Hartley.

From the Pocket of Indiana.

Editor Cynosure.—Four years ago I had the pleasure of being in Oakland City, Gibson county, and saw and heard the first three degrees of Freemasonry exemplified by a master workman, E. Ronayne, who, for proficiency in knowledge of mysteries and the handicraft of the "hand-maid," could hardly be equaled in the lodge or out of it. The lecturer defied any one to answer his arguments against the lodge and its power for evil, but he went his way in triumph. He told his hearers that the lodge in Oakland would not have another intelligent acquisition, a statement I thought very absurd at the time, for reasons best known to myself; but I have been credibly informed, and my knowledge is accurate, that not a single man of even ordinary learning has allowed himself stripped and cable-towed by the lodge since the prediction. Ronayne also said that men who were willing to be duped by their inferiors and bad men would possibly join the lodge, and that good men would see their folly and leave it. Both of these predictions have been verified. Good men who have unawares been enticed into the lodge are leaving it, and bad men who see in it a means to cover the shortcomings of humanity joining it. It occurs to me that this is the shortest route to lodge insolvency and general collapse.

After Ronayne had shown the working of the lodge system and the "dogs" and "eaves-droppers" had seen the inside of its pagan worship, they exclaimed one to another, "the perjured wretch has ruined us we fear, but we must declare that every word of his exposition is a lie." And thus they got a broken down preacher from a neighboring town to come and tell the people that "the last heard of that old deceiver Ronayne, was that he got drunk on his way from Oakland and wandered away back in the hills of Pike county," and was trying to rejuvenate the then youngest and most sickly child of Masonry, the grange; that he had taken this plan to get money enough to take him back to Chicago. I am informed that some of the people, poor duped mortals, believed this trumped up story. But anything to overcome the stunning blow of him who gave all enquiring minds "light on Masonry," and who was then repeating the same telling lectures in a populous town in central Illinois.

I have a large acquaintance in the various lodges, Freemasons and Odd-fellows of Gibson and adjoining counties, and I have the first man to learn of who, if he was apatron of saloons, left off the pernicious habit after joining these orders. Thus the lodge element is a general admixture of good (blind) men, topers, fleers from justice, and "what nots." I was also informed that men whose heads are frosted and whose earthly course is fast nearing the end; men claiming to be followers of the meek and lowly One; that instead of trying to support the waning church which had their names enrolled as members, were actually patroling the streets and other places, and trying to induce young men into the wiles of the lodge.

One young man in particular, of good connections, told me that he had been warmly solicited time and again of late. O! how lost to noble duty and the greater needs of mankind, when men will neglect the Lord's vineyard and purpose a work for the enemy of Christ. I noticed that the saloon-keeper wore the "sign of discrimination." But this does not disqualify him from worshipping according to that "broad religion upon which all men agree." It does not disqualify him from being a Free and Accepted Mason because he happens to be dealing out death and hell and is following a vocation which destroys the body and soul of any who patronize it.

One of the chief temperance agitators of the town is an Odd-fellow, and, by the way, claims to be a Christian, too, who must necessarily fellowship patrons of the saloons who are Odd-fellows; he must practice and tolerate other degrading inconsistencies. It is his great misfortune not to be able to separate himself from those who tear down the very cause he professes to love. Temperance never will come to stay until lodgery of every description is wiped out of existence. The sooner that reformers come to this truth and work for it the more speedily the rum power and its ally, the lodge system, will come to naught.

I hope to be in Oakland city this fall, when the reformers there, I learn, purpose throwing one more broadside into the enemy's ranks. Pres. Jonathan Blanchard is to man the gun. Very well, I shall be pleased to hear a presidential candidate discuss the great questions of the times. Yours for reform, M.

To Indiana Friends.

Albion, Ind., Aug. 14th, 1882.

I wish to call the attention of the friends in Indiana to our annual meeting. Let it be a matter of serious consideration and preparation. I hope that this year every reformer will feel that he has a personal responsibility in this matter. Business of very great importance must be attended to. I do hope that every friend of a whole gospel and the purity of the church will see to it that the meeting is announced in every church meeting in the State. If no other way is available, walk into the meeting and announce it yourself.

The meeting will be held at Carthage, Rush county; and no more favorable place can be had in the State. This is a beautiful spot to visit, and you will find an excellent community there. If you send me the means the meeting will be advertised; if not I cannot. I hope that every Christian will forward the pledges he has made. Let us be of good cheer and of one mind, and the God of peace be with us. S. L. Cook.

Wasioja Seminary, Minn., opens this fall on the 6th of September. The announcements for the year show no change in the faculty, which will be as heretofore, Prof. E. G. Paine, principal, Mrs. C. P. B. Lang, preceptress, and Miss M. P. Paine, music teacher. A course of illustrated lectures on anatomy, physiology, and hygiene will be given this year. Expenses for board, tuition, etc., are very low at Wasioja, and all particulars may be learned by correspondence.

The Morgan Monument.

Other poor men will find a good suggestion in the following from Wm. King who sends one dollar for the monument, and says: "Please find a laboring poor man's contribution to the monumental memory of the first and greatest American martyr to free speech and free press on the American continent, Wm. Morgan, who was ruthlessly murdered by Freemasons, when the writer was three years of age."

Morgan Monument Fund.

Receipts for the week ending August 21th, 1882: A. Lake, $5. B. Tunincliff and J. R. Bunn $3. each. M. A. Gorslin, $2. F. J. Wilson, J. Dorcas, W. P. King and A. Alexander $1. each. J. Shaw, Elizabeth Shaw, W. Curtis, Sarah A. Curtis, L. Curtis and Emily Curtis 50 cts. each. G. Shaw, Margaret Shaw, A. Shaw, P. Shaw, H. Shaw, 20 cents each. A. Curtis, O. Curtis, J. Curtis, F. Curtis, I. Curtis, D. Curtis, N. Curtis, H. Curtis, W. Curtis, W. F. Curtis, R. Curtis, E. Curtis, Walter Curtis and L. Curtis 10 cents each. W. O. Percival, C. Sperry and H. W. Hacall $1. each. S. Mummy, 50 cts. Total, $25.90. Grand total, $1,766.50.

HOME CIRCLE.

A Worker's Prayer.

Lord, speak to me, that I may speak
In living echoes of Thy tone;
As Thou hast sought, so let me seek
Thy erring children, lost and lone.

O lead me, Lord, that I may lead
The wandering and the wavering feet;
O feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

O strengthen me, that while I stand
Firm on the rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea.

O teach me, Lord, that I may teach
The precious things Thou dost impart:
And wing my words, that they may reach
The hidden depths of many a heart.

O give Thine own sweet rest to me,
That I may speak, with soothing power,
A word in season, as from Thee,
To weary ones in needful hour.

O fill me with Thy fulness, Lord,
Until my very heart o'erflow
In kindling thought and glowing word,
Thy love to tell, Thy praise to show.

O use me, Lord, use even me,
Just as Thou wilt, and when and where:
Until Thy blessed face I see,
Thy rest, Thy joy, Thy glory share.

—Times of Refreshing.

Mr. Moody's Experience.

"Eight years ago I was anxious for ministers and workers to see this truth and seek for this power. I remember that dear man, the Rev. James Robertson, of Newington, telling me that, when the work began in Edinburg, he could only preach once a week. He was suffering from heart disease. He prayed and the Spirit of God came upon him; he seemed to be anointed for his burial. 'And now,' said he, 'I have preached eight times a week for months, and enjoyed better health than for years gone.'

"I can myself go back almost twelve years and remember two holy women who used to come to my meetings. It was delightful to see them there. When I began to preach, I could tell by the expression of their faces that they were praying for me. At the close of the Sabbath evening meetings they would say to me, 'We have been praying for you.' I said, 'Why don't you pray for the people.' They answered, 'You need the power.' 'I need power?' I said to myself; 'why, I thought I had power.' I had a large Sabbath-school, and the largest congregation in Chicago. There were some conversions at the time. I was, in a sense, satisfied. But right along these two godly women kept praying for me, and their earnest talk about 'anointing for special service' set me thinking. I asked them to come and talk with me, and we got down on our knees. They poured out their hearts that I might receive an anointing from the Holy Spirit, and there came a great hunger into my soul. I did not know what it was. I began to cry as I never did before. The hunger increased. I really felt that I did not want to live any longer if I could not have this power for service. Then came the Chicago fire. I was burnt out of house and home at two o'clock in the morning. This did not so much affect me; my heart was full of the yearning for Divine power. I was to go on a special mission to raise funds for the homeless, but my heart was not in the work of begging. I could not appeal. I was crying all the time that God would fill me with his Spirit. Well, one day, in the city of New York—oh, what a day! I cannot describe it; I seldom refer to it; it is almost too sacred experience to name. Paul had an experience of which he never spoke for fourteen years. I can only say God then revealed himself to me, and I had such an experience of his love that I had to ask him to stay his hand. I went to preaching again. The sermons were not different; I did not present any new truth; and yet hundreds were converted. I would not now be placed back where I was before that blessed experience, if you would give me all Glasgow—it would be as the small dust of the balance. I tell you it is a sad day when a convert goes into the church, and that's the last you hear of him. If, however, you want this power for some selfish end—as, for example, to gratify your own ambition, you will not get it. 'No flesh,' says God, 'shall glory in my presence.' God does want to bless Glasgow. May he empty us of self, and fill us with his Spirit."

Faith Healing.

Mr. Boardman, a minister of Philadelphia, records the following faith cure, as related to him by a Dr. R——, of that city.

"I do not like to speak of it to people generally, they are so unbelieving; but I can tell you. The children were jumping off from a bench, and my little son fell and broke both bones of his arm below the elbow. My brother, who is a professor of surgery in the College at Chicago, was here on a visit. I asked him to set and dress the arm. He did so; put it in splints, bandages, and in a sling. The child was very patient, and went about without a murmur all day. The next morning he came to me and said, 'Dear papa, please take off these things.' 'Oh, no, my son, you will have to wear these things five or six weeks before it will be well.' 'Why, papa, it is well.' 'Oh, no, my dear child, that is impossible.' 'Why, papa, you believe in prayer, don't you?' 'You know I do, my son.' 'Well, last night when I went to bed it hurt me very bad, and I asked Jesus to make it well, and he did make it well, and it is well.'

I did not like to say a word to chill his faith. A happy thought came; I said, 'My dear child, your uncle put the things on, and if they are taken off, he must do it.' Away he went to his uncle, who told him he would have to go as he was six or seven weeks, and must be very patient; and when the little fellow told him that Jesus had made him well, he said, 'Pooh! pooh! nonsense,' and sent him away. The next morning the poor boy came again to me, and plead with so much sincerity and confidence, that I more than half believed that he was really healed, and went to my brother and said, 'Had you not better undo his arm, and let him see for himself? then he will be satisfied. If you do not, I fear, though he is very obedient, he may be tempted to undo it himself, and then it may be worse for him.' My brother yielded, took off the bandages and splints, and exclaimed, 'It is well, absolutely well,' and hastened to the door for air to keep from fainting.

He had been a real, simple-hearted Christian, but in his student days wandered away; but this brought him back to the Lord. Strange, if it had not. To all this I could say nothing, if I had been ever so much disposed, in the way of accounting for it upon any other hypothesis than that of the little fellow himself, that Jesus had made him well."

Gentle Mothers.

"My mother dear, my mother dear,
My gentle, gentle mother."

I thought I was singing my boy to sleep with the little ballad of which the above is the chorus; but the blue eyes opened, and a quiet voice said, "Mamma, you ain't always gentle." In self-justification I replied, "But you know, darling, mamma has to scold you when you're naughty." "Yes'm." The argument dropped; so did the little head upon my bosom. I did not finish the song, nor have I sung it since. Tenderly tucking in the little truth-teller, I reproached myself for deserving this remark, and greatly questioned the truth of my answer. Do mothers ever have to scold? Has scolding any legitimate place in the family government? How is the word defined?—"Railing with clamor; uttering rebuke in rude and boisterous language." Is this a helpful adjunct to parental authority? Why do Christian parents sometimes scold? For two reasons, as it seems to me. First, from lack of self-control; secondly, from habit. Children are often terribly trying, and loud and angry tones seem a safety-valve for our stirred tempers. Besides, we feel that gentleness alone can never safely steer the family bark over life's troublous sea. Force, firmness, decision, sternness, even severity, are often necessary. A suitable degree of these is not incompatible with gentleness. It is not a synonym for weakness. The gentleness that makes one great comes from subdued strength. This lovely fruit of the Spirit proves an element of power. The "soft answer" often costs the answerer dearly. Sweetness of spirit is the outgrowth of self-control. Serenity of soul, whatever be the constitutional characteristics, comes most frequently from long self-discipline and prayerful struggle.—*Good Words.*

An Infidel Coincides with Paul.

An admirable reply was once made by a careful reader of the Bible, to an infidel who accosted him, and sought to baffle him with expression like the following: "It is foolishness to suppose that the blood of Christ can wash away sins; I do not believe such a thing."

The Bible-student answered, "You, my friend, and the Apostle Paul precisely agree."

The infidel inquired with much surprise, "How so?"

"Oh," said the student, just turn "Corinthians 1: 18, and you will see at once."

The infidel did so, and read as follows: "For the preaching of the cross is to them that perish foolishness, but unto to us which are saved, it is the power of God."

The infidel being ashamed, and confounded and disgusted over his stupor and blindness, ever after studied the Bible from a purer motive, and under the gracious teaching and enlightenment of the Holy Spirit was soon led to realize that the Gospel of Jesus Christ is the power of God unto salvation.—*Selected.*

The Majesty of the Bible Precepts.

There is no weakness in them. No one of them is emasculated by the modern prefix, "try." The Bible says, "cleanse your hands, ye sinners, and purify your hearts ye double-minded." "Cease to do evil, learn to do well." "Depart from evil, and do good." And thus through the whole book, from Genesis to Revelation, a moral precept is never prefixed with the enfeebling "try," now so universally common. Just think of the Bible saying, Try to depart from evil! Try to cleanse your hands, ye sinners! Try to speak the truth to one another! And instead of "Do not kill," "Do not steal," "Do not commit adultery," suppose we had, Do try not to kill, Do try not to steal, Do try not to commit adultery! It is time to stop recommending experimenting in morals. None of it is from above. It is all from beneath, a device from the devil to break down the force and majesty of the precepts of the Bible. That glorious book never uses the word "try" in any such connection. It knows nothing of experimental morals. "Try" is never properly used except where a failure may be justifiable. A failure in morals never was and never can be justified.—*Baptist Union.*

Bunyan on Prayer.—"In all your prayers forget not to thank the Lord for his mercies. When thou prayest, rather let thy heart be without words, than thy words without heart. Prayer will make a man cease from sin, or sin will entice a man to cease from prayer. The spirit of prayer is more precious than treasures of gold and silver. Pray often, for prayer is a shield to the soul, a sacrifice to God, and a scourge for Satan."

Both wit and understanding are trifles without integrity. The ignorant peasant without fault is greater than the philosopher with many. What is genius and courage without a heart!—*Oliver Goldsmith.*

He who hates an enemy gives him more reason for animosity; he who shuns him creates the suspicion that he hates him; he who forgives him always triumphs over him; he who loves him makes him a means of good.

The root of the divine life is faith. The chief branches are love of God, charity to man, purity, and humility. These are the highest perfection that either men or angels are capable of, the *very foundation of heaven laid in the soul.*—*Scougal.*

CHILDREN'S CORNER.

Lord, look upon a little child,
By nature sinful, rude and wild;
Oh, put thy gracious hand on me,
And make me all I ought to be.

Make me thy child, a child of God,
Washed in my Savior's precious blood;
And my whole heart from sin set free,
A little vessel full of thee.

Oh, Jesus take me to thy breast,
And bless me, then I shall be blest;
Both when I wake and when I sleep,
Thy little lamb in safety keep.

The Victorious Little Boy.

I had the following anecdote from a gentleman of veracity. A little boy in Connecticut, of remarkably serious mind and habits, was ordinarily employed about a mechanic's shop, where nearly all the hands were addicted to the common use of intoxicating liquors. The lad had imbibed temperance principles and though often invited could never be induced to partake with any of the shop's crew. Three or four of the harder drinkers in the shop resolved to force a dram of rum down his throat by some means. Seizing an opportunity when he was left alone in the shop with themselves, they invited him to drink. He refused. They then told him they should compel him. He remained calm and unmoved. They threatened him with violence. Still he neither seemed angry nor attempted to escape, nor evinced the least disposition to yield; but insisted that it was wicked, and he could not do it. They then laid hold of him, a man at each arm, while a third held the bottle ready to force it into his mouth. Still their victim remained meek and firm, declaring that he had never injured *them*, and never should, but that God would be his friend and protector, however they might abuse him. The man who held the fatal bottle, up to that moment resolute in his evil purpose, was so struck by the non-resisting dignity and innocence of the lad, that, as he afterwards confessed almost with tears, he actually felt unable to raise his hand. Twice he essayed to lift the bottle, as he placed the nose of it in the child's mouth, but his arm refused to serve him. Not the least resistance was made in this stage of the proceeding otherwise than by a meek, protesting look; yet the ringleader himself was overcome in his feelings, and gave over the attempt, declaring that he could not, would not, injure such an innocent, conscientious, good-hearted boy. Such is moral power. Such is the strength by which evil may, sometimes at least, be overcome with good.—*Adin Ballou.*

Boys who Succeed.

The head of a large business firm in Boston, who was noted for his keenness in discerning character, was seated at his desk one day, when a young Irish lad come up, took off his hat, and smiling, said: "Do you want a boy, sir?"

"I did not a minute ago, but I do now, and you are the boy," said Mr. J.

He said afterward that he was completely captured by the honest, frank, all-alive face before him. The boy entered his service, rose to be confidential clerk, and is now a successful merchant.

Thirty years ago, Mr. H., a nursery-man in New York State, left home for a day or two. It was rainy weather, and not the season for sales, but a customer arrived from a distance, tied his horse, and went into the kitchen of the farm-house, where two lads were cracking nuts.

"Mr. H. at home?"

"No, sir," said the eldest, Joe, hammering at a nut.

"When will he be back?"

"Dunno, sir. Mebbe not for a week."

The other boy, Jem, jumped up and followed the man out. "The men are not here, but I can show you the stock," he said, with such a bright, courteous manner, that the stranger, who was a little irritated, stopped and followed him through the nursery, examined the trees, and left his order.

"You have sold the largest bill that I have had this season, Jem," his father, greatly pleased, said to him on his return.

"I'm sure," said Joe, "I'm as willing to help as Jem, if I'd thought in time."

A few years afterward, these two boys were left by their father's failure and death with about $200 or $300 each. Joe bought an acre or two near home. He has worked hard, but is still a poor, discontented man. Jem bought an emigrant's ticket to Colorado, hired as a cattle driver for a couple of years, with his wages bought land at forty cents an acre, built himself a house, and married. His herds of cattle are numbered by the thousand, his land has been cut up for town lots, and he is ranked as one of the wealthiest men in the State.—*Selected.*

Some Poor Children.

We owe more to poor children than we think. Columbus was a poor boy, often needing more food than he got. Luther sang ballads in the streets to get the funds for an education. Franklin used to buy a roll for a penny and ate it alone. Lincoln and Garfield were poorly clothed and worked very hard. Dr. Livingston learned Latin from a book on his loom while at work. Emily C. Judson used to rise at two in the morning, and do the washing for the family. Gambetta was poor and slept in an attic. Lucy Larcom was a factory girl. Dr. Holland was poor and a school teacher. Captain Eads was barefoot and pennyless at nine years old. None of these people have been idle, or whiled away their time on street corners, or in games of cards or billiards. They were too busy.—*Youth's Companion.*

She Saw the Doxology.

A little girl, ten years old, went up Mount Washington on horse-back. She was ten then; if she lives till next summer she will be twenty. The ladies and gentlemen of our party dismounted upon the rugged summit, and gazed, as those lifted up from the world, into limitless space. Below, stretching outward in all directions, lay a deep silver sea of clouds, amid which lightnings were seen to dart and writhe like gilded serpents, and from which the thunder came up to the ear, peal after peal. We knew that down there rain was descending in a torrent, while on us who were above the clouds shown the sun in unobstructed and awful splendor. The eye wandered away like the dove from Noah's ark, that found no place to rest her foot.

"Well, Lucy," said her father, breaking the silence, "there is nothing to be seen, is there?"

The child caught her breath, lifted her clasped hands, and responded reverently, "O papa, I see the doxology!"

Yes, everywhere nature speaks to us and says, "Praise God, from whom all blessings flow."—*Exchange.*

"Which is the ninth commandment?" said a teacher to a boy in the Sabbath-school.

"Thou shalt not bear false witness against thy neighbor."

"What is bearing false witness against your neighbor?"

"It is telling a falsehood."

"That is partly true; and yet it is not exactly the right answer—because you may tell a falsehood about yourself."

Then a very little girl said:

"It is when nobody did anything and somebody went and told it."

"That will do," said the teacher with a smile.

The little girl had given a curious answer; but underneath her odd language there was a pretty clear perception of the true meaning.

When little Mary E. came home from church after hearing a sermon from the text "Ye have a watch: go your way, make it as sure as ye can," (Printed in this number) her mother asked her why Pilate said, "Make it as sure as ye can:" why did he not say, make it sure; fasten it tight: so Jesus would have to stay in. She was at a loss for a reply, but her younger brother answered for her, "Why, because Jesus was very apt to get out."

TEMPERANCE.

A saloon in Chicago has placarded its doors most fitly in the painted sign, "Infidels' Home." Only he who is faithless and unbelieving in regard to that "sure word of prophecy," "No drunkard shall inherit the kingdom of God," can be at home in such a place.

The *Lever* gives an account of a singular circumstance which occurred in Detroit a few days ago: A man went into a saloon for a drink of whiskey. He ordered the whiskey, was promptly served by the bar tender, but in lifting the glass from the counter to his lips the glass broke, and both whiskey and glass went to the floor. He paid for the whiskey and glass and turned to leave the saloon. The saloon keeper called him back, offering him another glass which he promptly refused, saying: Never another drop for me. In conversation with the man afterwards, it turned out that he had solemnly promised his wife on her death bed never to drink another drop of liquor as long as he lived, and had as solemnly kept his promise until the time when, without any apparent cause, the glass parted in his hand."

The Pennsylvania Railroad Company has instructed its agents to sell no tickets to drunken men, and the gatemen have been ordered to allow no intoxicated person to pass. This move has been made to protect the company against numerous suits which are brought for damages sustained by drunken persons, add at the same time prevent decent passengers from being annoyed by drunken men. This is a move in the right direction. It discountenances intemperance and cannot help but have its influence. It would be a good thing to prevent tobacco users from entering the train, or at least have a separate apartment for them. We believe there is a special car for smokers, but there are many persons who would as soon endure the tobacco smoke as to enter a seat where a passenger has left a tobacco puddle.

A woman has just died in New Orleans, of whom it can be said without question, "She hath done what she could." She was of humble origin, educated and had boasted of never wearing a silk dress or a kid glove; but she was famous and beloved as a friend of the poor children of Louisiana. Many years ago she nursed a dying man. He had a little property, which he left to her for charity. She bought with this money a cheap eating-house and bakery on the river front, and sold wholesome food to steamboat laborers at a little more than cost. "She gave them a roll and a cup of coffee for five cents, to keep them from spending a quarter for whiskey," says the account, "and they took the roll and coffee, and then spent twenty cents for whiskey all the same." The business prospered, and she might have accumulated wealth; but she established and partly maintained three orphan asylums with the profits, and died rich only in reputation. A governor, an ex-governor, two generals, an editor, a clergyman, a banker, and a merchant were the pall-bearers at her funeral. Numerous societies officiated in the procession, which was honored in various ways on its route from the church to the grave, even the brokers quitting the stock exchange to stand uncovered on the sidewalk as it passed by. Whittier may not immortalize her in verse, Louisiana may not enshrine her in marble, but the memory of the just, always blessed, shall be hers, and the name of Margaret Haughery needs neither song nor chisel to make it more illustrious.—*Signal.*

A recent visitor in Utah says a good word for the Mormon women. She declares that outside of their religious convictions, the women of Utah are emphatic in their condemnation of wrong, and that their votes had banished the liquor saloons. She saw no drunkenness any where and the poison of tobacco smoke was not all around to vitiate the air of heaven either on the streets or in public assemblies. She found their court room in Salt Lake a model of neatness and order, with plants in its windows and handsome carpets on the floor.

AMERICAN POLITICS.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

The New England American.

Will be out in a few days ready for distribution September 1st. The first issue will be 1,500 copies. Send your subscription, 25 cts. per year, to E. D. Bailey, No. 8, Portland St., Worcester, Mass.

Your Vote.

But what is your vote, man, and what does it stand for,
As, year after year, you hold in your hand
This emblem of power—this sign of your manhood—
This voice in the councils of your native land?

Is it owned by a party, or bought for a dollar?
Where habit directs is it carelessly thrown?
Then the glorious right is robbed of its virtue,
And Liberty well might such followers disown.

"My vote is but one"—but units make armies;
One man, by the cannon, deals death to the foe,
So, an honest man's vote carries with it conviction—
And such votes, like bullets, hit hard as they go.

Your vote is a prayer which God hears and answers,
When given to save some poor brother from sin—
Or to evils untold it gives your soul's sanction
If policy dictates when you throw it in.

Self, alone, in your vote, can't be represented;
You vote for your mother, your sister, your wife;
You add to the tears or subtract from the sorrows
That make up the measures of somebody's life.

Would you wait till Right is stronger, my brother?
Right always is strongest, and soon it must win;
You're a coward to wait until victory is sure,
And think, at last, you will come stumbling in.

—Selected.

Pres't J. Blanchard speaks on "Parties and Politics," in Wheaton Court House, Monday evening, Aug. 28th, at the request of sixty-two of his neighbors. J. P. Bartlett, Esq., of Kane county attends and presides at the meeting.

Governor St. John is renominated for Governor of Kansas for a third term: 287 to 96 votes for three other candidates. This by the Republicans of Kansas. We have already advised our friends in Kansas to vote for him, as Governor. We wrote to him for leave to put his name at the head of our American ticket. But if he had consented, the lodge in Kansas would have defeated him and injured the precious cause of prohibition. He is a good man, and an exceedingly able politician. If he does not (as he will not) toady to the lodge, we must sustain him.

The Michigan American.

The first number of the new political organ for Michigan is out, and presents a very creditable appearance. The American voters in the Peninsular State may well feel a satisfaction in their enterprise, and work for it heartily. Elder H. A. Day of Coldwater, Branch county, is editor and publisher. Address him for sample copies and send also subscriptions and items for publication. A week's work altogether and the *Michigan American* can have 1,000 subscribers. Get them!

The Fifth District, Michigan.

For Representative in Congress, Rev. Henry D. Inman, of Kent County.

The committee appointed at the Grand Rapids convention to nominate a candidate in place of John W. Goosen, declined, would present the name of Henry D. Inman, as one who is in every way worthy the hearty support of every American in the district. Of mature years, and long experience as an earnest reformer, he comes to the front in this emergency only at the request of many friends. Bro. Inman needs no introduction in any community where there is a Wesleyan church, for as Conference Evangelist he has held quarterly meetings on the various charges for the past seven years; for eight successive years he has been elected President of the Michigan Annual Conference of the Weslayan church, which has thus indicated its confidence, not only in its faithfulness to the principles of the church, which includes all the moral issue presented in the American platform, but also in his legislative ability.

Bro. Inman is no politician, and has no ambition in the way of political preferment, but we are fully convinced that his election to the high office to which he is nominated, would honor God, and aid the cause of good government. Therefore, as the executive committee for this district, we invite every citizen who would see our beloved country freed from the blithing curse of intemperance, and the no less withering grip of the lodge power, to give us their hearty co-operation and support in our effort to elect him to the office of Representative in the Congress of the United States.

Ex. Com. { W. H. Ross. J. Walter. M. Veenboer.

Michigan Reformers, Attention!

Allegan, Mich.

Every man and woman in Michigan opposed to secret societies, lend an ear a moment, I would like to talk business to you—you personally. I mean I assume that you are just as anxious as I am to see these institutions so full of treason against God and good government destroyed, and that you have often wished that some more effective methods might be adopted to this end, and you have doubtless seen that it is not for want of efficient instrumentalities so much, as for want of reliable backing, that so little is being accomplished. What we need is a reliable, permanent subscription sufficiently large to cover the necessities of the cause, and make it possible to strike a blow at short notice that would make our foes feel our power. For instance there is Anti-masonic sentiment enough in the fifth Congressional district, if it could be aroused by competent speakers and effective literature, to select our candidates for Congress; but neither the speakers nor the literature can be had free of cost.

The plan we now propose is to organize an Anti-secret Alliance, on a plan similar to that of the Temperance Alliance; such alliance to be incorporated according to the laws of the State. The alliance is to be composed of all persons in sympathy with its aim, who have purchased stock therein. Stock will be issued in shares of ten dollars each, payable in ten equal annual installments; that is, one dollar down, and nine payments thereafter of one dollar each without interest. All notes made payable to the treasurer of the alliance, and not transferable. You see this amounts simply to a permanent subscription of one dollar a year for ten years, and one thousand shares will furnish one thousand dollars a year for ten years, which can only be used for the purpose of the Alliance, under the direction of a board of directors elected by the share holders. Under the old plan we must have a new subscription every year, and could not afford to spend time enough to make it a success.

We have opened a subscription book, no subscription to be binding unless five hundred shares are taken, nor payable until that amount is reached. As soon as enough subscriptions are taken to assure the success of the enterprise, a meeting of subscribers will be called at some central place, say Jackson, to adopt articles of association, and take measures to secure the incorporation of the alliance and also to elect the necessary officers and a board of directors.

Several of the friends of the cause have responded favorably to the proposition. S. P. Poole says, "I am decidedly in favor of the movement, and would take one hundred dollars in shares, ten shares. J. Walter says, "I am anxious to get the alliance started, and will take ten shares." C. Quick says, "Yes, I heartily approve of your plan to form an alliance similar to that of the Temperance work. I will take five shares and think I can get others." L. J. Wicker approves and takes five shares. I myself will take five shares, making thirty-five already subscribed for.

Now let all who favor this movement to establish a cash basis for work against the secret orders, send in their own subscriptions and others with them if possible, to W. H. Ross, Allegan, Mich., and they will be recorded as fast as received. Send name and post office address plainly written, with the number of shares at ten dollars each you wish to take on the condition already stated.

Now can we not have enough subscriptions within the next thirty days, to warrant us in calling a meeting the last week in September. When you read this get down before God and ask him how much of his money he would have you pay yearly for this cause, and then report to me at once, so that we may have the alliance organized in time to do some effective work in this fall campaign. Read, pay and act.

W. H. Ross.

Allegan, Aug. 10, 1882.

The Ohio Campaign.

Every saloon in Ohio, and there are about 15,000 of them, is to be made a Democratic headquarters in the fall campaign, and what with the vote of every saloon keeper and bartender in these 15,000 places, and the votes of the chronic loafers and bummers who hang around them, John G. Thompson, the Democratic manager, has high hopes of sweeping the State. It is just possible, however, that due allowance has not been made for the disgust and abhorrence such a coalition and such a campaign may excite among a class of usually non-voting Republicans and decent Democrats who do not at all relish the idea of placing the great State of Ohio hopelessly in the hands of the liquor-producing and liquor-selling interest. The 15,000 saloons may prove to be something in the nature of a millstone about the neck of the Democratic party in Ohio.—*Tribune.*

Senator Sherman was serenaded at his home in Mansfield the other evening, and in the course of his remarks touched upon the Sunday-observance question. He declared the Sunday and the liquor questions "an irrepressible conflict" which must be met. He was in favor of the observance of the Sabbath. His father, and his mother, and all his ancestors believed in it. All civilized nations had a Sabbath. The men and women who founded this nation believed in and observed the Sabbath. Why should any particular class of men interfere with the Sabbath? He did not believe that all other kinds of pursuits should stop on Sunday and only saloon-keepers do business on that day.—*Inter Ocean.*

The record of the Massachusetts Prohibitionists as a party is as follows: In 1875 they first made a State nomination and then only put into the field the head of the ticket, the Hon. John I. Baker of Beverly. His nomination was the result of a bolt from the Republican nomination of Gov. Rice. That year the prohibitory ticket polled 9,000 votes. The following year 12,000 votes were cast for Mr. Baker. In 1877 Mr. Baker polled 17,000. In 1878, with Rev. A. A. Miner as the nominee, only 1,700 votes were cast. In 1879 the votes were about the same, while in 1880 the vote fell to 1,050 Last year over 1,200 prohibitory ballots were cast.

RELIGIOUS INTELLIGENCE.

—Prof. E. D Bailey preached in the Congregational church, Aug. 13, at Dorset, Vt., where he is taking a short rest with his wife.

—Milton Wright, Halleck Floyd and W. C. Day, were chosen presiding elders at the late meeting of the White River, United Brethren conference. The conference passed resolutions disapproving the apathy of the *Telescope* in respect to the principles of the church which are so severely attacked; also requesting that the bishops be more faithful in enforcing the rules of the church against lodge fellowship. The Richmond *Star* also received a deserved commendation.

—According to an official statement, 103,000 out of 124,000 persons representing the entire population of the Fiji Islands are Wesleyans. Members of the Church of England number 1,900, and Roman Catholics 9,000.

—The Synod of the Reformed Presbyterian church in this country is enlarging its missions in Syria, from which it has good reports this year. At Latakiyeh and Suadea it has thirteen missionaries, against eleven in 1876; and 125 communicants, a gain of ten. Its schools have been increased from sixteen to twenty-three, with 586 pupils, an increase of seventy-nine. The contributions of the native members have advanced from 973 to 2,541 piastres. The value of a piastre is about three and a half cents.

—A singular statement is made by a Japanese Christian association in Tokio. It is to the effect "that a large proportion of the Japanese who went to America for education became Christians; but that not a single instance was known to them of one who had gone to Germany, France or England becoming a Christian." Lest American Christians should be moved to any boastfulness, a writer, who quotes the above statement, is forced to add "that a large proportion—perhaps the majority—of the young Japanese who make a profession of Christianity in the United States, throw off their profession when they return to their own country." The fiery trials of home separate the false from the true.—*Ex.*

Alexandra Palace, London, was given up recently a whole day to the Salvation Army, who held their seventeeth anniversary therein. The sale of intoxicating liquors was stopped for the occasion and there was a procession around the race-course, the Salvationists marching four abreast and making a procession half a mile long. Thirty thousand people visited the Palace during the day, and a letter was read from the Queen, expressing gratification at the good work of the Army, but declining to subscribe toward the purchase of the Grecian theater.

—The Baltimore and Ohio Railroad Company have purchased eight acres of ground near Harmon's Station, seventeen miles from Baltimore, for the exclusive use of colored people to hold meetings. A large pavilion has been erected thirty-five feet by eighty-five; also a dining-hall and sleepings apartments, so that tents will not be needed.

Conference Resolutions.

The following action was taken at a recent session of the Mt. Pleasant Quarterly Conference, North Ohio Conference convened at Bethel church, Aug. 5, 1882:

WHEREAS, We believe that secret societies are evil in their tendencies; that they pervert and misapply the words of Jesus; and

WHEREAS, We believe that the Christian who has chosen the fellowship of Jesus should renounce the hidden things of darkness; therefore,

RESOLVED, That we will not encourage members of secret societies to join our church, unless they give satisfactory evidence that they will withdraw from the lodge;

That we rejoice in the fact that we have members in our church who are endeavoring by the help of God to keep the church pure; while we have reason to believe that we have members in our Annual conferences who are careless about enforcing the law touching secret societies;

That we disapprove of the appointment of an elder or itinerant who is known to be in sympathy with the lodge, and as a Quarterly Conference, will not support such elder or itinerant;

That a bishop who refuses to enforce the law of the church, should not be paid a salary nor tolerated in the chair of a conference;

That we promise our prayers and assistance to all who are engaged in the good work of resisting the lodge power;

That these resolutions be entered upon record, and be sent for publication to the Religious Telescope, the United Brethren in Christ, the Richmond Star and the Christian Cynosure. C. W. BONART, Secretary.

Pastor Seguin Persecuted in New York.

Possibly this noble and self-denying reformer would have found the court and the police of New York more ready to defend him against the insults and violence of a papal mob, if he had been like too many of the clergymen, a member of that "noble and benevolent fraternity," which found for Wm. Morgan a place of security in Fort Niagara, till it could find an opportunity to sink his body in the river. If Pastor Seguin expects protection in the emergencies likely to overtake him by the Romanists, from time to time, he must either unite with the Masons, or, at least, do as the vast majority of the ministers are now doing, have his mouth padlocked on this one important living question of these times.

May be the fact that this hero of reform is known to be opposed to the lodge, might not have been the reason that he could get no hearing in court; and the fact that the outrage, though amounting to a riot on a moderate scale, received no recognition at police headquarters, may have been an accident. But New York State has more than once been the scene of mob violence and fiendish murders by the fraternity alluded to, and in the face of overwhelming evidence, the courts of justice (?) defied, or manipulated by a clan of the basest men that ever burrowed this side of the place of the damned. Often as this question, propounded by Mr. Segnin, "What are the duties of the judges and policemen of this country?" has been asked by abused and mutilated Anti-masons, the answer has been mere echo, or that of defiance and abuse.

We can think of only one other possible reason for the apparent criminal treatment of Mr. Seguin, by the New York officials, and that is the presumption that they are under the rulings, or in sympathy, with that other similar and not more to be dreaded despotism which caused the riotous conduct of his persecuters. Are the judges and the police of that section of the city mostly Romanists? If so, that may be the cause of such contemptous conduct. Could Mr. Seguin consent to unite with that intensely Christian order of Knights, whose swords are for the defence of the true faith, we do not much doubt but he will find both courts and police ready for duty in his defence. But if we do not mistake the material he is composed of he would make a much better martyr than Mason.

NATHAN CALLENDER.

NOTE.—The trials to which Pastor Seguin has been subjected are thus recounted in a note by himself to the New York *Witness*:

"Last week I lodged a regular complaint against a woman who occupied the top floor where I resided for two months. The complaint contained serious charges against her. At the court I did not get the chance of a hearing; in consequence, the case was dismissed. The result was that my family and I were grossly insulted, threatened and obliged to go to hotels. Yesterday, before the month was at an end, I decided to move to a more decent place, but before we quitted the woman tried to break into my parlor, as she did not succeed she became wilder, and when we were going to leave the house she had thirty Irish Catholic poor boys already prepared for us. They threw watermelon rinds at us and then stones. My wife and little son, my sister-in-law and myself were obliged to run to escape. There were no police about, although I applied at Mulberry street headquarters and also at the Twenty-eighth precinct for protection. Mr. Editor, allow me to ask you, first, what are the duties of judges and policemen in this country? and, second, are we going to be governed by a set of ignorant Irish Catholics in this country?"

Bro. Seguin has now removed to some distance from his former place, to 148 East 23d St.

Clippings.

At the great Pullman Car Works near Chicago an ordinary freight-car costs $700, and an ordinary mail and baggage-car about $3,500. An ordinary passenger coach costs about $7,-500. An ordinary palace-car costs from $12,000 to $14,000, and may be turned out in about two weeks. The capacity of the Pullman Works admit of the building at one time of 125 cars of various patterns.

While working as a blacksmith, the Rev. B. Hurst, who lately died in England, studied the languages in all his spare time, writing the conjugations of Latin, Greek, and French verbs on the flame-stone of his forge. Besides these tongues, he studied Hebrew, Arabic, Sanskrit, and Syriac.

The Princess Eugenie, sister of the King of Sweden, recently sold her diamonds to raise funds in order to complete a hospital in which she is interested. When visiting the hospital, after its completion, a suffering inmate wept tears of gratitude as she stood by his side, and the Princess exclaimed: "Ah! now I see my diamonds again."

At Innisville, Canada, eighteen years ago David Ennis married a young lady, and soon after determined to seek his fortune in Australia. He left his wife behind. Eighteen years passed, and no tidings came from the absent husband till last week, when the news of his arrival at Perth was followed by his return to Innisville. A young man seventeen years of age, his son, drove out to meet him and conveyed him home. Throughout the long period of eighteen years the wife remained true to her husband.

Some of the stories told about Horace Greeley's writings almost exceed belief. For instance this: "A sub-editor saw on Mr. Greeley's desk among the MSS. left for next morning's paper, a sheet covered with hieroglyphics, upon which the journalist had been trying a new pen. He took it up with the rest, and sent it to the composing-room. To Greeley's astonishment he was credited with an article which a clever compositor had construed from the meaningless strokes."

It is a curious fact that the island of Mt. Desert, off the coast of Maine, surrounded by salt water, should be overrun by potato-bugs. "The State ought to pass a law obligin' every one to use this 'ere stuff," said an old farmer, as he was walking up and down dressing his plants with Paris green, "and then we might stan' a chance; but it's a hard fight. The bugs come generally from the water, and I've passed winnows of 'em three feet thick, ten miles out, and all alive, a-swimmin' for shore."

A court-martial at Jefferson Barracks, near St. Louis, has just disposed of the case of Corporal Michael J Kelly, who so brutally beat a Government horse near Carondelet July 2 that the shooting of the animal to prevent suffering was necessitated. Kelly was fined $1 and costs in the Court of Criminal Correction. For the military offense he was tried by general court-martial, found guilty, and sentenced to be dishonorably discharged from the service of the United States, forfeiting all pays and allowances, and to be confined at hard labor in the military prison at Leavenworth for six years.

The *Pall Mall Gazette*, London, says on Tuesday evening, July 18, a young man residing at Davenport called upon the editor of the *Western Daily Mercury* and asked if any telegrams had been received giving the names of Englishmen killed during the day at Alexandria. He said that during the afternoon the mother and wife of a petty officer named Revington, serving in Alexandria, had what they regarded as a "token of his death." They were sitting together in their house, talking and working, when they heard, or thought they heard, the voice of the absent son and husband say "Mother!" three times. Nothing had been heard about Revington at the newspaper office, but on Wednesday the relatives received a telegram from the Admiralty stating that he was shot in the streets of Alexandria on Tuesday while serving on police duty.

HOME AND FARM.

Useful Hints.

—To keep butter as hard as if on ice, take a new flower pot, wash it clean, wrap in a wet cloth and set it over the butter.

—Milk, if put into an earthen can, or even a tin one, will keep sweet for a long time, if the can is well wrapped in a wet cloth.

—Mix a little carbonate of soda with the water in which flowers are immersed, and it will preserve them for a fortnight. Common saltpeter is also a very good preservative.

—By using syrup or molasses for mustard plaster, it will keep soft and flexible, and not dry up and become hard as when mixed with water. A thin paper or fine cloth should come between the plaster and the skin. The strength of the plaster is varied by the addition of more or less flour.

—In reply to the inquiry as to what will kill lice on canary birds, it is answered that carbolic acid, diluted in the proportion of one drop to four drops of glycerine, will do so. This lotion, rubbed on under the wings and on the bird, as well as can be without ruffling the feathers too much, will effectually destroy them. After thoroughly washing the cage, use the lotion on that as well, in all the crevices, and where they most do congregate. One application is generally sufficient.

—To keep moths from injuring carpets and upholstered furniture: Dissolve one pound alum in one gallon of boiling water, and brush the carpet and furniture with the solution, after it has become cold, until the fabric is well saturated; take special care to brush the edges well. A thorough examination for traces of moths should first be made. This simple recipe has worked perfectly in a house of thirty years' furnishing, in which carpets laid twenty years ago are perfectly preserved.

—Cold baths of the skin are good, but it is doubtful if flooding the stomach on going to bed, and on rising is not, on the whole, the most profitable form of cold bathing. Costiveness, piles, and indigestion are uniformly relieved by this morning and evening cold douche. The quantity must be determined each one for himself. Two or three swallows will do to begin with, but the quantity will soon grow to a tumblerful; and I have known persons to use much more with marked benefit.

Fuchsias, after being exhausted with blooming, should have the terminal shoots of all the branches clipped off; then set aside for two or three weeks, giving very little water; then repot in a soil composed of well-decomposed leaf mould, mixed with a sprinkling of good garden soil, a few rusty nails and a layer of charcoal at the bottom of the pot to secure good drainage. In a few weeks new shoots full of flower buds will start all over, growing very rapidly.

Beef-tea a Stimulant and not a Food.—Notwithstanding it has been repeatedly shown that beef-tea is not a food, the laity, and to a considerable extent the profession are slow to be convinced. That patients fed on beef-tea slowly starve is a fact, which the analysis only too conclusively to supports, and which is sustained by accurate clinical observation. In the *Lancet* for October, 1880, p. 562, Mr. G. F. Masterman publishes an analysis which shows that beef-tea has a chemical composition similar to urine. Beef-tea, most carefully prepared, says Dr. Neale in a recent issue of the *Practitioner* (November, 1881), does not contain, including alkaline salts, more than from 1.5 to 2.25 per cent of solid matters, and such matter is mainly composed of urea, kreatin, kreatinin, isolin, and decomposed haematin. As a stimulant, beef-tea may be, and often is, highly serviceable, but as a means of support during the exhausting drain of a long illness it does not compare in nutritive value to milk. Dr. Lauder Brunton raises the question whether beef-tea, a product of muscular waste, may not under some circumstances be actually poisonous!—*Medical News.*

Mrs. McConoughey, Atchison., Ill., sends the following information about picking cucumbers:

"I planted two kinds, two hills each; had one vine from home seed and one from the white spine from Vick. I cut them with the stem every morning, some days getting six quarts. I filled one jar with strong brine made pickles in vinegar: then afterward I cut them and washed them carefully in cold water: put a layer of coarse salt in the bottom of a full kit, (which had been sweetened by soaking in sour milk and carefully washed), then a layer of cucumbers, and so on alternately. Spread a cloth sprinkled with salt over them with a weight on top. When I used them I washed them in a crock freshened with luke warm water, and put them in cans, covering them with cold cider vinegar; they were crisp and green as when taken from the vine. Those which I put *in brine were pale and not as crisp.*"

An Example Worthy of Imitation.—In the city of Brussels, whenever a birth is registered, the register hands to the parent, gratuitously, a little pamplet of five pages containing short and plain directions for the management of children. In Paris the mortality among children is so enormous that it is proposed to introduce a similar practice there.—*Ex.*

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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists).

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Congregational, Sandford county, Ala.

New Hope Methodist, Lowndes co., Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E., Lowndes Co., Miss.

Hopewell Missionary Baptist, Lowndes Co., Miss.

Cedar Grove Missionary Baptist, Lowndes Co., Miss.

Simon's Chapel, M. E., Lowndes co., Miss.

Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes Co., Miss.

West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principles are—

Baptist churches; N. Abington, Pa.; Menominie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass.

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Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

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NEWS OF THE WEEK.

—The signal service department is anxious to engage an office upon the top of the Washington monument when completed. The shaft is now 290 feet high and will be built to 550 feet, making the loftiest artificial elevation in the world.

—The city of Milwaukee needs $1,291,570.18 for municipal expenses, but the largest amount which can be raised still leaves a deficit in the budget of about $205,000. There is now an overdraft of $100,000 in the city treasury, and the authorities are greatly exercised by the financial crisis.

—A dispatch from Little Rock says that a band of men under the disguise of Kuklux drove all the negroes at work in Craighead county, on the Memphis & Kansas City railroad, away.

—One of the heaviest rain storms ever known fell in western Texas last week continuing for three days. The plains are like a sea, and the rain-fall is estimated at six inches. Great damage was done to the Texas Pacific railroad, and it is feared great loss of life and of stock has occurred in the more sparsely settled country.

—Major Sumner, the commandant at Fort Robinson, Nebraska, sends word that Red-Cloud, the noted Sioux warrior, had notified him that the Agent at Pine Ridge must leave the reservation by Oct. 1. The Agent also writes to the same effect, and the news is considered of grave importance by the commanding General and his staff. There are about seven thousand Indians on the reservation, and an equal number at Rosebud Agency, near by, who would undoubtedly take a hand in the fighting. A large number of Crows are also in camp on Powder river anxious as ever to further any trouble which will give them a chance to indulge their taste for blood.

—Advices from Guaymas, Mexico, of the 16th, say word has just been received from Trinidad, that the Apaches are depredating fearfully, and committing frightful atrocities in the Sahuaripa district. A large force of Mexicans are in close pursuit of the redskins. The Apaches killed six men in passing Lamesa Palona, and killed two more in Cucuchilla, two in Arincahonda, and four others three hours afterward. They also attacked Eldarrigi, and killed eleven women and a child.

—By the accidental explosion of a barrel of gunpowder in a tradesman's shop near a school-house in Grodeno, Russia, almost all the children in the school-house, who were Jews were killed.

—Socialism is increasing in some of the Spanish provinces, owing to the dearth of provisions, the government grants to the district proving to be inadequate

—The freedom of Dublin was presented amid great enthusiasm, to Parnell and Dillon. The former said liberty of speech no longer existed in Ireland; and the latter claimed the union with Great Britain was inimical to the interests of the country.

—Private telegrams received in London say the troubles in Corea have culminated in a general insurrection and the king and queen have been assassinated. The Japanese legation was attacked by natives belonging to the anti-foreign party. The insurrection in Corea grew directly out of the opposition of the great majority of the Coreans to the treaties recently entered into by the sovereigns with England and the United States.

—The belief in the hopelessness of the struggle is spreading among the Egyptians. The British commander at Meks has received overtures for the surrender of an entire infantry battalion, if they can obtain favorable terms. General Sir Garnet Wolseley, with the authority of the Khedive, has issued a proclamation to the people of Egypt, presenting the sole object of the British to be to restore the authority of the Khedive.

—Warlike operations on a large scale began on Saturday in Egypt. The announcement of the intended attack on the Aboukir forts was evidently a ruse, as the fleet and transports which went to Aboukir Saturday afternoon halted there but a few hours and then steamed on eastward, making no demonstration. The formal occupation of Port Said and the complete possession of the Suez Canal as a military necessity were effected Sunday morning in spite of the frantic protests of De Lesseps. Seventeen transports and five men-of-war are assembled at Port Said, and two gun-boats occupy the entrance to the canal, with orders to prevent the admission of any and all vessels, and to use force if necessary.

Cynosure Extension Fund.

Statement for the week ending Aug. 19, 1882.

C. H. 67 cts., A D $1 00, A. L.	$ 5 00
Total cash received,	$ 294 07
Total cash used,	269 38
Cash available,	$24 69

This Fund is designed to aid in getting subscribers from among those who have never seen the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid new 49 subscribers to get the paper for $1.00.

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Books and Tracts sent during the week ending Aug. 19th, 1882.

By Mail.

E W Upton, J F Aitken, J Shaw, S Pulling, Dr J A Mulnix, Charles & Henison, Chauncy Day, C G Gaffin, Charles O Butler, Gilbert A Perrin, J F Helin, Mrs Sylvia L Gales, George Alfred, A E Hamilton, Geo W Smith, J L Brush, H G Hutchison, G F Hodge, A J Barker, Wm H Mirville; E K Barber, S P Marshall, A Wolf, J H Markey, L F Shipley M D, E F Hyland, C E Clinch, F C Dewitt. L W Dinsmore, A Benham, W B Mumford, E F Sox, J Philpott, W L Walsh, R M Anderson, Rev John Hollen, F Beardsley, H C Burnett, S Kinsmon, V Prinn, S Holmes, C A Dirker, J Kaithkins, F Bonnet.

Subscriptions Received during the week ending, Aug. 19th, 1882:

D Alcott, J S Amidon, A Alexander, S Baird, D W Bash, J R Brown, Mrs S Boon, I Bussin, A Benham, E Bradbury, Pres C A Blanchard, J A Conant, L B Collins, H D Chapman, J C Casteil, J M Doe, J R Daniels, J Carrington, J P Donahoo, J P Donaldson, C P Dow, D Ford, C Foote, G Grunman, M A Gault, Wm M Gage, H Hodges, E Holcomb, J Hartley, Mrs K Hagee, R Ingram, Ed *Indicator*, E Kent, R W Lyman, A G Laird, W N Lovell, J W Swan, W A Shaw, T R Shiner, Rev W Snell, C R Smith, B Smith, J Swickard, J Shaw; R B Smith, E F Sox, G Samson, E P Townsley B Tunnicliffe, Mrs C Taylor, W Vine, W Vasey, Z Weaver, Rev J Wilkinson, X A Wilton, J H Wilson, T B Willson, M L Worcester, C Winter, E R Worrell, Mrs S G Wilcox, Schoenberger Bros, J Duff.

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Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

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CHICAGO, Aug. 21, 1882.

GRAIN—Wheat—No. 2		1 06
No. 3		90
Rejected		65
Winter, No, 2	1 3½	1 04
Corn—No. 2		75¾
Rejected		74
Oats—No. 2	44½	56
Rye—No. 2		67
Bran per ton		15 00
Flour—Winter	4 50	6 75
Spring	6 25	8 25
Hay—Timothy	11 00	15 00
Prairie	7 50	13 00
Lard per cwt		12 25
Mess pork per bbl		21 32
Butter, medium to best	15	25
Cheese	05	10½
Beans	3 35	3 90
Eggs		19
Potatoes, per bu	40	50
Seeds—Timothy		2 20
Clover	8 75	4 60
Flax		1 30
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	15	40
Unwashed	15	28
LIVE STOCK—Cattle, extra	7 00	7 80
Good	6 00	6 75
Medium	4 75	5 75
Common	2 50	4 50
Hogs	5 75	8 90
Sheep	3 00	4 75

New York Markets.

Flour	3 65	9 00
Wheat—Spring		
Winter	1 00	1 14
Corn	85	87
Oats	50	80
Lard		12 68
Mess Pork		22 00
Butter	15	27
Cheese	06	10
Eggs		22
Wool	12	46

THE CHRISTIAN CYNOSURE.

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The Fourteenth National Convention

Of the National Christian Association will be held in Batavia, N. Y., Sept. 12th to 14th, 1882, beginning on the evening of Tuesday, the 12th. The time and place have been chosen for their historic associations, it being the fifty-sixth anniversary of the murder of Captain William Morgan by the Masonic lodge, for the first publication of its secrets in this country. An imposing granite monument, surmounted by a statue of Morgan, the whole about thirty-eight feet high, has been erected in the Batavia cemetery. The unveiling of this monument, to the memory of a martyr for the right of free speech against the unlawful and corrupting oaths of Freemasonry, will form an attractive feature of the Convention. It has been erected at great expense through the contributions of thousands who love and pray for this reform. The contributors will wish to see the result of their work in its magnificent proportions and finished state. Scores of the veterans, whose experience of the early days of the Anti-masonic reform is yet the most vivid in their memories, will be present to recall the past and leave a final testimony for coming generations. Hon. Thurlow Weed, of New York, is expected among this company. Able speakers have been engaged, whose eloquence and enthusiasm will add greatly to the interest of the convention. And hundreds of men and women, who have braved scorn and insult, and even persecution for the truth's sake, will be there to consult for the future of the reform, and be cheered by each other's presence. The best arrangements possible will be made for entertainment and reduced railway rates, of which future notice will be given.

J. B. MCMICHAEL,
HENRY L. KELLOGG, Pres. of the Nat'l. Convention.
Secretary.

Massachusetts.

The able discussions of the various phases of the great evil of secrecy, at the National Convention at Batavia, and the unvailing of the Morgan monument with appropriate ceremonies, will doubtless give an impetus to our reform movement that will be felt far and near. Wishing to avail ourselves of that impetus, to help it forward among us and to gather up and make permanent the fruit of the labors of our New England agent, the friends of the cause in Massachusetts are invited to meet in convention at Horticultural Hall, Worcester, Mass., Sept. 19th and 20th, at 7:30 o'clock P. M. It is expected that free entertainment will be provided for all delegates. Will the friends of the cause hold such meetings as they may be able in the meantime, and appoint delegates to represent them in this, our annual State Convention.

D. W. MCFALL,
Secretary State Association.

FASTING AND PRAYER.—The Board of Directors of the National Christian Association recommend to all the friends of the reform, that Friday, the 8th of September, be set apart by them, either in a public or private manner, as a day of fasting and prayer for the removal of the lodge system; that this evil agency and false worship be cast out of the fellowship of the Christian church everywhere, and that its social and political power be cast down and broken in pieces; and especially that the approaching National Convention be a time of great spiritual power and of victory for the truth. And they further recommend that, on the following Sabbath, Sept. 10th, ministers of the Gospel be requested to preach upon this topic to their congregations.

Railway Rates to Batavia.

CHICAGO AND WEST.—Word has been recieved from a large number of friends in Illinois, Iowa, Kansas, Missouri and Wisconsin, who expect to join the party from the Cynosure office to Batavia. For a party of 20 a reduction has been secured of a little over 20 per cent from the fare to Buffalo, which is $28. The fare will thus be to Batavia for the round trip $23.50 from Chicago. The party will leave the Cynosure office at 3 P. M. Monday, Sept. 11th, (any who cannot reach the city at that time can leave two hours later on the same line.) A stop will be made at Niagara Falls six hours and Batavia will be reached before 6 P. M. Any who cannot reach Cynosure office before noon will have every arrangement made if they will send the price of their tickets to the Falls ($22.00) by registered letter to H. L. Kellogg the week before. (See note below.)

MICHIGAN AND NORTHERN INDIANA.—A reduction has been secured from Detroit to Buffalo for a party of twenty making the fare $5.00. Friends in the section named who can conveniently reach Detroit will find C. C. Foote waiting for them, and the party can buy their tickets together saving $1 each. A further reduction can be made if another party can be made up at Kalamazoo. See below.

OHIO.—A reduced rate for a party of fifteen has been secured from Cleveland to Buffalo, of $7.30 for round trip tickets. Arrangements will be made hereafter for the meeting.

☞NOTE TO ALL.—Parties from Ohio and west who have not sent their names please do so by card as soon as possible to H. L. Kellogg, Cynosure office, Chicago, giving name and P. O., and the most accessible R. R. line to either of the points named. A card will be returned to each, giving full particulars. As we go to press we are yet hoping for more favorable rates.

TOPICS OF THE TIME.

Following the National Prohibition Convention in this city last week, a meeting of German temperance workers was held in Farwell Hall next day, in which much enthusiasm was manifested in inaugurating a movement among the German speaking people. A national organization was formed which will employ lecturers, publish a paper, tracts, etc., establish local branch associations, and in every proper way endeavor to promulgate among this large class of American population the principles of total abstinence and prohibition. This is one of the most important movements in the temperance reform of late—surpassing even, if we may judge, the formation of a third party to carry prohibition into national politics. In the West, at least, the Germans are the bulwark of the saloon party. Most of them have brought to this country those drinking habits which, under our altered conditions of climate and social life, rapidly develop into debauchery and crime. This movement therefore is "carrying the war into Africa," it is a direct attack upon the class from which the grog party get their votes. May God grant it success!

Injustice may have been, without intent, done Mr. Gladstone in these columns last week, in the matter of the imprisonment and fine of Mr. Gray in Dublin. In his remarks in Parliament just before the adjournment of that body till Oct. 24th, he regarded Gray's sentence as oppressive, but at the same time did not see how any relief could be given him through a Parliamentary committee. This seemed the general conclusion, as nothing was suggested or promised exceptan investigation of the charge made against the court by Gray's paper. The gravity of this charge may be understood that it claimed that a jury sitting on a capital offence and whose verdict was guilty, were drunk during the trial.

There has been some fighting and more diplomacy over the Egyptian pasha, Arabi, during the week past, all to the advantage of his enemies. The British army is penetrating the country towards Cairo from the Suez canal as a base, driving the native army before them, while the Turkish government, finding that the work will go on anyhow, is becoming anxious to share with England if there should chance to be at the end any glory—or spoil. The war is disastrous both to Egypt and England. To the one because all the improvements of the last twenty years were managed by Europeans. The natives could not manage a railway or carry on trade, if that were possible in time of war. In consequence the crops lying in the interior are unsold, cultivation is suspended, and thousands of native work-people threatened with starvation. England also suffers, since two-thirds of the Egyptian cotton crop or 280,000,000 pounds has gone hitherto to her mills. In one district alone five million spindles are usually employed on Egyptian cotton, and in the whole country 25,000 people are employed upon this staple. Cotton seed worth $9,000,000 is also sent annually to England, and English industry is largely engaged upon it; agriculturists depending largely upon the cotton-seed oil cake for feeding cattle, and soap-boilers using some 50,000 tons of the oil annually. The loss of these products together with that of Egyptian wheat, beans, sugar and wool will be severely felt in England if the war is protracted. But Wolseley, the British commandant, is sanguine that Arabi's cause will soon collapse and the war be over by the middle of September, a conclusion which all the world should pray may be affected.

The Supreme Court of Indiana is a body of singular judgment, speaking with all deference toward men holding so grave a position. The case of Perdue University at Lafayette, Indiana, has been for some time before the public. The faculty, to preserve the discipline of the institution, had framed a rule forbidding secret societies among their students. Some of the young men wishing to display their false ideas of personal liberty, joined a college fraternity and were expelled. They sued the institution and were beaten in the lower courts, but the Supreme Court decided that the Faculty were right in making a rule forbidding secret societies, but that young men already trapped in these lodges might keep up an active connection with them. From this absurd decision new complications arose. The faculty regarded it as defending their position, but the lodge lawyers threatened continual war in the courts under it, which would result in breaking up the institution. The court was asked to give a rehearing of the case, and so decide that one party might not construe their answer to mean one thing, and the other something directly opposite. The court refused, however, to alter its Delphic answer, and the U. S. Supreme Court will be appealed to. It is truly to be hoped that there exists not another court in our land that would put forth such a decision and stand to it. No worse might have been expected if the decision had come from a Masonic lodge. That a majority of the court are worshipers at the shrine of Hiram is a reasonable inference, for the decision surely protects a man attending any lodge whatever of which he may be a member, while apparently condemning the principle of secretism.

A Masonic Sermon.

BY PROF. E. D. BAILEY.

(The following may be supposed to be a sermon delivered by the Masonic high priest in those halcyon days when all the Anti-masons are dead, when the world has recognized the glory of the Masonic god and the beauty of Masonic worship.)

My friends, you will find my text on page 56 of Mackey's Ritualist (our Masonic Bible.) The text reads as follows:

"The Blazing Star is said, by Webb, to be 'commemorative of the star which appeared to guide the wise men of the East to the place of our Savior's nativity.' This, which is one of the ancient interpretations of the symbol, being considered as too sectarian in its character, and unsuitable to the universal religion of Masonry, has been omitted since the meeting of Grand Lecturers at Baltimore in 1842."

Brothers, this is an important text. Dr. Mackey used to live in Charleston, S. C. At the time he wrote he was "Past General Grand High Priest of the General Grand Chapter of the United States." He was the greatest Masonic writer of his age, as his contemporaries regarded him. Being our General Grand High Priest, he was able to speak with the highest authority in reference to our holy religion. I therefore beg to call your careful attention to this important text.

Firstly, the man Webb, who is first alluded to, was one of the earliest Masonic lecturers of New England, called by some the "father of Freemasonry" in honor of his great service to the craft. It was his misfortune, however, to live in that remote period of our history when our religion was but little understood and when that religion known as Christianity was so popular in America that we were obliged to make some slight concessions to please the prejudices of proselytes.

Secondly, The Blazing Star alluded to in the text is that symbol so familiar to you, found in the Mosaic pavement, and the explanation of which Webb undertook.

Thirdly, I call your attention to the fact that it was not till 1842 that our religion was sufficiently well understood and sufficiently popular to venture to abridge the concessions we tacitly made to our proselytes. In that year our Grand Lecturers met in Baltimore. It was a momentous occasion. After long and interesting discussions it was unanimously resolved that the time had come to throw off the mask and boldly proclaim our principles. After the resolution was agreed to the work of throwing out all recognition of the Christian superstition began. Our Most Grand Puissant Sovereign High Priest of Heaven and Earth, dressed in royal purple, with majesty and dignity, rose and offered the following resolution:

WHEREAS, Webb interprets the Blazing Star as being the star of Bethlehem, thus recognizing faintly the Christian superstition; therefore,

RESOLVED, That This, which is one of the ancient interpretations of the symbol be considered as too sectarian in its character, and unsuitable to the universal religion of Masonry.

Fourthly, I wish to call your particular attention to the opinion of our ancient brethren of that religion called Christianity. They pronounced it too sectarian for us. A word will explain their meaning. We considered Christianity one of those foolish superstitions like Buddhism, Confucianism, Mormonism, etc., and we considered it our mission to break the spell of its influence. It was, however, very strong and very popular in America and we could do nothing by openly antagonizing it. We therefore pursued another course. We gave out that Masonry shouldn't effect their religion. We made proselytes from their ministers and deacons. We didn't tell them at first what we proposed. We piously quoted from their Bible, taking care, however, to omit the name of Christ wherever it occurred. We appointed their ministers chaplains of our churches, which we called lodges for a blind. We got them on their knees at our altars and had them repeat our prayers from which we had carefully excluded all allusion to Christ. In this way we got them used to our worship. If any of them were squeamish about the omission of Christ, as some of them were at first, we told them it signified nothing, it was because of the great antiquity of our worship. By such processes as these we got 95 per cent. of the M. E. ministers including presiding Elders and Bishops, we got over 50 per cent. of the pious Baptists, we got many of the D. D.'s of the Congregationalists and Presbyterians. Some of them squirmed, but we worked secretly, feeling that the end justified the means. By this method we got almost complete control of the largest Christian denominations. Such papers as the Boston *Congregationalist*, the Baptist *Standard*, the Methodist *Advocate*, the Chicago *Interior* and *Advance* and hundreds of others, we subscribed for and then all hands threatened to withhold our subscriptions if they "squealed." Our plan was successful. Those great papers were completely awed. It is laughable to think of it now, but we succeeded completely. The ministers could not preach against us because we made them believe we could split their churches, the papers couldn't print against us for fear we would destroy their circulation, and so we had clear sailing and we did sail to glorious success. Those churches, where are they? Those ministers, where are they? Those religious journals, where are they? "Ask of the winds."

Fifthly, I must briefly call your attention to the announcement in the text of our true character—*the universal religion.* Such we propose to be. We've got a good start and we must make the best of it. Our god is the "Grand architect of the universe." Our ritual is the same as that used by the ancient Baal worshipers. We will soon have squelched Christianity and destroyed all opposition.

A Salve for the Masons of Clifton, Ill.

BY REV. C. C. FOOTE.

The following assault upon me appeared in the Watseka *Republican* of Aug. 11th, being the second of its kind:

"Rev. C. C. Foote, who knows all about Masonry, having come right from the country where Morgan was slain in gore, and who, blind to all the good that emanates from an organization that interests itself in charitable acts among its members, and in the inculcation of a strict morality, asking nothing of its votaries that will in any wise conflict with the duty a man owes to his God, his country, his neighbor or himself, is making a martyr (?) of himself in attacks on the institution here. We venture to say that the Rev. Gentleman's life is safe; that no violence will be visited upon him here. Seated on his pegasus he will be permitted to thrust his keen argumentative lance into the tough hide of ye Masonic goat without so much as a butt in retaliation."

REPLY. 1. What is my offence?

The circulating two small leaflets on Masonry among the ministers of the conference held here the last of July. As an American citizen, had I not the right to do this? Are not speech and press free in this land? If I as a minister of the gospel believe that any institution is antogonistic to the gospel, and detrimental to the interests of the people, am I not *bound* to expose and oppose it? Very well, this is the head and front of my offending.

2. And now I turn the tables upon you Mason men of Clifton. *You*, not I, scattered these leaflets, or their contents, through this community. Why did not these ministers, nearly all of them being Masons, quietly pocket them; then it might never have been known that they had received them. But they left more or less of them, with you, and you scattered them. Blame yourselves, therefore, not me, for the ridiculous racket you are making.

3. Your superiors command you to keep a "silent tongue," and this was the sharpest of worldly wisdom. They knew that to defend was to betray and to expose the indefensible weakness of Masonry, which I will show you that you have done.

4. I informed my congregation last Lord's day, that the above attack on me contained a half score of untruths. Your mouth-piece has been evidently reared in such a labyrinth Masonic falsehoods about the Masonic murder of Capt. Morgan, that he neither knows where, nor how he was murdered, hence he is betrayed into two untruths. Then he says that I "knew all about Masonry," and then that I am "blind." Here are four untruths in the space of four lines. I do not know *all* about Masonry, but I do know, evidently, much more about it than he, who is manifestly so blind to its lying pretensions. Nor am I "blind" to its "charitable acts among its members," who as a whole pay into the Masonic treasury more than a hundred dollars for every dollar returned in mock charity. I quote from the report of the Grand Lodge of Illinois. In three years they received $85,000, and devoted to their so-called charity the amazing sum of $312. Oh, charity! See reports for 1872, '73 and 1880.

The Grand Lodge of New York received in 1881 over $83,000, and gave for charity $405. Massachusetts over $107,000, and for its charity less than $1600. A Boston lodge received $2,000, and gave $35 for charity, and $1,000 for suppers and liquors.

Well, therefore, has the supreme court of Maine decided that a Masonic lodge is not a charitable or benevolent institution. Thus the loosing of a silent tongue exposes you to the ineffable contempt of all honest men.

5. Your charity as you call it is confined to your "own members."

Yes, the Masons gave $20,000 to lawyer Graham for clearing the confessed murderers of Morgan. So declared Graham's wife in her confession to Rev. Wm. Van Doren, as testified by him under oath. Your charity is of the same type as the Ku Klux, Mollie McGuires and the publicans whom the Lord condemned. Math. 5: 46. But *who* of your members are recipients of your false charity? The "Entered Apprentice," the "Fellow Craft," or their families? Not a cent. See report of Board of Relief for the Masonic sufferers in the Chicago fire. And who do you receive into your lodges? Only able bodied men who can both pay and take care of themselves. Let them deny this who dares.

If Masonry could be known, it would be hooted out of the universe, for its lying deceit and hypocrisy.

6. "In cultivating a strict morality." By this you mean, according to the Masonic standard of morality. What that is we learn from Grand Master T. T. Gurney's official report for 1880. "As Masons we must determine what constitutes an offense in business transactions." "Our relations to each other as Masons, are not to be measured by our relations as citizens!! Think of that! "We do not believe that every construction of fraud, as recognized by civil law, should be governing in a fraternal estimation of wrong." What do you think of that! In the light of such a miscreant standard, we are to interpret the ninth of the seventeen oaths in the third degree:

"Furthermore, do I promise and swear, that I will not violate the chasity of a Master Mason's wife, mother, sister, or daughter, I knowing them to be such, nor suffer it to be done by others, if in my power to prevent."

Thus we see that Masonry cannot trust its own members, even if they are ministers, without the protection of this shameful oath; but it has no protection for other men's wives, the coast is clear to them. And one of the Royal Arch degree oaths is more hideous and Satanic than the above.

"I furthermore promise and swear that I will employ a companion Royal Arch Mason in preference to any other person of equal qualifications.

"I furthermore promise and swear, that I will assist a companion Royal Arch Mason when I see him engaged in any difficulty, and will espouse his cause so far as to extricate him from the same, whether he be right or wrong.

"I furthermore promise and swear, that I will keep all the secrets of a companion Royal Arch Mason (when communicated to me as such, or, I knowing them to be such,) without exceptions." [In the older form the last clause reads "murder and treason not excepted."]

The late Rev. Dr. Nathaniel Colver told me he left the lodge because they required him to take that oath of murder and treason, which he refused to do, and which every Royal Arch Mason, if there be any in this town, has taken. Thus we see that Masonry confounds all correct ideas of morality, and undermines the very foundations thereof.

6. What now shall be said of the affirmation that Masonry asks nothing of its votaries "that will in anywise conflict with the duty a man owes to his God, his country, his neighbor, or

himself." We say that if there were space for a paper of sufficient length, we would prove in addition to the above, that Masonry ruthlessly tramples on every one of these sacred duties from its first step to its last. For lack of space I will only give the testimony of the following authorities. In an address to the people of the State of New York, by Wm. H. Seward, Millard Fillmore and others, they say; "The Masonic fraternity tramples upon our rights, defeats the administration of justice, and bids defiance to every government it cannot control." Said Pres. John Quincy Adams, in a letter to Edward Livingstone: "I am prepared to complete the demonstration before God and man, that the Masonic oaths, obligations and penalties, cannot by any possibility be reconciled to the laws of morality, of Christianity, or of the land." Chief Justice Marshall in a letter to Edward Everett, said: "The institution of Masonry ought to be abandoned as one capable of producing *much evil*, and incapable of producing any good, which might not be affected by safe and open means." To these might be added the names of scores and hundreds of the best and grandest men in the nation, who have examined its principles, and passed sentence of condemnation upon it. Among these men are William Wirt, Daniel Webster, Charles Sumner, Horace Greeley, C. F. Adams, Dr. Lyman Beecher, Pres. Finney and Mr. Moody, the evangelist.

In New York I preached in a Masonic temple, in front of which on the 4th of July, in the presence of 2,000 people, 103 Masons renounced Freemasonry, and declared the revelations of William Morgan were true. And all over the Northern States after the murder of Morgan, Masonry went down and the lodges were closed, nevermore to be opened as was believed. But while we were doing battle against American slavery the enemy sowed the tares again.

But we have the testimony of so eminent authority as J. H. Drummond of Portland, Me., that the lodge has lost 150,000 members in the last ten years. In Indiana over half a score of lodges have been practically wiped out within a short time; and the Grand Lodge of Illinois has been depleted by several thousands in the past ten years.

During the Anti-masonic war after the murder of Morgan, ministers were compelled by public sentiment to renounce Masonry, or vacate their pulpits. And by God's help, that wholesome order of things will be reproduced at a day not far distant. God is stronger than all his foes. Light has no communion with darkness, nor Christ with Belial. We are the enemies of Masonry, but not of Masons. It is for *their good*, as well as for the country and for the gospel, that we seek their deliverance from the fatal labyrinths into which they have been unwittingly enticed.

7. I am assured that my "life is safe from violence here." That is your method of saying, as one of your clerical brethren said to a friend of mine, "We don't mean to *kill any more*." But one of your number was so thoughtful, or thoughtless, as to advise me not to be out alone in the dark! A company of your clan did recently nearly kill a Christian brother of mine in Iowa, why should you make *me* an exception.

You are facetious over the Masonic goat. "Alas! your laughter shall be turned into mourning," when the King shall say to the "*goats*", of whom it is to be feared the lodge is largely composed, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels. Matt. 25: 41.

This paper contains but a moiety of the great unwritten volume of knowledge I have of the evils of Masonry. Bring on the best Masonic minister you have in the conference, and I will see that he is "duly and truly" met, by one "worthy and well qualified" to discuss the question—Is Freemasonry, so-called, worthy the confidence and patronage of the American people?

Do this, and a furnace hotter then Nebuchadnezzar shall be heated for the craft. We will prove to you that 200 years ago you had not even an existence; that you have adopted a system of ancient pagan idolatry for your religion; that in the degrees further along you swear to extricate a companion from trouble, *right or wrong*, and to persecute unto the death all Masons who reveal the secrets. That you seal these horrid oaths, by the "*fifth libation*" in quaffing wine from a human skull; and lastly, we will prove that in place of Masonry being "a good thing," it is morally bad, and only bad.

Clifton, Ill.

The Mendacity of Thomas Paine.

BY JOHN BROWN, A. M.

"It may not be improper to observe," says Paine, "that the word translated *a virgin* in Isa. 7: 14, does not signify a virgin in Hebrew, but merely *a young woman*. Levi gives the Hebrew text, and the translation in English with it—'Behold a young woman is with child and beareth a son.' The expression is in the present tense. . . . . But as the true translation could not have been imposed upon the world as a prophecy of a child to be born 700 years afterward, the Christian translators have falsified the original; and instead of making Isaiah to say 'Behold a young woman is with child and beareth a son,' they make him to say, 'Behold a virgin shall conceive, and *shall* bear a son.'" —*Examination of the Prophecies, p. 20.*

On this passage I remark:—

1. That the seventy learned Jews, who translated the Old Testament into Greek, have rendered the Hebrew word by a Greek word, which means *a virgin*, and they were as competent to judge of the meaning of a Hebrew word as Levi, and much more competent than Thomas Paine, who did not know a letter in either Hebrew or Greek.

2. I admit that the Hebrew participles are capable of being rendered by the past, the present, or the future; but the same seventy learned Jews have rendered them by the future tense in the Greek translation of this passage, just as we have them in English—"Behold the virgin *shall* conceive, and *shall* bear a son."

"The Christian translators," therefore, "have" *not* "falsified the original," either as it regards the word rendered *virgin*, or the *tense* of the verbs. The sacred historian has quoted the passage in Matt. 1: 23, as he found it in the Greek translation of Isa. 7: 14—which translation was not made by Christians, but by Jews, —not *after* Christ, but *270 years before he was born*. It would be no more unreasonable to charge me with corrupting the English New Testament, than to charge Matthew, or the Christian translators with falsifying the Septuagint. "The Christian translators have" not "falsified the original;" but Paine is guilty of falsehood in saying that they did.

Paine's biographers, who, like Robert Ingersoll, admire the purity of his morals, are somewhat annoyed, at his being charged with mendacity; but the attentive reader of *The Age of Reason*, be he learned or illiterate, Christian or unbeliever, has evidence at hand. It is a book of lies from beginning to end. Should proof be demanded it shall be given in abundance.

Volga City, Iowa.

Old Faiths not Dead.

Prof. Austin Phelps, of Andover, thus concludes in the *Congregationalist* a very interesting article on the croakers who cry out that "the old faith is dead."

"Early in the autumn I have heard three or four crickets under the hearthstone, serenading each other with voices sharp and shrill, which seemed as if they were a thousand strong. They made the whole house ring. But the solemn earth moved on its way, the autumn passed into winter, the crickets died and were no more heard. Such a passing racket are the harpings of a few skeptical minds upon this everlasting claim that our faith is defunct, our theology obsolete, our pulpit dead. As to any real force in these flings at the old theology, either in giving it its death-blow, or expressing its history, they remind me of Robert Southey's answer to a flippant critic who declared that the '*Edinburg Review* had crushed Wordsworth's Excursion!' 'Crush the Excursion!' said the brother poet, pointing up to the mountains, back of Wordsworth's home, 'You might as well try to crush Skiddaw!' So say we to these dapper-critics of theology and of the pulpit which are built into our history: 'As easily crush Skiddaw'! Yes, 'the strength of the hills is His alone.'

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XIX.—A Night in Batavia.

[Continued.]

My resolution was soon taken. I dressed myself all but my boots, which I took in my hand, so as to make no noise in the passage ways or in descending the stairs, and found as I had hoped a window easily raised on the lower floor, out of which I swung myself, and was soon hastening in the direction of Miller's printing office. I could at least give warning if I saw any indications of an attack; but beyond this I had no clearly formed resolve what to do when I got there. Circumstances, however, with their general kind inclination to act as guides in difficult cases decided the matter for me. For when I was within a few rods of the office, I saw a bright flame leap suddenly up, dying down with a sizzle, as if somebody had dashed water on it.

I quickened my walk to a run, and joined the chase with two others after the flying incendiary. But it was a hopeless pursuit for he had the start at the outset, and the imminent danger of being caught seemed to lend him wings. Panting and breathless the pursuers gave up the chase one by one and came back. One of the two, puffing and blowing, and uttering most extraordinary ejaculations was—Sam Toller! But when I turned and laid my hand on his shoulder, in the excitement of the moment I came near being mistaken for an enemy.

"Hands off! Help!" shouted Sam, with a strength of lungs that brought his companion instantly to the rescue, prepared to give me rough treatment under the impression that I was an accomplice of the villain they had been pursuing.

"Why, Sam. Don't you know *me*,—Leander Severns?" I said; at which the man who had collared me let go his grip, and the astonished Sam nearly shook my hand off in the vehemence of his surprise and gladness.

"Know ye? Ruther guess I do. But how in the name o' creation should I think of seein' you here, this time o' night?" And I imagined a slight shade of suspicion in Sam's voice.

"But I wasn't thinking of seeing you either, Sam," I answered coolly.

"Wall, I guess we're about even. How's the Captain, and the rest of the folks?"

"Nicely, Sam. And how has life gone with you since you left Brownsville?"

"Ups and downs," answered Sam philosophically. "That's what I take it life is to most folks. I've got a job at teamin' now. That kinder suits me, not havin' to buckle down to one place. We were calkerlatin' to load with flour early in the morning and start for the canal. And we'd just camped down in our wagons to go to sleep when we see the fire. It all happened Providential like. Ye see there's a providence to amost everything that does happen, if folks would only stop to think about it;" added Sam, who had lost none of his old gift at moralizing.

The woodwork had been thoroughly saturated with inflammable material, while a quantity of combustible stuff, all ready to ignite as soon as the match should be applied, showed that the incendiary understood his business; for the fire had been set directly under the stair-way, and nothing but the timely appearance of the two teamsters had prevented a serious conflagration. Some of the village people roused by the alarm now gathered about, while Sam and I indulged ourselves in a brief aside.

"I might ha' known you were too much a chip of the old block to go in for any sich rascally doings," said the former, when I detailed to him my experience with the suspicious looking stranger; "but I tell ye, Leander Severns" —and Sam, leaning up against his team spoke low. but with mysterious earnestness;—"if I ain't no Mason I've got a kind of open sesame, as ye may say, among them that are. And only the other day I fell in with a chap that axed for a ride on my team, I found out he was a Mason, and I give him the grip, and that loosened his tongue to talk about what Captain Morgan is doing. And that ain't the fust time nuther I've talked with Masons about it. And I tell ye I don't like this style of talk; it's the round about kind that goes all about the bush to say one word; and that word, to speak it out plain, is jist *murder*!"

I was silent, for I too had heard plenty of such "round about" talk among Masons and by this time had begun to surmise what it meant. Sam continued,

"I wouldn't give a four penny for Colonel Miller's chance, nor Captain Morgan's nuther, if this thing goes on. Tain't in human nater to be all the time like a treed coon; and when they're off their guard, why then—" and Sam ended his sentence with a significant gesture, for it was nothing less than to lift his hand and draw it obliquely across his throat,—the penal sign of the Entered Apprentice.

"Nonsense, Sam," I answered, but I must confess rather faintly. "The law of the land is against murder, I believe. And mad as the Masons are against Morgan and Miller, I don't think they would take their lives, and run the risk of hanging."

"Wall, I hinted as much to that Mason I told ye about, that axed me for a ride on my team, but softly like, ye know; I did'nt want to mad him—and lawful sus! you'd a thought to hear him talk that we were all governed by their Grand Lodge and Grand Chapters, and what not. 'What are yer sheriffs?' sez he. 'Who are yer jurors, and yer lawyers, and yer judges on the bench! Who are yer army officers? Who are yer constables and yer justices of the peace? Who's yer Governor? and hain't he got the pardonin' power, I want to know?' I knew it was jest so, and I laid my hand on my mouth. I hadn't another word to say; but I tell ye it jest stuck in my crop. Tain't a right state of things no how. Wall, I guess I'll camp down agin. I'm real glad to have come across ye anyway. Jest give my compliments to the lodge, will ye. Tell 'em I ain't quite ready to jine 'em yet till I see how this little affair is coming out."

And Sam again disposed of himself comfortably in his team, the excitement having in some measure subsided, while I pursued my way back to the tavern feeling very wide awake indeed. So this was Masonry! a mighty secret power that laid its plans in the dark, and carried them out in defiance of every law both of God and man. But as yet my eyes were only half opened. I considered the whole thing as the work of low-bred scoundrels, but at the same time I could not help suspecting that men to whom it would be scarcely truth or charity to apply such a term winked at the lawless proceedings, if they did nothing more.

Of course the affair was duly discussed the next morning at the Park Tavern over an abundant breakfast, mine host moving quietly about, attentive as usual to the wants of every guest, but having very little to say himself except when obliged to reply to some direct remark. I began to watch this quiet, grave-faced man with a new interest, having learned accidentally from one of my fellow-lodgers that he was a third degree Mason like myself. What did he think of the institution I wondered,—that it was of direct heavenly origin, and this attempt at arson a mere incidental freak on the part of some misguided member?—a view of the case which was being held forth with much ardor by a gentleman of ministerial dress and countenance, who took pains to inform his audience that "he was both a Royal Arch Mason and a Baptist clergyman; that he would as soon think of speaking against Christianity as against Masonry, and considered those that did no better than infidels."

"Ain't there something in the Bible," put in the jocular man previously mentioned, "about 'a strong ass couching between two burdens?' One religion, I take it, is all human nater can stand under; and I don't blame any poor fellow unless he is an ass outright, for turning infidel when he has to shoulder two." And doubling up his flapjack the buttered side in, and cutting it across with mathematical precision, he proceeded to dispose of it in just four scientifically proportioned mouthfuls, while the other, not quite certain whether there might be a personal reference intended by this allusion to the animal with the short arms and long ears, looked as if he did not know whether it was best for his dignity to let it pass in silence or attempt a reply; and before he could make up his mind a sudden diversion stopped the conversation, and converted the whole tableful into listeners to a startling piece of news——Captain Morgan had been kidnapped! Having rather imprudently left his boarding place, which was somewhat out of the village, a little before sunrise, he had been roughly seized, thrust into a carriage and driven rapidly off in the direction of Canandaigua—all to recover a shirt and cravat which he was alleged to have stolen when in that village the preceding May! So cunningly had the whole plot been laid that even those most in sympathy with Morgan could see nothing in it but a legal process that must take its course, however much it might be regretted that such a thing should happen at this particular juncture.

"It's all in the way of law and that won't be interfered with, you know; said one. "It's just the affair of last August over again."

"But that was rather different',' interposed another. "Who's to go bail for him in Canandaigua, fifty miles away? Here in Batavia he was among friends."

"And his poor wife and children," said another.

"That is too bad of course," replied the one who had first spoken, "but men with wives and children are arrested for debt every day. I don't see how it can be helped."

In all the excited exclamation and questioning I noticed that Mr. Greene bore but little part, yet to this day I remember the expression of his face on reception of the tidings—neither startled nor disturbed, but outwardly calm—as a hero is calm, who, called upon to act in a crisis such as comes to few, stands prepared, fearless of consequences, to do his duty, cost what it may.

"You see it is all legal, perfectly legal," pronounced the Masonic clergyman. "Unfortunate circumstances usually do attend cases of this nature. That is always to be expected. We must not allow our feelings, which of course are right in themselves, to blind our judgment, or make us wish to interfere with the law."

"Yes; I see, I see;" said the man who had spoken of Morgan's wife and children, and who perhaps was thinking of his own.

And to this conviction all minds seemed to finally settle down. It was a pity, of course, but the majestic progress of the law must not be obstructed.

Meanwhile to Morgan's young wife with her two infant children this was but the beginning of long weary days of waiting and watching for a step that came not, that would never come again. God pity her!

Proposition for Kansas.—H. Curtis of Olathe, Kansas, makes Kansas friends an offer: "We greatly need work in Kansas in the anti-secret line, and to do that work we must be organized, and have a man regularly in the field. I am ready to make the following offer: I will be one of ten to give $5.00 for a good and able lecturer the coming season, and think I can find one or more who will do the same; and if such a man can be had, and the ten men found who will furnish the money, the balance of the pay can be made at the State meeting. The State of Kansas will lead in the temperance cause, and the Anti-masonic movement will closely follow. We have the element to overcome the image of the beast, if properly organized and put in action."

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has it headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. Bailey, N. E. Sec.

—It was Moody's prayer, "Lord, keep me humble," that gave him that wonderful faith to cross the ocean that he might get "ten thousand souls for Christ." Let us take for our watchword, "New England for Christ," but let us remember that our efforts will fail unless through all there breathes this constant prayer, "Lord make me—keep me humble."

—The West is doing a grand and abiding work for gospel temperance. There is a power and enthusiasm among her sons and daughters that carries all before it. There is something in the swell of the prairies and the glorious sweep of vision over the many-acred farms and the rushing of the mighty winds that gives strength and tone to characters whose foundations were laid perchance far back in the eastern hills. There is a good deal more than bone and muscle that grows into a man when he takes the humorous advice to "go West and grow up with the country." It is that growth that is producing now such giant and wholesome fruit.

—At a sewing circle in a Western town, some ladies were discussing the minister, as usual, and they believed they had good reason. Said one, "How can we stand it till his year is out? I am so tired of science and the 'spirit of the nineteenth century.'" "Oh," sighed another, "If I could only hear a gospel sermon, however poor! I'm hungry for it." "But," said one, "he is too lazy to preach good sermons. He never visits the parish and you know how many times he forgets the prayer meeting." "Well," spoke up one of the women, suddenly, "I wish they would give him to me." "What for? what would you do with him?" they all cried; for even the deacons knew no better than they what to do. "Oh, I'd *can him*. I know he'd keep; he is altogether too lazy to work!" The canning process was not tried however, as he wasn't worth keeping.

A Christian, proposing to join the Masonic lodge, would be encouraged greatly if he could find in some Masonic book a statement like this: "God is to the Freemason, Jehovah, as the Jews called him: that is Saviour, as the Christians call him, revealed in Jesus Christ." This would be a comforting assurance. What must be the feeling, however, on searching to find such an assurance, to fail utterly to find anything like it, but instead of it he runs into the following statement, taken from p. 548 of *Mackey's Rituali*st, and bearing the evidence of truthfulness: "God is to the Freemason, *Al-Gabil*, as the Arabians called him, that is the Builder; or, as expressed in his Masonic title the "*Grand Architect of the Universe*." Now the Arabians were idolators, not Christians; yet the Masonic god and Arabian god are announced to be the same. This is not an isolated statement, but accords with the teachings of all Masonic writers.

—Is the opposition to secret societies a cause of sufficient breadth to merit the attention given it? The uninformed readily answer "No." But a word of explanation will prove to a candid mind that if our indictment is correct our labors are essential. When it is learned that these secret lodges bear the same relation to the Christian church that the ancient systems of idolatry bore to the Jewish church, the example of the prophets and the teachings of the word all impel us to renewed exertions. Are these lodges idolatrous? Are they pagan? Do they tend to corrupt the churches and destroy godliness? No one should answer these inquiries till he knows the facts. Those who have studied the system and compared it with the pagan system are convinced beyond a doubt of the substantial identity of the two. The proof is overwhelming. Any candid person who will examine the evidence will be convinced any attempt to explain the present tendency to apostacy among Christians, without considering this factor, is vain.

—A gentleman recently said that the chief hindrance in his town to the acceptance of this reform was that the Masons and Odd-fellows steadily represented that there was no agitation of the subject except in that town. If the people knew that a general movement was on foot they would be ready to join it. They will soon hear of it. New Englanders are not aware of the number of churches maintaining a testimony against the lodges. The list of testifying churches is too large to enumerate, but here are samples: The United Brethren, United Presbyterians, Reformed Presbyterians, Lutherans, Mennonites, The Congregational Associations of Illinois and Iowa, many Baptist and Disciple churches, Wesleyan Methodists, Free Methodists and many others. This list includes some of the most thriving churches of this generation. The large and influential American Missionary Association has recently for the third time passed strong resolutions against secret societies. The general reluctance of the religious and secular press to run the risk of taking up new reforms has suppressed these facts somewhat, but they are facts and the people are slowly finding them out and taking courage.

—It appears from the semi-annual report of the Odd-fellows of Massachusetts that less than 28 per cent. of their income has been paid out in benefits to members. The growth of this order is due almost entirely to its frantic efforts to convince the public that it is a financial benefit to belong. Those who go in, however, should study the figures before embarking in an enterprise that loves darkness rather than light. If men would call for facts in joining such a society, few would join with the hope of gain. To pay $100 to get a policy worth $28 would not be considered a good investment in an open insurance company, why is it any better when made with a blindfold over the eyes and a chain about the neck? Yet the figures given for Massachusetts are as good as they will average year by year throughout the whole country. "By their fruits ye shall know them" was the test given by the Saviour. How this recipe has been abused! Masons quote it and triumphantly exclaim, "Look at the good men in the lodge." Anti-masons quote it and exclaim, "Look at the bad men in the lodge." One is as consistent as the other, both are inconsiderate. Before the principle has any application we must be able either to prove that the good men are good because they are Masons, or the bad men are bad because they are Masons. To determine this point we must study the principles involved. But there is one case in which we need have no doubt that we have an actual sample of the fruit of Freemasonry from which to judge of its character. The literature of any institution is one of its legitimate products. Christianity produces Christian literature, politics produce political literature, science produces scientific literature, society produces social literature, Freemasonry produces Masonic literature. Each of these may be compared with the other in those points where the spheres coincide. By this test we may measure Freemasonry and we have this result: Historically it is pagan, philosophically it is puerile, politically it is despotic, socially it is selfish, religiously it is infidel. All this may be learned without knowing one of its so-called secrets.

Fiction vs. Fact.

They were sitting together in the gathering twilight on the balcony of a hotel, a little company of women talking of various things, and I am sorry to say of various people.

"Oh!" said one, "did you go to the play last night?"

"Yes indeed, wasn't it splendid," answered another, "and it was so affecting. Of course every thing comes out all right, but they go through so many trials and some of them are really pathetic. You laugh and cry and laugh again, and you don't know what for either. We didn't get home till half-past eleven last night, and I was so tired this morning I didn't get up till nearly noon."

"That was a sad play at the theatre last week. There are splendid actors in that troupe, and make every thing so real. I like tragedy better than these silly farces." Then up spoke a quiet woman in the corner, who had been watching the twinkling gas lights down the street. "There is a sadder play every night over on Bremer street and it is tragedy too." "Where, I don't know of a theatre over there, never heard of it?" and there was a chorus of exclamations and inquiries. "In the saloons," she answered, "and they are efficient actors to, for they play with human lives and souls." Then turning almost fiercely upon them she went on: "You go to the theatre night after night and weep over imaginary woes and feel sorry for people who never existed, while you have never a thought or a tear for distress and sorrow that isn't a stone's throw from you, or for tragedy that is fearfully real. Men over there by scores are drinking themselves drunk on poison, and are going to poverty stricken homes to abuse and may be murder their starving wives and children. What do you care? you have wept over ficticious wrongs and woes till you have no feeling left for these wrongs and woes which cry to heaven. If the time and money and affection that is given to these amusements and follies could be devoted to these realities of sorrow they would soon be swept away. Don't you know tne world is full of sin and suffering and misery too terrible to be told?

They make an image of it and set it up in a theatre and put all debasing things around it, and men and women gather before it and wring their hands and weep, but they won't lift a finger to close these saloons that are producing so much trouble. I tell you, I hate theatres and most shows of that sort that harden people's hearts. If you want to see the real thing go out on the street and see how fearfully tobacco smoking is increasing; and as if Satan was not satisfied with slow poison he has invented cigarettes, that kill faster. See the men reeling along all manhood and pride and self-respect gone. If you dare, look at some of the women who have lost all modesty and purity. The beginnings of their life of shame was fostered by the theatre. See the children growing up without any knowledge of truth or the difference between right and wrong. Go, if you will, into some of these homes and see the misery, the suffering, the heartache and then go if you can and see it mocked in a theatre. It is too terrible a thing to make a play of." With these words she rose and left the hushed company to themselves but there was no more talk of theatres that night.

Sources of Information.

Those people who have not kept abreast of the Anti-masonic discussion are uninformed as to the sources of information accessible to the people. Adhering Masons persistently claim that outsiders do not, and cannot know the secrets of the order, and they carry the impression that there is no other way of judging the institution. Both of these claims are erroneous. In the first place the secrets are openly published, and Masons who have seen the books know it, and many of them acknowledge it in spite of their oaths. But, in the second place, supposing their secrets to be yet unpublished, there are other reliable sources of information adequate to the forming of a correct judgment. The secrets, as Masonic writers tell us, consist only of the form of initiation, the modes and tests of recognition, and the oaths. All other things are as much matters of public information as in an open society. The history, the creed, the prayers, the songs, the burial service, the principles, the claims, the object, the finances, the so-called moral and scientific instruction, the philosophy, the name of their god, the titles and duties of the officers, the doctrine of regeneration, immortality and the resurrection, their ideas and practices of insurance, or charity as they call it, and temperance—all these things are set forth in their monitors, rituals, histories, lexicons and lawbooks, and as freely discussed as the corresponding practices of the churches. Now if any one is in doubt as to the correctness of the expositions he has only to buy some of the Masonic books and he will have ample information by which to judge the institution. One, who has never attended a Catholic church, who has never seen the color of the priest's robes, the pictures on the walls; who has no knowledge of the forms through which they go in their worship, or the mode of confirming proselytes, or the secrets of the confessional, can, nevertheless, study the history, the creed, the claims and the rules, and judge for himself whether it is a church modeled on the New Testament plan. In like manner we may judge Freemasonry. There are hundreds of volumes of Masonic histories, rituals, monitors, law-books and philosophies; there are thousands annual Grand Lodge reports of all States of the union, containing facts, figures, official decisions, rules, and public speeches; there are numberless sermons, addresses, orations and essays, read, spoken and printed, in defence and laudation of the institution; there are facts transpiring in every town of the land, in politics, society, the church and the courts; there are all these things from which the public may draw information from which to form a judgment of the institution. It is folly, it is wilful blindness, that closes its eyes to the truth and refuses to study the facts presented.

THE MORGAN MONUMENT.

The list of contributors to the Monument fund has been copied off and sent on to be placed in the foundation. They number a little over 1,800, (we did not make an exact count) there should have been 18,000. The friends are responding nobly just now as the list below certifies, and yet there is room for many more. We cannot promise that names sent in after this week will be put under the monument, but they will be preserved outside of it. So send on. How many will get 100 contributors to the fund before the convention at Batavia. Get small amount one, five or ten cents if you can't get dollars. Let us be able to report 5,000 names Sept. 13th at 2 P. M. —a grand record for Anti-Masonry. Who will give a day to this work in his neighborhood?

The Morgan Monument Fund.

Receipts for week ending Aug. 26th, 1882: A. Cox $22. N. Warner and J. Adams $5 each. M. R Hoard and J. W. Snidter $2.50 each. M. Ferrin $1.10. C. Cole, A Wright, H. W. Hascall, H. Dennis, F. M. Waldron $1 each. J. Vetsch $1.20. A. Clap 95 cts. Eld. J. F. Browne, C. Ogier, A Friend, Mrs. M. A. Hitchcock and W. Hine 50 cts. each. Mrs. H. Bags 35 cts. H. Lease, Z. Q. Patter, P. Woodring, Mrs. H. A. Conley and S. E. Orvis 25 cts. each. S. J. Blanchard, M. Armstrong, J. Elder, S. Swords, J. H. Weichman, and A. S. Clyne 10 cts. each. Total $48. 95. Grand Total $1815.45.

The Age of Reform.

"Has there ever been any real reformation?" is equal to asking whether the world has made any progress through the ages. The history of Nations bear weight in favor of the argument that "The ultimate tendency of civilization is toward barbarism."

Grant that there has never been a reformation which rewarded the reformer, that the best achievements of men and nations decays like fruit when it reaches perfection, what would we be as individuals or a race if there were no counteracting forces at work? Since the time of the fall the natural tendency of man and nature is downward.—Thorns and thistles spring from hidden germs, and evil is spontaneous.

The spirit of Christ's mission on earth was reformatory, and no creature bearing the image of God and professing the name of the Redeemer of men, can claim to have filled his mission, in any degree, unless he has counteracted evil influences and augmented the moral forces at work in the world.—*Helping Hands*

I've seen some old broken bowls planted out with the bonniest flowers and mosses, and if it had not been for their misfortune they would never have come to such an honor and beauty. —*Edward Garrett.*

HELP THE CYNOSURE!

By getting subscribers.

By giving to the Extension Fund.

By giving to the fund for colored ministers in the South.

CORRESPONDENCE.

Bishop Clarkson Bids for Masonic Patronage.

Under the head of "Mission Notes," in a late number of the *Young Christian Soldier*, a weekly Sabbath-school periodical of the Protestant Episcopal church, is an article by Bishop Clarkson of Omaha, in which we have an additional picture of the terrible extent of Masonry in that denomination, which we have long since suspected to be somewhat lenient on this point, but only in the last six months or more have we become conscious of its shockingly deplorable condition in its entire body, in reference to this abominable species of idolatry. And hence we rightfully infer, in great part is due the infidelity, liberalism and latitudinarianism that is constantly flowing from the rank and file of this denomination.

After associating for years on terms of equality with deists, Unitarians, Universalists and Jews what wonder that it begets an otherwise unaccountable toleration for every and whatever ism, till they finally lose sight of the true and only religion that ever met the wants of fallen man.

After giving some account of the progress of their Children's Hospital building at Omaha, the Bishop takes occasion unblushingly to advertise, even to the children and youth of their church, the pagan order of Knights Templar and does so as follows:

"The Knight Templars came to the Cathedral on Ascension Day in procession, with their banners and music; and as they left the church they all put some money in the Child's Hospital box. And this was a great joy to sister Sarah. We hope they will come every year. Now this is quite a long letter but I hope that it is not too long for the little folks who take the *Young Christian Soldier* to read."

J. C. S.

Rumination.

A few men are seen in earnest conversation and a friend steps up. The subject is Masonry. The new comer, Mr. Black, is a Mason and confidentially asks, "Ain't it an excellent thing?" Mr. Black is introduced to Mr. White for an answer and the others show some curiosity.

W. It is said they help their members.

B. That's so, aye, better than churches do; and Masons are as good moral men as church members are.

W. That may be in many cases but the Christian standard is a higher one.

B. In what respect? We are taught to be just and honest and I think a Mason has just as good a chance for heaven as a church member has.

W. The command of Masonry is to be virtuous towards the female relatives of Masons, but it is not a Masonic offense to be otherwise towards others, Christianity admits no such distinction. It demands purity of heart towards all.

Mr. Green could scarcely believe that such was the Masonic fact on this subject, but the reply of the Mason seemed to admit it when he rather triumphantly appealed to all if it was not a real good thing that Masons were bound to protect female relatives of their Masonic brethren when they knew them to be so.

Mr. W. with rather a dash of sarcasm in his manner cheerfully admitted that it was!

Senex.

A Clerical Deceiver.

Wahoo, Neb., Aug. 17, 1882.

Editor Cynosure:—We have some friends of reform in this place. The Covenanter is the only local church that excludes members of secret societies from communion. Four of the ministers are members of the Masonic order, while others dare not say anything against lodgery for fear of giving offence. In a recent conversation with a Mason who is commander of the G. A. R. Post, and also pastor of the M. E. church, he said to me that I should not oppose secret societies because the Masons had preserved the Bible *three hundred years* through the Dark Ages. That the Bible would have been lost to-day had it not been for Masonry. I am told that he made this declaration from the pulpit a few Sabbaths since. I replied that he was uttering nonsense; that Masonry was a modern institution, not three hundred years old. He accused me of insulting him; that he knew what he was talking about. This man is applauded by his friends as an intelligent preacher. Is it not time for the friends of reform to buckle on the armor of light and meet this dark foe of superstitious ignorance which is undermining the foundations of our civil and religious liberties? This monster should be exposed, the people enlightened; and God hasten the day when speech and pen shall be employed without fear to bear against this system of darkness until it shall be ashamed and hide its head.

J. Manners.

Truth's March is Forward.

Montreal, Can.

Editor Cynosure:—Our country at the present day is sadly in need of reform, although it is true no country enjoys more freedom and indulgence than ours, yet the unseen hand of darkness is plainly visible in our land. The Sabbath, which was intended for a day of rest and worship, has become a day of pugilism, ball-playing, horse-racing, and the practice of other wickedness which tends not only to destroy a well regulated government, but to reduce society to a state of lust and idleness which always brings in its train pauperism, disgrace, crime and misery, similar to the time of the decline of the Roman Empire. Yet I think that the country is gradually becoming aware of the impending danger and better times may soon be expected.

Yet it would be imprudent for those interested in the cause of reform to fold their arms and be indifferent spectators to the work of others. We must not get weary, even if we are not successful at first, for the great reforms of the day are vital and must eventually achieve success. "Just as soon as any conviction of truth becomes central and vital, there comes the desire to utter it. Sacrifice is gladness, service is joy, when such an idea becomes a commanding power." So it will be with reform, as soon as the people become alive to the knowledge of their being under a falling mountain then will come the rush to get from under.

Perhaps nothing is yielding a more powerful and dangerous sway over the people to-day than Freemasonry. Springing up as it did without a single noble inducement to offer the people, it has grown until its influence is felt over the land. It is confined to no sect or class, but is composed of all, Jew and Gentile, Christian and infidel. It comprises no political party, its object is to control all parties. It is a standing menace to free government, to say nothing of the opposition the cause of Christ has received from the hellish snares and devices.

H.

Our Mail.

Isaac Bussing, Warsaw, Ind.:

"I have no love for secret societies and want to do all I can to oppose them."

Eliza Bradbury, Oswego, N. Y.:

"I am daily praying that God will raise up some friend to the cause here and that we may procure the services of a lecturer, who will lift up his voice like a trumpet, cry aloud and spare not."

J. S. Amidon, Corry, Pa.:

"The Cynosure contains the light that the people need to enable them to discover the dark plottings of the Secret Empire, to destroy both church and state. I shall ever pray and labor for this reform with all those who are spending their money, time and strength that it may succeed."

W. A. Shaw, Cincinnati, O., sends us the subscription of one who was a Mason, but has not been in the lodge for years, who is desirous of knowing the whole truth. He is a preacher of the gospel. Mr. Shaw writes:

"I am fully persuaded that the Cynosure would be a great help if taken and read very generally. It is astonishing how dense the ignorance is here concerning the work of the N. C. A. even among its professed friends. It takes a long while to stir up a place of this size but I hope to report progression. I have gathered a congregation among those who love the appearing of our Lord, and we have secured a fine new hall in the center of the best part of town, and it is no crime to pray for the destruction of the lodge and its influence. And if friends of the reform visit Cincinnati I hope they will feel at home among us; and be able to worship the God of our fathers in truth and purity, feeling that they are among brethren. We have services at 2:30 for prayer,—3:30 and 7:30 preaching."

I. H. Wilson, Viola, W. Va.:

"Elder Thatcher of Moundsville, W. Va., President of the Holiness Association of this State, visited this place and gave four sermons in which he warned the people against the lodge. These are the first sermons that have been preached here, in which the evils of the lodge have been mentioned since Elder D. B. Turney was here. He is a man, who, when well posted on the lodge question will do much good; as he is not one who fears man but rather God."

A Friend writes:

"If I forget to pay for the Cynosure just give me a pleasant dunn as you are in the habit of doing, and I will thank you for it. I have been down in Arkansas twice this summer. I was at Little Rock during the Republican State convention and heard old John Brown's song sung in the State House. I realized his soul was marching on; and it occurred to me—Wm. Morgan's soul is beginning to march on, too, and I think when the monument is raised, there ought to be a similar song composed for this martyr."

Mrs. S. G. Wilcox, Asherville, Kans.:

"New rules we do not mean to make,
The Bible rule we only take;
And show by this one Scriptural creed,
In Bible truth we are agreed."

Josiah Shaw, Eau Claire, Wis.:

"The Cynosure is a host and ought to go into every family."

R. B. Smith, Aurora, Ill.:

"We have been reading and scattering the Cynosure these many years, and find it growing better and better."

E. F. Sox, Albany, Oregon:

"I am with you in spirit. God bless your efforts against Masonry. We have it here in all its power; our church closes its doors against adhering Masons."

H. W. Smith, Vine Creek, Kansas:

"The time to shake the tree for ripe fruit seems just now. Very many are wishing for enlightenment, that they may merge out of the civil, political and religious darkness that broods over the land. We must fully enter into the conflict for victory; and your books are what the people need for eye salve that they may see."

Mary A. Gorsline, Battle Creek, Mich.:

"May God speed the time when our land shall be freed from the curse of Masonry. I am now over sixty years old and have seen some of the evils of the Masonic system."

SABBATH SCHOOL.

LESSON XI, Sept. 10.—Calamities Foretold.—Mark xiii, 1-20.

(1) And as he went out of the temple one of the disciples saith unto him, Master, see what manner of stones and what buildings are here. (2) And Jesus answering said unto him, seest thou these great buildings, There shall not be left one stone upon the other, that shall not be thrown down. (3) And as he sat upon the Mount of Olives over against the temple, Peter and James and John and Andrew asked him privately, (4) Tell us, when shall these things be? and what shall be the sign when all these things shall be fulfilled? (5) And Jesus answering them began to say, Take heed lest any man deceive you. (6) For many shall come in my name, saying, I am Christ; and shall deceive many. (7) And when ye shall hear of wars and rumors of wars be ye not troubled: for such things must needs be; but the end shall not be yet. (8) For nation must rise up against nation, and kingdom against kingdom: and there shall be earthquakes in divers places, and there shall be famines and troubles; these are the beginnings of sorrows. (9) But take heed to yourselves, for they shall deliver you up to councils, and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them. (10) And the gospel must first be published among all nations. (11) But when they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do you premeditate; but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost. (12) Now the brother shall betray the brother to death, and the father the son; the children shall rise up against their parents, and shall cause them to be put to death. (13) And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved. (14) But when ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not, (let him that readeth understand,) then let them that be in Judea flee to the mountains: (15) And let him that is on the housetop not go down into the house, neither enter therein, to take anything out of the house: (16) And let him that is in the field not turn back again for to take up his garment. (17) But woe to them that are with child, and to them that give suck in those days! (18) And pray ye that your flight be not in winter. (19) For in those days shall be affliction, such as was not from the beginning of the creation which God created until this time, neither shall be; (20) And except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days.

Golden Text.—A prudent man forseeth the evil and hideth himself; but the simple pass on and are punished. —Prov. xxii. 3.

DAILY READINGS.

Monday, Sept. 11 John 2: 13-22; Tues., Matt. 5: 1-12; Wed., James 1: 1-12; Thurs., John 14: 15-27; Friday, 2 Pet. 3: 10-18; Saturday, 1 Cor. 13: 4-13: Sunday, 2 Tim. 4: 1-6.

Our Lord's ministry to the Jews was closing. "Yet a little while is the light with you. Walk while ye have the light." John xii. 35. Many of the rulers believed on him, but did not confess him; and he solemnly warned them that, if they rejected him, the words that he had spoken would judge them at the last day. John xii. 48. As he now left the temple for the last time, and was going towards Bethany, as he ascended the slope of Olivet, his disciples called his attention to the goodly stones of the splendid edifice. He informed them that the time would come when not one stone would be left upon another; that is, of the *goodly* stones of the temple. The *great foundation stones* under the temple plateau remain to this day, but the goodly stones of the temple superstructure have been removed.

As he sat upon the mount of Olives, Peter, James and John, and Andrew, who were admitted to his closest confidence, asked him privately, "Tell us when shall these things be? and what shall be the sign when all these things shall be fulfilled?" Matthew gives the question, "When shall these things be, and what shall be the sign of *thy coming* and of the *end of the age*?" Matt. xxiv. 3.

Two distinct questions were here embodied in one. The disciples evidently supposed that the overthrow of Jerusalem would occur in connection with the "end of the age," and framed their question accordingly. The Savior in his discourse, apparently separates the questions, and it may be, with reference to the question, "When shall *these things be?*" answers, "*This generation* shall not pass till all *these things be fulfilled*;" while as to the other question, "What shall be the sign of the *coming* and of the end of the world?" he says, "But of *that day* and hour knoweth no man, no, not the angels of heaven, but my Father only." But he proceeds to give them signs and tokens by which the approach of *that day* might be inferred; especially, "This gospel of the *kingdom* shall be preached in *all the world* for a witness unto all nations, and *then* shall the end come." Matt. xxiv. 14.

In answering the disciples, question, the Saviour first warns them against deceptions, saying that *many false Christs* shall come and deceive many. This prediction carries us far down the track of history, for it has never been shown that "*many* false Christs" arose until centuries after our Lord spoke these words. Wars and rumors of wars, the rising of nations and kingdoms, famines, earthquakes in divers places,—these were but the *beginning* of the sorrows or "travail pangs" which were to come upon the distressed world, and which presage the incoming of the new creation. Rom. viii. 22.

"But *before all these*, they shall lay their hands on you, and persecute you, delivering you up to the *synagogues*, and into prisons, being brought before kings and rulers for my name's sake." Luke xxi. 12. When thus brought they were to make no preparation or premeditation as to their defense, but speak as the Spirit gave them utterance at the time. This, of course, has nothing to do with preparation for public preaching or instruction; but it is our Lord's promise of help in time of need, to his persecuted and afflicted people.

Then *after* these persecutions in Judea, delivering to synogogues, etc., they were to be persecuted and betrayed by brethren and kinsfolks, and *hated of all men*, for Christ's name's sake. This prophecy foreshadowed the *universal persecution* which has attended the preaching of the gospel in a world that "lieth in the wicked one," and whose friendship is ever "enmity with God." "If *any man* will live godly in Christ Jesus, he *shall* suffer *persecution*." Christ left his people as lambs in the midst of wolves. The *name of Christ*, borne by any man, was, for generations, a passport to a bloody grave. The wrath of both Jews and Romans burned against that sacred *name*. Said the apostle, "Do not they blaspheme that *worthy name* by the which ye are called?" James ii. 7. He who named the name of Christ," bore at the peril of his life this symbol of his new allegiance.

About the year A. D. 107, Phiney the younger, governor of Pontus and Bithynia, wrote to the Emperor Trajan, asking what he was to do with the Christians, of whom "many, of all ages and every rank, of both sexes, likewise, are accused." The accusation brought against them was simply that they were *Christians*; and he inquires, "Whether repentance should entitle them to pardon, or whether all who have once been Christians ought to be punished, though they are no longer so; whether the *name itself*, although no crimes be detected, or crimes only *belonging to the name*, ought to be punished." And, in answer to his inquiries, Trajan, the Roman emperor, wrote, "He that *denies* his *being* a *Christian*, and makes it evident in fact, that is, by supplication to our gods, though he be suspected to *have been* so formerly, let him be pardoned upon repentance." This was the attitude of imperial Rome against those whose only crime was, they *bore the name* and *followed the example of Jesus Christ*. This was the treatment they endured in *Pontus* and *Bithynia*, and elsewhere under the rule of Rome. What does the apostle Peter say, when writing to the strangers scattered throughout *Pontus*, Galatia, Cappadocia, Asia, and *Bithynia*? Does he say the *name* is of no consequence? you can name yourselves by any name you like? names are nothing, and any other name would do as well? Hearken! "Beloved, think it not strange concerning the *fiery trial* among you, which cometh upon you to prove you, as though a strange thing happened unto you; but insomuch as ye are partakers of *Christ's sufferings*, rejoice! that at the revelation of his glory also ye may rejoice with exceeding joy. If ye are reproached for *the name of Christ*, blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you. For let none of you suffer as a murderer, or a thief, or an evil-doer, or as a meddler in other men's matters; but if a man suffer *as a Christian*, let him *not be ashamed*; but *let him glorify God in this name*." 1 Pet. iv. 12–16. (Revised Version.)

The words of the prophet Daniel were closed and sealed "to the time of the end." "When ye therefore shall *see*" this, says our Saviour, "whoso readeth let him understand." But if the words were closed and sealed up *till* the *time of the end*, it would seem that the exhortation, "When ye *see*... whoso readeth let him understand," must refer to that period of time when the prophetical seals were to be broken. We know of no past event, which, when it was actually occurring, those who did *see* did actually *understand* to be the abomination spoken of by the prophet. The understanding of *others* who *did not see it*, is another matter. Possibly there may yet be, in the closing scenes of this dispensation, events which will make these words not only plain, but practical.

"In those days shall be affliction, such as was not from the *beginning of the creation* which God created unto this time, neither shall be." With this we might compare Daniel xii. 1: "A time of trouble such as never was since there was a nation, even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the book. And many of them that sleep in the dust of the earth shall awake."

Except the Lord shall shorten the days there shall no flesh be saved. For the elect's sake these days shall be shortened. Portions of our Lord's prophecy on the mount of Olives unquestionably have reference to the overthrow of Jerusalem (possibly to more than one overthrow, as it has been overthrown or captured some ten or twelve times since this prophecy was uttered; and there may yet be other calamities in store for it. See Zech. xiv. 1, etc.) Other portions refer to more distant and more momentous events; and, as in looking over a mountain landscape, we take no note of intervening valleys, though they may be deep and wide, so here, in a rapid glance over the course of this dispensation, we catch only outline views of prominent points, while the details are left to be filled up by the experience and observation of the church, as she presses on her homeward way.—*The Armory*.

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CHICAGO, THURSDAY, AUGUST 31, 1882.

The Prohibition and the American Parties.

The Prohibition party (we shorten its long name) was started Sept. 1, 1869, in Farwell Hall, Chicago. The American party sprung from a series of reform conventions which began in the City Hall, Aurora, Ill., October, 1867-two years earlier than the Farwell Hall Prohibition meeting. The American movement was open; the Prohibition party was composed chiefly of secret lodges. Its chairman, who was also temporary chairman of the Farwell Hall convention which has just closed, (Aug. 24) had been "Grand Master of all the Good Templar lodges in the world" (Chicago *Times*, Aug. 23d); and these lodges were formed and fashioned from Masonic lodges. It is a striking coincidence in history that a secret reform party, (the Know Nothings) started in and split the anti-slavery party, four or five years after the Free Soil Buffalo convention in 1848. The secret Society of Jesus (Jesuits) too, was started only a few years after the Lutheran Reformation. In each case just when a great open reform had been inaugurated, a secret organization followed, professing to reform society by concealed methods.

The Prohibition and American parties have progressed side by side. The first Prohibition nominee, James Black (1872) received about 8,000 votes. The votes of the American party have been very generally thrown out by Masonic and Odd-fellow officials, so that they could not be counted. But a few thousand American votes have been registered, and the statistical Almanacs have given the party a recognition along with others.

The Prohibition convention here whose leading officers and promoters are members of secret lodges, has been an august body. Three hundred and fifty temperance men and women have deliberated two whole days, and have formed, or reconstructed out of three or four different temperance organizations, one consolidated *National Prohibition and Home Protection Party*, a long name, and good from beginning to end. Its supporters will be called, however, simply "PROHIBITIONISTS."

The men and women who have held this convention deserve other than secret society leaders. It is doubted whether a brighter, clearer, more devoted set of men and women ever assembled. They remind one of Pentecost, where devout people "from every nation under heaven" were assembled and "were all filled with the Holy Ghost," and "spake with other tongues" than ordinary mortals. The effects, too, on the people, was similar. The crowd outside the delegates increased to the last, and never tired of the discussions. And, after comparing views with the utmost freedom and even severity, the representatives of eighteen or twenty States, from Alabama to Minnesota were "all with one accord in one place."

Some of the leading characteristics of this great convention were:—

1. Its devout piety. It took us back to the days when political meetings were meetings of prayer; not mere cold, perfunctory morning openings, but earnest, downright pleading with God, at morning openings, and openings after recess.

2. The beauty, I had almost said *glory*, of its woman-hood wing. I have seen "woman's rights" advocates long, long ago. But these women were not of them. They were those described by Mrs. Mary B. Willard in her *Signal*, who "would not have desired or dared to ask the ballot for themselves," had they not been impelled by the suffering of thousands of their sex, to reach for the only effectual weapon by which to ward off the "serpent of the still." There was not a disorderly or unsexed woman among them all. They were modest, tasteful, capable and eloquent. Their statements were clear, their arguments relevant, and their conclusions irresistible. And when the article claiming woman suffrage was read and the long roll" of applause by the great crowd had "died into an echo," a slow, sweet solemn chant in woman's tones, arose from some part of the great hall, into which every breath soon seemed blended:—

> "Praise God from whom all blessings flow;
> "Praise him all creatures here below."

I have known and remember how sweet is the love and veneration of a child for his mother, but in that hall, and in that hour, I felt with the poet Coleridge:

> "—— A mother is a mother still
> The holiest thing alive."

3. I am sorry to turn from these pleasing recollections of this convention to some others which belong not so much to the body, as to its leaders. It was officered by secret lodges with a sprinkling of open temperance people, to save appearances, and at the same time save lodge pre-eminence. In this, it contrasted with the Pentecost convention, whose leaders were followers of him who *spake nothing in secret.* All these leaders knew that Philo Carpenter lived in Chicago; that he was an eminent temperance man; and had given here a home and headquarters to the cause represented by the American party, whose platform, Art. 3., reads thus:—

> The Prohibition of the importation, manufacture and sale of intoxicating drinks, is the true policy on the temperance question."

And yet these gentlemen made courteous mention of Republicans, Democrats, Greenbackers, Good Templar lodges, every party on the soil but the American party. This they utterly ignored, though Catholics, negroes, and indians were hailed as co-laborers in temperance. This was decided by Masonic. It was dignified silence. In the great Philadelphia Convention of 1831, led by the great men who led our country through the war, Seward, Stevens and others, Mr. Stevens remarked, that, with a single exception, not a paper in that great city seemed to know there was any such convention there! It was Anti-masonic.

This shall not alienate us from our prohibition brethren. We will love them, co-operate with them, and vote for their candidates, when they, as they ere long must, nominate men who are out and openly opposed to the lodge. We will do more and better for them. We will pour in light on their dumb-show rituals until the good and godly men who have been entrapped into their organized deism shall follow Christ's example and "speak openly to the world" and "nothing in secret." Indeed, we are pleased with their treatment of us. Their secret lodges are actually growing modest. Instead of putting themselves forward with their accustomed vain-boasting, the allusions to the lodges were few and far between, and in low and measured tones. And even their silence toward the American party was a confession of felt insecurity and dread. When they were voting the ballot into the hands of women, they knew that it meant the destruction, not only of "the business" of brewers and distillers, but of the lodge as well. There is nothing an enlightened and true woman hates worse than the mother lodge which classes and excludes her with cowans or dogs.

We hail this grand and glorious convention. It is our snow-plow to clear our track of the old party snow-drifts, which, when melted, will border our *American* pathway with flowers. Their silence flatters us. Not a sneer; not an unfriendly allusion; not a fault to find with us, as they had with other parties; and yet not a party organization of them all was more present to their thoughts than ours. But their feelings toward us were really "too deep for utterance!" They knew, and we knew that their leading women on that floor are heart and soul with the American party. Many of their men, too, are with us, and others wish they had never seen the inside of a lodge. Their founder and first chairman, though once "Master" of the world's Templar lodges, is too good a man for a Mason, and doubtless abhors the secret system in his heart. If it is not so, does any rational man suppose those leaders are such cowards as to blink their lodges under the little word "Methods," and "Methods of work;" and the like? Yet this was the only name the lodges went by in the convention, except by the good Colonel Bain, whose Kentucky voters have been so drilled and sworn by Masons, that, to get their support in the next election, he thinks he must put on their gewgaws and meet them in a lodge! "Methods!" "Methods!!" There is but one Greek word in the New Testament which means "methods;" and that is translated "devices," and attributed to the devil. (2 Cor. 2:11.) And these lodge methods are of them. We thank our good brethren for teaching us this word. For when they mean lodges but call them by the harmless word "methods," as grog-shops are called by the soft word "saloons," to hide their deformity, our lodge-leader brethren have already lowered the pirate flag to half mast, and it will soon come down on the deck, and the good *American* ship will take them on board and tow their crazy craft into the port of Prohibition, where its bad timbers which have been rotting in secrecy, can be replaced by sound *American Party* oak.

—Pres. C. J. Kephart of Avalon College, was appointed by the State Association of Missouri, to represent them in the Batavia Convention, and they will see that he does not go at his own charges. Pres. Kephart will ably represent his State, but we hope he will not be alone.

—After the Lake Bluff meeting on Friday, Bro. Hinman went around the lake to Grand Rapids, Mich., in which vicinity he has several appointments to fill before going on to Batavia, and thence South to spend the winter in labors abundant among the freedman churches and colleges.

—It was good to see a number of our friends at the Prohibitionist convention last week. Pres. H. A. Thompson of Otterbein University, and A. C. Hall of Wakeman, Ohio, were among the number; but more than all were we happy to see George W. Clark, the "Liberty Singer," now far advanced in years, but yet vigorous, cheerful and earnest as ever against the foes of God and man. He was recieved with great enthusiasm by the Farwell Hall convention, and sang a couple of temperance songs with his accustomed spirit and popular effect. He proposes to be at the Batavia Convention, and he is in himself a host of attractions. Afterwards he desires to visit New England, and sing the songs of reform again among those hills where he has been up and down nineteen times singing for liberty.

—The *Vanguard* of St. Louis, published a very full and entertaining narration of a seceded Odd-fellow, in which is described the whole initiatory ceremony of that order.

Remember the Young Men at Batavia.

Enoch Honeywell, of Altay, New York, whose labors in publishing and circulating tracts against lodgery, have produced great results, of which eternity alone can reveal the sum, is yet living; and, though blind he can yet see clearly the effect of moral forces. By another's hand he writes:

"Please mail me one late number of our *Cynosure.* I can not *read* a word, yet now at 94 I want to learn how our cause progresses. You know my proclivities, and they remain unabated. God bless you and all your co-laborers in his service. I am told by good authority that not a man in my neighborhood has joined a lodge in the last thirteen years. I myself put a [tract] "Young Men of America" into the hand of each grown boy, and he is saved.

A Baptist and Presbyterian church in Hoopeston, Ill., have both *excluded Masonry.* The church that once fellowshipped slavery because it was popular, is now just as wise while *communing* with Masonry. The church could extinguish either without lifting a sword, yet but few pulpits dare raise a finger against such national sins. Thus press and pulpit seem to be in shameful duress to midnight bandits.

I wish you could *urge* the Batavia Convention to lay the lodge open before all our grown boys; none but knaves join after knowing its wickedness. If traps are set for our innocent children, it is wicked to let them step in unwarned.

ENOCH HONEYWELL.

The Lake Bluff Meeting.

The meeting of the Chicago Christian Association at Lake Bluff, Ill., last Friday, is well and ably reported in this number by a reporter of the daily press. It was not said, however, that Freemasons officered the Prohibition convention, but secret societies; which, however, is much the same thing:

The Chicago Christian Association chartered a car yesterday and went to Lake Bluff for a day of "recreation and instruction." The car was well filled, some of the number being very old and others very young. There were several prominent invited guests, among them the Hon. J. Blanchard, candidate of the American party for next President of the United States, and Mr. George Washington Clark, of Detroit, a coadjutor of the late John Brown. Mr. Clark was interviewed by a reporter on the trip out, and said that he presided at the last public meeting held by John Brown, which was at Rochester, N. Y., just before he started for Chambersburg, Pa., where he prepared for his expedition into slave territory. Mr. Clark said John Brown's intention at that time was to go into Virginia, get a large farm, and operate it with free colored labor to show the Southern people that free colored workers were better than slaves. He afterwards conceived the idea of helping slaves to escape to the mountains, and intended to put arms into their hands that they might defend themselves until they should reach free soil. Acting upon this was what cost him his life.

There were also in the company a number of the delegates to the late Prohibition Home Protection Party Convention. Arriving at the Bluff, the early part of the day was spent with a picnic in the woods and strolling along the shore. In the afternoon the company was joined by many sojourners on the ground and a meeting held in the tabernacle, conducted by Mr. W. I. Phillips, President of the association.

Mr. Clark opened the meeting with a song, "The World is on the Move," supplementing it with encouraging remarks. As a political party and integral force in the Nation they were small yet he remembered when the Republican party was smaller and more ridiculed, and when the Prohibition party was scoffed at as a lot of fanatics. The opening prayer was offered by the Rev. Austin Willey, of Northfield, Minn. The Rev. A. J. Bailey delivered the welcome address. He did not know why he had been selected for that task, unless it was because his heart was in it. Some wondered what they as an association or party were trying to do—what they were crying out about. Where there was a cry there was always a wrong that needed a remedy. They were undertaking great reforms. All reforms had small beginnings. God was bigger than their little convention, and if they trusted him he would bring about their reforms.

Mr. Phillips addressed the meeting on "The Relation of the Church to Freemasonry." He said a few churches, as the United Presbyterians and the Covenanters, refused membership to Masons; others, like the Congregationalists, did not exclude Masons, but tried to reform them; others either paid no attention to Masonry or openly encouraged it. There were three ways to worship God—through ceremonies ordained by God, through ceremonies invented by man, and through a combination of these. The Christian church worshipped according to the first,—the Masonic order according to the second, and the Catholic church according to the last. The religion of Masonry was pure theism; it did not recognize Christ in his divine character. It was also idolatry, because it worshiped God as an ideal architect of the universe. They might as well set up a golden calf to worship as an imaginary being.

Mrs. Tichnor Bailey told the meeting of her year's experience as a teacher of the New York Educational Society, among the Mormons. She was sent to Hooker, Utah, which had a population of 1,500, without a single Christian or American in the place. They were all foreigners, all had been Mormons, and had a bitter hatred for Christianity. They were glad to have her come as a teacher but wanted no religion. She went ahead, however, in her own way and found the young people very anxious to learn. They did not know who the President of the United States was. She very soon had a class of fifty in the history of the United States. She also had before leaving a Sunday-school of 125 members.

President Blanchard explained the appropriateness of having an address on Mormonism at their meeting by saying that Mormonism was an offshoot from Masonry.

Mrs. Mary B. Willard spoke on "The Relation of Woman's Suffrage to the Temperance Question." She gave quite fully and in a graphic, conversational way her experience in getting up a petition with 180,000 names to the Illinois Legislature asking that women be allowed to vote on the license question. The Legislature paid no attention to them. The women next went to work upon Town Boards, to have "the home-protection ordinance" passed. A dozen towns in the State passed it, allowing women to vote on the license question. Rockford was the first large town where the women undertook to carry the no-license reform. They gave a large majority against it, but by a trick with the ballot-boxes a License Board was counted in. That election proved that women would vote, 2,500 having cast their ballots, but they were so chagrined at being counted out that they declared they would never vote again until they had full right of suffrage. All this had converted the speaker to a believe in woman-suffrage for the purpose of putting down the liquor traffic if nothing else.

The Rev. H. H. Hinman, Southern Agent of the National Christian Association, spoke on "Freedmen and Secret Societies in the South." The dram-shop and the lodge, he said, were the greatest curse the freedman had to overcome. Secret societies tended to perpetuate a spirit of caste and race prejudice between the whites and the blacks. There was no fellowship between the white and black Odd-fellows. The colored people went into the lodge on the promise of aid in sickness and burial at death. This tended to make them shiftless, and took away their independence and self-reliance. A colored preacher at Tuscaloosa, Ala., said that after the lodge was introduced there he could not get any more money out of his people for church purposes. For this same reason colored Baptist churches in and about Mobile have determined to exclude all members of secret societies. In the rura districts of the South the colored people generl ally oppose secret societies because of their association with the dreaded Klu Klux.

The next speaker was President Blanchard. He had been put down for an address on the "American Party." He had prepared one, but said it was an hour in length, and he would save it for the unveiling of the Morgan monument at Batavia, N. Y., Sept. 13, and give instead some reflections on the Prohibition Convention. Mr. Clark sang "The Glorious Time Coming," and after passing a vote of thanks to the Lake Bluff Association the meeting was closed with the benediction by the Rev. W. W. Stewart.—*Daily Tribune, Aug. 26.*

On to Batavia.

The Rally through Western New York.

BATAVIA, N. Y., Aug. 25, 1882.

DEAR K.—Friday, Aug. 5th. I left home for the East in response to Bro. Stoddard's request. Arriving here at the Washburn House I found him on the field at Linden. In the evening I reached Linden, and was escorted to the schoolhouse, where to an orderly and interested people I spoke for an hour. An old man (a Mason), present, having imbibed too freely of strong drink, often played into our hands. Masons will get drunk, and like others make fools of themselves.

Sabbath at Dale, Bro. Hyatt gave us a good sermon, and surely I discovered in the 24rd Psalm a lasting argument against lodgism. Not from the preacher's words, but the meditation that followed. "The Lord is my shepherd I shall not want." No need of grips and signs, etc.

At Linden I filled Bro. Derby's pulpit at night. Then a drive of five miles brought us home—yes home, to Bro. Capwell's. Monday night I told my experience as an inebriate, and closed with how Jesus cured me. Many wept with me, as they looked into the terrible pit out of which God lifted me. Oh! rum! rum! Jesus will be thy plagues. Amen.

Tuesday evening I was kept for an hour and a half from lecturing on Masonry by the Wyoming band. At 9 o'clock, out of wind and perhaps thinking I had retired, they left, and I sung up the crowd who listened to my reasons against secret societies in general, but Freemasonry in particular. A good time and an offer of a hall free of rent for another lecture.

Wednesday and Thursday with Bro. S. spent at Silver Lake temperance camp meeting. Tracts and notices were distributed freely, and our National Meeting published on Sabbath, from the stand to 6,000 persons, by Rev. Hopkins of the Baptist University of Rochester, N. Y. Praise the Lord for success here.

Friday I failed on connecting for Arcade, and so missed an appointment. I was very sorry, and am yet. Have redeemed myself in part. Saturday I preached twice at Johnsonsburgh, and our reform came in very easily. Not like taking a dog by the ear. On Sabbath I preached three times, and to full houses, though still our coming meeting was given prominence. Monday I spoke at Arcade twice in the main street to very large crowds.

Tuesday night in the street of Attica, I spoke to an immense crowd, and was helped in speaking. Wednesday two sermons in Buffalo: at 3 P. M. at Ingleside Home, and baptized one of God's *little ones;* at 8 P. M. on Canal St., the Black Hole of Buffalo, to a large and interested crowd of sailors and harlots. One gave himself to us, and we bore him away to a temperance lodging house, and so saved him from theives. Two others arose for prayers.

Thursday I went to Chautauqua Lake, and in three hours was surfeited with its worldliness and left. My mistake was, I thought, from reading about it, that it was a religious affair, and found it wholly secular. The bell ringers were very scientific, *that's all!* Friday, Saturday and Sabbath were spent at Lewiston, with large congregations and good attention. Our reform was kept before the thousands, and many, I trust are stirred up to come to Batavia.

Monday and Tuesday were put in at Rochester, lecturing in a hall and in the street. At night on Tuesday I related my experience, and so got the crowd a little acquainted with Jesus, "Who ever taught openly in the synagogue, where the Jews always resort," and "in secret said nothing," that is, had no *secret philosophy.* Wednesday I spoke in the street, at LeRoy, and was well recieved, and royally entertained free of charge. Thursday twice in the same place, to increased crowds assisted in the afternoon by Bro. Stoddard. I assure you it is a glorious trip. I like this missionary work, and want you to book me in sympathy with the "final perserverence of the saints." E. MATHEWS.

Bro. Mathews Prevents a Disappointment.

ROCHESTER, N. Y., Aug. 23, 1882.

According to arrangement previously effected by Secretary Stoddard, Rev. E. Mathews lectured in Advent Hall, 155 East Main street, this city, on the evening of the 21st inst., on Freemasonry.

Bro. Stoddard had informed me that handbills advertising the lecture would be sent me in due time for distribution. But the day on the evening of which the lecture was to be delivered arrived and the bills had not put in an appearance. About noon, however, we had three thousand ready for distribution, which had been printed at our own order. Part of these were put in the hands of an advertising agent who has control of the most prominent places for posting and hanging advertisements, and we had the satisfaction of seeing them placed immediately where they began to attract the attention of the throngs who fill our most prominent streets.

A brother was hired to distribute the rest of them. He little knew, however, the trials that would beset him in this work until he under-

[*Continued on thirteenth page.*]

HOME CIRCLE.

Noon.

Even the mowers are resting awhile
Under the tree, by the old stone stile,
And scarcely a bird
In the wood is heard,
So softly to rest does the heat beguile.

Let us take our rest. It is long since morn.
The hot sun lies on the waving corn;
And everywhere
On the trembling air,
The sounds of labor abroad are borne.

So long ago did our toil begin,
As soon as the early day came in;
Now it is best
To stay and rest;
Counting the gains it was ours to win.

Alas! for the pain of the restless heart
That sees how ill it has done its part
Though half of the day
Has passed on its way;
Alas for the musing that brings dismay!

But if we have set to our task with zest,
Honestly striving to do our best,
Till the heart was fired,
And the hands were tired,
Though the work be not finished we yet may rest.

So soft are the breezes that come at noon,
So sweet is the sound of a restful tune,
And dear is repose
Unto him who knows
There is waiting work he must take up soon.

So let us be glad of the respite given!
In the midst of our work is a thought of heaven,
And the deeper rest
Shall make us blest,
When a little longer our hands have striven.

—Marianne Farningham.

Christianity.

Here is Christianity. Whence came it? What is it? It is a force in the world, a prodigious force. It has revolutionized society. It has lifted man out of himself. It has changed the face of the world. There it lies imbedded in more than eighteen centuries of human history; and history of no mean sort—the best record of the race. Buddhism and Brahminism are older, and are linked with more peoples. Mohammedanism, not so old, has to do with a greater multitude. The adherents of these systems have outnumbered the adherents of Christianity. Numerically they are at the lead. But if you weigh men, or weigh nations, there are no numbers of either that can be put in the scale against Christendom without kicking the beam. Christianity has held her own, and made her conquests amidst battles of thought, with discussion at white heat. She herself has been a "beam of light shot into chaos," irradiating the darkness and restoring order. She has not thrived amid moral abominations by wearing pitch upon her garments; but her breath has been as a broken alabaster box of ointment. Because of her coming, men have been ennobled and beautified and given new moods of joy. Her truth has held the best mind of humanity—held it and possessed it, and gotten the unreluctant homage of it, against all and most persistent effort of learning and science to make that truth a lie. Christianity has withstood all attacks from all foes and come off victor. There never has been an institution so fiercely and bitterly and resolutely opposed. A giant and defiant heathenism, a corrupt and bigoted priesthood, a persecuting, world-conquering state, a proud and reasoning philosophy, a subtle and ingenious scepticism, a sneering and malignant infidelity, a plausible and self-recovering humanitarianism, impelled by the hate and the scorn and the pride and the obstinacy of men's natural hearts—these all in succession, and often conjointly,—have set themselves to the task of rooting Christianity out of the world's life. "The days of this hated religion are numbered," they have shouted, as some fresh foe has entered the arena to make it bite the dust. And yet to-day millions rest on it their dearest hopes; it is flinging its forces, with an enthusiasm of energy beyond all precedent, into the very centers of heathenism; it is banding the world with lines of light; the sun never sets without new records of its conquests; "our best of uttered prayers are in its storied speech;" our grandest thoughts of God are born of its quickening touch; and the best that men know of immortality was brought them in the revelation-hour of this new gospel.... The prodigious force of Christianity comes from the personality of him who rode into Jerusalem upon an ass's colt. This Christ, whoever he is, has not only originated a system, but he has put himself into it, as its very life, and soul, and power.... What Christianity has done Christ has done; what Christianity professes to do, Christ professes to do. If Christianity reveals a way, Christ is the way. If Christianity teaches truth, Christ is the truth. If Christianity brings life, Christ is the life.—*Christianity's Challenge, by Rev. Herrick Johnson, D. D.*

Imperfect Religion.

Very much of the religion of the day is an easy-minded religion, without conflict and wrestling with self-denial and sacrifice—a religion which knows nothing of the pangs of the new birth at its commencement, and nothing of the desperate struggle with the flesh and with the devil, day by day, making us long for resurrection deliverance, for the binding of the adversary, and for the Lord's return. It is a second-rate religion—a religion in which there is no largeness, no grandeur, no potency, no noble mindedness, no all-constraining love. It is a hollow religion, with a fair exterior, but an aching heart—a heart unsatisfied, a soul not at rest, a conscience not at peace with God; a religion marked, it may be, by activity and excitement, and betraying all the while the consciousness of a wound hidden and unhealed within, and hence unable to animate to lofty doings, or supply the strength needed for such doings. It is a feeble religion, lacking the sinews and bones of hardier times, very different from the indomitable, much-enduring, storm-braving religion, not merely of apostolic days, but even of the Reformation. It is an uncertain religion; that is to say, it is not rooted on certainty; it is not the outflowing of a soul assured of pardon, and rejoicing in the filial relationship between itself and God. Hence there is no liberty of service, for the question of personal acceptance is still an unsettled thing; there is a working for pardon, but not from pardon. All is thus bondage, heaviness, irksomeness; there is a speaking for God, but it is with a faltering tongue; there is a laboring for God, but it is with fettered hands, there is a movement in the way of his commands, but it is with a heavy drag upon our limbs. Hence the inefficient, uninfluential character of our religion. It does not tell on others, for it has not yet fully told upon ourselves. It falls short of its mark, for the arm that draws the bow is paralyzed.—*Horatius Bonar, D. D.*

Rev. George Whitefield.

An ingenious and ready speaker will sometimes multiply the force of his words, or make a telling "point," by taking advantage of some striking circumstance or accidental situation.

When Whitefield was last in America he visited Jamaica. As the crowds who came to hear him could not be located in the octagonal church of the village, the service was held in an adjacent orchard. Thousands of people assembled, standing in close masses, or perched on wagons and on the fences. Lamberson, then a young man, climbed up an apple tree in order to hear and get a view of Mr. Whitefield.

The great preacher took his text: "This day is salvation come." With earnestness and eloquence he urged his hearers to receive it, entertain it, and enjoy the endless blessing it brought. With it came a heavenly guest, who brought healing for many a sorrow and deliverance from many a fear; a friend who is no other than the Son of God and Saviour of men. Picturing the circumstances of his text, and speaking with great earnestness of Zaccheus, the publican, to whom Christ addressed the words—the man who climbed the sycamore to see the Lord—Mr. Whitefield turned suddenly to Lamberson, sitting among the branches intensely listening.

"I think I see Zaccheus now!" he said. "I think I hear the voice of the Lord speaking now—to you: 'Zaccheus, make haste and come down, for to-day I must abide at thy house.'"

"Oh, why not," he asked, in a tone of melting persuation, "why not obey him, and 'make haste' to receive the salvation he brings?"

The effect of this upon the congregation was electrical, but to the young man it seemed to come like a command from the skies. He soon disappeared from the crowd and went home with a new purpose in his soul and impressions that lasted through life.

Lamberson soon after openly acknowledged Christ as his master, and continued faithful in his allegiance till his death, at a ripe old age. He loved to talk of Whitefield, and always declared that the day when he first was led to seriously consider his relations to God and eternity was the day he climbed the apple-tree in the old Jamaica orchard, and received so unexpectedly the whole force of the great preacher's appeal.—*Ex.*

CATHOLICISM AND DIRT.—It is a blot on Roman Catholicism, which its enlightened professors should labor more willingly to efface, that in so many countries it seems attended with a depressed and degraded material condition, and that the axiom "cleanliness is next to godliness" meets with such scant recognition. Every one who has visited Ireland knows the contrast between Ulster and the other Provinces, a contrast which has lately been strongly dwelt upon by a Swiss traveler, probably unaware that Charles Dickens, who was never credited with antagonistic or extreme religious opinions, observed precisely the same thing in Switzerland itself. Thus he writes: "I don't know whether I have mentioned that in the Valley of the Simplon, hard by here, you might separate two perfectly distinct and different conditions of humanity by drawing a line with your stick on the ground. On the Protestant side neatness, cheerfulness, industry, education, continued aspiration. On the Catholic dirt, disease, ignorance, squalor, and misery. I have so constantly observed the like of this since I came abroad that I have a sad misgiving that the religion of Ireland lies as deep at the root of all its sorrows as English misgovernment." Again, M. Provost, a French Romanist, writes of Ireland: "I left the industrious colonies of the north, and suddenly the scene changed, and I found the desert, the bogs, the hovels in which live miserable people." Yet this is not so in M. Prevost's own Catholic country, nor in Belgium; but in Spain, where Catholicism has been, and is, far more dominant, sloth, negligence, and stagnation are prominent features. The Irish Roman Catholic clergy have very rarely exerted a happy influence in this direction. Drawn from the peasant or small farmer class, and educated at Maynooth—than which it would perhaps be impossible to find an institution more destitute of all which is understood under the word æsthetic—they have naturally no notion of inculcating habits to which they are themselves strangers. A Roman Catholic priest's house and its surrounding are in Ireland too frequently quite the reverse of a pattern of neatness and order.—*Times.*

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, August 31.—And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever. Dan. 12:3.

Friday, September 1.—Blessed are they which do hunger and thirst after righteousness for they shall be filled. Matt. 5:6.

Saturday, September 2.—Blessed are the pure in heart for they shall see God. Matt. 5:8.

Sabbath, September 3.—And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. Deut. 6:5.

Monday, September 4.—And blessed is he, whosoever shall not be offended in me. Matt. 11:6.

Tuesday, September 5.—Blessed are the meek: for they shall inherit the earth. Matt. 5:5.

Wednesday, September 6.—Blessed are the merciful for they shall obtain mercy. Matt. 5:7.

CHILDREN'S CORNER.

What a Brave Boy Did.

In a very small cottage on a narrow, clean street, lived Mrs. Dunn, Joe, the oldest child, and Sue and baby Earl. It has been a very sad summer for the little family. The father had been a city fireman, and during a big fire had fallen from a wall and was crushed and burned to death before help could reach him. Everybody said it was a terrible accident, and they pitied the widow and shed a few tears over the orphans. But people were too busy with their own cares and trials to mourn long over some one else's sorrow; so the stricken family were soon left alone with their grief. Mr. Dunn, being only a day laborer, had nothing but his wages on which to support his family. He knew his hands were strong, and that little mouths would not be hungry as long as he had health. Now he was gone, and there was nothing left to them but the small home and a paltry donation given by some firemen and a few citizens. Although a poor day laborer, Mr. Dunn was a true Christian, and lived his Christianity in his home around his own fire and at his bench. His day's work began at an early hour; still, every morning he gathered his little family around him, and taking the Bible that had been a bridal present to Mrs. Dunn, he rested it on his knee and read a few verses, explaining their meaning, and talking of them as he read. And then, selecting one particular passage, he would repeat it again and again, until all knew it perfectly.

All day long they were to recall the passage, and ponder its meaning in their hearts. At night it was again repeated at the family altar. On the dreadful day of the accident they had committed the forceful words of Christ when he spake to his disciples and to the great multitude, and said, "Be ye therefore also ready; for the Son of man cometh at an hour when ye think not." Even little Sue had lisped it over and over during the day, saying, "I'ze yeddy, ain't yoo, mamma?" The father was ready for the King's summons, although it came at an hour when none thought it possible.

The widow's heart was bowed down by her great grief; still she felt an unutterable consolation in the knowledge that her beloved husband had died in the true Christian faith. Winter was setting in cold and severe. The crops all over the country had been a comparative failure and that had made flour, meat, potatoes, butter, coffee, and all the necessaries of life much higher in price than usual. Wood and coal had risen, also, and the meager supply of money would not begin to cover all the demands. It was indeed, a dark day for poor Mrs. Dunn. It was well she trusted the promises of Christ to the widow and fatherless, or else she would have been utterly without hope. Joe was only twelve years old, but he had grown wonderfully helpful and manly since his father's death. It had been a keen blow to the young boy's heart, but he seemed to feel *he* must not give up; he must be his mother's man. The past few months seemed to have changed him from a happy, thoughtless boy to a watchful, thoughtful, careful man. This change had come to him as he realized that so many of the duties performed by his father's hands had now fallen to him, and he must not fail to do his duty, no matter how hard it might be. Joseph Dunn took up his task cheerfully, and, like many an older man, looked his fate bravely in the face. He was the hero of a real romance, with real trials to meet and real duties to perform.

His mother took much comfort in her Joe. Every night they talked and planned together as to the ways and means of making ends meet. Mrs. Dunn was surprised to find how wise and unselfish her boy's heart was. "I am working for you and the children as father did," he often said to her. Sometimes the mother's heart would grow unusually heavy, and her face sad; but at those times Joe was always brightest and bravest.

One night, Joe noticed how little there was for tea, and he noticed, too, how sparingly his mother ate in order to give the children enough. Joe felt very sad when he realized how very poor they were, but that night, as he and his mother sat together, he turned his brave, young, hopeful face toward hers and asked, "Don't you remember, mother, he 'hears the young ravens when they cry,' and God feeds them. And he clothes the lillies, and knows when even a sparrow falls, and counts the hairs of our head, and tells us to take no thought for the morrow. Mother, I'm not afraid but what God will take care of us this Winter, if we only do our best to help ourselves." At the brave words of her child Mrs. Dunn pressed her lips to his fair brow and repeated softly, "'Sufficient unto the day is the evil thereof.' You help me wonderfully, my boy. I am every day more thankful that God has given me such a child." And thus the two who struggled together for bread strengthened each other.

Joe's hardest trial was to be compelled to give up his school in order to work for the necessaries of life. But he kept this bitter disappointment and trial locked up in his own heart; his mother had enough to bear, he said, and so he told no one of it but God.

And thus their life went on from day to day and from year to year. They managed to get bread and meat enough for all the hungry mouths; and gradually, though with much patience, Joe worked his way up against all the barriers of a poor boy's lot. Times became easier. The younger children were educated. Joe still kept his books open before the evening lamp. His search for knowledge had grown to be less of a task and more of a pleasure. The mother no longer bent over her needle, but sat resting peacefully in the cosiest corner of that pretty family parlor. She loved to sit there and watch with such unutterable pride the face of "her Joe." He had grown tall and strong and manly, like his dead father. He had his father's pure, honest face, and the same happy, cheerful voice that bespoke the sunny Christian. There was pure happiness in that home,—there was peace and plenty; for he was faithful that had promised, and God had been the widow's husband and the orphan's father.—*Christian Statesman.*

HOME AND FARM.

Arrangement of Rooms.—Give your apartments expression—character. Rooms which mean nothing are cheerless indeed. Study light and shade, and the combination and arrangement of drapery, furniture and pictures. Allow nothing to look isolated, but let everything present an air of sociability. Observe a room immediately after a number of people have left it, and then, as you arrange the furniture, disturb as little as possible the relative position of chairs, ottomans and sofas. Place two or three chairs in a conversational attitude in some cheery corner, an ottoman within easy distance of a sofa, a chair near your stand of stereoscopic views or engravings, and one where a good light will fall on the book which you reach from the table near. Make little studies of effect which shall repay the more than usual observer, and do not leave it possible for one to make the criticism which applies to so many homes, even of health and elegance—"fine carpets, handsome furniture, a few pictures, and elegant nothings—but how dreary!" The chilling atmosphere is felt at once, and we cannot divest ourselves of the idea that we must maintain a stiff and severe demeanor to accord with the spirit of the place. Make your homes then, so easy and cheerful that, if we visit you, we may be joyous and unrestrained and not feel ourselves out of harmony with our surroundings.—*Art Review.*

How to Nurse the Baby.—There is one practice, not uncommon in poor homes, to which I cannot help giving the name of cruel. Yet I have seen many a mother do it, as well as little nurses who knew no better. It is that of giving the mouth-piece and tube of a feeding bottle to a baby, and allowing it to suck nothing but air for an unlimited time by way of keeping it quiet. Need I say that such a practice is both unkind and injurious to the child?

Many a nurse trains a baby to be restless by rocking it to sleep instead of allowing it to lie peacefully when up, and putting it into its cot awake from the very first.

Such a nurse entails much needless trouble on the mother or the younger person who succeeds her in the care of the child.

Should baby fall asleep on the knee, do not keep it there, but lay it gently in its little bed and tuck the clothes not too tightly around it, but just firmly enough for it to have a feeling of a still protecting arm should it be partially roused by the operation.

Never allow a baby to be long without a glance to see that it is safe, even when in bed. Mothers have listened and thought the baby still asleep. Cases have come under my own knowledge of infants strangled through ineffectual struggles against bed-clothes, or through passing the head between the brass bars of a cot. Never use or allow the use of opiates, except ordered by the doctor.—*Selected.*

Pleasant Talk at Meals.—The majority of persons now-a-days have too much work to do—"too many irons in the fire." They desire to accomplish more work in a day than enough for two. The consequence is that there is a perpetual hurry and commotion, and no rest for any one. Even the meals are hastily eaten, the time taken for it being begrudged, being looked on as lost. On the other hand, what a delightful flavor is given to dinners by pleasant, lively chat at table. Though the meal should consist of but one course, and the variety of dishes to that be small, yet bright, cheery talk is a spice that suits all dishes, pleases all tastes and goes a long way toward making the plainest meal a delightful repast. Not exciting argument, or a lecture from one of the heads of the family which would blunt the appetite and depress the spirits, but light, airy talk, interspersed with jokes and amusing anecdotes.

Dr. Franklin says that his father always managed to have some instructive conversation going on between himself and the boys at the table, engaging their attention so entirely that after the meal was over they would remember the talk and not the dinner. There is health, too, in such a course, for cheerful talk promotes digestion. In fact, without pleasant feelings, eating is but little more than an injury. The person who very hurriedly eats his meals, with no good word for those that are around him will have a great deal to be sorry for as time goes on.

Pettengill Seminary, Peoria, Ill., issues its second catalogue with a fine cut of the beautiful new building just erected through the munificence of Moses Pettengill of that city. The arrangement of this building seems to be convenient and healthful; the course of study ample for the present, though in the course of years it will probably be extended; and the faculty efficient. Full information may be had of the Principal, Miss H. S. Lines, Peoria, Ill. The fall term opens Sept. 12th next.

—Said a candid-minded gentleman in Massachusetts recently, "How can you justify a man who swore solemnly to a certain pledge and then broke it." The answer is simple. If the oath requires nothing sinful and was not administered unlawfully, the individual is morally bound to keep his obligation; no apology can be made for its violation. If the oath was unlawful and imposed sinful obligations it can have no legal or moral force. For example the oath of the Ku Klux Klan imposed sinful and treasonable obligations, requiring under certain circumstances, even murder. Now if all oaths, right or wrong, are to be kept, then the Ku Klux oath must be kept when murder is required. No Christian or moralist can defend such a principle. If Masonic oaths are lawfully administered and impose no sinful obligations they are binding and those who violate them must answer in the courts for perjury and before high heaven for lying. If they are unlawfully administered (and they are) and if they impose sinful obligations (and they do) every Mason is bound to renounce them and must answer before the judge of the whole earth if he does not.

Literary Notes.

The Wesleyan Methodist Publishing House of Syracuse, have issued a small pamplet of 62 pages which will prove to be a most valuable pocket manual for the earnest Anti-mason. It is entitled, "*Accredited Masonic Salvation*," and is a compilation from Masonic standard works in proof of the claim that Masonry is a false religious system that purports to save men from all sin and purify them for heaven. The quotations are arranged first to prove that the claim is made for the lodge religion that it saves men from all sin. All the quotations from each book are consecutive. About two-thirds of the book is thus occupied, while the remainder shows how Freemasonry proposes to save men. We would suggest that in the second edition an improvement be made in respect to ready reference, either by an index or more conspicuous headings. Price 20 cents.

"*Salvation Hymns*," by T. F. Dolan, evangelist, of Washington, and editor of the keen-cutting paper, the *Sword*, is a compilation of 169 hymns. The only reason for the publication is to cast out a few hymns which with some churches are favorites as, "Rock of Ages," "Nearer my God to Thee," "Clinging to the Cross," etc. This seems altogether insufficient when there are a number of plantation melodies whose chief reccommendation is their peculiar jingle. Bro. Dolan is a convert from Romanism, and is fearless in his attacks upon the trade-union lodges in the *Sword*.

The Century Mayazine for September has among its special features a fine engraving of the humorist Mark Twain, with a pen and ink accompaniment by W. D. Howells. The English wood engraver Bewick has a finely illustrated paper devoted to his great work in this art. Gen. McClelland writes a critical review of the war in Egypt, forecasting its probable results. The series of articles on ship-building is continued, giving to landsmen a fine conception of the ocean steam-ship. The entertaining articles on the country along the line of the Northern Pacific road are continued and we are taken by the observing prospecter across the Montana Rockies. We have read no better description of the Dakota farms than is given in these articles. "Ningpo and the Buddhist Temples" gives us some new but not attractive features of this great system of false worship. Prof. Geo. P. Fisher writes on the academic career of ex-President Woolsey," and the editor on "Darwin's attitude toward Religion," "The Courtesies of Travel," and "Herbert Spencer in America.

Vick's Magazine for August after a brilliant plate representing Chinese Hibiscus, has articles on flowering shrubs, geraniums, etc., with a useful and entertaining variety of matter respecting flori-culture. Rochester, N. Y.

Good Literature, a weekly review of American and foreign publications, has furnished it readers with some excellent matter during the past few weeks. Among them we recall "Forethought in Animals," "The Seal Islands of Alaska," a disquisition on the effect of an insular condition upon Great Britian, "Concerning Book Titles," etc. A large amount of good reading and thinking can be had in this paper.

St. Nicholas magazine for September is bright, but not overburdened with substantial matter. A child's query happily caught in the frontispiece, an article on elephants, with spirited and instructive illustrations, and the ninth paper on "Stories of Art and Artists" deserve special mention. The Century Co., New York.

—The railroads, which are this year very chary of any favors to the Batavia Convention, and gravely disappointed the Prohibition friends, have announced the fare to the Conclave of Knight Templar Masons, to be held in San Francisco next year, to be $75 for return tickets. The Illinois roads have also agreed to give the Masons who come to the Illinois Grand Lodge next month a reduction of one-third on the round trip.

The poor ye have with you always, and when ye will ye may do them good.—*Jesus.*

Rob not the poor because he is poor; neither oppress the afflicted in the gate.—*Proverbs.*

AMERICAN POLITICS.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.
For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

To Voters in Illinois.

After consultation it has been decided to nominate candidates for the fall election. Further notice will be given next week respecting nominations and a State Convention.

The New England American.

Will be out in a few days ready for distribution September 1st. The first issue will be 1,500 copies. Send your subscription, 25 cts. per year, to E. D. Bailey, No. 8, Portland St., Worcester, Mass.

Western Work.

ALBANY, Mo., Aug. 21, 1882.

On August 3d we attended an annual political pic-nic at Gentryville, Mo. There were more than three thousand people, and we gave out over two thousand Blanchard and Conant platform circulars. The 10th we visited Denver, and attended the "Old Settlers Reunion." There were over twenty-five hundred people present, we gave away about a thousand platform circulars. The day previous we visited Allendale, and left ten pages of campaign literature at the dwellings. Friday, August 11th, found us again in Albany, at the Gentry county Democratic mass meeting, where we gave out near a thousand platform circulars to the assembled multitudes. Saturday, the 12th, visited the temperance meeting in Albany Court House; Monday, 14th, went to Jamesport to meet M. Jones, a seceded Mason. Here we gave out a lot of literature. Thence we went to Cameron, and while on the crowded passenger train scattered literature through several coaches, much to the annoyance of the train-boy, whose conductor sported a Knight Templar's key.

The Democratic Congressional convention was in session at Cameron, and we gave out some fifteen hundred platform circulars to the assembled politicians, and others. A. M. Dockery, the Most Worshipful Grand Master of the Missouri Masons, was the successful man, and is now candidate for Congress in this district.

The next morning found us in Gallatin, the home of the Grand Master. We left ten pages of our literature at every residence in the city, during the day, being very careful to reach the last house in the suburbs. Friday we went over to McFall and took twenty-six subscribers for the *Freeman*. Saturday we ran off three thousand plattform circulars to scatter on our way to the Iowa State meeting and return. We hope to meet Bro. Stoddard to-morrow at Winterset, and counsel for future work. The platform circulars we are using are surmounted by a U. S. flag, next comes the names of Blanchard and Conant as National standard bearers, followed by the American platform. Hurrah for Blanchard and Conant!

M. N. BUTLER.

Why is This Thus?

"At a meeting of the friends of the American Party in the town of Wheaton, Ill., W. I. Phillips, Prof. C. A. Blanchard and Rev. W. Stewart, were chosen a committee to present the names of such candidates for county officers, with the understanding that they would *confer with candidates put in nomination by other parties.* Adjourned, H. H. HINMAN, Sec."

The above taken from the *Cynosure*, of Aug. 17th, is, to say the least, somewhat suggestive. It creates inquiry and uneasiness. Some of us, known to be adherents of the "American party," and who have given in our adhesion because we conscientiously believe both the old parties utterly corrupt, and fast wedded to the very abuses we propose to overthrow, think it a little strange to hear such a bugle call from the "headquarters" of our reform! We verily thought we were inaugurating a party of moral principles to put down and root out parties lacking such principles; and are we to begin our work by getting up a "swap," as the Yankees call it, and endeavoring to seduce their candidates from the allegiance they owe to their own parties to do our work? Is it ours to give our votes to such men if they consent to be thus used, and thus give the old condemned parties a longer lease of life? Why, Henry Bergh ought to arrest and punish us for cruelty to animals for succeeding in such a work! Think of a stanch Republican or Democrat professing friendship to our views, and in some manner pledging himself to do all in his power to advance our cause. What a position we place him in when the crack of the party lash comes about his ears — calling him to obey his party in opposing our views! If he does as we would have him he is a traitor to the party giving him his office. If he goes against his pledges to us, he perjures himself and renders himself liable to a charge of getting goods [votes] under false pretenses! Does it become honest "American Party" men to lend themselves to such work as that?

For the sake of truth and honor let us leave such work to the old parties. They — the parties — have no character to lose by such huckstering. The American Party has. What have we to do with the other parties any way? If they deserve to die, let us kill them off in a square fight and not prolong their lives, and minister to their conceit by treating them as the equals of an honest organization! "A man is known by the company he keeps." So will it be with a party.

The American party is old enough to run alone. If it fails show that its gristle hardens into bone, *men* will not join it, and those who helped it into being will leave it for something with life and coherence in it. Bring the American party "to the fore," wherever it can be done. Give its banner to the breeze. Land on the enemy's shore. Burn our ships behind us. Let slip the dogs of war, and deserve success, and God — the God of Right, will give it us. No compromises with the enemy. Unconditional surrender, our motto. We will fight it out on this line, if it takes a life-time. Question the candidates of other parties! What for? Look sharp after our own, and leave Republicans and Democrats to question theirs. If we are true to our party and its principles, it will not be long before they will find it necessary, I'm thinking.

Finally, beloved all over the land: Ye who would rescue our government from the Freemasons, liquor men and their allies, if the American party is a necessity; if it be a sound and healthy child; if it ought to, and is fit to live, let us rally to its banners, and give ourselves to it, in a chastity never to be sullied by any liasons with the old bawds of so-called Republicanism and Democracy.

If on the other hand we have no faith in the party we have nursed into being, let us give it a short shrift, an easy death and a decent burial,

wearing no crape at its funeral. Let us be consistent. We have *played* at American party long enough; now let us settle down to *business*. For one, I had rather fall with the right, than glide into power with the wrong.

J. L. Barlow.

Willimantic, Conn., Aug. 23, 1882.

Note.—If we may speak for the friends attending the Wheaton meeting, their action was just, since "party" issues are out of the account in the pending election, there being, so far, several independent candidates for every county office. The use of the words "by other parties" in the report is unintentionally misleading.

Editor.

—The platform of the American party challenges criticism. It is probably as concise a statement ot the principles of the American government as was ever put in print. Financially, morally, politically and religiously, it stands head and shoulders above the ordinary platforms written by demagogues, to sound eloquent and mean nothing. We give notice to the politicians that we are coming. We got up late, but we feel all the fresher for the race, and we are already so near their heels that we hear them panting, and know they are nearly exhausted. Stalwartism, Bossism, River and Harbor bills, and such like have taken their breath away. The people are disgusted with them and are throwing up their hats for reform.

Ex-President Fillmore shortly before his death visited Europe, and, as related by Col. Ramsay in his "Recollections," had the following experience with the American Consul at Barcelona: "I was much amused by the Consul's turning round abruptly to me, apropos of nothing in particular, and asking me if I knew why their army ran away at Bull Run? Of course I said no, and looked properly grave in the presence of a distinguished ex-President and an official of the United States. He then informed me that a telegram had been received at the headquarters of the army to the effect that a valuable appointment in the post-office was then vacant at New York, and that every one bolted to try and secure it.

RELIGIOUS INTELLIGENCE.

—The corner-stone of the African church of Athens, Tennessee, was laid by the Grand Master of the colored Grand Lodge, Aug. 11th, several ministers assisting in the sun worship ceremony by making addresses. Here is work for the N. C. A. agents.

—Rev. George O. Barnes, the mountain evangelist of Kentucky, has left Dayton, Ohio, for Indianapolis, Ind. It is his intention to visit Chicago and New York during the coming fall and winter.

—A number of the ministers and elders of the United Presbyterian church have signed a call for a day of fasting and prayer, on account of the repeal of the law on instrumental music.

—Miss Saunders, a lady sent South by the American Board of Missions, has established a home for destitute colored girls in New Orleans, and has organized a flourishing Chinese Sunday school in the same place.

—Rev. T. C. Jerome, late of Manistee, Mich., has settled at Gorham, N. H. He is to supply in the afternoon at Randolph, where a chapel has recently been completed, and a strong interest in religious services awakened.

—Miss Fletcher, one of the missionaries of the Home Missionary Society in the West, passed through Chicago lately with thirty Indian children which she is taking to the Carlisle school, Pennsylvania, where they will be educated at the expense of the government.

—Rev. Herrick Johnson, D. D., of this city, has recently been awarded the George Wood medal for "the Premium Tract on the Glory of Christ," his recent volume, entitled "Christianity's Challenge," having been adjudged by the proper committee of the American Tract Society as above all competitors entitled to this distinction. The medal has been awarded for eight years past, the first time to Dr. Theodore Christlieb, of the University of Bonn, for his "Modern Doubts and Christian Belief," and last year to George Smith, LL. D., for his "Life of Dr. Alexander Duff."

—We have here an item for some of our United Presbyterian brethren. The Oak Park, Ill., church recently found itself without an organist at its Sunday morning service, but having several ministers in the pews the pastor called upon one of them to supply the sermon and he himself went back and supplied the music. Of such methods of managing divine worship was the couplet written—

"Some to church repair,
Not for the sermon, but the music there."

Such mismanagement as makes religious dependent up a choir or an organ will soon run the most evangelical church into the grave of ritualism.

—The Committee appointed by the protestors against the action of the late United Presbyterian General Assembly at Monmouth, in declaring the rule prohibiting the use of instruments in the worship of God repealed, deeming it a matter of the gravest importance that the question of the legality of that act should be settled, so far as it could be done by the opinion of able counsel, have secured the legal opinions of two jurists of undisputed ability. These are W. H. Rawle, Esq., of Philadelphia, and Hon. Wm. Strong, of Washington, D. C. Both these gentlemen agree, in the light of the facts placed before them, that the rule of the church forbidding instrumental music has not been constitutionally repealed.

—Rev. J. D. Potter, the evangelist of Massachusetts, who has been secured by the Ohio Home Missionary Society to hold evangelistic services among the weaker Congregational churches, began his labors at Grafton, Aug. 13. Meetings have been held day and evening with increasing interest both in church and community. Several conversions have occured.

—Rev. Robert Armstrong's church, United Presbyterian, of Jersey City has been repaired at an expense of $600. Rev. D. W. Collins, editor of the *Christian Instructor*, Philadelphia, assisted at the reopening services.

—There are over 6,000 scholars in the Sabbath school associated with Mr. Spurgeon's tabernacle, London.

—At Orchard Beach, August 3, more than 600 invalids, one by one, were taken before Dr. Charles Cullis, who, dipping a finger of his right hand in oil, laid his hand upon the head of each, uttering a fervent prayer. Some departed from the meeting declaring themselves cured of their diseases. From 2: 30 till 5 o'clock the procession filed along. All ages were represented, some tottering on crutches, some in invalid chairs, the dwarfed, the crippled and the blind.

—Dr. Cullis reports that there are eighty people in different parts of the world engaged in praying for the sick and afflicted, and effecting faith cures. Rev. Dr. W. E. Borden, an American in London, has a large faith home. Rev. Otto Stackmayer, at Harpwell, Switzerland, has one of the largest faith hospitals devoted wholly to miracles. Carl Andress, a Prussian preacher now in London, has a similar establishment. Dr. Ethan Allen, at Springfield, Mass., has prayed for the sick for over forty years, and is said to have been cognizant of many wonderful cures. One of the prominent faith concerns in the world is that of Samuel Zeller, at Manadorf, Switzerland. This institution was thoroughly examined by the German theologian, Tholuck, and by him pronounced very remarkable.

—Mrs. Spurgeon, who is now in Scotland, preached recently in the grounds of Benmore. A temporary pulpit was erected on the lawn, and Mr. Spurgeon addressed an open-air congregation of nearly 5,000 people, who had come in from "all the country side," many persons having walked over ten miles expressly to be present, for the austere Puritans of this part of Scotland would regard driving on such an occasion as a "Sabbath desecration" of the most heinous nature.

Reform News.

[Continued from ninth page.]

took it. The Masons were enraged. Some of them showed their resentment in abusive language. One of them recommended the brother to go to the drug store, get some plaster of Paris and stop Bro. Mathews' mouth with it. It is evident that he had never seen the man or his mouth, or he would have known that plaster of Paris would be useless in the case.

Our city papers, at the writer's request, gave notice of the lecture in their local columns. It was also noticed from several of the city pulpits.

The lecture having been so well advertised, a good audience was secured. At the appointed hour the Hall was nearly full. A goodly number of Masons and Odd-fellows were on hand. But the speaker was not present nor had any one heard from him. To me it was a time of painful suspense. We sent to the Litster House to learn whether Stoddard or Mathews were registered there or not. The answer was, "No." Ten minutes had passed and no lecturer was heard from. Not one of those present seemed disposed to leave until fully satisfied that it would be useless to wait longer. Five minutes more passed. I was slightly nervous while considering how to explain matters in case of failure. But the time had come when something must be said or done. We were just rising to dismiss the disappointed audience when we heard heavy tramping in the entrance to the Hall, and turning about, we were relieved of the embarrassment felt, by seeing Bro. Mathews, with long and hasty steps, but short and hasty breath, making his way to the rostrum. Before we had time to introduce him or have a word of consultation with him, he was on the stage and had announced as the proposition in proof of which he would spend the hour: "I am opposed to Freemasonry because Freemasonry is opposed to Jesus Christ and his religion." Having taken the wrong train and reached the city late, his trunk with all his Masonic authorities had been left at the depot. But for nearly two hours he held the undivided attention of his hearers, many of whom were evidently convinced that Freemasonry is utterly anti-Christian in principle. The quotations given from Masonic authors, by memory, with title, page, etc., in every case, evinced the speaker's acquaintance with the principles of the institution.

The Masons were most of them quiet and attentive. One had drank too much bad whisky which made him irrepressible. His brethren were ashamed of his conduct and tried to quiet him but could not. This helped the cause of the speaker. It also made the occasion rather spicy. Some who kept "a silent tongue" during the lecture became very enthusiastic when it was over. And next morning one man, a lawyer, said to the brother who distributed the bills, "If he (Mathews) didn't like Masonry why didn't he leave it and keep still about it." Quite an admission for an intelligent Mason.

So far as your correspondent could judge, the lecture had a very good effect. A goodly number of young men were present, upon some of whom we know its influence was highly beneficial.

There was a Providence connected with this event which we must not omit to record. When Bro. M. arrived in the city he knew nothing of where the lecture was to be. He made several inquiries and could get no information. He had walked about considerably in search for information, and had just concluded to give it up, and start for a lodging place, when his eye fell upon a piece of paper on the side walk with the word Masonry on it in large type. He picked it up carefully, as it was wet and stuck to the walk, and found it to be one of our bills. This enabled him to find the place. Had he been two minutes later the audience would have been dispersed, and the people would have felt that they were humbugged. The devil would gladly have had it thus, but Providence ordered otherwise.

Reporters were present and made respectful mention of the lecture in the morning papers. Personally, we enjoyed the occasion and hope it may not be the last of the kind in this city.

W. T. Hogg.

A Glorious Route.

Call the roll of great western cities—Chicago, St. Louis, Kansas City, Peoria, Burlington, Quincy, St. Joseph, Keokuk, Rock Island, Davenport, DesMoines, Atchison, Council Bluffs, Omaha, Lincoln and Denver. All here, and all on the lines of the Briareus-handed, hundred-armed Chicago, Burlington & Quincy Railroad. Ask for all the richest regions in the six grandest States of the American Great West, and they all respond: Here along the lines of the Chicago, Burlington & Quincy. Inquire for the most glorious health and pleasure resorts upon the globe, and the answer is: In Colorado, at the western end of the Chicago, Burlington & Quincy. To the traveler, on business or for pleasure, going from East to the West, it is the only through line. To the journeyer from the great lakesides to the Rocky Mountains, it is the only line, direct, owning its road clear through and running its own cars. From Chicago to Denver, it is the first and only through line, and by many miles shorter than any of the broken and disjointed competing routes. To the grand scenery and health-giving air and medicated waters of the Rocky Mountain wonderland, it is the only direct route under one management. To the eastern seeker for a home and a bonanza fortune, it affords the shortest, quickest, cheapest and best route to broad valleys and prairies, the free pastures and grain fields, and the daily developing mines of the marvellous Far West. To the eastern and southern summer tourist and refugee from torrid heats and lowlands miasmas, it presents the most direct and luxuriously appointed highway to all the glorious loitering places of the American Alps, where snow-capped peaks are ever in sight, where every breath is full of vigor; where the eye and heart may feast on all that is most sublime and magnificent in mountain, valley, lake, river, cataract, crag and canyon; and where Nature, from her strange, hidden laboratories, pours forth her wondrous healing floods, that need no angel's pinion to stir them, as did Bethesda's pool of old, to give them potency for the relief of human woes. To the Colorado cattle shipper it offers by far the most direct and convenient line to the great markets of the world. To everybody and anybody, bound from anywhere to anywhere else; to trans-continental tourists, as well as to local shippers and journeyers, the Chicago, Burlington and Quincy Railroad offers every inducement and accommodation. It is the business man's route between the East and West. It is the artist's and tourist's route to all that is most gorgeous in scenery on the continent. It is the home-seeker's route to millions on millions of acres of free farming and grazing lands. It is the stock-raiser's route to cattle ranges and sheep pastures that cost nothing and are only fenced by their horizon. It is the fortune hunter's route to all the bonanza mines, present and to come. It is the invalid's route to the world's most glorious sanitarium.

—Upwards of 13,000,000 letters and post-cards are posted daily in the world; 3,418,000,000 letters are annually distributed in Europe, 1,246,000,000 in America, 76,000,000 in Asia, 36,000,000 in Australia, and 11,000,000 in Africa.

—It was a lady who originated the use of printing in Japan. The Empress Shiyantoku, good soul, in persuance of a vow, directed in the year 764 that a million of small wooden pagados should be distributed among the Buddhist temples and monasteries of the empire, and that each should contain a dharani out of the Buddhist Vimala nirbhassa Sutra. The Sanskrit text of the dharani was to be printed in the Chinese character on slips of paper about eighteen inches long by two inches wide, so as to admit their being easily rolled up and inserted into the hollow interiors of the pagados. Many of these slips are still preserved in the monastery of Hofu-riu-zhi in Yamato, and fac similies of some of them are to be found in Japanese antiquarian works. Connoisseurs are divided in opinion as to whether the plates from these impressions were taken were of metal or of wood; but the majority hold that they were of metal.

IMPORTANT TO TRAVELERS !

Special inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Christian Workers

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Cabin Creek, Ky.

Eli Tapley, Columbus, Miss.

J. F. Galloway, Okahumka Florida.

Wm. Hazenburg, Cape Town, S. Africa.

A. D. Zaraphonithes, Andros, via Syra, Greece.

G. H. Filian, Armenia.

Contributions for either of these brethren may be forwarded either through the editors of the *Cynosure* or the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

BIBLES.

We have recently exchanged a lot of Anti-masonic publications for Bibles which we offer at low rates POST PAID.

We have well bound pocket Bibles at $1.00, $1.35, $1.50, $2.00, $2.25, $2.50 and $3.00. Also some fine Oxford and Tract Society Teachers Bibles at $3.00, $3.25, $3.50 and $4.25.

Of the family Bibles all but two have already been disposed of, leaving one at $3.00 and the other at $6.75.

Among the pocket Bibles are some Oxford edition with leather protecting edges at $2.00 and $3.00 each. Address,

Ezra A. Cook,
7 Wabash Ave., Chicago.

PHOTOGRAPHS.

We now have at the *Cynosure* office a supply of well-executed card photographs of Captain Wm. Morgan, President J. Blanchard, President Charles G. Finney and Elder David Bernard, at 15 cents each, or the four for 50 cents, post-paid. Postage stamps received for amounts under $1.00.

NATIONAL CHRISTIAN ASSOCIATION

221 W. Madison St., Chicago.

President.—J. Blanchard, Wheaton, Ill.

Vice-President.—Thos. H. Gault, Chicago.

Ec. Sec.—John D. Nutting, Chicago.

Cor. Sec. and Gen. Agent.—J. P. Stoddard, 221 W. Madison Street, Chicago.

Treasurer.—W. I. Phillips, 221 W. Madison Street, Chicago.

Directors.—Philo Carpenter, J. Blanchard, M. R. Britten, E. A. Cook; H L. Kellogg, D. P. Baker, T. H. Gault, A. G. Laird, C. R. Hagerty, John Gardner, L. N. Stratton.

THE NATIONAL CONVENTION.

President.—Rev. J. B. McMichael, D.D., Monmouth, Ill.

Secretaries.—H. L. Kellogg, Rev. W. Williamson and Rev. William Pinkney.

The object of this Association is:

"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti-Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
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Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
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Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2.00.

NEWS OF THE WEEK.

—President Arthur is visiting the various summer resorts along the New England coast in a government steamer. Last Sabbath he spent at Newport where he attended divine worship in the Union Congregational church. He is expecting to make a trip to the Northwest soon.

—The shipments of wheat from the three principal cities on our Atlantic seaboard aggregated 2,895,000 bushels for the week ending last Friday, and 932,000 for Saturday.

—One of the Kewanee bank robbers has been arrested by the Pinkerton detectives in the little village of McDonough, in central New York, ten miles from any railroad. The robber had part of the stolen money on his person. He was not long since in business in this city.

—A story which brings up reminiscences of old Kuklux times, when murder and outrage by gangs of night-riders were invariably preceded by some carefully concocted statement of atrocities committed or contemplated by the negroes, comes from the obscure region of Choctaw county, Alabama, where it is said papers have been discovered showing a plot on the part of the negroes to massacre the entire white population of the county. With this for a starter, the white citizens held a meeting and decided to lay hold on seven of the black ringleaders, one of whom, Jack Turner, was publicly hanged in the presence of a large crowd.

—The frontier counties of Kansas have fared badly in the matter of corn weather during August, while the reverse is true of Illinois. In Kansas great areas of corn have been ruined by scorching winds and the absence of needed rain. In Illinois, the corn prospect has wonderfully improved in consequence of favorable weather.

—Herbert Spencer, the eminent English scientist has arrived in New York. He was accompanied by Edward Lott, an old friend, who will be Mr. Spencer's companion during his two or three months stay in America.

—A terrible accident occurred to Coup's circus about fifty-three miles out from Cairo. The circus was being transported from Cairo to Delphi, Ind., and the train was run in two sections. The forward section stalled on an upgrade and was run into by the other, killing three or four while a dozen or more were wounded, four fatally.

—One of the largest and most disastrous fires which has visited Buffalo in many months, resulting in the loss of five lives, was the burning of the Erie elevator. The elevator was one of the largest in the city, having a capacity of 600,000 bushels of grain. At 11·30 P. M. there was an explosion, and in an instant the elevator was a vast sea of flame from top to bottom. The dust had evidently been fired in some unknown way, and, like the mills at Minneapolis, the structure was beyond salvation. When the fire department arrived the flames were bursting from every window. Five of the men employed in the building were lost.

—The police have found three eye-witnesses to the massacre of the Joyce family at Cong, Ireland. They have positively identified ten of the prisoners, and another witness identified four of the ten as having been overheard plotting the murder. The Cong police believe the tragedy to be the direct outcome of the secret societies with which West Ireland is permeated.

—Turkey now fears a repetition at Smyrna of the scenes of Alexandria. The Foreign Minister of the Ottoman Empire protests against the appearance of foreign ironclads in the harbor of Smyrna as calculated to excite the natives, and to create that anti-Christian feeling which is alleged as the excuse for the presence of the fleet.

—Seven more of Arabi Pasha's officers surrendered Tuesday. They allege that more officers and men wish to surrender, but are afraid, owing to Arabi Pasha's spreading reports that the English shoot all prisoners.

—Over 100 women are on trial at Gross Becskerek, charged with poisoning their husbands. The guilt of thirty-five of the women has been proven.

—General Wolseley in a dispatch to the War Office recounts an engagement at Magfar, Egypt, on Thursday, in which he held his ground the whole day against 10,000 Egyptians. His forces numbered 2,000 men.

—The Porte has finally concluded to refuse to declare Arabi a rebel in any of the ways demanded by the English Government. Said Pasha and Assym Pasha on behalf of the Porte, submitted a new draft for a military convention between England and Turkey in regard to the occupation of Egypt. In this the Porte demands that the Turkish troops be allowed to land in Alexandria independently of England, and be subject entirely to the order of Turkish officers, unimpeded by English restrictions. The next conditions are that Arabi shall only be summoned to submit to the Khedive as the Sultan's Vice-roy in Egypt, and that no further action shall be taken toward Arabi until he has officially replied to the summons. Lord Dufferin has agreed to most of the points suggested.

PUBLISHER'S DEPARTMENT.

T. Humpreys sends five names for a year each. Jas. Auten and B. Williams each send four for a year each.

Mrs. W. P. Merrill sends two for a year and one for six months.

M. Ferris orders the *Cynosure* for his pastor and writes: "This makes four papers I am giving away this year. I hope others will do likewise."

Jas. Leach:—"I am very busy trying to get some subscribers and doing all I can for the *Cynosure*."

Books and Tracts sent during the week ending Aug. 26th, 1882.

By Express.

W G Woodruffin, R Leonderslayer, J E Hockett.

By Mail.

W Babcock, H M Sweet, A Hood, S W Harlacher, A H Branch, C E Cunningham, W G Armstrong, G T Jeffers, T Leeas, A Nicholas, D F Lathrop, H C Playman, T B Galloway, E M Turner, G I Miller, Rev C J Maxwell, J Mamilton, S S Watkins, J H Northrup, C P Ellis, C T Kuch, G T Inks, D A Robertson, T W Davis, W B Mumford, D T Egglesten, C G Wilson, S Watson, G Cunningham, C A Dolman, John Kimm, G D Patten, W J Overhels, W Kohl, J Pascoe, I N Bear, H Johnson, C L Buzzell, J L Brush, D M Lazarus, E A Jewitt, D W Pambridge, J Vitsch.

Cynosure Extension Fund.

Statement for the week ending Aug. 26, 1882.

J. V.	$ 3 00
Total cash received,	$ 297 07
Total cash used,	275 88
Cash available,	$21 19

This Fund is designed to aid in getting subscribers from among those who have never seen the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid new 42 subscribers to get the paper for $1.00.

Subscriptions recieved during the week ending Aug. 26th, 1882.

J Humphreys, Jas Arthur, Wm Babcock, J J Bartlett, L Boyd, J N Bear, W D Babbitt, A Case, C P Ellis, A Fletcher, D W Farnham, S L Fay, S J Hayes, M E R Jones, H Koogle, H L Kellogg, J Leech, E Mitchell, F Miller, W I Phillips, J Patten, R W Ruder, T C Radabaugh, Rev J Ripley, S W Spooner, A Wright, P Wooding, J H Wolf, B Williams, M Zimmerman, A Zerks.

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Freemasonry Illustrated, three degrees,

Knight Templarism Illustrated,

The Broken Seal,

Finney on Masonry,

Secret Societies, Ancient and Modern.

See description of these books on page 15.

Those who prefer them to books can have the photographs of President Charles G. Finney, President J. Blanchard, Captain William Morgan and Elder D. Bernard on the same terms as the fifty-cent books; one set of four for 25 cents extra if sent with a subscription for a year.

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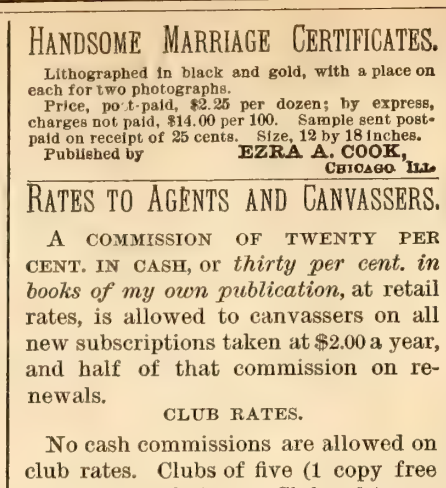
No. 7 Wabash Ave., CHICAGO, ILL.



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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

Mackey's Text-Book of Masonic Jurisprudence. Illustrating the laws of Freemasonry, both written and unwritten. This is the great law book of Freemasonry. 570 pages. Price, $2.50.

Allyn's Ritual of Masonry. Illustrated by a large number of engravings, and containing a Key to the Phi Beta Kappa, Orange and Odd-fellows' Societies Price, $5.00.

MARKET REPORTS.

CHICAGO, Aug. 28, 1882.

GRAIN—Wheat—No. 2		1 03
No. 3		91
Rejected		80
Winter, No, 2	99	1 02½
Corn—No. 2		76¾
Rejected		75½
Oats—No. 2	40	56
Rye—No. 2		67½
Bran per ton		15 00
Flour—Winter	4 50	6 75
Spring	6 25	8 25
Hay—Timothy	11 00	14 50
Prairie	7 50	13 00
Lard per cwt		12 42
Mess pork per bbl		21 82
Butter, medium to best	15	27
Cheese	05	10¼
Beans	3 35	3 90
Eggs		19
Potatoes, per bu	40	50
Seeds—Timothy		2 20
Clover	3 75	4 60
Flax		1 30
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	15	40
Unwashed	15	28
LIVE STOCK—Cattle, extra	7 20	8 00
Good	6 35	7 00
Medium	4 75	6 00
Common	2 50	4 50
Hogs	6 25	9 25
Sheep	3 00	4 75

New York Markets.

Flour	3 65	9 00
Wheat—Spring		
Winter	1 00	1 14
Corn	85	87
Oats	50	80
Lard		12 68
Mess Pork		22 00
Butter	15	27
Cheese	06	10
Eggs		22
Wool	18	46

THE CHRISTIAN CYNOSURE.

VOL. XIV., No. 50. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 645

EZRA A. COOK, PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, SEPTEMBER 7, 1882. WEEKLY, $2.00 PER YEAR.

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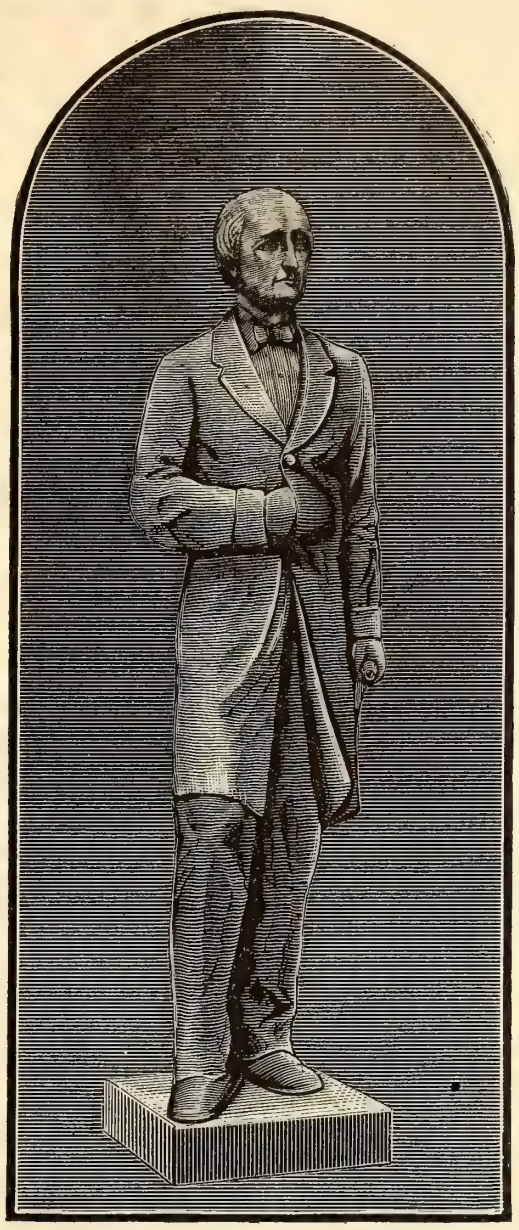
The National Convention

At Batavia, New York, will open Tuesday evening, September 12th, with an address by Rev. H. P. McClurkin, D.D., of New Concord, Ohio, and also probably a brief address by the presiding officer. On Wednesday afternoon the convention will meet at the old cemetery and the most interesting exercises of this great anniversary will proceed. Rev. David McFall of Boston, will make the presentation speech, and President C. A. Blanchard a speeeh at the unveiling. Hon. Thurlow Weed, if present, Judge Moses Taggart, and other survivors of the "Morgan times" will give memorial addresses. The grand hymn composed for the occasion will be sung by the great congregation. In the evening President J. Blanchard will address the Convention in Opera Hall. Other addresses are expected during the convention from Rev. N. Wardner of Syracuse, President C. J. Kephart of Avalon College, Mo., Prof. E. D. Bailey, Rev. John G. Fee and J. F. Browne of Kentucky and others. The convention closes Thursday evening, September 14th.

FOR RAILROAD AND OTHER NOTICES SEE 13th PAGE.

OUR PAPER this week is a memorial number. The large space given to the Convention and Monument, to the abduction of Morgan and the reminiscences of veterans of that early day, making this a paper worth preserving. Our Story, too, brings us happily into the very midst of the fearful scenes at Batavia of fifty-six years ago. A large edition will be printed for the Convention. Next week we shall continue this absorbing theme in a valuable statement, procured at much expense by Mr. Carpenter during his Colorado visit, made by an aged gentleman who, as a personal witness, writes concerning the abduction of Morgan and the kidnapping of Miller.

—It is an interesting fact that none of our great annual gatherings have been so widely noticed in the press as the Batavia Convention.



THE STATUE OF WILLIAM MORGAN SURMOUNTING THE MONUMENT IN BATAVIA.

The Monument Erected.

Bro. Stoddard wrote on Friday afternoon last: "The monument is nearly up. It far exceeds my expectations and those of the local committee. The polished die is the finest *block* of granite I ever saw in a monument, and the whole thing, I am sure, cannot fail to please the friends. I am glad to hear from many who are coming, and the committee will do their utmost to make every one comfortable, at the least possible expense.

Time works strange changes in this world. The man, who fifty-six years ago was crushed by a relentless foe, has now erected to the memory of his deeds a memorial that surpasses any thing in beauty and durability for scores of miles around, while none of his persecutors became eminent for good deeds, and most are remembered only in connection with the parts they played against free speech and the personal rights of a citizen, who fearlessly exposed an evil which he saw threatening the very life of the government. Truly God's ways are not man's ways, and the day of fasting and prayer is a fitting time to recall his wonders with gratitude, and renew our efforts for the completion of what Morgan attempted, in the exposure and overthrow of Masonry and kindred orders. "Who is on the Lord's side," in this conflict? Report at the grave of the martyred dead Sept. 12th, and God being *our* helper you shall not want for food or shelter, while sustaining by your presence and your prayers, the cause of liberty and justice at the fourteenth annual gathering of the National Christian Association. Putnam left his plow in the unfinished furrow at his country's call, and lived to see his country independent and free. Was he a fanatic or extremist? J. P. STODDARD.

On Saturday at noon the work was done, the statue pictured above was in its place, and the noble and beautiful testimonial to freedom and truth was complete. A dispatch a few minutes after twelve announced the fact in the *Cynosure* office, and we rejoiced with those who at the moment stood in the presence of the finished work with thanksgiving to God upon their lips.

Hymn.

For the Unveiling of the Morgan Monument.

BY ALEXANDER THOMSON.

Eternal source of light and love,
Send us thy spirit from above;
And let thy truth, O Lord, prevail,
Against the craft and might of hell.

Great God, we thought our land was free!
We thought, throughout, from sea to sea,
There was no place where man might not
Give honest utterance to thought.

But this tall shaft speaks other things,
Of hidden leagues, and priests and kings;
Dark powers, which, like the Syroc's breath,
Breathes on our blood-bought freedom, death.

Behold! O Lord, thy church in chains!
See how the power of darkness reigns!
In church and state, in hut and hall
Confounding and corrupting all.

Arise, O Lord! the cause is thine,
Put forth thine awful power divine;
Thy blessed light, that shall consume
All evils which its beams illume.

And, let our monument proclaim
That MORGAN is a martyr's name;
Till heart and home from sea to sea,
Shout, from the dark lodge-bondage free.

A VETERANS' MEETING will be a name well applied to the coming National Convention. Elsewhere it will appear that numbers have already reported themselves as expecting to be present, whose memories yet retain in careful grasp the thrilling events of September, 1826. We noticed last week that George W. Clark, the "Liberty Singer," would be with us once again. With him comes also from Detroit, Rev. C. C. Foote, a celebrated name in the ranks of unpopular reform. From Illinois we should be glad to announce that Father Isaac Preston, of Lockport, now near 90 years old, would be with us, but we are assured that it will be impossible for him to make the journey. He was actively connected with the abduction trials and would rejoice to be one of the convention. The following from a brother in Cromwell, Indiana, suggests that these aged friends be looked up and got to Batavia, if practicable. At least let them write out their recollections and forward them:

"There is an old veteran of the Morgan times living here by the name of Nathaniel Prentiss, 74 years of age. He lived in Genesee county, New York, at the time of the taking of Captain Morgan, and must have been some eighteen or nineteen years old at that time. I read to him Bro. Stoddard's report of his late interview with Mr. Weed as published in the *Cynosure*, and he says the facts therein stated are substantially true according to the best of his recollection and belief. This Mr. Prentiss is a very intelligent man, a Christian and a gentleman, and can be relied on as a man of truth."

Behind the snowy loaf is the mill-wheel, behind the mill the wheat-field; on the wheat-field falls sun-light; above the sun is God.—*Russel.*

From the Islands of Lake Huron.

It is not very often that the *Cynosure* has a correspondent among these far away islands of the North. This is the Great Manitoulin, and being about one hundred miles in length, is perhaps the largest fresh-water island in the world. It was originally designed as an Indian reservation, and there are still several reservations upon it where the Indians are making very considerable advance toward civilization, and are neither so helpless nor dependent upon charity, and good crops of potatoes, as the Irish peasantry; but still they are far from the type of civilization that surrounds them. On one reservation they have one hundred and thirty thousand acres, and do not in all probability work more than one thousand, while the rest, which would make comfortable homes for multitudes that are in need of them, remain a wilderness, producing neither grass nor any thing of value to white men or Indian.

We arrived at the little village of Manitouaning on the evening of July 11th, and as we drew up to the dock we noticed a grand triumphal arch spanning the principal street. Next day was the immortal 12th, the day when William of Orange, victoriously crossed the Boyne, and the Orange lodgemen prepared to celebrate according to the established usage of the order. A grand walk, with flags, regalia, swords, drums, and a Bible; a grand drunk, and a grand dance in the evening for those who were able to keep their feet. I did not see the parade, or the dance, but being in the village during the afternoon, I observed the drunken part of the programme fully carried out. This lodge, the bane of Ontario, according to their own authority, was begun in a faction fight, and its whole history has been highly befitting such an origin. It is, like all other members of the Secret Empire, dangerous to the state, an ulcer in the church, and a disgrace to society. These men, sworn on a scaffolding of oaths strong enough to support the devil, sworn to defend and support the Protestant religion, are always in this country, as an organization, associated with the Catholics in politics. Only a few days before I came here many of their principal men had been voting into the Dominion Parliament, not only a Catholic, but a man who had voted $6,000 of the people's money to establish a nunnery.

Such is Orangism. When the Baptist clergyman of the place said to the superanuated Methodist clergyman who walked with them, in full regalia, that he did not see how much good was to arise from such display, the old man innocently replied that we should be a terror to evil doers. No doubt this superanuated clergyman, walking among a crowd of drunken and profane men, was a very terrific object to all evil doers.

Manitouaning, however, is very fortunate in having in the Presbyterian minister of the place, a most faithful man, who with the loving spirit of John, is trying to lead the people to the Great Master. The Rev. Hugh McKay would be an honor to any pulpit, and that he remains and toils in this missionary field shows how deeply he has his Master's work at heart.

In our next we may notice the general condition of Canada, and some of her other secret organizations. A. Thomson.

An Open Letter.

By Dr. Morris of LaGrange, Ky., in reply to Rev. Warren Taylor of Roxabell, Ohio.

Dear Sir:—By the courtesy of the publisher, I received the *Christian Cynosure* of Aug. 3, the second page marked to call attention to your letter. Upon its perusal, I wrote the editor of the *Cynosure* to know whether he would admit my answer, and he replies that he will. This explains my appearance before the readers of this paper. I am aware that my name has often appeared in the columns of the *Cynosure*, but not with my consent; now I come, as we Masons are fond of saying, "of my own free will and accord."

I must confess, brother Taylor, that your course seems strange for an elder in the Presbyterian church, and I feel that I have a right to complain. When I was lecturing in 1878, in Chillicothe and Washington C. H., in your vicinity, had I been told a respectable citizen, a member of my own denomination, and a ruling elder had attached himself to a movement so absurd, unpatriotic, and un-Christian as the Anti-masonic party, I would not have written an "open letter," and published it in the *Masonic Review*, to discolor your good name and expose you to ridicule. Nay, verily the constitution of our church enjoins, and the Word of God enjoins, that I should go and tell you your fault, between you and me alone; and if you had heard it I should have gained my brother. But if you would not hear me then I should have taken with me one or two more, "that in the mouth of two or three witnesses, every word might be established." The original of this duty of church members I find in Matt. 18: 15, 16, and I doubt not you are as familiar with it as I am myself.

I do not know how long you have been entangled in that feeble and foolish movement, or the circumstances which misled you to attach yourself to it. Nor have you in your "open letter," communicated to me a sketch of the opportunities you have enjoyed to secure such an insight into Freemasonry and its workings, as justify you in speaking with so much assurance upon the subject. Were you not a Presbyterian elder I might liken you to that large class of infidels whom I meet in my journeys over the world,—usually young, always poorly informed, well posted in the errors of professed Christians, having by heart the *faults*, but ignoring the merits of the church of Christ. Such men are severe in argument. They are hard to answer. They cannot be put down. But I will not place you in that class.

I am therefore set at a disadvantage, Bro. Taylor, in this correspondence, and I cannot but wish that in instead of writing an "Open letter to Robert Morris, LL. D.," you had written a private letter to "Brother Morris" as a brother dearly beloved in the faith, a humble servant in the church, one who in his last years is looking hopefully forward to a meeting with our Elder Brother, and with all, of every name and nation who have been cleansed through his blood. This I respectfully submit to you would have been better.

But you have chosen your course, and it only remains for me to say that I have been a Freemason nearly forty years, and as active a Mason, I believe, as the rolls of the great fraternity shows. My immediate instructor, Hon. James M. Howry, of Oxford, Mississippi, still living in a green old age, beloved by all, was, and yet is, an elder in the Presbyterian church. My first friends in Masonry were ministers in that church, and in the Baptist, Methodist and Episcopal churches. The membership of my lodge was composed, at least three-fourths of the number, of church members. Amongst them I felt safe. There was no Anti-masonic party at that time worthy the name. The leaders in the excitement of 1826 to 1836 had taken up other hobbies and were seeking political power by other methods,—Adams, Seward, Spencer, Granger, Weed, and the rest. Perhaps if there had been a *Cynosure* to expose the other side, and a man like you yourself to write me an "open letter," I might have been warned from the path upon which I was entering!

I confess that I was greatly pleased with the oriental methods of Masonic inculcations. I had always been, from my mother's lap, a lover of Bible imagery, and here was the divine imagery put into tangible shape before my eyes. As I took no obligation until I had first been assured by Christian gentlemen that it should not interfere with my duties to my God, my country, or myself, I went forward with much confidence, and found that the explanation of every ceremony was moral, sensible and scriptural.

Circumstances led me to enter the field as a Masonic instructor, with voice and pen; and in every State of the Union (except two), in almost every Territory, in Canada, and in prominent centers of Europe, Asia and Africa, I have not shunned to declare unto my Masonic brethren what I believe to be the law of God and Freemasonry. In the way of *print* I have published more than seventy volumes of Masonic literature, which speaks for itself. In the way of *lectures*, I have delivered several thousand. In the matter of *correspondence*, there are but few leading Masonic names in the past and present generations that are not in my list. My lectures to lodges were not Christian, because I found in the lodge Mohammedans and Jews, but they embodied the moral precepts given amidst terrestrial commotion from the summit of Mount Sinai.

I wish, brother Taylor, you could have heard my lecture to the Masonic brethren at Chillicothe. I doubt whether you dare speak so plainly to your Presbyterian congregation at Roxabell as I did to them. All those vices of the day, with which church and society are infested, meet in my Masonic lectures the most scathing rebuke. I call those sins by their real names, show chapter and verse of God's denounciation against them, and threaten the penalties of Masonry upon their perpetrators.

I remarked that in the Masonic lodge I do not mention the name of Christ as a historical character, because Freemasonry is more ancient than the Christian era, and because it is cosmopolitan. But sometimes the Divine Man is brought in as the exemplar of virtue, truth, wisdom and self-sacrifice. In a convention of seven lodges in the city of Smyrna, Asia Minor, which gave me an entertainment in 1868, I made this point with my utmost force, and all present, Mohammedans, Jews, Greeks, Arabs, Turks, Armenians and Christians applauded the application. But you are aware that when Freemasons desire to introduce Jesus Christ in his fullness into Masonry, we go into the Commandery of Christian Templars. There I may speak with all the love and reverence and adoration which I entertain for him who nailed my sins upon his cross. There every emblem embodies something of the birth, life, death, resurrection and ascension of Jesus Christ. So much for the charge that Freemasonry is un-Christian.

I not understand whether you approve of my plan of supplying Sunday schools with Holy Land objects, or not; I hope you do. The plan has been accompanied with great success wherever introduced. But this is no place to discuss that subject. I am glad that as a Christian minister you do not follow the vulgar method of some of your fellow-contributers and charge me with passing off false opinions for real.

In my books, as you say, I have been severe upon such renegades as Finney, Bernard, Bradley and others. I cannot for the life of me see how respectable men like yourself can encourage others to betray faith. This to my mind is a monstrous sin. Only to betray the resting place of his Lord calls down upon Judas Iscariot the condemnation of the ages. There is no character on earth so despicable as a betrayer of secrets. You remember what the Royal Sage says on the subject: "As for a wound it may be bound up, and after reviling there may be reconciliation, but he that betrayeth secrets is without hope." Had I found that most respectable company of Christian men at Oxford, Mississippi, engaged in the law-breaking, law-defying acts which Finney and company charge upon them, I never could have gone out before the world and broken my sacred pledge. No; I would rather have emulated the two sons of Noah who "took a garment and laid it upon both their shoulders and went backward and covered the nakedness of their father." But to divulge what I had so sacredly obligated myself to conceal, never, never can I be guilty of that. And to join a society professedly built upon the testimony of promise-breakers, "O my soul, come not thou into their secret; into their assembly, mine honor, be not thou united." How can you, Bro. Taylor, put faith in men who by their own profession are liars and betrayers of secrets.

You believe that the Masonic institution "teaches a great many falsehoods." I have not found them. That professing Masons have advanced theories untenable and indefensible I cannot doubt. It is not unlikely that in a lifetime of Masonic authorship I may myself have done that. But the same thing is seen in Chris-

tian teaching. I found in my library of books devoted to Biblical research, theories the most conflicting, irrational and absurd; but no one can persuade me that "the Bible teaches a great many falsehoods; because its expositors have erred in their labors.

Yes, with that noble saint, Salem Town, now arrayed in white robes and crying "salvation to our God" before the throne, I could wish to make Masonry "the handmaid to the Christian religion." Ten thousand times I have said it both publicly and privately. For I feel sure that with very many, Freemasonry has been "the school-master to bring them unto Christ that they might be purified by faith." You suggest that I do *not* know "much of the Christian religion." True I cannot understand, for instance, how professed members of that faith and even ruling elders in its largest branches can pronounce so sweeping a condemnation upon our order that seeks no proselytes; that meddles with nothing outside its own circle; that cultivates law and sound morals, that enforces temperance and clean living, industry and economy; that prohibits profanity and tale-bearing, violence and secret-breaking; that declares its principles before the world, that meddles not with political or other debasing associations, that supports its own charities, provides for its own needy, and buries its own dead, that at present is cultivating Oriental research so far as to have spent quite fifty thousand dollars in that direction within fifteen years past; and that would never have justified this "Open Letter" of mine but that the whole order through me, has been insulted by an "Open Letter" from one who should rather have respected his church and his ordination vows and asked me for information, if needed, *privately*. ROBERT MORRIS.

LaGrange, Kentucky.

THE SERMON.

Preached by E. D. Bailey at the Summer St. Chapel, Worcester, Mass., Aug. 6th, 1882. [Given in brief form.]

"Son of man I have made thee a watchman unto the house of Israel; therefore hear the word at my mouth, and give them warning from me." Ez. 3:17.

The figure of the watchman is drawn from an ancient oriental custom of stationing watchmen on the walls of fenced cities to observe the approach of an enemy and give warning to the dwellers within the walls of the cities. The title of watchman is aptly applied to those who are appointed as moral and religious teachers and leaders, to observe the tendencies of social, political and religious life and faithfully warn the people. Anciently fathers and mothers within the walled cities gathered their children under the parental roof and rested quietly and safely, without fear of evil, knowing that the watchman would give timely notice of approaching danger. So now, whether it ought to be so or not, people receive the public ministrations of their leaders and fear no evil so long as no voice of warning is raised.

The position of a watchman on Zion's walls becomes vastly important. Every age developes its own temptations, immoralities, impieties and apostasies; every age furnishes its evils against which the watchman must guard the people. Fidelity is always rewarded with spiritual richness and prosperity, while neglect brings a train of evils, which are destructive to all that is holy and god-like in society and also in the church.

The third chapter of Ezekiel contains so many pointed directions covering the qualifications, duties and rewards of a watchman that it is worth our while to give attention to these suggestions now, when so many ministers are proving recreant to their trust and when so many churches are refusing to hear faithful warnings.

THE QUALIFICATIONS.

1. "Eat the roll" is the first instruction given to the prophet and is suggestive of the first duty of every minister. The roll doubtless contained the word of the Lord to the people, and the command to eat it is a figurative utterance indicating that the prophet should be filled with the message which he was to deliver. It would be easy for the watchman to describe the lovely mountains and valleys over which he looked; to discourse upon the geological qualities of the rocks; to draw out philosophy and poetry from his surroundings; but all this would have not the remotest relation to the pressing duty assigned him. Pity 'tis that ministers forget that they are to be students of God's word, preachers of the Gospel, warners of men,—in short that they are to "eat the roll" and speak unto the people.

2. "Get thee unto the house of Israel" are the words of the second command. The great temptation came to the children of Israel through the false worships of their time. All the moral corruption of the world is traceable, according to the word of the Lord, to false or corrupted worship. We are inclined to reverse the order of things and place immorality as the cause, and defective worship as the effect. The children of Israel were constantly tempted to corrupt their worship by introducing the idolatry of surrounding nations. It was against this corrupting tendency that the prophet was charged to guard and the message given him was one of warning to his own people. The circumstances are not now different. The Christian church is as prone to corruption as the Jewish church. But now as then the minister finds his hardest task to be to discover the abuses of worship and fearlessly denounce them. If paganism and false worship are all dead, or if they no longer tempt the people of the Lord to sin we ought to know the fact and celebrate a jubilee over it, but if they still survive and if now under new disguises they are destroying godliness in churches, how guilty are the watchmen if they do not sound the alarm.

3. One necessary preparation of the watchman is announced in the following striking language: "As an adamant, harder than flint have I made thy forehead." "Fear them not, neither be dismayed at their looks." Such language indicates unmistakably the hard task implied in the command to preach. It also indicates the inflexible will with which the command must be executed. Evil never yields its position without a struggle. The history of the past triumphs of the Gospel is one long history of warfare. The enemy of truth has never been without his "refuge of lies." Ministers, if they speak with plainness, will often see the dark cloud of anger come over the faces of their hearers, but a true minister will not "be dismayed at their looks."

The people, more than the ministers, will acknowledge the lack of true courage in the ministers of our time. The spirit of the prophets and martyrs is almost a stranger to the modern pulpit. Many of our ministers vainly imagine that they have found a more philosophical manner of opposing sin than Christ and the apostles knew. They call it preaching the Gospel. They mean by this phrase, laud what is good but never denounce what is evil. They say "good Lord," and when the people reply "good devil" they rub their hands and smile blandly "for fear of offending!" The offence of the cross is truly ceased. If the Pharisees, lawyers, doctors and hypocrites can go unrebuked, they will hire pews and applaud the preacher for his goodish twaddle. Such ministers will search the Scriptures in vain for any commendation of their modern patent on *preaching the Gospel.*

A rebuker of sin needs a forehead of flint, he needs a courage that will not "be dismayed at their looks." Many ministers preach glowing sermons on the dauntless courage of Jeremiah, the fearlessness of Paul, the boldness of Luther, and the power of Knox. They exhaust the English language in portraying the glories of the martyrs, and yet one Freemason in an aristocratic pew will prevent their condemning the modern form of pagan worship, a coterie of young people will make their knees shake, or the latest comments of the "sewing circle" will bring pallor to their cheeks. One parishoner boasted that his church had the best minister he ever saw—he had preached ten years and never offended any one. "Indeed," said a friend, "He beats the Savior, who offended many."

4. "Speak unto them Thus saith the Lord." A man who does not carry a message from the Lord had better not preach. Doubt about the commission will beget weakness in the delivery of the truth. There is no room in the ministry for men who do not know the "Thus saith the Lord."

5. When Ezekiel went forth in obedience to the Lord's command, he says that "The hand of the Lord was strong upon me." No man ever went forth as he was sent without being specially endued for his work. Ministers pray for the Holy Ghost. They wonder why they do not have the enduement. Often the reason is they are not obedient to the Spirit. He says "Reprove." They answer, "It will be imprudent." The Holy Ghost leaves such a man to his own folly. The Holy Ghost has forsaken thousands of ministers because they will not obey. They are resorting to rituals, musical concerts, philosophy, science, oratory and comedy to hide their weakness, while the people say "The power of the pulpit is gone," "We are not fed," "O for the old days." "Return unto me and I will return unto you saith the Lord."

6. Under the influence of the Spirit Ezekiel did one thing suggestive of an important duty. "I sat where they sat, and remained there astonished among them seven days." The minister who will do likewise will likewise be astonished. He will find many families without any family religion, he will find many business men without integrity, he will sometimes find his deacons in the secret lodges, he will find his young people at the dance instead of at the prayer meeting—in short, he will find themes for many sermons in the delivery of which he will need to have a forehead like adamant.

THE WORK AND THE REWARD.

1. "Give them warning from me." The affairs of the world are arranged to draw the people of God from duty. The watchman is solemnly charged to warn them.

2. This admonition is rendered plain and imperative by words which follow. "When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand." What language could be more solemn, what charge more awfully important? Immortal souls are the forfeit of neglect, and one's own soul must be held to answer for crime.

"The specification however is yet more minute. The righteous also are declared to be in danger of death, if unwarned, and the watchman is held to a strict accountability for such a loss. Surely the watchmen need to read their commission again. They plead weakness as their excuse, but their weakness also is due to disobedience.

4. "They shall put bands upon thee and shall bind thee with them." Every possible effort is made by the evil-minded to bind the pulpit. No prophet of truth has failed to pass that epoch in life in which his right to speak the truth was questioned. Bribes, threats, persecutions and abuses are hurled at the fearless prophet. Every minister must fight for the right to preach untrammeled the truth before that right will be conceded. Shame on the ministers who have given away the freedom of the pulpit and now whine about the loss of their rights!

5. "But when I speak with thee I will open thy mouth." The world will have to hear the truth—the truth *must* be spoken. All efforts to suppress it will only bring confusion to evildoers.

One might as well expect our land to keep its climate, its fertility, its salubrity, and its beauty, were the globe loosened from the law which holds it in an orbit where we feel the tempered radiance of the sun, as to count upon the preservation of the delight and glories of liberty for a people cast loose from religion.—*Wm. M. Evarts.*

HELP THE CYNOSURE!

By getting subscribers.

By giving to the Extension Fund.

By giving to the fund for colored ministers in the South.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XX.—An Exciting Scene.

After leaving the Park Tavern (which I was to visit under circumstances less memorable, perhaps, but with much clearer knowledge of many things, the character of my host included, than I then possessed,) my intention was to transact my business as speedily as possible and resume my journey homeward without delay. But Mr. Jedediah Mills had gone to a neighboring village on some errand which would keep him till the middle of the afternoon, and under the circumstances, though inwardly chafing at the unexpected delay, I was glad to accept good Mrs. Mills' invitation to dinner.

Is the reader so fortunate as to hold in his remembrance the picture of a well-appointed farm-house kitchen of the olden times? Does he remember the huge oven, out of which came the smoking brown bread, the pumpkin pies, the Indian pudding, baked to that perfection of comely toothsomeness which no modern "range" can ever hope to rival? Does he remember the whole-hearted hospitality that welcomed him, that heaped his plate with every goodly viand, and made him "feel at home" in the truest meaning of the phrase? If so, he can imagine the style of entertainment without more description, and I will proceed at once to introduce him to the family.

Mr. Jedediah Mills was a prosperous farmer, owning a large farm in Tonawanda which he tilled with his own hands and those of his two stalwart sons. In person he was tall, with keen eyes, a short, stubbed beard, thickly sprinkled with gray, and that peculiar development of forehead which is apt to mark an excess of the combative quality. Mrs. Mills, fresh-faced and motherly, assisted by her daughter, Hannah, with occasional seasons of "hired help," brewed and baked, pickled and preserved, and made butter and cheese; and with all these multitudinous occupations found time to read and sew, to make broth for an invalid, or tidy up a neighbor's sick room,—all with the most perfect unconsciousness that they were doing anything in the least remarkable.

Hannah was just like her name, if the reader remembers the meaning of the old Hebrew derivative, "kind, gracious." She had none of Rachel's bright bloom, and quick imperious ways; she was not fair and spiritual like Mary Hagan; but was womanly and capable, and something else besides. The soul that looked out of her honest gray eyes was that essentially *motherly* soul, which is the same in the maiden and the matron of fourscore; one that as the years went on would "abound more and more" in good works and practical sense; cheerful, helpful, courageous, ready to advise, whether it concerned some question of domestic economy, such as the best way to take out mill-dew; or how to cut a garment from a yard less of material than is usually required; or some perplexing matter of duty or conscience that a ripe experience and a loving heart can solve better than all the philosophers and theologians in the world. Anybody who has carefully studied the lives of reformers, will doubtless have noted the fact that their wives, either through some instinct of natural selection, or the kindly orderings of Providence, are apt to be women of this peculiar calibre,—a remark whose connection with my story the reader does not probably see at the present moment. But I have a reason for giving him so special and particular an introduction to Hannah Mills which will appear in due time.

"So they've actually took Captain Morgan off to Canandaigua;" began Mr. Mills, as soon as the "business" for which I had come was over, and leisure allowed for other topics. "And on such a silly, trumped up charge! And then to think of their trying to set fire to Miller's printing office last night! Well, it *does* beat all what the world is coming to." And Mr. Mills looked decidedly sober as if he felt it to be a very serious question indeed.

I asked him if he was much acquainted with Colonel Miller.

"I've known him these years; knew him when he was carrying on the publishing business in Saratoga, and I'll tell you how he happens to be so against the Masons, though he has taken one degree, just as I was fool enough to do myself. It was about twenty years ago that he joined the lodge in Albany. He was going to bring out a new edition of an old book, I forget the name of it, that tells all about the secrets—"

"Jachin and Boaz?" I suggested.

"O, yes. Jachin and Boaz. That *was* the name, come to think of it. So the Masons went to work to stop him by telling him Masonry was altered. Well, he joined and took the Entered Apprentice degree, and he found that all the difference was just a change in the grip or the password. Of course it maddened him to be so lied to," graphically concluded Mr. Mills; "and the Colonel has been dead set against Masonry from that day to this."

I had come to the conclusion that my entertainer, though a Mason of one degree, was not over friendly to the order; and now ventured to ask how long it was since he joined the lodge.

"Well, let me see. I guess it ain't far from thirty years; for I remember it was just before our twins died, Isaiah and Jeremiah. I was just through with a spell of typhus, and was sitting by the fire feeling real discouraged about making ends meet, when my wife's brother came in. He'd talked to me about joining the Masons before, but I never took up with the idea at all, till now I began to think it over; and I concluded if it really was as he said, the best thing I could do for my family was to become a Mason, why I was ready to do it. So I sent in my application right off, and joined that very week. But, as I was saying, I had just been down to death's door with typhus fever, and I suppose I was a trifle weakly. Any how, after they had put me through the usual tomfoolery, and went to take off the hoodwink I fainted dead away, so it was a good while before they could bring me to. And I haint been nigh the lodge since. My wife—she's at me now sometimes to know what made me have that fainting fit, but I've never let on. And its the first and only secret I ever kept from Mehitabel. I wish I had never bound my conscience in any such way, but an oath is an oath. May be when Morgan's book is printed she'll have a chance to find out."

And Mr. Mills laughed as if he considered it in the light of a joke. But I had little heart to join in his merriment, feeling that if Rachel once knew those horribly silly secrets I could never look her in the face again. So I took occasion to suggest that possibly the volume in question might never be published at all.

"May be not," assented my host, "for I believe they got hold of most of Morgan's papers when they arrested him last August. Its going to be serious business—serious business, *I'm* afraid."

And Mr. Mills sat for a moment seemingly absorbed in studying the textures of his pantaloons. I finally broke the silence by making some inquiry about the time for meeting the next stage.

"Now you aint going to stir away from here to-night," answered the good man decidedly. "I won't hear of it. I've got to go to Savin's Bend to-morrow. That's only a little this side of Brownsville, and I can take you along just as well as not."

I could do nothing but yield to such kindly despotism and about noon the next day we entered Batavia, that village lying in our route.

"I did calculate to make an earlier start," said Mr. Mills as we set out; "but something has been happening all the morning, till I began to think I never should get started. The minute I opened my eyes I remembered there was a weak place in the harness that ought to have been seen to before; and the boys were busy. So I had to see to getting it mended myself—and Merrill, well he's good workman, but awful slow about taking hold of a job. Well now, it is a queer thing, but I've often noticed it—if matters begin to go wrong with me before breakfast, accidents are pretty sure to keep happening all day, just like a row of bricks—you topple one over and the rest all go. But a bad beginning makes a prosperous ending, they say. We shall be in Savin's Bend by sundown, and you can take the coach from there to Brownsville."

And thus cheerfully discussing we arrived, as before stated, in Batavia to find a new source of excitement agitating the village people. Colonel Miller had received warning from the same unknown source, that at the ringing of the noon bell the Masons had planned to rally in a body and attack his printing office, and though in his first alarm he had prepared to have some handbills struck off containing an appeal for help from his fellow citizens in the crisis, he had been dissuaded from distributing them by the advice of his friends who put no faith in the report.

"What do *you* think about it, Mr. Mills?" I ventured to ask, when our informant, who averred that the very idea of such a daring outrage in open day was utter nonsense, had passed on. Mr. Mills answer was rather startling. It was merely to point with his whip down the street, and utter the single ejaculation, "There!"

[*Continued next week.*]

The "American Missionary" Right at Last.

It will be remembered that some two years ago the magazine of the American Missionary Association published a brief article on the lodges of Atlanta, Georgia, which was of a very objectionable nature and was severely criticized in these columns. The society has since then taken more emphatic action than ever against the influence of the secret lodges in the colored churches, and the magazine follows with an editorial which we hasten to reproduce. This rightens the ship amazingly, and will restore confidence to many minds in the integrity of the Association in its efforts to bring men to Christ, who is the hated one of the lodge system. On one point of the article we wish to note, that, as the article of Oct. 1880, appeared, the inference was a necessary one that it was an official endorsement of secretism. We now read:

"In the *Missionary* for October, 1880, an item appeared copied mainly from an Atlanta paper, giving some statistics in regard to the colored people of that city. It named the amount of their taxable property, their industrial pursuits, and benevolent and charitable institutions—the Odd-fellow and Masonic lodges being mentioned among the number. Of all these institutions the article quoted said that they have encouraged the people 'to form habits of sobriety and economy, and imbued them with feelings of charity and benevolence.'

"It has been thought by some of our friends quoting this remark was an endorsement by us of Masonry and Odd-fellowship. We wish explicitly to deny the correctness of such an inference. The executive officers of this association have no sympathy with secret oath-bound societies, and the *Missionary*, on fitting occasions, has spoken plainly ont he subject. Thus in 1873 the present secretary of the association wrote, and with the hearty concurrence of his fellow-officers, published, in the August number of that year, the following article:

"'Attention has been called anew to this subject, by the refusal of an ecclesiastical council at the West to ordain a young man to the ministry, for what was regarded as a too tenacious adherence to the lodge. Of the merits of that case we are not well enough informed to pronounce a judgment, but it is clear to us that the growth and power of Masonry is no light matter. The principle of secret organization is unsuitable to a republican government, and contrary to the open spirit of Christianity. Among the colored people the prevalence of Masonry would be a great evil—involving a waste of time and an expenditure of money they are little able to bear, as well as exposing them to undue political influences, and diverting their attention from an intelligent and pure Christianity—their only hope. Our teachers and ministers at the South already see these effects beginning to appear, and deprecate them.'

"Nothing has occured since that time to modify, except to intensify, these convictions, and the attitude and influence of our schools and churches in the South have been wholly and decidedly opposed to these secret societies, as many facts, if necessary, would testify."

ARE YOU READY FOR THE CYNOSURE CAMPAIGN?

NEW ENGLAND.

Letter from the Mountains.

VACATION OVER—A HAPPY FLOCK—ON TO BATAVIA —THE STATE MEETINGS IN NEW ENGLAND.

DORSET, VT., Aug. 28, 1882.

Our brief vacation terminates to-day and we start to-morrow for Worcester to resume labors. During our stay here I have had the pleasure of preaching two Sabbaths in the Congregational church of Dorset and hearing Dr. Cyrus Hamlin, president of Middlebury college, give reminiscences of his missionary life, on one of the Sabbaths. The pastor of the church here is in many respects a model pastor. The church is in its one hundred or more years of existence, has had but three settled pastors, and, I believe, only a few years of "supplies" in the interim of its principal pastorates. The founder and first pastor, Dr. Jackson, served the church for over fifty years and the present pastor, Rev. P. S. Pratt, has been here twenty-six years. The church is in a very prosperous condition and has no Masonic members. It has been refreshing indeed to be among a people who give such evidence of piety and godliness. We have been at the home of Mrs. A. S. Sheldon, who, with her son, John H. Sheldon, has been unremitting in her hospitality.

Bro. Leadbetter writes to know for himself and others the railroad fare from Worcester to Batavia, suggesting that the answer be given in the *Cynosure* for the benefit of others. Being absent from Worcester I cannot comply in this letter, but will try and answer during the week. Meanwhile it is encouraging to know that a number of friends have already expressed the intention of being at Batavia. The National Convention is destined to be an important one and no effort ought to be spared to be present. Bro. Morse, of Southbridge, also proposes to join our Worcester company in the journey and we are hoping to have Mrs. Jones of Boston and possibly some of the Spencer friends. Let as many go as possible.

I cannot make so definite statements about the progress of the Massachusetts Convention as I shall be able to arrange after consulting with the president, Rev. H. T. Cheever. The convention is called for September 19th and 20th at Horticultural Hall, Worcester. The speaking force will be of a character to command respect. Rev. H. T. Cheever of Worcester, President J. Blanchard of Illinois, Elder J. L. Barlow of Connecticut, Rev. D. McFall of Boston, Prof. S. C. Kimball of New Hampshire, Miss F. M. Mitchell of Maine, Secretary J. P. Stoddard of Chicago—this is a list worthy of a full hearing. During the forenoon of Wednesday, after the transaction of the routine business, it is proposed to call for practical suggestions as to the course we should pursue in prosecuting the reform. This will give opportunity for the rank and file of the army to point out the obstacles they meet in their communities and to express their ideas in reference to the demands of the work at the present juncture. The New England Board meets Tuesday and we hope this fact will add to the attendance from abroad the names of Hon. J. A. Conant and Rev. S. C. McCracken of Connecticut, B. M. Mason, Esq., of New Hampshire, and who knows but what brother A. M. Paull of Rhode Island may also come? Let us hope he will. At all events this convention will be second only in importance to the Batavia meeting and all friends of our cause in the State should regard it as *their* meeting in which they have a personal responsibility. We who live in Worcester expect to give free entertainment to friends from other places.

I have had some correspondence with Miss F. M. Mitchell of Maine, who is thoroughly informed and deeply interested in the reform and I think I may promise that she will give us an address worthy the occasion Wednesday afternoon. If arrangements are completed for this we shall specially invite the ladies to hear a lady's presentation of the cause. Let all who come bring their wives with them.

Arrangements for the Connecticut Convention are progressing under the direction of brethren Barlow and Conant. E. D. BAILEY.

REFORM NEWS.

Kansas Rallying by Counties.

LET THE ROLL BE FULL.

SEDGWICK CITY, KANS., Aug. 24, 1882.

EDITOR CYNOSURE.—I take this way of acknowledging the many words of encouragement which have come to me by mail. I have not had time to answer them all, much less to visit the many points to which I have been invited. I expect to visit the eastern part of the State very soon. Indeed, I will probably be there before this reaches the readers of the *Cynosure*.

I expect to visit as many points as possible, where I have been invited, and will send notices ahead so as to have arrangements made published. In the meantime let parties wishing lectures write at once so that I can arrange my appointments with the least possible travel.

THE COUNTY PLEDGES.

The five dollar pledges for a State lecturer do not come in as fast as I had hoped. The counties pledged up to date are as follows:

Meade county,	. . . . .	$5.00
Riley "	. . . . .	5.00
Nemaha "	$5. or $10. if necessary	
Rice "	. . . . .	5.00
Jefferson "	. . . . .	5.00
Bourbon "	. . . . .	5.00

I think it would require but little effort on the part of the friends of this reform to secure a pledge of $5.00 from each county, and some counties could do as Nemaha has done—pledge more if necessary. Let us act promptly and have Kansas in trim for a winter campaign.

Still write to me at Larned, Kansas.

P. S. FEEMSTER.

It was worth Listening to.

I mean the experience of a poor, penitent Royal Arch Mason last Tuesday, August 29th, 1882. I had felt it my duty to call in at the campmeeting one mile west of Springville, Erie county, New York, and yet told Bro. Stoddard I felt it my duty to work to his programme, seeing I was here as agent of the National Christian Association to work up an interest in the coming meeting at Batavia. His reply in substance was: "If the way opens at Batavia for open air meetings on temperance, put in Monday and Tuesday there, but follow God in his providence and the N. C. A. will be satisfied."

Let me say this religious liberty is why I continue in the reform. The temperance workers didn't see fit to rally, so I came to Springville campmeeting, where I scattered information and invited attention to our coming meeting.

In the love feast a man over fifty, a school teacher by profession, living at Cataraugus, arose and told how he was inveigled into a Masonic lodge in Michigan. At the time he was a member of the United Brethren church. His religious scruples caused him to object to the first oath, especially the "Binding myself under no less a penalty than that of having my throat cut across, tongue torn out by the roots, and buried in the rough sands of the sea, where the tide ebbs and flows twice in twenty-four hours, should I ever knowingly or willingly violate this my solemn oath or obligation as an Entered Apprentice Mason, so help me God and keep me steadfast in the due performance of the same."

It was promised to be explained to his satisfaction and so he finished the degree. Like Bernard and others he thought he never would return, but was over-persuaded, and fully believing there must be something good higher up passed on and was a member of the Chapter at Lansing, Mich. By this time he had no religious scruples left, and was without God and without hope in the world. At a Free Methodist campmeeting at Vermont, New York, he was arrested by the Spirit and went to the altar for salvation, where God held on his conscience the hypocrisy and sin of Freemasonry and demanded that he renounce and divulge. The conflict was sharp and extended for more than two days, but finally he decided, though his throat should be cut, breast torn open, body severed in twain, hand and ear cropped off, tongue split, heart taken out and buried in a dung hill to rot, and skull smote off—as for him he *would be saved*. How he wept and many others, too.

Brethren and sisters pray on and send in your free will offerings to sustain the standard bearers, so shall we return with victory in Jesus name. Yours, E. MATHEWS.

The Kansas Campaign.

Wounded in the House of My Friends.

DEAR CYNOSURE.—I came to Walton in good spirits. The United Presbyterians are largely in the ascendency here and knowing, as I did, that they were pronounced opposers of the lodge, I expected to be met with words of cheer. Indeed I came to counsel with these brethren and to devise ways and means for active work. Imagine my surprise when I was flatly told that the more "that question" was agitated the more the lodge would flourish! I was told that anything of the kind in their church or in the town would be regretted.

It was a little amusing to say the least of it to have the United Presbyterians shut their church door in my face and the Methodists as promptly open their's for my accommodation. I take great pleasure in acknowledging the courtesy of the Methodist church in Walton. Though it is well known that, as a denomination, they make no fight with the lodge, and in this particular case the pastor and two of the four trustees are or have been Masons.

The joke was appreciated by the community and the laugh went round at the expense of the friends of reform that time. As the unjust steward was commended because he had done wisely, so I feel constrained to applaud the courtesy of the members of the craft on this occasion; while I sincerely regret the suicidal policy of the United Presbyterian church. If a lodge should be started soon in Walton I presume it would be held up as an instance where *agitation* helped the lodge.

I have referred to the above incident, not because I take any pleasure in fault-finding, much less in publishing my own defeats, but because it brings out in bold relief a plain and practical question—

SHALL WE AGITATE OR SHALL WE PLAY MUM?

These good brethren at Walton are no doubt as sincerely opposed to the lodge as I am, and would rejoice as sincerely as I at the success of the Anti-masonic reform, but they have adopted the idea that the more we agitate this question the more we help the lodge. But is this true?

No doubt some men join the lodges because we oppose them. Some men swear all the harder because we preach against profanity, and others rush to the saloons because we legislate for temperance, and to some even the preaching of the Gospel is a savor of death unto death. All this we acknowledge and sincerely regret, but shall we therefore conclude that the way to destroy men's souls is to preach the Gospel? Shall we refuse to say unto the people, "Thou shalt not take the name of the Lord thy God in vain," for fear of making men profane. Shall we join with the saloon-keepers and proclaim to the world that prohibition is St. John's improved method of making drunkards? Shall we lay down the broad principle that the way to promote sin is to cry aloud and spare not.

If, on the contrary, such conclusions seem simply ridiculous, why select out the abominations of the lodge and proclaim to the world that they alone of all sins fatten on truth and grow strong by agitation. Surely it is high time we had done with this folly.

I lectured once to a rather limited audience; got two subscribers for the *Cynosure*, scattered a few tracts and went my way feeling decidedly —*cooled off*. "Faint yet pursuing."

P. S. FEEMSTER.

NOTE.—That's not a bad condition, Bro. F., for beginning some great and successful work. If your blood was hot you might fail. At least that rebuff has helped you to an argument which thousands will read and remember. Thank Walton for that. ED.

CORRESPONDENCE.

Who get the Offices?

MARSHALLTOWN, IOWA., Aug. 25, 1882.

DEAR CYNOSURE:—In talking with a neighbor a short time since, he made the remark: "Why should you be so jealous of the Masons, I can't see what they are doing."

I will say what I think the Masons have done and are doing in Marshall county, Iowa, in a political way. I came to this county before the war, and soon after the lodge began to show itself. There was a Mason in the treasurer's office, and in the clerk's office, and in the sheriff's office; and their successors have been Masons up to this time.

We did manage to get a man into the auditor's office one term who was not a Mason. They have kept the recorder's office, unless one incumbent, a crippled soldier, was not a Mason. I am not sure how that was, but I am sure of this, if he was not a Mason before the war, he is not now nor will he ever be; for that "benevolent" institution will never receive such as he into their sacred fold.

All the other offices, and the desirable positions in the county will compare with the above, and the building of bridges, etc., have been given to Masons, when other parties have offered to do the work at more reasonable figures. A man from Iowa township tells me how they manage to keep the grand jury all right. He has served that township as trustee for several years, and some suggestions from the *Cynosure*, and some grand jury proceedings induced them to look into the matter. They found that for two or three years back, the clerk or sheriff, whose duty it was to select the required number from the list of names sent in by the trustees, had invariably selected Masons for the grand jury. So they tried an experiment, the next list they sent in were all Anti's, and how do you think they managed then? Simply discarded the list and *substituted Masons.*

I was once urged by a dear friend to join the Freemasons. I told him that in the first place it costs a good deal of money; and in the next, I do not see what good they do each other. He answered me with much assurance, "I can, and if I should tell you, you could see it as well as I can." I have been watching them ever since, and I believe I can see what they do for each other. With regard to the offices, is all this a mere accident? Has it just happened so? Are there no other men in Marshall county capable of filling the offices, building the bridges, and sitting on the grand jury?

Readers of the *Cynosure*, think of these things. Look back and see if it has been so in your county, and if it has, tell us. Perhaps we can all see by and by. OLD SETTLER.

Robert Templeton.

GREENFIELD, O., Aug. 14, 1882.

Another of the pioneer Anti-masons is gone Mr. Robert Templeton, near Greenfield, O., a man who has been associated with the anti-secret movement ever since the abduction of Morgan. He departed this life a few weeks ago. He was an elder and thorough worker in the First Presbyterian church of Greenfield since early in life, he never faltered in the anti-secret work, spending money and time for the furtherance of that work, and surely deserved at least a passing notice in his obituary. But this was denied, his pastor was careful, both in his funeral sermon and published obituary not to intimate that Mr. Templeton had been in any way connected with the Anti-masonic work.

This shows how a good man's life who is in principle opposed to secret societies can be neutralized by at least doubtful associations; yes, as it were by affiliating and laboring in the ministry with men who are head and shoulders of the Masonic tribe, putting on the meekness of the lamb but inwardly wolves in sheep's clothing. Mr. Templeton's anti-slavery and temperance principles were set forth and eulogized in the funeral discourses, but to the astonishment of Mason's themselve, not one word was uttered for his Anti-masonic work and principles. Shame! Shame! AN OBSERVER.

Among the Ruins of Romanism.

A few days ago I wrote a Christian letter to one of the pope's ministers—a priest. In it I advised him to confer with Rev. J. A. O'Connor on the important subject, Romanism. I was anxious about this priest, hoping I might be able to plant in his heart some good seed (and I hope I did). But instead of answering my letter and telling me my errors, he simply returned my letters from New York State where he is officiating and added with his pen the anathema. "You God damn fool." Now this gentleman may have thought he was doing that which was perfectly consistent with the doctrines of his church, and I suppose he truly was. But the criterion of right and wrong is the word of God according to which it is utterly inconsistent. The inference may be drawn that the church of Rome is a heathen church and its doctrines are such that the true doctrines of the Bible are at war with it as soon as there is a statement of any of them.

Then let all Christians who are such as I am according to the estimate of this priest, work together with O'Connor, Chiniquy, Seguin and others, until the priests themselves will be lead to look candidly at the serpent they are allowing to charm them, and keep them from the Saviour. H.

Pray for the Conference.

SPARTA, MICH., Aug. 21, 1882.

DEAR CYNOSURE:—I have been a professed Christian for nearly fifty years. I always opposed secret orders especially Freemasonry, as well as other popular evils, and to-day the prospect to me seems truly alarming. Six months ago I took higher grounds religiously. Since then I have seen with horror the inroads that Masonry and Odd-fellowship are making in the churches and especially the way the lodge is working its way into the United Brethren church. But I hope the Lord of the vineyard will help us to keep it from gaining a foothold. I think the North Ohio Conference at their last session took the right stand, and my prayer to God is that he will help the North Michigan Conference to bear a like testimony against the sin of secrecy and lodgery in church and state. I would ask the readers of the *Cynosure* to pray that the God of battles will help us. Yours for God and the right. WILLIAM H. TAYLOR.

Our Mail.

Thos. C. Radabaugh, Cambria Mills, Mich.:

"May God be with and bless each one that may attend the National Convention at Batavia. May much good be done; may God be honored and his cause advanced. I am hopeful for the reform cause, and pray daily that the means being used may be effectual in the downfall of that stronghold of Satan."

Moses Ferrin, Ellington, N. Y.:

"All those men living when Morgan was put to death will soon be gone. I remember the excitement, being at that time 24 years of age and a few days over, living within 40 miles of Batavia. I live in a place almost alone, surrounded by secrecy, but thanks be to God I have kept a few from the lodge with my books."

Chas. Cole, Rockford, Iowa:

"I hope and pray to God that the meeting will be a glorious one at Batavia. Believing that a true Christian is also a reformer, I labored in the anti-slavery party for the overthrow of slavery and I often thank God for the part I took in that reform. I have also been awake in the temperance reform. I now feel perfectly at home with the American party. I like their platform. I like the Cynosure. Let us thank God and take courage, buckle on our armor and battle for the right. Truth is mighty and will prevail."

Enos Mitchell, Pittston, Me.:

"Almost every one belongs to a secret society, and those who do not are afraid of them. God ever has had a church and a people in the world and he ever will have. Let Christians take courage; the works of darkness may throw many obstacles in the way. I think Masonic ministers are the greatest hindrance in the progress of Christian religion. May God strengthen the hands and encourage the hearts of those who give battle against such a power of darkness as Freemasonry."

B. Williams, Warren, Ill.:

"I would like to attend the convention at Batavia. I spent forty years of the early part of my life in north-western New York, was married in Genesee Co., near Batavia in 1828, experienced the forgiveness of sin in 1829, labored in the cause eleven years in several north-west counties of the State, came to Jo Daviess Co., in 1844, now in my seventy-ninth year almost worn out; yet, I would like to testify for the reform, by my presence there."

SABBATH SCHOOL.

LESSON XII, Sept. 17.—WATCHFULNESS ENJOINED.—Mark xiii. 21-37.

(21) And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: (22) For false Christs and false prophets shall rise, and shall show signs and wonders, to seduce, if it were possible, even the elect. (23) But take ye heed: behold, I have foretold you all things. (24) But in those days, after that tribulation, the sun shall be darkened, and the moon shall not give her light. (25) And the stars of heaven shall fall, and the powers that are in heaven shall be shaken. (26) And then shall they see the Son of man coming in the clouds with great power and glory. (27) And then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. (28) Now learn a parable of the fig tree: When her branch is yet tender, and putteth forth leaves, ye know that summer is near. (29) So ye in like manner, when ye shall see these things come to pass, know that it is nigh, even at the doors. (30) Verily I say unto you that this generation shall not pass, till all these things be done. (31) Heaven and earth shall pass away, but my words shall not pass away. (32) But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. (33) Take ye heed, watch and pray: for ye know not when the time is. (34) For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. (35) Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: (36) Lest coming suddenly he find you sleeping. (37) And what I say unto you I say unto all, Watch.

GOLDEN TEXT.—Therefore let us not sleep as do others, but let us watch and be sober.—1 Thes. 5: 6.

DAILY READINGS.

Monday, September 11, 2 Cor. 5: 1-9; Tu., 1 John 3: 2-9; Wednesday, Titus 2: 11-15; Th., 1 Thes. 4: 13-18; Friday, Matt. 13: 33-43; Sat., Rom. 8: 18-25; Sun., Matt. 25: 1-13.

NOTES.

Jesus, *the* Christ, tells us there "shall arise false Christs and false prophets," and this Christ of Masonry must be one of them. . . . In warning us against those false teachers, Jesus says, "If they shall say unto you, behold, he is in the secret chambers; believe it not." This is one test by which to know those "false teachers" who "privily bring in damnable heresies." This is precisely what the Knight Templars say, We have Christ in our secret chambers; thereby fulfilling the prophetic test of anti-Christ, meeting the measure of "false prophets," and classing their system with "damnable heresies" foretold in the last days. . . . The Masonic Templars' Christ, it is HE that "tyles" the door, taxes the petitioner, and swears the initiate to "secrecy and silence." It is the Masonic Christ that doles out grips and passwords and signs for money. It is the Christ of the "secret chambers" that says "I will give you all the kingdoms of the world and the glory of them," if you, like the Mohammedans, will arm and organize and fight to extend my kingdom. It is the Christ of the "Conclave," "the red dragon" of revelation, flooding the earth with counterfeits and frauds in the name of liberty and virtue, under the sacred symbol of our Lord's passion on Calvary, that says, Put on the sword. It is the Christ of the lodge, the "Bacchus" of profane history, the "Baal-peor" of Moab, that proffers "mixed wine" and enacts a strange law of adulterous and wanton indulgence for his devotees. It is the Christ of "Her whose house is the way to hell, going down to the chambers of death," that says, "stolen waters are sweet and bread eaten in secret is pleasant." But the Christ of God says, "Put up now thy sword," "Stand and speak in the temple all the words of this life," "Be not drunk with wine wherein is excess," "But fornication and uncleanness or covetousness, let it not be once named among you as becometh saints." He strictly taught that his followers should maintain lives of self-denial through love to him. "If any man will come after me, let him deny himself and take up his cross and follow me;" and "he that taketh not his cross, and followeth after me, is not worthy of me."—*N. C. A. Tract.*

"False prophets." Persons falsely assuming to be religious teachers sent from God, and to have a divine message. Josephus tells us that false prophets and imposters prevailed on multitudes to follow them into the desert, promising there to display signs and wonders (compare Acts 21:38): and even at the last when the

temple was in flames, numbers of all ages flocked thither from the city upon the proclamation of a false prophet; and of 6,000 assembled there on that occasion, not one escaped the fire or the sword.—*Cambridge Bible.* While this may refer to the impostors of the first century, it now points to anti-Christ, or the many anti-Christs (1 John 2:18) constantly arising.—*Schaff.* It refers also to all those rationalistic systems of thought, infidel schemes, sciences falsely so called, spiritualistic doctrines, which are trying to supplant the religion of Christ, and pretend to be the true religion that will save humanity, and which multiply under the increasing light of the gospel, as weeds grow fastest under the summer sun which produces the most fruitful harvest.—*Peloubet.*

"And then shall they see the Son of man coming"—though many had said, "Lo, here, and lo, there," at the time of Jerusalem's destruction, Christ did not then come in person. Some might conclude from that that there never would be a personal coming. Jesus warns his disciples against such an inference, and assures them that one day the Son of man shall be seen coming in the clouds with power and great glory. (See Acts 1:11; Rev. 1:7.) "With great power and glory"—in striking contrast with his lowly birth and humble life when he came as the Redeemer of men. Then many rejected him because of his poverty, but when next he comes his appearance will place his power beyond question. His enemies will never think of resistance, but only of a hiding place.—*Bible Teacher.*

That is, here the prophecy is not merely that the Jewish nation, as a nation, should not pass away, but also that it should not lose its national characteristics; amid all the changes of time it should remain unchanged; and this prophecy has been wonderfully fulfilled in the unparalleled history of the Jews.—*Abbott.*

"For ye know not the time." It is well, therefore, to be always "looking for," and "longing for," or "hasting to," the coming of the day of God (2 Peter 3:12); for, so far as the individual interests of individual souls are concerned, it is certain that a great change will soon, and perhaps suddenly, occur; and it matters little, so far as these same individual interests are concerned, whether Christ come to us, or we go to Christ.—*Morison.*

"Watch." He watches for Christ who has a sensitive, eager, apprehensive mind; who is awake, alive, quick-sighted, zealous in seeking and honoring him; who looks out for him in all that happens; and who would not be surprised, who would not be over-agitated or overwhelmed if he found that he was coming at once.—*Henry.*

Masonic Expositions.

It is astonishing how many are still unfamiliar with the fact that the secrets of Freemasonry are exposed, and that those outside the lodge may become as familiar with its secret work as those within. In England, a few years after the organization of the first Grand Lodge, at Apple Tree Tavern in 1717, a book was published entitled "Jachin and Boaz," which contained an exposition of the secret work of the lodge, as practiced at that time. The Masons made every effort to suppress the book, but it came to the eyes of the public, and even crossed the ocean to America, where a few copies are still extant. It is believed the author was murdered for publishing the secrets. In 1826 Captain Morgan, from a sense of duty to his country, wrote out the secrets of seven degrees, three of which were published, notwithstanding the persistent and frantic efforts of the craft to prevent it. The author was foully murdered by Masons for his exposition, and his remains lie entombed at Batavia, N. Y., where a monument is being erected to commemorate his noble service.

Following this exposition and murder, were a number of expositions and confirmations, each one sufficient in itself to convince the unprejudiced of its accuracy. The courts investigated, several State legislatures appointed commitees of investigation, and put on record their testimony to the truthfulness of the expositions, bodies of Masons in hundreds of towns in New England and the West clubbed together and published in their local papers renunciations confirmatory of the expositions, while thousands of lodges returned their charters, and by their words and deeds bore testimony to the truth of Morgan's work. It is said that 45,000 out of a total of 50,000 Masons at that time withdrew from the lodge, giving a quasi endorsement to the exposition.

In the midst of these events Elder Bernard, a Baptist clergyman and a high Mason, wrote out an exposition of thirty-three degrees, and this exposition was sworn to as correct by a large body of Masons assembled in convention, to whom the work was submitted. This series of events so nearly annihilated Freemasonry that the impression prevailed that it was forever dead.

The war, however, gave the evil-minded opportunity to ply their secret work; new secret orders were started under various names for professedly good purposes, but in fact to accustom the people to the presence of secret orders. The lodge returned to power. Good men observed this fact with alarm, and observed also, that with the return of its power its arrogance, impiety, clanishness and hypocrisy all returned. President C. G. Finney of Oberlin College, Ohio, President J. Blanchard of Wheaton College, Illinois, and other distinguished Christian ministers, commenced to write and speak against the institution. Conventions were called in various parts of the country, religious bodies passed resolutions warning their people against secret societies, a protest was raised in many quarters against the return to power of an institution red with the blood of martyrs, and reeking with the poison of infidelity. It was found, however, that the movement was inaugurated none to soon. So skilfully had this Satanic engine been manipulated, that it was already largely in control of pulpit and press and rostrum, and was able to threaten the life, reputation and position of its enemies. Power made it arrogant, and its opponents discovered that they had no holiday task before them.

But, as before, Providence has greatly favored the reform. Thousands of good men, led by the discussion to examine more closely the history and character of the institution have withdrawn. Many masters of lodges have publicly exposed and renounced the institution. These masters have published expositions of the work as it is conducted, and now to the expositions of fifty years ago must be added those of an army of modern writers and speakers, whose works are widely circulated, and have received confirmation from all parts of the country. The lodge has made every possible effort to mislead the public, and prevent the circulation of the books, but the steady increase of this movement and the constantly increasing number of renunciations, the action of religious bodies, the destruction of lodges in some localities, the triumph of Anti-masonry in local elections, and other signs, all point to a speedy victory and the overthrow of the "Secret Empire."—*N. E. American.*

—Says the *Presbyterian:* "Secret Societies in Colleges have been again indicted by a high authority—President Robinson, of Brown University. The counts in the indictment are briefly summed up in the following statement: "Expensiveness, clannishness, habits of class-intrigue, intensification of peculiarities of taste and habit, interference with college work.

"The catalogue of evil influences is quite long enough, but there are those who can add one or two more evils flowing out from the existence of these societies. Yet five such charges should be fatal to the institutions, and the last seems to us to be quite sufficient of itself to bring down judgment, and to secure general condemnation of these societies. The college presidents, it is plain, are beginning to recognize them as simply foes—antagonists to be conquered and swept out of sight. We think they are right."

Yes, they are right. And if secret societies are found to be bad things in colleges, is it very hard to believe that they are also bad in the state? Why so evil in the one and not equally evil in the other? Why?—*Christian Instructor.*

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EZRA A. COOK, PUBLISHER,

The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 7, 1882.

Our Fast, Sept. 8th.—Moses, Elijah, and Christ fasted. They founded three movements which moulded, and which still move and mould mankind: The Law, the Prophets and the Gospel. Let *us* fast to disencumber and complete these three mighty movements; fast to cast out Satan and bring in the reign of Christ. Whether we are members of churches or not, let us fast. If we believe in God, Father, Son, and Holy Ghost, let us fast. Let the Holy Spirit fuse our spirits into one; and together let us entreat the God of the Spirits of all flesh to emancipate our country and race from the darkness and deism of the lodge.

Consistency.—One wing of the Prohibition party which met at the Clark street Methodist church, Chicago, Aug. 22th, resolved, "That Prohibitionists cannot consistently vote for the candidates of parties which have not prohibition in their National or State platforms; though such candidates may personally be prohibitionists." This is sensible and just. Let us make another consistency resolution. There are open temperance societies as well as secret temperance lodges. The women who are the *avant couriers* of the cause, cannot be Freemasons, and they might as well not be Good Templars; for the Freemasons started and run the Templars. Now,

Resolved: That anti-secret temperance people cannot consistently walk with the Prohibition Home Protection party, which is run by Masons, and has no anti-secret plank in its platform."

"O, Consistency, thou art a jewel!"

The Free Thinkers who do homage to Ingersoll, met at Watkins, N. Y., Aug. 27th. They are become so bigoted and "persecuting" that they ex-communicate and cast off "obscene literature," and Free Love free-thinkers, and claim "purity" in the orthodox sense of the word. They thus add sanctimonious hypocrisy to their detestible license, and

> "Steal the livery of the court of heaven
> To serve the devil in."

When Abolitionists were mobbed in Peoria court house, Ingersoll was then a pro-slavery Democrat. Now, he never tires cursing the church, as pro-slavery. This Watkins convention voted, not for woman suffrage, but for "*Woman's rights to be man's competitors for every position to which he is "eligible."* This, of course includes the office of criminal judge, sheriff, farrier, and horse doctor. These free-thinkers see nothing wrong in the lodge.

Rob. Morris' self-advertising Letter.—We hesitate somewhat to admit this singular epistle from this singular man. The answer to it will be referred to Rev. Mr. Taylor, to whom it is addressed.

The man capable of writing President C. G. Finney a "*renegade;*" and that Freemasonry "*meddles not with political associations,*" is inadequately designated a liar. The man himself is a lie: so saturated, steeped in that joint-religion which the devil proposed to form with Christ, that "*When he speaketh a lie, he speaketh of his own.*" (John 8: 44.) We give our readers this long, vain, egotistic letter, as a perfect specimen of that double religion, which joins Satan's worship with Christ's, giving Satan's the preeminence. This man Morris invented the women's Eastern Star "order;" with its bawdy "five points of fellowship," and initiated his own daughter!

Atheism.—Certain atheist papers lately sent to the N. C. A. reading room, have been placed in our hands, and though we seldom look into one, we made an exception and glanced through a long speech or essay, by a woman of the Victoria Woodhull persuasion, whose whole speech was on the beauties and joyousness of atheism when once escaped from all belief in God, a hereafter, or, indeed, anything above or beyond the dirt on which we walk. She classes Paine and Voltaire among the great discoverers and inventors in science and the arts! Which is something very new. Robert Ingersoll (who has earned the distinction of champion of this class), has not found the soil of atheism so flecked with flowers, cool with breezes and bright with sunshine. At his monologue over his dead brother he calls this life "a narrow vale between the barren peaks which hide two silent eternities. We call and call, and hear no answer, not even an echo." We wondered how so much type could be set, and good paper purchased for such stuff, till we saw the pages of advertisements of books and pamphlets whose titles show that they belong to the class of obscene literature, which should be suppressed by Anthony Comstock.

The Convention and the Monument.

Word from Secretary Stoddard last week announced that the monument had reached Batavia and would be set up on Thursday and Friday. The citizens are taking much interest in the approaching convention. Probably entertainment will be furnished to a much greater extent than has been thought probable.

The citizens who can exercise hospitality have been invited to send their names to E. B. Palmer of the local committee.

The Batavia *Daily News* says: "Our readers will be interested in knowing that the Morgan monument committee gave their hearty approval of taking measures to provide for the proper care of the old burial grounds and assured the cemetery commissioners through the secretary, John F. Lay Esq., of their willingness to bear their just proportion of the expense necessary to a permanent fund for that purpose. They also acknowledge the courtesy accorded by the commissioners to the committee." At their meeting on the 30th arrangements with Prof. G. E. Chambers, of Le Roy, and Prof. E. B. Page, who kindly tenders the use of an instrument, were reported. Plans for constructing a suitable platform for speakers, singers and others at the monument were discussed.

A noteworthy feature of this great occasion will be the reunion of veterans, who yet live to testify of the Morgan tragedy. The Batavia *Morning Call* mentions some interesting particulars on this point:

"Among the old residents who have sent their names in advance as attendants at the Anti-masonic convention in this town on the 12th to the 14th prox are: C. Reynolds and wife of Hillsdale, Mich. Mr. R. and wife were residents in Batavia in 1836, and will have some statements of interest to make from a personal knowledge. Rev. H. Curtis of Olathe, Kansas, passed through those exciting scenes and will speak from experience. Obediah Walker of Bethany, who was one of the grand-jurymen when bills were found against the supposed abductors of Morgan, and who is now hale and hearty at 89 years, designs being present Mr. H. M. Hascoll, and his brother, H. W., and George Platt of LeRoy, knew both Morgan and D. C. Miller personally, and have treasured many interesting facts of those times in which the present generation will take a deep interest. From another town in this State a lady reports for entertainment who saw Morgan and heard his cries for help when taken from the jail at Canandaigua, Sept. 13, 1826. A veteran judge, F. D. Parrish, of Oberlin, Ohio, will return after long years of absence to add the weight of his influence and testimony to the occasion. Numerous others of the old men and women from several States who distinctly remember seeing Morgan, or the carriage in which he was conveyed along the ridge road to Niagara or who witnessed the assault upon Miller's printing press by 50 armed men, strangers, armed with clubs, have asked for room to stay and time to utter their final testimony at the grave of the martyred dead. The convention promises to be one which like the monument it dedicates, shall stand as a waymark in the history of our town."

—It will be read with pleasure that Elder Browne will be with us at Batavia from Kentucky. Friends along his homeward route to Cincinnati will do well also to arrange meetings for him. He is an able speaker and will well earn what he may get for the expense of his journey.

John Brown.

The John Brown memorial meeting announced a few weeks since to take place in Ogden's Grove, August 23, was a flat and disgraceful failure. It was managed by a colored man who seems to have inspired so little confidence in white or black that the small amount taken in gate fees was seized by detectives to save it from him.

This was, of course, a very aggravating occasion to Mrs. Brown, who came on here from California to attend the meeting. But responsible parties arranged a great meeting which was held in Farwell Hall last Thursday evening and was addressed by several able speakers some of whom were co-partners with the anti-slavery hero. Chief among these were our Detroit friends Charles C. Foote, and George W. Clark, whose remarks and singing were received with great applause. Father Foote co-operated with Brown in the Kansas struggle and carried the day for him in a memorable meeting in Syracuse, when he had made a request for arms and some of his friends refused. He was also with him just before his Harper's Ferry raid and helped him financially in that desperate enterprise, warning him that it would cost him his life. "It will pay well if it does," was the reply of the hero and martyr.

Bro. Clark knew Brown for forty years and had the honor of presiding at the last public meeting in which Brown appeared before going to Harper's Ferry.

The following stirring poem by Eugene J. Hall was read during the meeting:

JOHN BROWN.

He came from the West where the conflict was raging;
The stronghold of Bondage he fearlessly trod,
The foemen of Freedom with valor engaging—
Outnumbered, but faithful to duty and God!

He came to the Valley of Death and Disaster,
Where the cry of the bondman was borne through the air,
Who shrieked 'neath the lash of his merciless master,
In shackles, in chains, and in dens of despair.

He struck at the heart of the Demon of Slavery,
Whose bat-brooding wings overshadowed the land.
A whole world awoke at his daring and bravery;
A martyr he died, with his Spartan-like band.

Then came, like a whirlwind, loud sounds of commotion:
A million of men rose to righten the wrong.
Through the vales of Virginia, like waves from the ocean,
The soul of John Brown went still marching along.

It strengthened the heart for the fight of the morrow,
His name was the war-cry that knew no defeat;
'Twas sung when men parted from loved ones with sorrow;
'Twas chanted in camp while the reveille beat.

'Twas echoed from woodlands and desolate by-ways,
Where sentinels walked with monotonous tread,
By heroes who tramped through the dust of the highways,
Or fought in the trenches, surrounded with dead.

'Twas borne through the pines 'mid the musketry's rattle;
'Twas breathed by the wind when the fight was begun;
It came from the flame and the smoke of the battle;
'Twas heard in the night when the conflict was done.

The Demon of Bondage is stifled, and never
Again like a bat shall come forth from its cave.
The soul of John Brown shall march onward forever—
The spirit that guided to Freedom the slave.

He sleeps, but his fame shall eternally glisten;
The race is redeemed that he died to restore.
To the cry of the bondman no longer we listen;
The clank of his chains shall offend us no more.

—Friends from Byron, Ill., bring the unwelcome news of the death of Judge Wright at his home in that place on the 18th of August. He was a firm friend of the truth and left by bequest $1000 each to the National Christian and the American Missionary Associations. The gifts of his life-time to both were not in small measure.

—Mr. Carpenter returned to his home in this city from his Colorado visit much improved in health on the 31st ult. It would rejoice many friends if he could take part in the National Convention next week. Since the Chicago meeting in 1876, we believe, he has not been able to join in the anniversary gatherings, on account of ill health.

—Bro. Mathews, who has been most diligent in labors through western New York, sends this week a most cheering incident. The brother who thus found Christ by an honest confession of his sin of Hiram worship, will be at Batavia. God has owned him as a child. Bro. Mathews writes that he feels much worn out in body through excess of labor, and asks prayers of all for strength to go on in the good work.

—Ex-Bishop Henry Kumler died at Dayton, O., Aug. 19th, and was buried in Lewisburgh, O., where Prof. L. Davis preached the funeral sermon. Bishop Kumler was one of the steadfast, earnest United Brethren, a fit companion of a generation fast passing away.

—*The Sword*, published by T. F. Dolan, Washington, D. C., has been dealing heavy blows at trade-unionism of late. In communities where strikes are frequent it should have a large circulation. Why would it not be profitable for manufacturers to circulate among their men such information as should lead to reasonable action by employes, when difficulty arises?

THE MORGAN MONUMENT.

Contributions for the Morgan monument are very appropriate at present, and this week's report is encouraging. One suggests that the amount be completed at the unveiling of the monument. We say let it be done before that time. Many readers of the *Cynosure* are financially able to go to Batavia who on account of feeble health or important duties elsewhere will be detained at home. Will not such at least send their car fare to aid in closing up this account? Can we not take hold together and close it up in a prompt, dignified and noble manner? Not marring the exercises of the day by begging for five hundred dollars more.

A. Flousel, Ossian, Ind., suggests having a large engraving made of the monument and its inscription. He writes: "I was twenty-two years old when the Masons carried Morgan away and drowned him in the Niagara river. I feel to thank God that there is a people left to honor his name.

W. O. Norval sends $3.75 for the monument of the man, who, "rather than forsake his convictions gave his life."

S. B. Allen: "I rejoice in the wonders the Lord has performed in raising that monument in the face of strong foes."

Susanna G. Reed: "I well remember the Morgan excitement. I heard Mr. Miller relate the whole affair at our house. About the Masons setting fire to his printing press, how he left Batavia, etc. I have ever kept Giddens almanac.

Reuben Cole: "I forward ten dollars as a token of respect to the cause which I feet it my duty to honor."

Philemon Cromwell, Ithaca, O.: "You will please find enclosed $10.50; $2 for the Extension Fund and the rest for the Morgan monument. I am an old man in my eightieth year. It is very hard for me to get around but I felt I must do something in this way for God's cause."

St. Clair Ross, Denver, Col.: "I hope the gathering at Batavia will be grand and successful."

The Morgan Monument Fund.

Receipts for the week ending September 2nd, 1882:—R Cole, $10; N Daniels, J Smith and Z Graves $5 each; W O Norval, $3.75; P Cromwell, $3; A Rogers, $2.25; W N Buckbee, G M Smith, W M Strong, H J Patterson, H Young, A G Laird, J Brenbarger, W Cromwell, Mrs R Cromwell, A Housel and Capt W Barnlund $1 each. Susan G Reed, L Curtis, Mrs M E Fellers, J O Cromwell, J Fellers, P Housel and Rhoda Housel 50 cents each. M Buck, Mrs E Gray, Mrs P J Lloyd, Rachel Brenbarger J Fellers, August McLeog and G F Fellers 25 cents each; Mrs S B Allen 20cts; P Cromwell Sr 15cts; J Thompson and J W Cromwell 10cts each; Mrs Coe and Miss N Smith 5cts each. Total, $50.90. Grand total, $1,866.35.

—Rev. W. A. T. Smith, a colored clergyman, was refused accommodation at a hotel in providence, R. I. He will begin a suit at once under the Civil Rights law.

The Abduction of Morgan.

William Morgan, to whose memory, for the maintenance of the right of free speech, and the brave purpose of ridding the land of the Masonic lodge, by exposing its secret ritual, the Anti-masons of 1882 have reared a noble monument, was living in 1826 with his family in Batavia, New York. The destruction of his business in Canada by fire had reduced him to poverty, and he had followed the trade of a bricklayer in Rochester, N. Y. The same business he followed in Batavia, but was almost compelled to discontinue because of severe affection of his eyes. In Batavia he joined with David C. Miller, a printer, who had learned enough of Freemasonry to be also disgusted with its hypocrisy and alarmed at its towering arrogance, and they determined to destroy, if possible, an institution which threatened such danger to their country.

Their place of publishing the secrets of the seven degrees, with which Morgan was familiar, become known among the lodges of Western New York, and a determined opposition at length developed into threatening notices in the papers. An attempt was made to sieze his manuscript while Morgan was detained in jail on a pretended charge in July, 1826, was unsuccessful. Arrangements were then made for Masons to meet in Batavia, from different and distant places, on the night of the 8th of September. A cell had been prepared in the jail of Niagara county for the reception of Morgan. Some fifty Masons met, but their plan failing, they dispersed before daylight.

On the night of September 10th a determined attempt was made to burn down Miller's printing office, but this also providentially failed, through an early discovery. Ten persons were sleeping in the building, whose lives would possibly have been sacrificed, had the murderous plan succeeded.

The details of the abduction of Morgan, itself, which the Masons attempted with only to great success on the next morning, are thus related in a report adopted by the great Anti-masonic convention held in Philadelphia four years later—Sept. 11, 1830:

"On Sunday morning, September 10th, Nicholas G. Chesebro, of Canandaigua master of the lodge at that place, applied to Jeffrey Chipman, a magistrate at Canandaigua. for a warrant. Chesebro came to the office with Ebenezer C. Kingsley, who made a complaint against William Morgan, for having takan away a shirt and cravat, which he had borrowed of Kingsley. The magistrate issued the warrant upon the oath of Kingsley, which was directed to Chesebro, as one of the coroners of Ontario county, and handed to him. Chesebro, together with Halloway Hayward a constable, Henry Howard, Harris Seymour, Moses Roberts, and Joseph Scofield, all Freemasons, of Canandaigua, left that place for Batavia, at about ten o'clock the same morning, in an extra stage hired by Chesebro.

The party were joined by four other individuals, all Freemasons, at different places before they reached Batavia. They stopped to take supper at James Ganson's house, in Stafford, six miles east of Batavia. Doctor Samuel S. Butler of Stafford, was then introduced to some of the party, and informed that they had a warrant for Morgan. Doctor Butler went to Batavia the same evening, and was requested to inform Nathan Follett, and William Seaver, then master of the Batavia lodge, that the party were coming. He did so, and on his return met the Canandaigua party about two miles from Batavia, and informed Ganson that Follet had sent to them not to come. The stage turned about; the party that originally started from Canandaigua went into Batavia on foot, and the remainder returned. The next morning early, Morgan was arrested, and taken to the public house where the party had slept; an extra stage coach was procured, and the party left Batavia for Canandaigua, with Morgan in their custody. Miller attempted to procure the release of Morgan just as the carriage was starting, but he was pulled aside and the coach was driven off very fast, Chesebro being on the outside with the driver, and urging him to drive fast, until they should get outside of the county. The driver appeared to feel uneasy about the proceedings, but was pacified by Ganson's assurance, that he would save him harmless from all responsibility. Chesebro repeatedly looked back, and said they should not take Morgan alive. They arrived at Canandaigua with Morgan the same day, and in the evening took him before the magistrate, who issued the warrant, by whom he was examined and discharged, Loton Lawson appearing as a witness on behalf of Morgan. Chesebro then immediately applied to the same magistrate for a warrant against Morgan, for a debt of about two dollars, claimed to be due from him to Aaron Ackley, a tavern keeper, which debt Chesebro alleged, was assigned to him. Judgment was entered against Morgan for two dollars and sixty-nine cents, debt and costs, and an execution immediately issued, which was put into the hands of Halloway Hayward, then present. Morgan took off his coat, and offered it to the constable to levy upon, for the debt. The constable declined receiving it, and arrested Morgan and committed him to the jail of Canandaigua the same evening, on the execution. He remained in custody in Canandaigua jail, until the evening of the next day.

Immediately after Morgan was committed to jail, Loton Lawson, a farmer residing near Canandaigua, procured a horse and went to Rochester the same night, a distance of twenty-eight miles, and returned the next morning a little after breakfast. He went to bed soon after his return, and informed the innkeeper where he slept, that some gentleman from Rochester would call for him in the course of the day. On the 12th of September, Burrage Smith and John Whitney, of Rochester, took the stage from that place in the morning, for Canandaigua. They were joined by James Gillis, at Victor, ten miles distant from Canandaigua, and all three arrived at the latter place in the afternoon of the same day. Smith and Whitney called upon Loton Lawson, in the evening of the same day, September 12, Loton Lawson called at the jail a little after dark, and asked for William Morgan. The jailor was absent, and Lawson informed the jailor's wife, that he wished to pay the debt for which Morgan was confined, and take him away. Mrs. Hall, (the jailor's wife,) declined accepting the amount of the execution, on the ground that she did not know the amount, and also refused to permit Lawson to have any private conversation with Morgan. Lawson asked Morgan, however, in the presence of Mrs. Hall, if he would go home with him if he would pay the debt and take him out? To which Morgan answered, that he would; Lawson then expressed great anxiety to get Morgan out that night, and pressed Mrs. Hall to receive the amount of the debt which she still declined.

"Lawson went out and returned soon with another person, whom Mrs. Hall cannot identify, and insisted on her receiving the amount of the execution. Mrs. Hall peremptorily refused. He went away and returned again, reiterating his request with the same effect. He went away again, and soon returned with Edward Sawyer, who advised Mrs. Hall to receive the amount of the debt, and let Morgan go. She still refused. She subsequently consented to discharge Morgan, at request of Nicholas G. Chesebro, who was the real plaintiff in the execution, and took the keys of the prison for the purpose of opening Morgan's cell. Before she opened the cell, Lawson gave a single whistle at the front door, which brought a man to the jail steps. Morgan's cell was unlocked; he came out, and Lawson took him by his arm, and went towards the door of the prison hall, which was unlocked by a person on the outside, and they went out. Before they left the jail steps, Morgan was seized with violence by Lawson, and the person who was called there by his whistle. Morgan struggled, and cried "Murder," once or twice, resisting as much as possible, and in the struggle his hat fell off. Edward Sawyer and Nicholas G. Chesebro were waiting near the jail steps, and when the struggle commenced, they followed Morgan and the two men who were with him, and who were going east wardly from the jail. Chesebro came

Continued on 13th page.

HOME CIRCLE.

The Tree God Plants.

The wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west,
The tender leaves have little rest,
But any wind that blows is best;
The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good will
Meets all its wants.

There is no frost hath power to blight
The tree God shields;
The roots are warm beneath soft snows,
And when Spring comes it surely knows,
And every bud to blossom grows.
The tree God shields
Grows on apace by day and night,
Till, sweet to taste and fair to sight,
Its fruit it yields.

There is no storm hath power to blast
The tree God knows;
No thunderbolt, nor beating rain,
Nor lightning flash, nor hurricane—
When they are spent it doth remain.
The tree God knows
Through every tempest standeth fast,
And from its first day to its last
Still fairer grows.

If in the soul's still garden place
A seed God sows—
A little seed—it soon will grow,
And far and near all men will know,
For heavenly lands He bids it blow,
The seed God sows,
And up it springs by day and night;
Through life, through death, it groweth right,
Forever grows.

—Selected.

"The Forefathers Rock" at Plymouth.

In Europe a traveller may know much of France, but nothing of Italy or of Spain; he may know Switzerland, and be quite acquainted with Sweden or Denmark; he may know something of Germany, but nothing of Russia; and these countries are to America only as so many States in which cities are incessantly rising, and over which the tides of advancing population are continually pouring, streaming in from all the nations of the old, despairing, and decrepit, army-ridden and feudalised States. Think of it, these States are like nations; Massachusetts, the most ancient and venerable, is a small State of 7,800 square miles, but it might be enclosed in the State of Maine, with its area of 35,000 square miles; but again, both of these might be enclosed in the State of Peensylvania, with its 46,000 square miles; and all these States would easily go in to the wonderful young State of Kansas, with its 80,891 miles, while all of these are insignificant compared with New Mexico; and at the head of all, Texas stretches its mighty length larger in its area than either the German or Austrian Empires, boasting a surface of 274,356 miles! Then, as I thought of the vast and unexhaustible resources of these amazing territories, I could not but recur to the words of Moses concerning Palestine, "The Lord, thy God, bringeth thee into a good land,—a land of brooks of water, of fountains, and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees; a land of oil, olive, and honey; a land wherein thou shalt eat bread without scarceness; thou shalt not lack anything in it;—a land whose stones are iron, and out of whose hills thou mayest dig brass." And it gives no inconsiderable idea of the progress already made, and still making, to know that, while in England our railway system covers 17,000 miles, the extensive network of rails which unite all these States together has already reached 100,000 miles. Fifty millions of people already find in these boundless tracts of country their heritage and their home. Mr. Bright said that there is no event in history, ancient or modern, which, for grandeur and for permanence, can compare with the discovery of the American continent by Christopher Columbus. This bold statement is indeed most true. When I think of Arizona, with its 113,910 square miles—being as large as the States of New York, Pennsylvania, New Jersey, Maryland, and Delaware combined—when I think of lines of rail, three thousand miles in length, connecting the Atlantic with the Pacific, and of the intervening expanse of fertile soil all open to the use of man; when I think of Colorado, and San Francisco, and the magnificent prairies, lakes, and rivers, I recur to those wild old traditions of those regions, recited by Cortes and Pizarro round the supper-table:—

Much of a Southern Sea they spake,
And of that glorious city won,
Near the setting of the sun,
Throned on a silver lake,

and then I recurred to the first founders of this wonderful empire.

Of course, I visited Plymouth; I stood on the far-famed "Forefathers Rock," of which De Tocqueville, in his noble and most prophetic book, "Democracy in America," so eloquently says: "This rock has become an object of veneration in the United States; I have seen bits of it preserved in several towns of the Union. Does not this sufficiently show that all human power and greatness is in the soul of man? Here is a stone which the feet of outcasts pressed for an instant, and this stone has become famous; it is treasured by a great nation; its very dust is shared as a relic. And what has become of the gateway of a thousand palaces?—who cares for them?" The exiles of the *Mayflower* were the real founders of this great empire of faith, and freedom, and industry. And again I thought of the words of Moses, and felt that, even with yet more truth, they were fulfilled on the famous rock and the continent where I stood, "Thy fathers went down into Egypt with threescore and ten persons, and now the Lord thy God has made thee as the stars of heaven for multitude." I thought of the little village of Scrooby, in Nottinghamshire, where these Pilgrim Fathers first formed themselves into a society for church fellowship, "taking joyfully the spoiling of their goods" in loyalty to their faith and their convictions, their loyalty to invisible and unseen facts. There was Brewster, the statesmen under Elizabeth, proscribed under King James; there was Bradford, the English gentlemen of the olden time. There was Clifton, the ripe scholar, and they and their comrades in faith came to this rock. I thought of Mary Chilton, the young girl who first leaped from the boat on the Forefathers' Rock. I thought of Miles Standish, the impetuous soldier, and of John Alden, the plain farmer; and then I visited and walked reverently among their graves on the Burial Hill, the windy hill overlooking the rude harbor where they landed—

Where the breaking waves dash'd high
On the stern and rock-bound coast,
While the giant woods to the stormy sky
There mighty branches toss'd.

Then I went to visit collosal but beautiful monument, ninety feet in height, on the hills beyond, crowned with the figure of Faith—itself thirty feet high—with her uplifted arm, and the beautiful figure of Morality sitting at the feet of Faith, concerning which a cynic remarked "there was a very little Morality to a great deal of Faith;" but it occured to me that but for faith there would be no morality at all; all morality is the offering of faith, and this seemed to be the lesson taught by the sculptor, as Morality, with features, I think, certainly the most beautiful I ever saw in granite, points to the Old Book she holds in her hands, seeming to say, "God spake all these words!" And from the memorial pillar I went to the very chaste and beautiful Memorial Hall; I suppose it was not very costly, but it was, to my mind, very satisfying; beside the hall, enclosed within chocolate-colored rails, were the words, in gilded letters, of the Covenant of Faith and Freedom which the voyagers of the *Mayflower*, the first Pilgrim Fathers, made with each other; and their names, in modest gilded letters, were conspicuous on the rails. Was is not very natural that my memory should instantly transfer itself to the magnificent monument in Paris, to the memory of the first Napoleon, in the tomb of the *Invalides!* This is a gorgeous intoxication of vanity in marble, where the immense presences bend their eyes on the sarcophagus were the great European Nimrod of our age lies inurned and sleeping, and seem to be waiting till he shall start from slumber; there is Fame with her trumpet, and Victory with her palm, and History with her wreath, and Poetry with her pen,—none of these splended apotheoses mark the spot where the Pilgrims sleep; nothing meets the eye like the great bronze figures of Charlemagne or Pharamond, who seem to guard the gates through which the warrior may be supposed to pass in his resurrection hour; and, in fact, the two memorials embody ideas—how very different! How splendid the one! how modest the other! The one, the apotheosis of War; the other, the memory of the Hope of Humanity—the one, the canonisation of an infernal individual will, an exaggeration of inflamed sentiment; the other, the firm assertion of the claims of conscience and the rights of all—the one, the memory of rivers, of Niagaras of blood shed to enthrone a man; the other the memorial of the first brave steps which touched the rock, the foundation-stone of freedom, of the empire of nations welded into one, the anticipation of the age,

When the war-drums throb no longer,
And the battle flags are furl'd,
In the Parliament of men,
The federation of a world.

The one, the monument of despotism, the elevation of a corpse into a fetish; the other, the stone of the help and hope of the race, the elevation of man into the child and heir of immortality—the one, the story of what man is beneath the breath and inspiration of the banner; the other, the story of what man becomes beneath the breath and inspiration of the Bible—the one, the incarnation of passion; the other, the incarnation of soul. In a word, the one now only the memory of a vanished fame and a perished dynasty, the other the first stone of an empire which has been growing ever since that auspicious moment, and is extending every day. I walked away from the Pilgrims' memorial saying to my friend, the Mayor of Newton, had most graciously conducted me to the Pilgrims' anchorage and home, "These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them and confessed that they were strangers and pilgrims on earth;" nor could I refrain from quoting the tender words of the American poet, Bryant—

For God hath mark'd each sorrowing day,
And numbered every secret tear,
And heaven's long age of bliss shall pay
For all the Pilgrims suffered here.

—E. Paxton Hood, in London Christian World.

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, Sept. 9.—Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin.—Rom. 4: 7-8.

Friday, Sept. 8.—Blessed is the man that endureth temptation: for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him.—Jas. 1st: 12.

Saturday, Sept. 6.—But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed.—Jas. 1: 25.

Sabbath, Sept. 10.—A prudent man forseeth the evil, and hideth himself; but the simple pass on and are punished.—Prov. 22: 3.

Monday, Sept. 11.—If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbor as thyself, ye do well.—Jas. 2: 8.

Tuesday, Sept. 12. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion, and undefiled before God and the Father, is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.—Jas. 1: 26-27.

Wednesday, Sept. 13.—And I heard a voice from heaven saying unto me, Write, Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them.—Rev. 14: 13.

CHILDREN'S CORNER.

Harry's Earnings.

No boy, or man either, in all the country, was more ready and willing to help the needy than Harry Gray. One day he came to his uncle with an anxious look on his face, and said:

"Uncle, can you help a poor man who lives down in the village? He is sick and entirely destitute."

"No," said his uncle gruffly; "I haven't any money to spare."

Harry looked disappointed. After a moment he said, hesitatingly, "Uncle, I'd like to earn some money.

"Well," said his uncle, looking up from his paper, "I told you I would give you three cents for every wheelbarrow load of stones you carted away from the hill, but you did not want to do it."

"I will do it now, if I may," said Harry.

"Very good; you may begin as soon as you like," said his uncle.

Harry jumped up and ran out to find the wheelbarrow. Picking up stones was dull work yet he set about it as eagerly and merrily as if he loved it. He wheeled the great barrow up the hill, and began to fill it with stones, singing as gayly as a lark. The summer sun grew warm and Harry's shoulders began to ache, but with a bright smile on his face, he said to himself, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." This was the secret of Harry's readiness for this work; he was determined to earn eighteen cents so he tugged away at the heavy stones until the six loads were rolled down the hill.

Harry went home with that same happy look on his face and said, "Aunty, will you give me a loaf of bread?"

"To take to that sick man?"

"Yes."

"But you are too tired to go with it now."

"O, no; I can go. Please let me have a little pitcher, too."

"What do you want that for?"

"I'll bring it back safely," said Harry, coloring a little.

So aunty gave it to him, for she loved the little motherless boy.

First he went to find his uncle, who gave him the eighteen cents. Then he went to the village grocery store and bought a little paper of sugar, a small package of tea, and a pitcher full of milk. If ever there was a happy little boy it was Harry Gray, as he walked up the village street, holding fast to his precious packages.

He reached a forlorn, wooden house, and knocked at the door. "Come in," said a feeble voice. Harry went in, and there on the bed lay the sick man for whom he was looking.

"I have brought you something, because some one told me you were in want," he said gently.

"God bless you, my boy!" said the sick man; "I have not tasted a mouthful today!" Just then a woman came in. "See Mary," said he, "God has sent us food at last;" and the woman took Harry's hands in hers, and the tears poured down her face as she asked the dear Father in heaven to bless him.

Harry lay down upon his bed that night a little weary boy; but do you think he was sorry he had worked so hard for his Saviour?—*Little Sower.*

A Bothersome Boa-Constrictor.

"Did you ever carry any really dangerous animals on your ship, Captain John?" said I.

"Well," said he, "once, when I was in Para, I bought a snake, a boa-constrictor, seventeen feet long. I got him of four Indians, who caught him some twenty-five or thirty miles up the river. They brought him into town in a strong covered crate, or basket, which they carried on two poles. When I bought him I had him carried into my old consignee's yard, and I got a stout packing-box, and had it all double-nailed, and holes bored in the sides to give him air. Then the Indians put the snake in the box, and we nailed him up tight, leaving him in a snug corner for the night.

"The next morning, we went around early to the market to buy something for my snake to eat. I got a couple of little animals, something like our rabbits, and I carried them around to my consignee's house. I found the old gentleman hadn't turned out of his hammock yet; but he soon got up, and went with me into the yard. When we got there, we saw the packing-box all burst open, the boards lying around loose, and no snake to be seen. We looked about, but could see nothing of him. I was amazed enough, to be sure, and the old gentlemen felt quite uneasy at the thought of such a creature wandering about his place.

"'We won't look for him,' he said. 'Those Indians are still in town, and we will send for them.'

"The Indians came, and they soon found him. You can't imagine where he had hidden himself. There was a pile of earthen drain-pipes in one corner of the yard, behind some bushes, and he had crawled into one of these short pipes, and then turned and crawled into the one next to it, and then into the next one, and so on, in and out until he had put himself into five or six of the pipes. He had probably seen, through the holes in his box, some of my old consignee's chickens, and, being made perfectly ravenous by the sight, had broken out. Then having made a meal of one or two of them, he had crawled into the pipes.

"The Indians were not long in capturing him. Fortunately, his head stuck out of one of the pipes near the ground; and one of the Indians taking a long pole with a fork at the end, climbed on a high fence near by, and soon pinned Mr. Snake's head to the ground, leaning on his pole with all his weight. Then the other Indians straightened out the drain-pipes in which he was, and began to draw them off him, pulling them down toward his tail, and first exposing the portion of his body nearest his head. Then they took a long, strong pole, and, with bands of the tough grass which grows in that country, tied his body to the pole close to his head. Then they bound him again, about eighteen inches farther down. Slowly drawing down the pipes, they tied him again to the pole, about eighteen inches below, and so on until his whole length was fastened firmly to the pole. Thus he was held secure until the box was nailed up again, and I had sent for a blacksmith to put iron bands around it, so that it should be strong enough to hold any snake. Then the creature's tail was loosened and put through a hole in the top of the box. Then another band was cut, and the snake pushed still farther in. Then, one after another, every fastening was cut, and the snake pushed gradually into the box, until his head being loosened and clapped in, a board was fastened over the hole, and he was snug and tight and ready for his voyage."—*St. Nicholas.*

"A village schoolmaster, in examining a class, asked the boy at the head of it, 'What is artificial manure?' 'I don't know, sir,' said he; and the same reply was given by several others of the children. But a precocious youngster, not yet in his teens, was equal to the occasion, and when it came to his turn, shouted, 'Please sir, it's the stuff they grow artificial flowers in.'"

"A little girl having been reproached with disobedience, and breaking the commandments of God, sighed, and said to her mother, 'O mamma, those commandments break awful easy.'"

One morning a little four-year old boy lay awake in his crib. His head seemed to be stopped with a cold. After vainly struggling for a while to clear it, he exclaimed: "Mamma, what is the matter with one side of my nose? It won't go."

Governor Foster says that it costs Ohio $3,000,000 a year to support its poor, and that $2,500,000 of that is directly chargeable to the liquor traffic. The entire saloon interest in the State pays less than $300,000 in taxes, leaving the rest of the tax-payers to foot the balance

TEMPERANCE.

Even the Indians are becoming prohibitionists out West. Some of the red men at the Pine Ridge Agency, Dakota, have asked the agent to post notices offering $50 reward for evidence by which any person is convicted of furnishing liquor to Indians under the law, and the savages will themselves pay the money.

Whisky Inciting to Self-Murder.—Albert Weigman, a German brick-yard laborer, living at the extreme end of Clybourn Avenue, Chicago, committed suicide lately by shooting himself behind the right ear with a 32-caliber revolver. He lived about one hour after the shot was fired, but did not speak. The deed was done in the presence of wife and children, the deceased first laying himself deliberately on the bed. "Big Al," as he is familiarly called, was once the owner of considerable property on Division street, but drank it all away and for the last week has been almost continually under the influence of liquor. He has threatened several times to kill his whole family and the morning before his suicide chased his wife and children out of doors with that intent.

Platform of the Prohibition Home Protection Party.

All questions not of a National character belong to the party within the several States and Territories to define its views, policy, and government respecting them, not inconsistent with this National platform.

We declare in favor of the following National principles and measnres to be incorporated in the National Constitution and enforced by Congress and the Government:

1. The prohibition, as public crimes, of the importation, exportation, manufacture, sale and supply of all alcoholic beverages.

2. The prohibition of all taxation, license, regulation, or local sanction in any form of these or any other public crimes.

3. The civil and political equality and enfranchisement of women. This, so far as it concerns the States severally, is remanded to the party in those States.

4. The abolition of polygamy.

5. The abolition of executive, judicial, and legislative patronage, and election of all officers by the people so far as practicable, and civil-service reform in other appointments.

6. The abolition of sinecures and unnecessary offices.

7. The universal and enforced education of the youth of the Nation, with ample provision for the support of an adequate and efficient system of free public schools in all the States and Territories.

8. The preservation of public lands for homes of the people, and their division in limited portions to actual settlers only.

9. The abolition of all monopolies, class legislation, and special privileges from Government injurious to the equal rights of citizens.

10. The control of railroad and other corporations to prevent abuses of power and to protect the interests of labor and commerce.

"For our conversation is in heaven."—When courtiers come down into the country, the common, home-bred people possibly think their habits strange; but they care not for that. "It is the fashion at court." What need have the godly to be so tender-foreheaded, then, to be out of countenance because the world looks on holiness as a singularity? It is the only fashion in the highest Court, yea, of the King of kings himself.—*Salter.*

According to a paper recently communicated to the French Geographical Society by Dr. Le Bon, there exists high upon the Carpathian Mountains of Galicia in a district known as Tatras, one of the most primitive and unsophisticated communities in Europe. The population of this remote region numbers several hundred thousand individuals. They *neither use strong drink nor eat animal food.* Riches have no charm for them. Though poor they are content; and though their diet is spare and monotonous,

AMERICAN POLITICS.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

Meetings at Wheaton.

The address on American politics which Pres. Blanchard was invited to give in the Court House at Wheaton, was listened to by a full house on Monday evening last, and produced a deep impression upon the citizens of all parties and complexions in politics. The presence of the Detroit brethren, Geo. W. Clark and Rev. C. C Foote, added much to the interest of the occasion. The latter was chosen to preside, which he did with dignity and grace. Having borne so prominent a part in the early political struggles against slavery, being nominated in 1848 for Vice President on the National ticket headed by Hon. Gerrstt Smith, his presence at this meeting seemed a special providence. Bro. Clark enlivened the evening with several reform songs, which were appreciated and applauded.

On Friday a meeting was held in the lower chapel of the College, to take action on a county ticket. Candidates were nominated for county judge, sheriff, treasurer, recorder, superintendent of schools and coroner.

Well Done, Strafford, N. H.!

The Democrats of Strafford, N. H., at their caucus to choose delegates to the senatorial convention, Aug. 26, instructed them not to vote or nominate for senator any man who belongs to a secret society or favors secretism. The Democrats have about one hundred majority in Strafford, and it will be remembered that in this town Bro. Stoddard, Hinman and Brown have lectured and preached. Austin Academy is also located in Strafford where Prof. S. C. Kimball presided for five years, preaching meantime. Cast in the seed, brethren. In due time ye shall reap if ye faint not.

To the Friends of Reform in Iowa.

My object in writing is to call attention to the action of the late political convention; not in regard to nominating State officers, but concerning publishing interests. A committee has been chosen for the purpose of getting a paper into the hands of the people of Iowa, setting forth the principles of the American party platform. I think it is conceded that the proposition made by E. A. Cook is the most feasible of any that has come to our knowledge, at least it seems so to the majority of the committee. Therefore, as chairman of the committee, I immediately began to get the addresses of such men as would take an interest in getting the paper to those who might become subscribers, by furnishing names, and as far as possible getting subscriptions.

Now, what I ask is that every subscriber to the *Cynosure* take an active part in this matter. The terms will be published in the *Cynosure* as soon as the conditions of publication are understood. As far as understood at present the paper will be published monthly, at twenty-five cents a year, and we hope when once established it will receive such patronage as to warrant its continuance till victory perches on our banners. It is desired that we have the first issue after the Batavia convention. To do so please send to me at once the names of persons who will take and read the paper, and as many as possible as will be willing to pay for it as soon as the publication can be assured for at least one year, which we think will be determined before the second issue. There will be 1,000 copies printed in the first issue. We want that many names, if possible, sent in before the papers are ordered, so they can be mailed at once before they become old.

JOHN DORCAS,
Chairman of Committee.

Shiloh, Iowa.

Iowa Political Convention.

The Iowa State Political convention convened at Winterset, Wednesday afternoon, Aug. 23rd, at 4 o'clock. M. N. Butler was chosen chairman, and S. E. Starry, secretary. A motion prevailed that a committee be appointed to arrange for the publication of a monthly American party paper, to be known as the *Iowa American*. John Dorcas, A. W. Hall and Dr. J. N. Norris were appointed a committee; afterward W. S. Garrison and N. Bourne were added to the committee. Nomination of a State ticket resulted as follows:

Secretary of State, A. W. Hall, of Page county.

Auditor, Wm. Elliot, Van Buren county.

Treasurer, M. Spingsteed, of Cedar county.

Attorney General, Jacob W. Rogers, of Fayette county.

Judge of Supreme Court, Joseph P. Ferguson of Cedar county.

Clerk of Supreme Court, W. P. Norris, of Van Buren county.

The secretary was instructed to inform the above parties of the action of the Convention.

The State Central Committee as elected were, Dr. J. N. Norris, Chairman; Hon. J. M. Kent, A. W. Hall, T. F. Blain, Wm. Johnson.

The following resolutions were adopted by the Convention:

Believing that the country is in greater danger on account of sworn, secret organizations than from any other source, and being satisfied that there can be nothing accomplished through the present popular parties to counteract the evils of secret lodge power, therefore,

RESOLVED, That we will henceforth vote for the principles of the American party platform by voting for such men as are willing to publicly commit themselves to the support of its principles.

RESOLVED, That the ballot should be in the hands of all intelligent and worthy citizens, and that the policy which puts it in the hands of illiterate, non-tax-paying men and denies it to intelligent, tax-paying women, is unworthy of the present age.

RESOLVED, That we endorse the nominations made at the Galesburg convention, reaffirm the principles of the American platform, and urge the immediate organization of American party clubs preparatory to political action.

RESOLVED, That we favor the publication of an Iowa American, and pledge to it, if started, our hearty support.

S. E. STARRY, Sec'y.

Van Buren County, Iowa.

Voters who hold the principles of the American platform met in Keosauqua, Iowa, Aug. 19, and organized as a county convention with S. Boon, chairman, and W. F. Crum, secretary.

The nominations made were: For county clerk, Dr. W. P. Norris; supervisor, Wm. Enlow; recorder, A. Cole. A county central committee was chosen and the National platform with the following additional resolutions adopted:

Sec. 12. That we take great pleasure in reaffirming the principles and platform of the American party and in heartily ratifying the nomination of President J. Blanchard of Illinois, and J. A. Conant of Connecticut, for President and Vice-President of the United States to be elected in 1884.

Sec. 13. That it is with humble pride and thanksgiving to God that we endorse the action of the people of the State of Iowa at the ballot box on the memorable 27th day of June, 1882, by which an amendment is incorporated into the constitution of the State prohibiting the manufacture for sale, selling or keeping for sale as a beverage, intoxicating liquors, including ale, wine and beer.

The proceedings are reported at length in the Van Buren *Democrat* of Keosauqua, and as it reads well we reprint to cheer on the Americans who vote their principles in less favored places:

"The official proceedings are given in another column. Mr. Samuel Boon made a short speech in which he said that the American party was said to be a party of one idea. It was no worse to have only one idea than no idea at all. The Republican party now stands before the country without a principle or an idea. Never was there a time when they needed to speak more than at their last State convention. Yet they never said a word about the amendment. They gave no pledge for its enforcement. Their platform was as hollow as a rye straw—with nothing in it but joints. The roof was nearly raised by hurrahs about the platform because they thought they had saved the Dutch vote. The Republican party was organized on one idea—slavery—and when that was done away with it had nothing left. It had lived along, but there was no reason in the world why it should. Mr. Boon spoke at some length. At the conclusion of his remarks a county ticket was placed in nomination with Dr. W. Pitt Norris as clerk, W. H. Enlow as supervisor, and Albert Cole for recorder—good nominations—nominations which it is safe to say will not be excelled by any party in the county this year.

President C. A. Blanchard, of Wheaton College, Ill., was then introduced and spoke for an hour and a half. Mr. Blanchard is quite a young man—a man of fine presence, and a Congregational minister, we believe. Mr. Blanchard stated the purpose of parties, the necessity of parties and the danger of parties. He said that parties, in their greed for political conquests and spoils, were liable to subordinate wholesome principles to party success, and make the perpetuity of the party the only object of the party's existence. When a party fell into that condition, it was not only a useless thing, but a positive menace to the safety and welfare of the country. Both the old parties were in that condition to-day. There were no vital, important issues between them. Prohibition might have been made an issue, but the Republican party had dodged and ignored the question entirely. The Democratic party had not overlooked the question, but had taken the wrong side of it. However, the action of the Democratic party was the more manly of the two. The old parties might take up the question of woman suffrage and divide on that, but they did not do it. They might divide on the question whether there should be an educational qualification of suffrage, but they did not. They might and should divide their votes on the question whether a member of a secret society who was bound by oath specially to favor his brethren, was a suitable person to hold a public office. A public officer should be perfectly impartial in the discharge of his duties. A man who had taken upon himself obligations to favor above others those of his own organization could not be impartial without violating his obligations to his brethren. He considered that an important matter, one which should engage the attention of voters. There were the best of reasons why voters and parties should divide on that line. Mr. Blanchard's speech abounded in pointed hits at the old parties, in apt and witty and laughable illustrations and, viewing it, not from a Democratic or Republican standpoint, but from his own standpoint, it must be admitted to be one of the ablest political speeches ever delivered in this place."

—J. S. Shock, of Cromwell, Noble county, Ind., has a good word for the American principles when he says:

"As for myself I am an American in spirit, in principle and in interest, though a foreigner by birth; and am ready to vote the American ticket. I consider the American platform by far the best ever offered the American people for their suffrage and it does seem to me that every good and loyal man should be ready to support it. You can count me one for Blanchard and Conant."

RELIGIOUS INTELLIGENCE.

—Rev. P. A. Seguin, of the French Protestant mission in New York city finds his work happily growing upon his hands through the blessing of God. On Sabbath, Aug. 27, three converted French Romanists were baptized at the mission.

—The "Christian Reformed Church" is a new name to be added to our list of "Churches against Lodgery." It is a large organization of Hollanders who seceded some years ago from the Dutch Reformed church and have since become a separate organization. Many of the Reformed church are now joining this body where they may enjoy what the old church refuses—freedom from fellowship with the abominations of the lodge.

—Rev. LaRoy S. Hand, for some years laboring in Iowa, is now located at Brookfield, Linn county, Mo., where he continues the excellent methods of church work which he some years ago began. Many pastors will be benefited by studying his card containing an outline of this work.

—It is reported that two American Seventh Day Adventist missionaries were killed by the mob in Alexandria during the riots. These were the only Americans killed, so far as known.

—Quite a stir is being raised by the statement that the Methodist corporators of Ocean Grove forbid the building of a house of worship or the holding of religious services by any other denomination.—*Examiner* (*Baptist.*)

—In the decade from 1872 to 1882, there was a gain of four churches and of 4,728 members in the presbytery of New York—a "proportion," it is said, "nearly double the ratio of the city's growth during the same period."

—In November a Baptist convention is to be held in Cincinnati, to try to settle the much-vexed question as to issuing a version of the Bible which shall be distinctively Baptist in its use of "immerse" instead of "baptise."

—The German Baptists, or Dunkers, surpass all other denominations in the immensity of their annual gatherings, which often number 15,000. The *Primitive Christian*, organ of the conservative wing of these brethren lately reprints from the Boston *Christian* a strong article condemning these great meetings. As the paper has been active in prosecuting innovations this looks like inaugurating a more radical change than any of the expelled brethren have ventured to suggest.

—Mr. Moody is invited to Asia Minor by missionaries who believe that he might do good work there with the aid of an interpreter. It is not, however, likely that he will accept the invitation, his time is so occupied with engagements several years ahead of him.

—Mr. Ira. D. Sankey, in speaking of the evangelistic work in England and Scotland by Mr. Moody and himself, says he thinks the work done in the last year was much better than that on their former trip. They had even more hearty co-operation from the ministers and laymen of all the churches, and, while there was much less said for and against the work, there were many more professed conversions.

—The annual meeting of the American Missionary Association will be held in Cleveland, Ohio, Oct. 24–26. It is expected that ex-President R. B. Hayes will deliver an address on that occasion. The Rev. A. Haygood, of Georgia, will also deliver an address, and the Rev. H. M. Ladd, who has for a year been exploring in Africa, will make a report of his work there.

—The *North American Review* says: "During the century just passed the population of the United States has increased eleven-fold, and churches have increased thirty-seven-fold, and while a hundred years ago there was one church to every 1,700 inhabitants, there is now one for every 529." This does not afford much encouragement to Colonel Ingersoll in his crusade against the God of the Bible. It looks very much as if Christianity might survive some of its enemies who are still alive, having outgrown so many who are now dead.

Morgan Abduction.

[*Continued from 9th page.*]

up with them, and stopped Morgan's outcry by thrusting a handkerchief, or something similar, into his mouth. Sawyer gave a distinct rap upon the curb of a well, at which signal, Hiram Hubbard drove up with a two horse carriage, which had been harnessed, and was in waiting for the purpose. He overtook the party, having Morgan in their possession, a few rods east of the jail, when two of them thrust Morgan into the carriage, and then got in themselves. The carriage immediately turned around, and drove through Canandaigua, Main street, northerly. This was about nine o'clock in the evening, and it was a bright moonlight night. Loton Lawson, Burrage Smith, John Whitney, James Gillis, probably one or two other persons, whose names are not known, either rode in, or accompanied, carriage containing Morgan. It would seem, that this carriage was accompanied most of the distance by outriders, either on horse back, or in some separate conveyance."

The route of the kidnappers lay through the towns of Victor, Rochester, Clarkson, New Fane, Lewiston, and Youngstown. They here crossed the Niagara river with Morgan, but returned without removing him from the boat, the Canada Masons being unready to receive their prisoner. He was then taken to Fort Niagara and confined in the magazine, which had been made ready for his reception.

It was some time before daybreak on the morning of the 14th of September, that Morgan reached his prison, and was left in charge of Edward Giddins, the ferryman, who occupied the fort with its keeper.

Meantime the young wife and mother was left in the extremity of anxiety and doubt. No more graphic and touching picture can be given of this horrid tragedy than her deposition taken eleven days after the abduction of her husband, in which she narrates with great minuteness the anxiety of the Masons to get the manuscript of Morgan's book. She says:

"Lucinda Morgan, aged twenty-three, the wife of William Morgan of Batavia, in said county, being duly sworn, deposeth and saith—that on Monday last, about or a short time before sunrise, her said husband left his house, and went into the street of the village, that finding he did not come home to his breakfast as usual, she made enquiries for him, and was told that he had been forcibly taken away by six men, and put into a carriage and taken to Canandaigua. That during the whole of Monday she remained in ignorance of which way he had been taken, or who had taken him, excepting by loose information, that an officer from Canandaigua had taken him. That on Tuesday morning soon after breakfast she sent for William R. Thompson, the Sheriff, and requested to know of him if he knew on what pretext her husband had been taken away. Said Thompson told her he understood he had been taken under a charge of having stolen a shirt and cravat, and that he presumed it was merely a pretext to get him away, or carry him away; that thereupon this deponent asked him if he thought Mr. Morgan could be got back, or brought back, if she gave up to the Masons the papers she had in possession: said Thompson answered that he thought it was very likely that Mr. Morgan would be brought back if she would give them up, but he would not obligate himself or undertake to say that he should be brought back. That thereupon said Thompson proposed that this deponent should go to Canandaigua, and take the papers, and give them to Morgan, or to them, or give them up—and deponent agreed to go and take the papers accordingly. Thompson then asked this deponent if there was any person or friend whom she would like to have go with her. She mentioned Mr. Gibbs, (meaning Horace Gibbs,) and asked if it would do for him to go: said Thompson said it would not do for him to go as he was not a Mason, and added it would not do for any person to carry her there but a Mason. She asked him twice if Mr. Gibbs was not a Mason, and he said he was not, and then asked deponent if she was acquainted with Mr. Follett: deponent said she was not. Thompson said he was a nice man, and a gentleman with whom she could safely trust herself. Said Thompson departed, and soon returned and told deponent that Mr. Follett was not willing to go, unless she would let him (Follett) and Mr. Ketchum see the papers: he did not want to go on a Tom fool's errand."

Mrs. Morgan's deposition continues, showing the treachery of the Masons and their anxiety to get the manuscript, promising to take her to her husband and working upon her already overwrought feelings until she finally placed the documents in their hands. She continues:

"They all looked at them a short time; and Thompson then asked her if she was ready to go, saying Mr. Follett was ready to take her. Follett then said he would go home with the papers and look them over, and told Ketchum to stop for him at his gate. Accordingly, about four o'clock in the afternoon of Tuesday, deponent started with said Follett and Ketchum in a small wagon, and proceeded to Stafford, where they stopped at a house, where she was conducted into a back room, into which Follett and Ketchum came, and were joined by one Daniel Johns, and by James Ganson; all of whom immediately proceeded to examine the papers with much earnestness, and held much low conversation with themselves in under tones."

These men finally drove on to Avon where the party stopped for the night, going on to Canandaigua Wednesday. Here after several deceptive stories being told her, she learned that her husband had been taken away the night before. Broken-hearted, faint and weary she made her way back to Batavia where she had left her little girl of two years.

To that home the husband and father never returned, nor was anything positive known of him until a year later his body, held long by weights at the bottom, was at length given up by the waters of Ontario, and, after positive identification before a competent jury, was laid away in the Old Cemetery of Batavia, near where the monument has just been erected.

NOTICES.

Railway Rates to Batavia.

From Chicago.—Friends near and west of this city will find it most convenient to join a party leaving the Cynosure office at 3 P. M. Monday September 11th. Round trip ticket to Niagara Falls $22.00. Arrive at the Falls at 7:25 next morning and after spending a full half day amid the wonderful scenery of this place reach Batavia before 6 P. M. Friends who do not reach Chicago by 3 P. M. Monday can take later trains at the same fare but may have to pass by the Falls. A special car will be provided if necessary.

Kalamazoo, Mich.—If Bro. Hinman gets together a party of ten or fifteen at Kalamazoo, the same reduction of 20 per cent. will be made for the round trip, making the rate between $14.00 and $15.00. Train leaves on the Michigan Central railroad at 7:30 P. M. which contains the Chicago party.

Detroit.—A party is making up here over the Great Western road, rate $5.00 to the Falls or Buffalo. C. C. Foote of 88 Columbia St., will direct this party.

Cleveland.—A round trip rate to Buffalo will be made for a party of fifteen or more. Train leaves at 7:30 Tuesday morning. Judge F. D. Parish of Oberlin is asked to meet friends at the Lake Shore depot.

Note.—All whose names have been sent to H. L. Kellogg, Cynosure office, Chicago, will be notified by card how to meet parties at these points, time of trains, etc.

Do you want Lectures?—On my return from Batavia to Kentucky I should be glad to speak on secretism as there may be opportunity. From Saturday evening, Sept. 16th to Tuesday evening of the 19th, inclusive, I can spend in this way. If any friends would like to have me lecture on the days mentioned, please write me at Batavia, N. Y. J. F. Browne.

To Believers in the oneness of the Body of Christ:—I expect to attend the Batavia meeting, God willing, and shall be glad to meet there as many of you as can possibly come. I shall go prepared to remain a day after the N. C. A. Convention, if needful, in order to have opportunity to confer with you as to the way in which we may more effectively co-operate to promote practical union amongst ourselves and all Christians, and push on the war for God. Come, beloved brethren, let us go to Batavia, and may the Holy Spirit be with us there in power. Yours "in the apostle's fellowship," and in the love of God. J. F. Browne.

Indiana.

The annual State Convention for Indiana will be held at Carthage, Rush county, October 24th and 25th. Friends of the reform in the State are urged to make immediate preparations to attend. The place selected is a grand one for the convention.

Signed by Ex. Committee: S. L. Cook, J. W. Lowman,

HOME AND FARM.

Look out for Bad Soap.

The reader can form no idea of the vast number of compounds that are given to the public under the name of soap. Fully nine-tenths is not what the buyer has a right to expect. The materials used are full of impurities, and are too often made of decayed and putrid matter. Chemical science has shown how the noxious smells may be prevented, by the use of acids, etc., and by a plentiful addition of rosin to cheapen them, and perfume to hide the natural odor, they are passed out upon the unsuspecting purchaser. Fancy having your handkerchiefs, napkins, towels, and clothing washed with these compounds; yet there are many who will pay from ten to seventy-five cents for a small cake of toilet soap, but think anything is good enough for the laundry. A little more attention to the soap used in the laundry would insure greater healthfulness. When the pores of the skin are open to perspiration, the condition is favorable to absorbing into the system any impurities in the soap which the laundress may have failed to thoroughly rinse out of the garment, owing to the greasy and sticky condition of the soap used. Cases of fevers and diphtheria have frequestly been traced to the use of soaps made of unfit materials, and cases of skin diseases without number to the same cause.—*Scientific American.*

Sowing Onion Seed in the Fall.

Onions are largely sown in September, and the practice is, on several accounts, to be preferred to spring sowing. There is more time in fall than in spring to get a bed in condition for seeds, and as they start much earlier than from spring sown seeds, there is consequently much less labor required to keep them from the weeds which it is absolutely necessary to do in order to protect a crop. The time of sowing is not so important as with cabbage, though if sown too early they are less likely to bottom well, while on the other hand, if the sowing be deferred until too late, they are less likely to stand the winter without injury. In Central Pennsylvania from the tenth to the twentieth of September is about the proper time. Farther south they should, of course, be sown correspondingly later, about six weeks of growing weather being required to get them in proper shape for winter. On the approach of cold weather a light covering of straw, forest leaves or salt hay should be given, as the young plants, not being extremely hardy, will not stand our rigorous winters without some protection. In the Southern States fall sowing is carried on more extensively than spring sowing, for the reason that the crop thus having an earlier start is more likely to be perfected before the severe drouths of summer, and even in this latitude some of the finest onions we ever saw were from fall sown seeds. The ground requires the same preparation as for spring sowing, and should the weather not be very moist at the time of sowing it will be necessary to roll it well in order to insure the perfect germination of the seeds.—*Seed Time and Harvest.*

Nathan Briscoe, a farmer of Earnestown, Canada, while handling bees was stung on the forehead by one and died in fifteen minutes.

Four children of Bryan Foley Burlington, Vt., were fatally poisoned by eating green currants in July.

The man who grows the longest corn-stalk knocks down the persimmon out in Nebraska. Beveridge Bros., of Freemont, have the lead thus far, showing a stalk thirteen feet six inches high.

The New York *Tribune* says: The Pennsylvania Agricultural Society's devotion to the interests of good husbandry is measured by the fact that it has appropriated $12,500 for horse-racing at its coming fair.

South American cattle-raisers are importing pure-bred cattle from England and the United States to improve their herds. The march of improvement in this direction now extends all over the American continent.

IMPORTANT TO TRAVELERS !

Special inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Christian Workers

Who depend on voluntary contributions of Christian people in whole or in part for their support:

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Eli Tapley, Columbus, Miss.

J. F. Galloway, Okahumka Florida.

Wm. Hazenburg, Cape Town, S. Africa.

A. D. Zaraphonithes, Andros, via Syra, Greece.

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Contributions for either of these brethren may be forwarded either through the editors of the *Cynosure* or the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

BIBLES.

We have recently exchanged a lot of Anti-masonic publications for Bibles which we offer at low rates POST PAID.

We have well bound pocket Bibles at $1.00, $1.35, $1.50, $2.00, $2.25, $2.50 and $3.00. Also some fine Oxford and Tract Society Teachers Bibles at $3.00, $3.25, $3.50 and $4.25.

Of the family Bibles all but two have already been disposed of, leaving one at $3.00 and the other at $6.75.

Among the pocket Bibles are some Oxford edition with leather protecting edges at $2.00 and $3.00 each. Address,

Ezra A. Cook,

7 Wabash Ave., Chicago.

PHOTOGRAPHS.

We now have at the *Cynosure* office a supply of well-executed card photographs of Captain Wm. Morgan, President J. Blanchard, President Charles G. Finney and Elder David Bernard, at 15 cents each, or the four for 50 cents, post-paid. Postage stamps received for amount under $1.00.

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"To expose, withstand and remove secret societies, Freemasonry in particular, and other anti Christian movements, in order to save the churches of Christ from being depraved, to redeem the administration of justice from perversion, and our republican government from corruption."

To carry on this work contributions are solicited from every friend of the reform.

Form of Bequest.—I give and bequeath to the National Christian Association, incorporated and existing under the laws of the State of Illinois, the sum of —— dollars, for the purposes of said Association, and for which the receipt of its Treasurer for the time being shall be a sufficient discharge.

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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).
Baptists—Primitive, Seventh-day and Scandinavian.
Brethren (Dunkers or German Baptists).
Church of God (Northern Indiana Eldership.)
Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.
Disciples (in part).
Friends.
Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.
Mennonites.
Methodists—Free and Wesleyan.
Methodist Protestant (Minnesota Conference).
Moravians.
Plymouth Brethren.
Presbyterian—Associate, Reformed and United.
Reformed Church (Holland Branch).
United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.
Pleasant Ridge Congregational, Sandford county, Ala.
New Hope Methodist, Lowndes co., Miss.
Congregational, College Springs, Iowa.
College Church of Christ, Wheaton, Ill.
First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co., Miss.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
Salem church, Lowndes Co., Miss.
West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principles are—

Baptist churches; N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky

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Freemasonry Illustrated. A complete exposition of the seven degrees of the Blue Lodge and Chapter. Profusely illustrated. A historical sketch of the institution and a critical analysis of the character of each degree, by Prest. J. Blanchard, of Wheaton College. Monitorial quotations and nearly four hundred notes from standard Masonic authorities confirm the truthfulness of this exposition and show the character of Masonic teaching and doctrine. The accuracy of this exposition legally attested by J. O. Doesburg, Past Master Unity □ No. 191, Holland, Mich, and others. This is the latest, most accurate and complete exposition of Blue Lodge and Chapter Masonry. Over one hundred illustrations—several of them full page—give a pictorial representation of the lodge-room, chapter and principal ceremonies of the degrees, with the dress of candidates, signs, grips, etc. Complete work of 640 pages, in cloth, $1.00; per dozen, $9.00. Paper covers, 60 cents; per dozen, $5.50. First three degrees (376 pages), in cloth, 75 cents; per dozen, $7.00. Paper cover, 40 cents; per dozen, $4.00. ☞ The Masonic quotations are worth the price of this book.

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The Broken Seal; or Personal Reminiscences of the Abduction and Murder of Capt. Wm. Morgan. By Samuel D. Greene. One of the most interesting books ever published. In cloth, 75 cents; per dozen, $7.50. Paper covers, 40 cents; per dozen, $3.50.

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Oaths and Penalties of Freemasonry, as proved in court in the New Berlin Trial. Also the letter of Hon. Richard Rush to the anti-Masonic committee of York County, Pa., May 4th, 1831. The New Berlin trials began in the attempt of Freemasons to prevent public initiations by seceding Masons. These trials were held at New Berlin, Chenango Co., N. Y., April 13 and 14th, 1831, and General Augustus C. Welsh, sheriff of the county, and other adhering Freemasons, swore to the truthful revelation of the oaths and penalties. 10 cents each; per dozen, $1.00.

Finney on Masonry. The character, claims and practical workings of Freemasonry. By Prest. Charles G. Finney, of Oberlin College. President Finney was a "bright Mason," but left the lodge when he became a Christian. This book has opened the eyes of multitudes. In cloth, 75 cents; per dozen, $7.50. Paper cover, 35 cents; per dozen $3.50.

Ex-President John Quincy Adams' Letters on the Nature of Masonic Oaths, Obligations and Penalties. Thirty most interesting, able and convincing letters on the above general subject, written by this renowned statesman to different public men of the United States during the years 1831 to 1833. With Mr. Adams' address to the people of Massachusetts upon political aspects of lodgery; an Appendix giving obligations of Masonry, and an able Introduction. This is one of the most telling anti-secrecy works extant, aside from the Expositions. Price, cloth, $1.00; per dozen, $9.00. Paper, 35 cents; per dozen, $3.50.

The Mystic Tie, or Freemasonry a League with the Devil. This is an account of the church trial of Peter Cook and wife, of Elkhart, Indiana, for refusing to support a reverend Freemason; and their very able defense presented by Mrs. Lucia C. Cook, in which she clearly shows that Freemasonry is antagonistic to the Christian religion. 15 cents each; per dozen, $1.25.

Masonry a Work of Darkness, adverse to Christianity, and inimical to republican government. By Rev. Lebbeus Armstrong (Presbyterian), a seceding Mason of 21 degrees. This is a very telling work and no honest man who reads it will think of joining the lodge. 15 cents each; per dozen, $1.25.

Judge Whitney's Defense before the Grand Lodge of Illinois. Judge Daniel H Whitney was Master of the lodge when S. L. Keith, a member of his lodge, murdered Ellen Slade. Judge Whitney, by attempting to bring Keith to justice, brought on himself the vengeance of the lodge, but he boldly replied to the charges against him, and afterwards renounced Masonry. 15 cents each; per dozen. $1.25

ON ODDFELLOWSHIP.

Revised Odd-fellowship Illustrated. The complete revised ritual of the Lodge, Encampment and Rebekah (ladies') degrees, profusely illustrated, and guaranteed to be strictly accurate; with a sketch of the origin, history and character of the order, over one hundred foot-note quotations from standard authorities, showing the character and teachings of the order, and an analysis of each degree by President J. Blanchard. This ritual corresponds exactly with the "Charge Books" furnished by the Sovereign Grand Lodge. In cloth, $1.00; per dozen, $8.00. Paper cover, 50 cents; per dozen, $4.00.

Odd-fellowship Judged by Its Own Utterances; Its Doctrine and Practice Examined in the Light of God's Word. By Rev. J. H. Brockman. This is an exceedingly interesting, clear discussion of the character of Odd-fellowship, in the form of a dialogue. In cloth, 50 cents; per dozen, $4.00. Paper covers, 25 cents; per dozen, $2 00. German edition, entitled "Christian and Ernst," paper covers, 50 cents each. The German edition is published by the author.

Other Secret Society Rituals.

Knights of Pythias Illustrated. By Past Chancellor. A full illustrated exposition of the three ranks of the order, with the addition of the "Amended, Perfected and Amplified Third Rank." The lodge-room, signs, countersigns, grips, etc., are shown by engravings. 25 cents each; per dozen, $2.00.

United Sons of Industry Illustrated. A full and complete illustrated ritual of the secret trades-union of the above name, giving the signs, grips, passwords, etc. 15 cents each; per dozen, $1.25.

Good Templarism Illustrated. A full and accurate exposition of the degrees of the Lodge, Temple and Council, with engravings showing the signs, grips, etc. 25 cents each; per dozen, $2.00.

Exposition of the Grange. Edited by Rev. A. W. Geeslin. Illustrated with engravings, showing lodge-room, signs, signals, etc. 25 cents each; per dozen, $2.00.

Ritual of the Grand Army of the Republic, with signs of recognition, passwords, etc., and the ritual of the Machinists' and Blacksmiths' Union. (The two bound together.) 10 cents each; per dozen, 75 cents.

Temple of Honor Illustrated. A full and complete illustrated ritual of "The Templars of Honor and Temperance," commonly called the Temple of Honor, a historical sketch of the order and an analysis of its character. A complete exposition of the Subordinate Temple, and the degrees of Love, Purity and Fidelity, by a Templar of Fidelity and Past Worthy Chief Templar. 25 cents each; per dozen, $2.00.

Secret Societies Illustrated. Containing the signs, grips, passwords, emblems, etc., of Freemasonry (Blue Lodge and to the fourteenth degree of the York rite), Adoptive Masonry, Revised Odd-fellowship, Good Templarism, the Temple of Honor, the United Sons of Industry, Knights of Pythias and the Grange, with affidavits, etc. Over 250 cuts, 99 pages, paper cover. Price, 25 cents; $2.00 per dozen

MISCELLANEOUS.

Secret Societies, Ancient and Modern. A book of great interest to officers of the army and navy, the bench and the clergy. Table of Contents: The Antiquity of Secret Societies, The Life of Julian, The Eleusinian Mysteries, The Origin of Masonry, Was Washington a Mason? Fillmore and Webster's Deference to Masonry, A Brief Outline of the Progress of Masonry in the United States, The Tammany Ring, Masonic Benevolence, the Uses of Masonry, An Illustration, The Conclusion. 50 cents each; per dozen, $4.75.

College Secret Societies. Their customs, character, and the efforts for their suppression. By H. L. Kellogg. Containing the opinion of many prominent college presidents, and others, and a full account of the murder of Mortimer Leggett. 25 cents each: per dozen $2 00

General Washington Opposed to Secret Societies. This is a republication of Governor Joseph Ritner's "*Vindication of General Washington from the Stigma of Adherence to Secret Societies*," communicated to the House of Representatives of Pennsylvania, March 8th, 1837, at their special request. To this is added the fact that three high Masons were the only persons who opposed a vote of thanks to Washington on his retirement to private life—undoubtedly because they considered him a seceding Freemason. 10 cents each; per dozen, 75 cents.

Freemasonry Contrary to the Christian Religion. A clear, cutting argument against the lodge, from a Christian standpoint. 5 cents each; per dozen, 50 cents.

Are Masonic Oaths Binding on the Initiate. By Rev. A. L. Post. Proof of the sinfulness of such oaths and the consequent duty of all who have taken them to openly repudiate them. 5 cents each; per dozen, 50 cents.

Secret Societies. A discussion of their character and claims, by Rev. David McDill, Prest. J. Blanchard and Rev. Edward Beecher. Each of these able writers in clear, forcible language treats the subject in one or more of its varied phases. Rev. David McDill in six chapters treats of 1. "Their Antiquity; 2. Their Secrecy; 3. "Oaths and Promises;" 4. "Profaneness;" 5. "Their Exclusiveness;" 6. "False Claims." Prest. Blanchard handles the topic: "Shall Christians join Secret Societies?" in a masterly way, showing clearly that they are all opposed to the genius of Christianity; and Dr. Beecher closes with his Report on Secret Societies, which was adopted by the Congregational Association of Illinois at Ottawa in 1866. In cloth, 35 cents; per dozen, $3.25. Paper cover, 15 cents; per dozen, $1.25

Narratives and Arguments, showing the conflict of secret societies with the Constitution and laws of the Union and of the States. By Francis Semple. The fact that secret societies interfere with the execution and pervert the administration of law is here clearly proved. 15 cents each; per dozen $1.25

History Nat'l Christian Association. Its origin, objects, what it has done and aims to do, and the best means to accomplish the end sought; the Articles of Incorporation, Constitution and By-laws of the Association, condition of the Carpenter donation, with engraving of building donated by Mr. Carpenter; tables showing the number of pastors and communicants in churches that exclude members of secret societies, tabular view of local, county, state and national conventions, and list of organizations auxiliary to the National Christian Association; brief opinions of eminent men on secret societies, and testimonies of religious bodies against them. 25 cents each; per dozen, $1.50.

Minutes of the Syracuse Convention. Containing addresses by Rev. B. T. Roberts, Chas. W. Greene, Esq., Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. D. S. Caldwell, Mrs. M. E. Gage, Elder J. R. Baird and others. Unpublished Reminiscences of the Morgan Times, by Elder David Bernard; Recollections of the Morgan Trials, as related by Victory Birdseye, Esq., and presented by his daughter, Mrs. C. B. Miller; Secretary's Report; Roll of Delegates; Songs of Mr. G. W. Clark; Paper by Enoch Honeywell; Constitution N. C. A.; Reports of Committees and a Report of the Political Meeting. 25 cents each; per dozen, $2.00.

Proceedings of Pittsburgh Convention. Containing Official Reports; Addresses by Rev. D. R. Kerr, D. D., Rev. B. T. Roberts, Rev. G. T. R. Meiser, Prof. J. R. W. Sloane, D. D., Prest. J. Blanchard, Rev. A. M. Milligan, D. D., Rev. Woodruff Post, Rev. Henry Cogswell, Prof. C. A. Blanchard and Rev. W. E. Coquilette; also Report of the Political Mass Convention, with Platform and Candidates for the Presidential Campaign of 1876. 25 cents each; per dozen, $2.00.

The Anti-Mason's Scrap-Book, consisting of 31 *Cynosure* tracts. In this book are the views of more than a score of men, many of them of distinguished ability, on the subject of secret societies; and the dangerous tendency and positive evil of organized secrecy are shown by the most varied and powerful arguments and illustrations that have ever been given to the public. Those who wish to circulate anti-Masonic Tracts ought to have the book to select from. 20 cents each; per dozen, $1.75.

SERMONS AND ADDRESSES.

Sermon on Masonry, by Rev. James Williams, Presiding Elder of Dakota District Northwestern Iowa Conference, M. E. Church—a seceding Master Mason. Published at the special request of nine clergymen of different denominations, and others. 10 cents each; per dozen, 75 cents.

Sermon on Masonry, by Rev. W. P. M'Nary, pastor United Presbyterian Church, Bloomington, Ind. This is a very clear, thorough, candid and remarkably concise Scriptural argument on the character of Freemasonry. 5 cents each; per dozen, 50 cents.

Thirteen Reasons why a Christian should not be a Freemason. By Rev. Robert Armstrong. The author states his reasons clearly and carefully, and any one of the thirteen reasons, if properly considered, will keep a Christian out of the lodge. 5 cents each; per dozen, 50 cents.

Freemasonry a Fourfold Conspiracy. Address of Prest. J. Blanchard, before the Pittsburgh Convention. This is a most convincing argument against the lodge. 5 cents each; per dozen, 50 cents.

Grand Lodge Masonry. Its relation to civil government and the Christian religion. By Prest. J. Blanchard, at the Monmouth Convention. The un-Christian, anti-republican and despotic character of Freemasonry is proved from the highest Masonic authorities. 5 cents each; per dozen, 50 cents.

Sermon on Secretism, by Rev. R. Theo. Cross, pastor Congregational Church, Hamilton, N. Y. This is a very clear array of the objections to Masonry that are apparent to all. 5 cents each; per dozen, 50 cents.

Sermon on Odd-fellowship and Other Secret Societies, by Rev. J. Sarver, *pastor Evangelical Lutheran church*, Leechburg, Pa. This is a very clear argument against secretism of all forms and the duty to disfellowship Odd-fellows, Freemasons, Knights of Pythias and Grangers is clearly shown by their confessed character as found in their own publications. 10 cents each; per dozen, 75 cents.

Prest. H. H. George on Secret Societies. A powerful address, showing clearly the duty of Christian churches to disfellowship secret societies. 10 cents each; per dozen, 75 cents.

Sermon on Secret Societies. By Rev. Daniel Dow, Woodstock, Conn. The special object of this sermon is to show the right and duty of Christians to examine into the character of secret societies, no matter what object such societies profess to have. 5 cents each; per dozen, 50 cents.

Secrecy vs. the Family, State and Church. By Rev. M. S. Drury. The antagonism of organized secrecy to the welfare of the family, state and church is clearly shown. 10 cents each; per dozen, 75 cents.

Prof. J. G. Carson, D. D., on Secret Societies. A most convincing argument against fellowshiping Freemasons in the Christian church. 10 cents each; per dozen, 75 cents.

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All of these publications of Ezra A. Cook, together with "Stearns' Inquiry," are arranged in 16 volumes, bound in cloth, the pamphlets being combined as below described, and are sent, postage or express paid, on receipt of $12, or at expense of purchaser for $10.

This library comprises the following:

Freemasonry Illustrated, 7 degrees	$1 00
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Revised Odd Fellowship Illustrated	1 00
Stearns' Inquiry into the Nature and Tendency of Freemasonry	60
The Broken Seal	75
Finney on Masonry	75
J. Q. Adams' Letters and Addresses	1 00
Odd Fellowship Judged by its Own Utterances	60
Secret Societies, by Blanchard, McDill and Beecher	35

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Anti-Masonic Sermons and Addresses. Composed of "Masonry a Work of Darkness;" the Sermons of Messrs. Cross, Williams, M'Nary, Dow and Sarver; the two addresses of Prest Blanchard, the addresses of Prest H. H. George, Prof. J. G. Carson and Rev. M. S. Drury; "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry Contrary to the Christian Religion" and "Are Masonic Oaths Binding on the Initiate?" 287 pages; cloth, $1.

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Stearns' Review of Two Masonic Addresses. In this scathing review the lying pretensions of the order are clearly shown. 10 cents each; per dozen, $1.00.

Stearns' Letters on Masonry. Showing the antagonism between Freemasonry and the Christian religion. Paper cover, 30 cents each; per dozen, $2.50.

Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers: price, 20 cents each; per dozen, $2 00.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, $7.50.

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Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2.00.

NEWS OF THE WEEK.

—The decrease of the National debt uring the month of August was $16,128,-31. There was an increase of about $2,-00,000 in customs and of $500,000 in in-rnal revenue as compared with August, 881.

—Illinois will have this year 4,889,126 ns of hay, or 345,219 tons over the largest revious yield, which was in 1878. The uality of the hay, owing to excessive rain uring the spring, is not up to a full av-age.

—The 1882 crop of winter wheat is the rgest, with one exception (1880), har-sted in Illinois, and amounts to over ,000,000 of bushels. The spring wheat op will make the aggregate yield a little ver 52,000,000 bushels. The average eld is not far from eighteen and a half ushels per acre, which is little below that 1879, when the largest average yield per re was obtained.

—There were in bond in Chicago on e 1st of the present month, 30 016 barrels whisky, containing 1,270 850 gallons. nly 516 barrels, or 22,300 gallons have to taken out by July 1, 1883, under the ree years' provision.

—A mortgage for $160,000,000 was re-rded in Philadelphia. It was executed intly by the Philadelphia & Reading ilroad and the Philadelphia & Reading al and Iron Companies, and covers the tire property of every kind, real and rsonal, together with all rights, privi-ges, and franchises, including all lease-ld interests.

—Leadville, Colorado, was enjoying a ther extraordinary sensation in the mat-r of weather on the 30th of August. A ow-storm raged there all night and the xt morning.

—An accident singularly pitiful in its rrors occurred on the Grand Trunk ilroad in Canada. Nine cars, contain-g 162 cattle, were thrown off the track d rolled down an embankment sixty et high and almost perpendicular. It as some hours before the poor beasts uld be rescued from the wreck, and arly all were either killed or shockingly jured.

—The Kinzua viaduct, on the line of e New York, Lake Erie & Western ad, the highest in the world, has been mpleted, and trains will soon be allowed run over it. The bridge is 2,050 feet ng, and 302 feet high.

—Prof. J. A. Lippincott, of Dickinson ollege, Pa., who has for the past few eeks been on a visit to the Indian coun-y, has arrived home, bringing with him irty-three boys and twenty-seven girls ho are entered at the Indian training-hool at Carlisle for a five years' course. he children are of the Pawnees, Kio-as, Cheyennes, Apaches, Comanches, ichitas, Arapahoes, Navajos, Modocs, minoles, Caddoes, and Delawares.

—Heavy floods in Texas have caused e loss of sixty lives and thirty thousand imals.

—Cholera rages at a fearful rate in the hilippine Islands. A dispatch from anila, dated August 29th, states that ree hundred deaths occurred there on e previous day, 294 of the victims being tives.

—Fearful rioting between Hindoos and ohammedans has occurred at Salem, dia. Three Mohammedans have been rested. The headless corpses of Mo-mmedan men and women were lying every side. Houses of Mohammedans ve been burned and the principal osque was almost razed to the ground. he heads of pigs have been thrown into ells with the corpses of Mohammedan ildren. Troops are still patrolling the reets. The Mohammedans are a small inority of the population.

—The deadlock between the English overnment and the Irish constabulary as resulted in almost wholly depriving ublin of police protection. In conse-uence a serious riot occurred, a mob of e lower classes parading the streets and efying the authorities. The only mem-ers of the city police remaining on duty e the detectives, who number but 200, nd are unable to render efficient service the protection of property and the reservation of order. Troops of cavalry nd detachments patrol the streets of ublin.

—A train of cars running between Frei-urg and Colman Baden, left the rails near ergstetter. Fifty persons were killed nd many injured. There were 1200 per-ons on the train. Nineteen carriages ere shattered. The accident was caused y a telegraph pole, which had been ruck by lightning and fell across the ack.

PUBLISHER'S DEPARTMENT.

There are multitudes who will never fully realize their true state until the judgment day; but happy are those whom the Lord finds watching.

W. L. Leister sends six for a year each, and writes: "I think that after Pres. Blanchard comes in October, or the last of September, and gives us a general stirring us, that subscriptions to the *Cynosure* at this place will be more than doubled." J. Auten and J. D. Nutting, each send four for a year each. Others send two or more.

I. Jackson:—"I shall try my best to get subscribers as soon as the hot weather is over."

Stephen Ransom:—"I mean to keep trying to get subscribers."

Books and Tracts sent during the week ending Sept. 2nd, 1882.

By Express.

L B Gilson, A A Fuller.

By Mail.

Ella B Aderton, J W Coulter, J W Margrave, Rev B F Miller, S Smith, T A Wright, Dr W L Leister, John C Salter, E Zumbaugh, C Brickett, F E Ziegler, P Hird, S H Ames, Miss H Hoy, T B Galloway, R Taylor, Mrs M Carnes, J Barnes Sr, C C Tanner, S P Turner, A S Wills, D T Morris, R E Wells, S A Murray, O Norval, N Daniels, C N Terry, H Avery, J Seavers, E F Parks, Mrs S A Read, T H Hathaway, W J Leittrell, W H Post, S Rickenbrode, J W Wakeman, A F Large, J N Lloyd, T A Fagan, J G Hunton, T H R N Somerset, G W Rupp, J Hill, G Michin.

Subscriptions received during the week ending Sept. 2nd, 1882.

J Autin, J J Bartlett, L Boyd, J N Bear, W D Babbitt, Schoenberger Bros, B Barton Jr, E Brill, J W Blakney, W Benjamin, A Case, M Carnes, B C Elrod, D Countryman, J O Doesburg, I Gray, E Garvis, I Jackson, H L Kellogg, W C Leister, J N Lloyd, J Lantz, F Miller, J D Nutting, J N Norris, W I Phillips, Rev J Pixley, S C Ross, A Rogers, S Ransom, D Stratton, R N Smith, J R Snyder, J G West, J C Card, A A Räthbun.

Cynosure Extension Fund.

Statement for the week ending Sept. 2, 1882.

Rev. C. C. T. $5.00, P. C.	$ 2 00
Total cash received,	$ 304 07
Total cash used,	281 01
Cash available,	$23 06

This Fund is designed to aid in getting subscribers from among those who have never seen the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid new 46 subscribers to get the paper for $1.00.

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Secret Societies, Ancient and Modern.

See description of these books on page 15.

Those who prefer them to books can have the photographs of President Charles G. Finney, President J. Blanchard, Captain William Morgan and Elder D. Bernard on the same terms as the fifty-cent books; one set of four for 25 cents extra if sent with a subscription for a year.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

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Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

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CHICAGO, Sept. 4, 1882.

GRAIN—Wheat—No. 2	98½	99¼
No. 3		90
Rejected		70
Winter, No. 2	1 01	1 04
Corn—No. 2		72
Rejected		71
Oats—No. 2	34½	36
Rye—No. 2		67½
Bran per ton		15 00
Flour—Winter	4 50	6 75
Spring	6 25	8 25
Hay—Timothy	11 00	14 50
Prairie	7 50	13 00
Lard per cwt		12 05
Mess pork per bbl		21 65
Butter, medium to best	15	30
Cheese	05	10½
Beans	3 35	3 90
Eggs		19
Potatoes, per bu	40	50
Seeds—Timothy		2 20
Clover	3 75	4 60
Flax		1 30
Broom corn	05	11
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	15	40
Unwashed	15	28
LIVE STOCK—Cattle, extra	7 00	7 65
Good	6 00	6 75
Medium	4 75	5 75
Common	2 50	4 50
Hogs	6 00	9 25
Sheep	3 00	4 65

New York Markets.

Flour	3 65	9 00
Wheat—Spring		
Winter	95	1 15
Corn	81	87
Oats	36	50
Lard		12 68
Mess Pork		22 00
Butter	15	31
Cheese	06	10
Eggs		22
Wool	19	46

THE CHRISTIAN CYNOSURE.

VOL. XIV., No. 51. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 646

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NOTICES.

Indiana.

The annual State Convention for Indiana will be held at Carthage, Rush county, October 24th and 25th. Friends of the reform in the State are urged to make immediate preparations to attend. The place selected is a grand one for the convention.

Signed by Ex. Committee: S. L. Cook, J. W. Lowman, Benj. Ulsh, Wm. Small, E. Hansen.

CHICAGO INTER-STATE EXPOSITION.—Friends visiting the Exposition, just opened in this city, will find a welcome at the National Christian Association stand, in the north end of the gallery. A large sketch of the Morgan monument is on exhibition, and cabinet photographs, taken since it was erected and showing immediate surroundings, are for sale. There is also on exhibition a bird's-eye view of Batavia. Come and get a few tracts for yourself and neighbors. The anti-secret publications of E. A. Cook, Baker & Arnold, Collins & McDill and the Wesleyan Publishing House are for sale. The Exposition opened on the evening of 6th inst., and continues till October 21.

Massachusetts.

The able discussions of the various phases of the great evil of secrecy, at the National Convention at Batavia, and the unveiling of the Morgan monument with appropriate ceremonies, will doubtless give an impetus to our reform movement that will be felt far and near. Wishing to avail ourselves of that impetus, to help it forward among us and to gather up and make permanent the fruit of the labors of our New England agent, the friends of the cause in Massachusetts are invited to meet in convention at Horticultural Hall, Worcester, Mass., Sept. 19th and 20th, at 7 : 30 o'clock P. M. It is expected that free entertainment will be provided for all delegates. Will the friends of the cause hold such meetings as they may be able in the meantime, and appoint delegates to represent them in this, our annual State Convention.

D. W. MCFALL,
Secretary State Association.

TOPICS OF THE TIME.

It has been currently reported by the religious press that Buddhism was rapidly declining in Japan, its temples deserted and crumbling, the spirit of modern inquiry having already outrun the traditions and superstitions of that system. But chaplain G. A. Crawford of the U. S. Navy writes that the churches at home should not be deceived by such reports. The work of evangelization is not done, nor about to be done. What the missionaries claim has been done, and it has been a glorious work. In traveling through Japan he finds the old temples well cared for and a large number of new ones in process of erection. At Kiota there is building what is to be one of the grandest temples in Japan. Near to this he visited what he estimates to be the most beautiful sacred edifice he ever entered. At a theological school near this temple young men are being educated as missionaries for Europe and America. Throngs of worshippers are found in all the temples. This picture of moral darkness in the midst of awakening intelligence is not a happy one, but it should not be cause for discouragement, rather for greater efforts for the salvation of Japan.

For two weeks the great strike of the coal and iron workers in Pennsylvania and Ohio has been giving way as workers of one class or one district after another gave up the fight and returned to the mills. At last report only the "puddlers" about Pittsburgh continue to hold out. The break began among the miners, whose families began actually to experience the extremity of starvation before the parent and father would dare to disobey the mandate of his secret union. Some harrowing details are told of the sufferings among the women and children. The deaths of at least three persons are attributed to starvation resulting from the strike. One woman is reported, who, after repeated appeals to her husband, to drop principle and obtain a living for his family, to which he turned a deaf ear, committed suicide by poison in her desperation. It was a day of rejoicing in the colliers' homes when work was resumed. If the vote was by households few strikes would be sustained, and capital and labor would find in the fact a solution of their differences.

The Mormon Commission reached Salt Lake the courted of all parties. The Mormon bishops sent their private car to Ogden for their use, which was accepted, along with the hospitality and enthusiastic reception by the Mormons on arriving at Salt Lake. It looked as if "Philadelphia had taken Howe" over again. The Gentiles, who were as willing to entertain and get up ovations, looked jealously upon the proceedings. The Mormons, though hating the objects of the Commission, began with such a course of flattery as would turn the heads of any weak minded members of the Commission; while among themselves they proclaim the most determined opposition. Polygamists are resigning the public offices and their places are being filled with Mormons having only one wife. The Commission having required an oath of very strict provisions, the "Presidency" have issued a cautious address, calling upon the "faithful" to stand in "defence of what few liberties are left us." The Commission has appointed a Board of registry, part Mormon, part Gentile, and part seceded Mormon, whom they regard as faithful men. But when five Mormon voters in six can get through the net of their oath, it will probably be seen that the power has not yet escaped from them. The end is not yet in Mormondom.

It is seldom that men of long public life can point to such a record of labor for his countrymen, joined with the encomiums of his cotemporaries, both friends and foes, as Mr. Gladstone. The explanation of this remarkable fact is to be found in a recent speech by Earl Granville, which is reported by the London *Christian World:* "After an intimate acquaintance of fifty years, twenty-nine of which had been passed as his colleague in various cabinets, and many others as a member of Ministries under Mr. Gladstone's leadership, Lord Granville spoke in the warmest terms of the great statesman's inner life, of his merit as a colleage, and his charm as a political chief. This testimony explains a great deal. To a large extent, doubtless, it explains Mr. Gladstone's wonderful political distinctions and achievements. The high-toned inner life has been the inspiration of his entire public career, and has lifted this to a far higher level than even our great statesmen ordinarily attain. It explains also some of those occasions when in mere tactics Mr. Gladstone has seemed to be at a disadvantage with his political opponents. High-souled and ingenuous himself, he has appeared never to dream that his antagonists were not imbued with the same qualities, and so has laid himself open to the designs of the unscrupulous, and many times when he has been charged with loss of temper it has been simply the revulsion and sorrow of a noble nature shocked by the discovery of unsuspected evil. It explains, moreover, much of that malignity on the part of opponents which we have said to be in its recent developments unaccountable. Nothing awakens bitter resentment in the breasts of time-servers and charlatans than the discovery of genuine principle and high and unswerving purpose in those with whom they are brought into any kind of rivalry. And finally it explains the enthusiastic loyalty and love of those who, like Lord Granville, have been privileged to come under the spell of so much real goodness and great ness in the closer relationships of private life. We may well be thankful that such a statesman is ruling the destinies of England in these anxious and critical days."

Testimony of Reuben Cone.

I. Concerning the Abduction of Morgan.—II. Concerning the Kidnapping of Miller.—III. Description of a Lodge-Room.

PART FIRST.

I was at work in Canandaigua, Ontario Co., N. Y., at the time Morgan was taken and put in jail, ostensibly for debt. I was well acquainted with the deputy sheriff and knew him to be unfavorable to Masonry. Four men came for Morgan to the jail. I was acquainted with three of them. Col. Sawyer and Chesebro were the principal actors in this tragedy. One was a hatter; the other a butcher. One man's name was Lawson, I think—I was not so well acquainted with him; and the fourth man's name was Gillis. The deputy sheriff's name was Wheeler. He told me that the Masons had put Morgan in the jail, and that he (Morgan) was very desirous that his friends and the seceders, should by some means get him out, as he felt sure they meant to kill him. Wheeler told me that Morgan said to him that he was put in there for revealing the secrets of Masonry; that he had fought for his country once, and he considered this a matter of much more importance to the world than that.

When these four men went into the jail, Mor-

gan hallooed, "Murder!" I happened to be near the jail and heard the cry, and went there. There was a crowd around the jail, and the men answered them that it was a crazy man whom they were about to take to his home. They had him in a close carriage before I came up, and these four men spoken of followed on horseback and guarded the carriage. They drove to Victor, a small village some fifteen miles, I judge, fram Canandaigua. There they stopped. I had a brother living in Victor with Esq. Gillis. Esq. Gillis was brother to the Gillis who was one of the four. My brother told me that the carriage stood there by Esq. Gillis' house some two or three hours. Several persons gathered around the carriage, and one looked in and reported that there was a man in there bound and gagged. But he was hushed suddenly.

There was a man by the name of Roderick Stewart—one of the best of men, a Mason—he told me that he followed that carriage to Black Rock, a distance of one hundred miles, I suppose, to see what they were going to do with Morgan. From what he had heard in the lodge room he was filled with apprehension. He saw them take him out of the coach, and put him in a boat. He saw them row him across the river to a fort on the other side. It was reported that he was put into this fort and kept there some four or five days. Then he was taken out of the fort and brought back on to the river. This was known by different ones. There were two men who were with them, (I knew their names at the time, but do not now remember,) who testified to these facts in New York city, and one of them was obliged to leave the country. Morgan was thrown overboard in the middle of the river, and drowned. This Roderick Stewart went with me afterwards to Henry county, Ill., where he was deacon of the Congregational church. After the Masons had carried off Morgan, he quit going with them, though he met with them a few times in Illinois.

Of course there was great excitement in this region of country. They hunted for the body; went from Batavia to the search; raked the river even. At last they found a body. The news spread; the excitement was intense. Some said it was Morgan: some said it was not. It was some time after Morgan had been thrown into the river that this body was found.

The body was brought to Batavia; Morgan's family lived there. Mrs. Morgan was asked before she saw him if there was any mark about his body whereby she could certainly identify him. She said there was a large mole a little below his collar bone. She had also a tooth in the house that was extracted a short time previous. After she had told her story she was shown the body and found the mole exactly where she told them it was, and she testified that it was her husband. The tooth she produced exactly fitted in its place in the mouth of the body. Morgan had double teeth all around.

PART SECOND.

Soon after these things transpired I came back to Le Roy where I had formerly lived. I was boarding near a hotel.

There was a man living in Batavia by the name of Miller, who published Morgan's writings. This Miller was kidnapped and brought to Le Roy and locked in one of the rooms of the hotel. It was noon; I saw quite a crowd around there, and went to find out the cause. I went into the hotel and asked what was the trouble. They said they had a man locked in the room. Some of them said it was *Miller*. I asked to go in, but they would not let me. Some of us said we were going in. We burst the door, and there he was, bound. The young men said they were going to rescue him. They unbound him and took him out in defiance of the crowd who had put him in there, and who were determined to take him off. Their carriage stood outside in waiting. These young men took him in another carriage to his home in Batavia, and it was reported that he kept his house locked, and did not go out for a long time.

There were two lawyers living in our town by the name of Haskell, who had seceded from the Masons, and had written some things concerning Masonry. They kept their houses locked and guarded. One of them was obliged to leave the country.

I was living there, as I said, right in the heat of the battle. The man that we were working for was a high Mason. One night our boss gathered together a large company of citizens; judging by appearances, some thirty or forty men. They went out with lanterns, here and there, running around, cross lots, cross streets, hunting. We sat up nearly all night watching them. We heard afterward that they were after a man who had seceded.

What I do not know personally of what I have related, has come to me so straight that it is undoubtedly every word of it true. They arrested those four men spoken of, I believe. At least there were three of them in jail. Col. Sawyer and Chesebro were the head ones. They were imprisoned longer than the others. My brother was subpenæd two or three times as a witness; but the trial was put off, and put off, and I have no knowledge that the matter was ever decided in court. The last time he went into court they ordered the landlord not to give him a seat in the stage. Brother made up his mind that they intended to kidnap him, and he set off on foot. He was a hard witness against them.

Lawyer Marvin, who plead the cause of the Masons was said to be the greatest lawyer in the State. He might have been a Mason himself; but he was a shrewd fellow, and by questioning and cross-questioning, calling in new witnesses, etc., he would gain the time, and the court would break up.

PART THIRD.

Soon after these things had transpired, a man who had seceded from the Masons lectured in a room that had formerly been occupied by the Masons as a lodge room. The Masons had moved to a round brick building built expressly for their purpose. This room, exhibited and visited by myself and hundreds of others, was in a hotel in Le Roy, and might have been in its first use a ball-room. But it had been fitted up for the peculiar service of the Masonic brotherhood. The purpose of this lecturer was to show the people the exceeding folly of Masonry, and keep them from being drawn into the net.

Above the chamber floor were large beams laid so close together that a person could not pass between them, with space enough between them and the floor to permit a man to creep. There was a large aperature in the room which was boarded down ten feet deep, or thereabouts; large at the top and small at the bottom. The candidate for some certain degree was led in blindfolded into this pit, being sustained in some way, so as not to experience serious injury. While in the bottom of this hole before he would in any way be helped out, he was obliged to take certain oaths; then he was lifted to creep around three sides of the room under the beams. Then he came to a door with a hole in it, through which he passed his hand which was seized by some one on the other side of the door, who drew his arm through as far as possible, holding it firmly until he had either taken other oaths, or else had confirmed the ones already taken. (I have forgotten which.) Then he was conducted to a place where a skeleton lay on its back on the floor, surrounded by lights, and wine-glasses filled with wine; the lights and wine-glasses alternating. Here the candidate (I think he knelt while doing it) confirmed the whole by drinking a sup of wine from the skull of the skeleton, praying meanwhile that all the sins of that dead person whose bones lay there ever committed might be heaped upon him if he revealed aught.

MASONIC GRAVE ROBBERS.—"Rev. and W., Henry W. Rugg, on behalf of brother R. H. Tilley, of Newport, Rhode Island, presents to the Grand Lodge a gavel made of hard wood and ornamented with wood from the coffin of Gen. George Washington. This gavel was made more than a quarter of a century ago by brother Stewart and given to the Grand Lodge, and passed from the hands of Past Grand Master Gray to brother Tilly, in 1860, and he, after due inquiry, found it belonged to the Grand Lodge, to whose care he has returned it.—*Missouri Masonic Grand Lodge Report, 1880; Also Rhode Island Report, 1879.*

Well may the blood of the loyal American boil with righteous wrath and holy indignation against this conglomeration of libertines, preachers, gamblers, drunkards, liquor-sellers, blasphemers and murderers which completes the cup of treason and crime unsurpassed in thus stretching forth its crime-stained hands and daring to pillage and rob—not the grave of that good Freemason Benedict Arnold, the traitor, but the grave of our beloved General George Washington has been ransacked, and Masonic Grand Lodges appropriated the wood stolen from the coffin holding the sacred dust of the Father of our country to use for ornamenting little wooden mallets.—*Wesleyan.*

Aiming at the Heart.

BY ELDER N. CALLENDER.

"Center shots" are God's and he always hits. No man can find a superficial injunction or prohibition in his legislation. Look at the Decalogue, and then at the expositions of it from the lips of the Son of God. Then take the inspired teachers of the Scriptures, and find if you can one superficial order.

Our purpose is, in applying this fact, to notice the law of God on this subject of *fellowship*. Has God uttered his law on this subject? Then what is it? See and hear! "Have no fellowship with the unfruitful works of darkness, but rather reprove them." This is the law of fellowship. It is not obscure and ambiguous. If it read, Express, or Seemed to have no fellowship, etc., then the question might be raised, in what particular way are we to construe the text. Modern ways of expression of sympathy with wrongs would perplex us. But the heart's condition is aimed at.

"*Have no* fellowship." *Have*, and therefore, *feel* no sympathy, on any account whatever, with any wrong thing—any merely questionable thing, proposed or done in secret, in the dark, not known to be fruitful for God, good ends, and good reflex results to ourselves. Have *no* fellowship with any evil though fellowshipped by the world generally, by the masses of church members and churches, by the clergy, by the so-called Christian press, by all your dearest friends on earth, father, mother, sister, brother, husband, or wife. Let thy heart hate and detest what you know God hates, whether fashion, pride, rum, tobacco, lust, profanity, obscene conversation (as bad as profanity), false worships in American pagan temples marked with the emblems of idolatry, as the letter G, compass, square, etc., or in the darkest places of pagan orgies and rites. *Have no* followship, no fellow feelings, when invited to a festival in which to participate implies communion with the wrong, as when invited to an act of approbation of a Masonic, Odd-fellow or Good Templar affair in your parish or in your community. And then what? Look silently on as if nothing wrong is seen or known? No. The heart that detests the work of darkness, that knows that moral poison is mixed for us, our families and our neighbors, to kill souls and dishonor God, throbs in harmony with God's holy nature, and beats a mighty protest against the great sin; and soon, like the reprover of Israel's King, this loyal heart obeys God and reproves the dark deeds.

The two acts of the loyal soul are to love and commend the right and to hate and reprove the wrong. Nothing less can meet the demand of this law. "Abhor that which is evil, cleave to that which is good," is the moral standard for all moral beings, from God himself to the lowest moral intelligence.

Man can no more dictate or rule in the duty of fellowship than in the origin and administration of fundamental law. It is not left to us to elect what we shall fellowship or reprove, any more than it is to govern the fixed laws of the material world. True we *can* elect the wrong and reject the right, but the violated law will as surely recoil on us as will physical law. He who rejects moral good is as the one who spurns pure air and he who choses evil is as the man who swallows poison.

Tracing the Compact of the Plain of Shinar.

BY FREDERICK NEWTH, ESQ.

I have been reading a series of articles that appeared in the *Quarterly Journal of Prophecy*, years 1852-3, vols. 4, 5, that have greatly interested me. The articles are so in accordance with the line of your paper, the *Cynosure*, that I have transcribed a portion that you might thus see whether a reprint of all the articles would not be worth while. The extraordinary ability displayed by the writer and his patient research, can but command the admiration of all readers.

His first article is entitled: "Is Rome Babylon, and Why?"

"In the sixth century after the flood, Egypt and Asia were overrun by the armies of the Assyrian Queen, named by the Assyrians Astarte or Athor; by the Babylonians, Mylitta; by the Greeks, Pallas, Hera or Aphrodite, as they respectively belonged to the Dorian, Hellenic, or Ionian class; by the Egyptians, Isis; by the Persians, Shimar or Semiramis. Her armies were commanded by a son, named in various dialects, Horus, Apollo or Assarac, Adonis, Thammuz, Hercules or Nimrod. By this queen the Chaldee mysteries were formed, a priesthood governed by a pontiff appointed by the sovereign, supported by a college of seventy-two hierophants, and was divided into seven orders similar to those of the Roman church. Their costume . . . miter, crozier, stoll, altar, chasuble, cope, with their distinctive badges, whilst the arch flamans bore the episcopal ring.

"The first step in the lesson system was that of *Baptismal Regeneration.* No person was to learn aught of doctrine or discipline till regenerated by the priest, plunged under water and raised from it half drowned . . . his forehead was then marked in a mixture of salt, saliva and water with the mystic *tau*, the sign of the false messiah. When pronounced worthy he was admitted to the interior mysteries of the goddess. A wafer called *mola*, the same name now applied by the Italians to the wafer in the mass, was eaten in honor of the queen of heaven, and he at the same time sworn to be faithful to her. Three annual feasts were required to be observed in her honor. Her birth, 25th of March; son's birth, 25th December; her assumption, 8th September; also a fast of forty days, agreeing with modern Easter in date, preceded by a carnival.

"In the right-hand mysteries the virgin continues the main object of worship. In the other, the imtiated were taught, the Creator of the world was a stern and cruel deity, hating human knowledge and happiness; but the prince of the air, Satan, the true god, taking compassion on mankind had sent his son, Boodh, Assarac or Nimrod, or Ham, for man's salvation from the yoke of Jehovah, and that he would deliver those who worshipped him from the bondage of the body in which man's spirit had been imprisoned.

They might worship Jehovah if they would, but must worship him too. There were the students of magic, searchers of forbidden knowledge, the sorcerers, the wizards, the devil worshippers."

He then traces how this worship was broken up into three schisms, having their seats at Babel, Thibet and Memphis, until *Pergamos* was made the center, to which city was removed the palladium of Babylon, the cubic stone, the image of the Idæan goddess, called Cybele, perhaps to elude Persian wrath. Then he goes on to say that Scipio, in preparing for the Greek war, moved the Senate of Rome to place itself under the protection of the Idæan goddess in lieu of its old divinities; that this was agreed to and Scipio, with a number of Conscript Fathers, was sent, and a voice appearing to proceed from the image expressed its readiness to remove to Rome; and that it was accordingly installed in the capitol as the secret and tutelar divinity;—a lay brotherhood was enrolled, in which was included a vast number of aristocracy, of which Scipio, Sylla and Julius Cæsar became chiefs, ultimately supported by the Egyptian and Chaldean priesthood throughout the empire. By them Cæsar was put forward as born in no human mode—*the Son God.*

"Julius Cæsar, becoming heir to all the rights and powers of Attalus, the pontiff king of Pergamos, became head of the Oriental priesthood." After Antony, Octavius and Tiberius, each followers of the mysteries, "Nero became a proselyte of the higher and ultimately of the left hand mysteries, the direct worship of Satan."

"For long previous to the destruction of Jerusalem, in the revolt of Bar Cochab, there grew up in the deserts of Engeddi and Netra, two vast communities, one the Essenes, the other the Therapeutæ; both deep students of magic, having all things in common under the control of their chiefs; abstaining from marriage, but there is reason to suspect not unconscious of the gratification which can be obtained from opium, sherbeesh, hyosogamus and bella-donna. They were great mesmerists and miracle workers. They had regular grades of initiation corresponding with modern Freemasonry. They had a college in Mount Carmel. The worship of the virgin was carried on in the same way as it is by the monks of Mount Carmel now. In the second century a man named Basilides became the high priest of the brotherhood. He had previously been initiated in the higher Chaldean mysteries. Scorning the control of Rome, he formed a scheme for uniting all the Oriental sects—Jew, Christian, Essene, Chaldean, in one common alliance against the Roman proselytism, allowing each to retain his own belief, yet framing a common formula in which all might join. To affect this he pretended to possess a secret revelation handed down direct from Peter, and also in some degree from Mathias. He taught that Holy Scripture has a two-fold meaning, like the works of Homer, one literal for carnal men; one spiritual, known only to those to whom it has been handed down, as to him, direct from the Apostle and reserved for the verbal teaching of those who should be found worthy.

To him the writer traces the great apostacy which was soon to swallow up the Christian church. "Of this, *Basilides*, and Ammonius Saccas were the first promoters. Clement of Alexandria, Basil, Gregory of Nyssa, Origen and Gregory the Great, the successful chiefs."

Then giving a graphic description of the world from the days of Julius Cæsar, the writer goes on: "Such was the state of the world when the Assyrian Basilides succeeded to the priesthood of the Virgin, and became Grand Master and chief Abbott of Essenic brotherhood at Mount Carmel. He was connected with a vast organization distributed into many grades. They had passwords, signs and lectures, known only to themselves. He stood at the head, for he had attained all they knew and was the first astrologer, the first mesmerizer, and the first magician of his day. . . . He, if we may credit the recognized authorities of the order, was the organizer of a combination to unite all in one bond of liberty, equality and fraternity, whose aim was—the overthrow of the IMPERIAL POWER.

NOTE.—For most of these facts we are indebted to the authorized publication of the Masonic body under the duke of Sussex, in which Basilides and Ammonius are distinctly claimed as founders of their body, and as having first combined *Christianity* with the mysteries of Isis, till then confined to the High Born. Those who are curious may consult, Mater, "Histoire de Gnosticisme," and Von Hammer, Mysterium Baffometis.

—Do not retire from activity in the Christian service too soon. John Gossner started an independent foreign mission in his 64th year, and between his 65th and 85th year, despatched no fewer than one hundred and forty missionaries to different parts of the world. Life is short enough anyway. Let us not unnecessarily shorten it by retiring too early. Let not churches deprive themselves of the experience and mature ability of the older men. Let the older men renew their youth. Let them study more and preach better than they used to in younger days.—*Ex.*

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XX.—An Exciting Scene.

[Continued.]

A crowd of forty or fifty men beseiged Miller's printing office, armed with clubs cut from hoop poles. I saw two men one of whom I supposed to be Miller, the other I did not know, dragged into the street and carried off by the mob; and then I turned to Mr. Mills—

"What does this mean?" I asked. "Where are they taking those men to?"

"It is a lawful arrest on some charge or other;" said a bystander, who like us was watching the proceedings. "Jesse French, the constable is there; so there must be something legal about it."

Mr. Mills uttered something which sounded very much like an imprecation, either on the law, or its representative in the person of Mr. Jesse French; and giving his horse a sharp touch with the whip, drove on, the mob having left with their prisoners.

"You and I are Masons;" he said grimly; and volumes could not have spoken more of the inward rebellion that was raging in his soul. To be sure there was a difference between us—the difference being a man who is only bound with one pair of fetters, and a man who is bound with three; but when the one pair is riveted and clinched beyond mortal power to break, what matters it, except for the added burden whether the number be one or fifty?

We were but a little way out of the village when the horse began to limp. The law that accidents like disasters follow each other, which many people besides Mr. Mills have discovered in the course of their daily living, still continued to govern events; for the horse had loosened a shoe, and there was nothing to be done but to stop at the nearest blacksmith's. We were about to start on again, when up the road came a cavalcade of men, some in wagons, some on horseback,—all seemingly animated by one common object, which was as we soon learned, the rescue of Colonel Miller from the hands of the Masonic mob, who, under color of law, were bearing him off the same dark way that Morgan had gone the day before!

Fire flashed from the old man's eyes. He turned to me,—

"Hang it all! I don't care if I am a Mason. I won't stand and see a man like Colonel Miller kidnapped in open daylight without lifting a finger to help him. But then," he added hesitatingly, "seeing that you are a third degree Mason I don't know as I ought to do anything that will get you into trouble. And I suppose you are in a hurry to get home besides."

"Never mind me, Mr. Mills;" I answered, for his spirit was contagious, "I am too far from Brownsville to be recognized. And they seem to be going the same way we are. We may as well join them." And so we two Masons in company with the rescuing party swept on up to Stafford, meeting the others where they had halted at a stone building, the upper part of which was occupied by a Masonic lodge into which Colonel Miller had been taken for safe keeping; the other prisoner, Captain Davids, having been released. A lawyer by the name of Talbot had accompanied the party from Batavia, and now demanded entrance into the lodge-room, which demand was refused. But the party pushed their way, Mr. Talbot leading, into the room, where a curious scene was transpiring. There stood Colonel Miller, a helpless prisoner, while one of his captors stood over him brandishing a naked sword over his head, and uttering loud threats in which we heard the name of Morgan mingled as the door burst open.

"This is no court of justice;" said Mr. Talbot, in a firm, clear voice, stepping up and taking hold of Colonel Miller's arm. "You must go on to Le Roy where the warrant was issued." And as the men of the hoop-poles, having laid so much stress on legal forms when the arrest-

ed their prisoner, could not well make resistance now their own weapons were turned against them; a way was cleared; Colonel Miller, closely guarded, was ordered into a wagon; and we naturally supposed that nothing now remained but to proceed directly to Le Roy.

But the opposing party were fertile in shifts and expedients. They were not in the smallest hurry to go on to Le Roy, knowing very well that the case would drop through as soon as they appeared before a magistrate. Colonel Miller was ordered out of the wagon, then ordered in again, then ordered out in the most capricious manner, all apparently to consume time; while Mr. Talbot in stern and angry tones was demanding of the constable why he did not no his duty and carry the prisoner on to Le Roy.

"Easy enough to see why. They hain't got no case against him;" whispered Mr. Mills excitedly. "I'm afraid I've come about as nigh swearing these ten minutes past as a Christian man could and not do it."

And apparently relieved by the confession, Mr. Mills leaned forward in his wagon to watch this extraordinary scene. But I was too much attracted by a face that I saw and recognized among the crowd of Masons, and which I was certain recognized me, to pay much attention to his remark. It was Darius Fox. How did he happen to be here, thirty miles from Brownsville, engaged in this evil work? But I did not mention my discovery to Mr. Mills, and after a while the whole noisy and excited assemblage moved on towards Le Roy with many stops by the way; till finally the party having Colonel Miller in charge, halted at a tavern for supper and after a brief consultation with Mr. Talbot, we saw the former leave the wagon as if released, and start off in the direction of Batavia. But there was a rush made headed by the constable French, and he was once more a prisoner. This, however, gave occasion for repeating the demand with greater urgency to take him before a magistrate. It was at last acceded to, and before Judge Barton occurred the strangest scene of all. The constable Jesse French, so active in arresting him, oddly disappeared, while neither plaintiff nor witnesses came forward to support the charge against Colonel Miller, who was accordingly set at liberty. But in a few moments after he had left the justice room there was a hallooing and shouting down the street. Jesse French and his posse had reappeared and were trying to arrest him again.

There was a rush of Colonel Miller's friends to the rescue. And I have here to record a most extraordinary feat of arms on the part of Mr. Jedediah Mills who could by no means sit quietly in his wagon, but jumped nimbly out, forgetting his three score years, and joined in the melee with as much ardor as if he had also quite forgotten the pressure of the cable-tow,—which perhaps he had.

Three times there was a rush and a rescue. The third time right and might prevailed, and Colonel Miller was put into a stage and driven rapidly homeward.

Mr. Mills jumped into the wagon and wiped his heated brow.

"This is about the hardest afternoon's work I ever did. I'd rather break up new land all day. Well, I'm going on to Savin's Bend. I've been promising old Aunt Dorcas Smith a visit this some time. And she is given to entertaining strangers. She'll take you in over night and be glad to."

But I chose instead to take the night coach to Brownsville, and reached home just as the glow of dawn was flashing the eastern sky.

CHAPTER XXI.—THE MYSTERIOUS CARRIAGE.

Rachel was by nature and habit an early riser, and as I came up to the house in the gray dusk of morning; she herself stood in the open doorway breathing in the sweet fresh air; and then, suddenly turning her head, she saw me coming up the walk, and uttered a quick cry of pleasure.

"I really began to feel worried for fear something had happened to you, Leander," she said. "We were expecting you home sooner." And I, not caring to enter into a detailed account of the strange scenes of yesterday, only laughed as I returned her kiss of welcome at what I called "her foolish fears," and told her that I had been unexpectedly detained.

At that instant a low rumble of approaching wheels made us both turn our eyes to the street, and we saw a common hack carriage drive by, the curtains closely drawn, and the horses looking weary and jaded as if from a night of hard travel;—this latter circumstance being the principal thing that attracted our attention to the vehicle, although Rachel remarked as she leaned forward to catch a last glimpse as it was disappearing around a curve of the road,—

"Strange that people want to travel such a beautiful morning as this with all the curtains down."

For it was one of those delicious mornings that sometimes come in September, cool and dewy and fresh as any in early June, though it promised to be hot farther on in the day when the sun should reach its meridian. Still there was nothing in the appearance of the closed carriage unusual enough to excite more than a passing comment. And then Rachel hurried in to see to the breakfast while I took a general view of matters and things about the farm, and thought over yesterday's events in Batavia, finding a constant and ever recurring source of uneasiness in the fact that Darius Fox was there, and saw me in the party of Miller's friends. It was easy enough to say that "I didn't care, and it was none of his business anyhow," when I knew perfectly well that I did care, and how easily he could make it his business if so disposed.

"Now do tell me what detained you so," said Rachel as soon as we were seated at the breakfast table. "Not bad luck, I hope."

And considering that she would probably hear sooner or later what was going on in Batavia, I related the whole story; to which she listened in wondering silence, only giving her head a most emphatic nod of approval when I told her of my own share in the events of the day.

"You were on the right side Leander;—just where I always want to see you."

"But it might get me into trouble;" I said, cautiously, (for I had concluded not to say anything to her about my seeing Darius Fox, the valiant, armed with his hoop-pole, in the company of Masonic rioters) if it should be known by the lodge that I was one of the party that rescued Colonel Miller."

"Why?" asked Rachel, quickly. "Of course what Masons were engaged in the affair must have been of the baser sort. They can't hurt you any."

O, my innocent Rachel! but it was not easy to undeceive her when I was not more than half undeceived myself, and still considered the outrages on Morgan and Miller as the work of misguided individuals, rather than what it really was—only the deliberate carrying out of the principles of the institution. For though I had seen enough of Masonry by this time to fear its power to vex and annoy; of the iron hand that could smite in secret; and, most horrible thing of all, so enslave the souls and consciences of men as to make even ministers and deacons consenting to the bloody deed, I knew nothing as yet.

"I don't like the way things are going on, Leander;" was my grandfather's comment. "These lawless proceedings only dishonor Masonry. No good institution needs to be defended by violence and fraud. As I was telling Elder Cushing only the other day, if Masonry is of God, neither Morgan nor Miller can overthrow it. And if it isn't—" my grandfather came to a pause, and there was such a look on his face as that old Roman might have worn when he delivered up his erring and yet darling son to the axe of the executioner;—"if it is n't, then it is of the devil; and the sooner it is thrown back on his hands the better."

And having uttered this startling sentiment my grandfather closed his lips and said no more.

Neither Rachel nor I thought again of the strange carriage we had seen in the morning till it was referred to by Miss Loker.

"It must have been the same one Miss Lawton was telling about seeing. She was standing at her chamber window, and saw it drive up and stop a little way from Deacon Brown's on the back road—a yellow carriage with gray horses. And she see the driver get off and go somewhere after a couple of fresh horses, and when he came back with them they looked just like the deacon's new span. And that ain't all. My brother's wife's cousin, Nathan Leach, that keeps the toll gate up at Platt's Corner, says he knew the driver, one of the foremost men of the place, and a man that wouldn't be likely to turn stage driver without there was some very particular occasion for it. And the queer part of it was, he handed Nahum the toll without saying a word and then walked off quick to where the carriage was standing two or three rods away. And he didn't answer even when Nahum said, 'How d'ye do?' You see it was in the night, and the carriage drove up kinder softly and mysterious with the curtains all down, and no more sound of anybody inside than if it had been a hearse. Why, it give him a real ghostly feeling, Nahum says. And he hollered out loud enough to wake himself if he was dreaming, 'What's the matter?' 'Nothing,' says the man, never stopping or turning his head; and then he mounted the box and the carriage drove off just as it had come."

But my grandfather only uttered an energetic "Pooh!" when Miss Loker had ended her uncanny recital.

"Maybe Nahum was fast asleep. I wouldn't wonder. Now I remember that when I was Captain of the Martha Ann, the crew were frightened half to death one night by something they thought was a ghost in the forecastle. Well it did look just like a woman in white with her hair floating about her face; and turned out to be nothing after all but a mischievous trick of one of the midshipmen."

"But there was certainly something very queer about it,—the carriage, I mean;" persisted my mother, who did not feel quite satisfied at so easy a disposition of the subject.

"Well," answered Miss Loker, who was not addicted to smoothing down hard facts either in Scriptures or human life, "Nahum says, if it had been a stranger instead of a man so well known to him, as a church member and a town officer beside, he wouldn't have had a doubt but what he was on some evil errand. And says I, 'Nahum, you'd better take your Bible and read about David, before you warrant a church member for not committing murder and adultery, if the Spirit leaves him to himself. It's only by the grace of God that we stand a minute without falling into sin even the best of us!' says I."

"That is very true," answered my grandfather seriously.

And there ensued a period of silence such as usually follows the utterance of one of those great, mysterious, awful truths that hedge in our finite weakness with the eternal strength.

Through town and village and hamlet all that day and night the closed and silent carriage drove—horses and drivers supplied as if by magic so as to cause scarcely more than a moment's detention in the whole route of one hundred and twenty miles. And within sat a man gagged and bound, who knew that every step of the way was leading him to death—not on the scaffold where friend and foe alike might witness his last heroic stand for truth, but a death in secret, bitter with prolonged suspense and agonizing uncertainty, and all that could add poignancy to the martyr's doom.

Who shall say what thoughts filled the bosom of that pale silent man as the faces of wife and children rose before him on that strange journey! Were there moments of weakness when he half regretted the awful sacrifice?—moments when flesh and spirit failed him, when the tempter whispered, "You have thrown away your life and what have you accomplished?"

Doubtless there were, for William Morgan was human like the rest of us, but surely the noblest of earth's martyrs and heroes were never more grandly triumphant over mortal weakness than

(To be continued.)

NEW ENGLAND.

THE NEW ENGLAND BOARD of the National Christian Association has it headquarters at No. 8 Portland St., Worcester, Mass. A full supply of books and tracts constantly on hand. Orders promptly filled. Correspondence solicited. E. D. BAILEY, N. E. Sec.

Headquarter Notes.

—Mr. Smith writes from Connecticut of doing a good week's work at a camp-meeting, distributing tracts.

—Mr. Spaulding continues to visit various towns in this State, in some places finding an unexpected number of friends.

—Says Deacon Leadbetter: "I am a subscriber to the *Cynosure*, and *New England American*, till death do us part."

—The son of Rev. W. J. Sleeper, W. W. Sleeper, was ordained Aug. 31st, at the Union Church, Worcester. He leaves in a short time for Bulgaria.

—A friend writes as follows: "I have two dollars laid by for 'Holden with Cords.' It is a good sermon on Isaiah 5: 18. It is a two-edged sword. . . . When you meet the author again please give more thanks than I can put on a postal card."

—Philip Bacon says: "I hope we shall be able to have a convention in Connecticut, and that Pres. J. Blanchard will be with us." This accords with expressions found in many letters.

—Zeba Smith of Montpelier, Vt., writes: I have known what Masonry was ever since Morgan's day, fifty-two years ago. I saw the degrees worked up to Royal Arch. I then was one and twenty, and after that I did what I could by voting and otherwise to put it down, till it was called dead. I thought there was something better to attend to, until this reform started. While men slept the enemy sowed tares."

—A friend writing about one of the State conventions, says: "If good arrangements can be made, I would like much to have it here, and to see something of the good brethren and sisters engaged in the good work of reform, and especially, to see Mr. Blanchard, the faithful, veteran soldier of Christ, so bold and fearless and so illy treated."

—There are growing indications that people are beginning to think for themselves on the subject of secret societies. A deacon of a church in this city, who has taken no active part in the reform, has had his convictions so intensified as to write to a candidate for the pulpit of his church to know his position on secret societies, before voting to call him.

—We frequently hear of the wonderful benefits from a Masonic connection when traveling. Said a minister in a late Sabbath sermon, in this city, "I have travelled in many countries, I have been on every continent, and everywhere I have found Christians without the use of signs, grips, or passwords."

—The indications are now that the Connecticut convention will be held either at Putnam or at Willimantic, Oct, 3d, 5th. These places seem most available. Bro. Geo. Smith goes to Putnam to determine which of the two places will be preferable. We shall be able to make a definite announcement in the next issue.

State Meetings and Stated Contributions.

WORCESTER, Mass., Sept. 4th, 1882.

On returning to Worcester we found many duties awaiting us. Our new office was ready for occupancy, and the moving operation had to be endured. We are, however, repaid for our trouble in having more convenient and pleasant accomodations. We are so near the best location in the city for business, that persons wishing to find us will have no difficulty.

All the arrangements for the Massachusetts State convention are now under way. The list of able speakers heretofore announced will probably be increased rather than diminished. The recent announcement that the celebrated "Liberty Singer," Bro. Clark, thinks of coming to New England, encourages us to hope that we may secure his presence at our convention to enthuse us with his matchless songs.

Some friends of this cause, who have not been at State meetings, will have a rare opportunity to see and hear some of the ablest speakers and writers connected with the movement. We are to be especially favored in this respect at this meeting.

There is one thing to be remembered by those who live in other parts of the State. Numbers count. The man who argues that he is not a public speaker, and therefore can add nothing to the meeting, makes a grave mistake. The first question our enemies will ask, is, How many people came? The first question half-hearted friends will ask, is, Did the people turn out? Unjust though the conclusion may be, people will be chiefly impressed by knowing that many are interested enough to leave their business and pay their expenses to attend.

I went to Boston last week, chiefly to bid Bro. Tanner good-bye and God-speed on his journey West. A fresh and alarming renewal of hemorrhage compelled him to abandon his contemplated journey to California, and seek relief nearer home. He will return to Vermont and New Hampshire, where he was greatly benefitted before, hoping to regain his strength. He needs and deserves our warm sympathy and earnest prayers.

I have lately received several letters of inquiry, of which the following is a sample: "I write you to inquire if you know of any place about Boston, or in that region, where a man who wants to preach the whole gospel, or 'all the words of this life,' to the rebuke of sin and the building up of all righteousness can find entrance and do good. If so please inform me." The very suggestion that ministers are trammeled in the preaching of the gospel is alarming: Yet unquestionably it is the fact. It is not only true that the minister cannot, with impunity, reprove men for endorsing 'the unfruitful works of darkness,' but it is true also that the majority of congregations are restive under discourses which describe sin so plainly as to make them recognize it in themselves. The gospel must be given in diluted form. Shall this state of things continue? Manifestly it cannot be remedied without a struggle. So long as we are all more careful to preserve our own reputations than to promote the honor of Christ; so long as we cling to dead forms, and walk not in the Spirit; so long as we think more of promoting peace than purity, of holding dead churches together than of renovating or rejecting them, just so long will our labors be unfruitful and the evil which we mourn continue to exist. Christ, the way, the truth, the life, is of more value than all the churches.

Why may we not hope to see a wide-sweeping reform in the method of preaching the gospel, in the discipline of the churches, in the purity of the lives of individuals, in the fellowship of Christ's disciples and in the missionary enterprise of the body of believers?

There are no churches near Boston, that I know of, where the brother making the inquiry can preach as he describes, but there are five hundred needing that kind of preaching. I am earnestly praying the Lord of the harvest, to send forth such laborers. Come as evangelists first. Go to your neighbors rich and poor ones and tell them the Lord has summoned you to New England to preach; a preaching for which the people will pay nothing but rebukes and scorn. Ask them if they have any of the Lord's money which can be appropriated to bear your expenses. Be sure if the Lord calls you he has also called some one to provide the means. On an average there are not more than twenty men who support the pastor of a country church. Now that number may be found, to undertake the support of a worthy evangelist.

I discovered recently, one potent reason why so many withhold their tithes from the general work. While visiting a good sister in Maine, she said she had been keeping her money, thinking that she ought to spend all she could spare for work in her own town, and she was waiting to have work done there. Lately, however, she had been feeling that such a method might be both selfish and unwise. The chances were that aiding the work in other parts of the country the reform would sooner reach her own place. Lately I have received from her an interesting letter pledging to contribute $1 per month to the general work, and recommending this method to others. A good brother in Massachusetts, of limited means, has been for some time contributing regularly fifty cents per month. An average of $1 per month from all the *Cynosure* subscribers in New England would give us more money for the cause during the current year than the largest sum we have ever ventured to ask for, while even an average of fifty cents per month would give us more than has probably been spent in all New England during any one year for this cause. Many can, and do give more than this amount. The largest sum contributed to the New England Board, from one person during the past year, was $100. There are several such subscriptions, and several more of $50. The persons giving these sums are spending much more than this for the cause in other ways. This represents only their contributions for the general work. There are very few friends, subscribers for the *Cynosure*, who are too poor to spare fifty cents per month; many can spare one dollar per month, others $2 and so on, up to the largest sums. I know of nothing that would give more stability and strength to the work than to secure pledges of regular contributions, large and small, from 300 persons. During the past year we made a good beginning in this work, and if we can have a reasonably fair increase it will be an indication of progress. If any persons making such contributions wish to appropriate them to any special work, their wishes will of course be complied with.

The New England Fair commences here today, and Mr. Spaulding is exhibiting and selling our reform literature. E. D. BAILEY.

THE MORGAN MONUMENT.

Photographs of the monument were sent to the *Cynosure* office last week and drew unqualified admiration from every one. It appears amid the surrounding scenery in proportions truly majestic. The statue of Morgan will not be forgotten by any who see it. The position is one of heroic firmness, as if he saw clearly the dusky legions of night and death gathering for his doom, but above all danger prevails the resolute soul of a brave man resolved to risk all for the truth. Hundreds visited the spot before the monument was veiled, and throughout western New York there is a wonderful reviving of the "old time" spirit.

The grounds about the monument will be turfed, granite posts set up and an unobstructed view be given from the Central railway by substituting an iron for a picket fence in the southwestern part of the grounds.

Frank Leslie's *Illustrated* paper, New York, has a picture of the Morgan statue in a late number, together with a descriptive letter press. Although this paper has a long and deserved reputation for its engravings, the cut in the *Cynosure* is a more faithful copy of the statue.

The Morgan Monument Fund.

Receipts for the week ending September 9th, 1882.—E A Wells $10.00; J S Hoy, D Whitman, J VanHalterey $5.00 each; C Conklin $2.18; D W Gilfillan, A M Miller and family, J Gilbert, W E Wroe, W Mahan, J K Webber Mrs. P Excell, Mrs. E J Wimbish, W F Roach, W H Fischer, E S Johnson, E C Spencer and J Ward $1. each. C G Tait, D B Ralston, Etta M Ralston, E Williams, A W Boyden, Mrs. A E Phelps, M Lynch, J Pease, H W Smith, Carrie B Johnson, 50 cents each; W Tait, J De Long, R H Evans, W Kindsay, "A Friend," P Lintner, H H Dewey, Mrs. C Lane, E Bills, N P Eddy, Prof J F Kinsey, Eld J W Louman, H Thompson, Mrs H Thompson, J Hanson, T E Chantry, G B Riley, W A Holland, H H Dwight, J Jacobson, L Scoggin, A Allen, W S Tobey, L Lowe, W Johnston, Margaret Johnston, C Spencer, J C Spencer, W L Spencer, R Spencer, Mr Hale and Samuel Ely 25 cents each; R B Ulsh, N Ulsh, B Ulsh, S Willaman, Barbara Willaman, D Lotzenhizer, J P Curey, C Tait and Ollie Tait 10 cents each; J Reganos, V Ulsh, U J Ulsh, M S Kutzner, Mrs M S Kutzner, F Krans, Ella Louman, V Louman, Mary E Lotzenhiser, L G Lotzenhiser, Elma Lotzenhiser, Alice Lotzenhiser, 5 cents each; J Tait, Eva Tait 2 cents each; Clara Tait 1 cent. Total $54.78; grand total, $1,921.13.

The St. Paul *Daily Dispatch*, of the 5th inst. had one of the best notices we have seen of the Convention, from the hand of Bro. Fenton.

CORRESPONDENCE.

Christian Union.

Please allow me a word more on this important question. Some of our good brethren seem "thin skinned" on the subject of sectarian lines. Brethren, this will not do for Anti-masons. Let there be no unnecessary friction in our grand engine, the N. C. A., and its brave mouthpiece, the *Cynosure*. Never, under circumstances so difficult and perplexing, has there been a wiser course of engineering among so many men of so many minds in politics and religion. Surely we cannot accuse our dear editor with narrow and ill-bred views, or any unfairness. His course, so wisely chosen, should be appreciated and followed by all true reformers. We may hold our denominational views if we must, but not be too nervous over them. God will try our lines when he "makes his people one," in his blessed Son, and so answers his prayer; as he surely will. Blessed are the people who shall not "suffer loss" in the trial by fire that will come, and blessed the man whose sectarian nerves shall not then suffer a severe shock, when the Holy Spirit broods on the chaos of our mutilated Zion. *We cannot afford to hurt each other.* I am firmly Baptist, *intensely* Anti-masonic, and want to be *most intensely Christian.*

N. CALLENDER.

Testimony of a Seceder of the Morgan Times.

CORTLAND, N. Y. Aug. 20th, 1882.

DEAR BROTHER:—I am infirm in more than one particular, else I would gladly participate in your deliberations at Batavia. You are right in your accusation. I was a Mason. But you are wrong in expecting of me an extended treatise upon Masonry. My days with the fraternity were few. As far as my knowledge goes, however, I am free to give you my results. I have before this given to the public some facts and reflections which I may here repeat. From the first I think I should have been dissatisfied with Masonry only that I thought that the good and the better were yet to come. I took three degrees in 1826.

Disturbances in the camp, originating in the Morgan disclosures and abduction and a secret repugnance to the obligation and ceremonies, wrought together to release me. God be praised.

There are many *prima facie* reasons why a sensible and a Christian man should abandon the order, into which I need not go. My conclusion is that Masonry is the opposite of the gospel in several particulars and in its general spirit. The gospel tends to made men catholic. Masonry tends to clannishness. The gospel says, "Be ye also enlarged;" Masonry virtually says, "Be ye also tapered down to the order." The gospel says, "Ye who fear the Lord hate evil." Masonry says, "Defend evil if it be found in a brother Mason." It seems to me, that tried by the most liberal tests, Masonry is immoral. I show this by one or two examples.

Would not every judgment decide that a law was immoral that should say, Thou shalt not defraud black people? Yes, as that is so narrow as only to guard the rights of black people, it is immoral on the score of narrowness.

God's commands cover not only black, but red, white and drab people. Masonry tapers down to Masons—You shall succor a Mason who is attacked or gives the sign of distress. The implication is you may leave all the rest of the world to uncovenanted mercies and to self-defense. God's law protects the whole of the weaker sex.

Masonry protects from seduction and ravishment the female relations of Masons, and that not on account of regard for their purity or their rights, but because Masonic honor is implicated.

I regard the institution as unnecessary; its boasted charity as clanish; its rites as childish; its oaths as horrible and barbarous. Its assumption of the place of Christ is soul-destroying. In theory Masonry eschews politics, but it is in theory only. I told you in personal conversation of a plan concocted in a lodge where I was present, by which the opposing party was to be defeated.

As to religion, God was always spoken of as the Supreme Mason. In exact language he was called the "Great Architect."

At your request I add the word to say that Morgan's revelation is exact Masonry as it was orally taught me. HUNTINGTON LYMAN.

A Word on the United Brethren.

CLEARFIELD, Iowa.

DEAR EDITORS:—Permit me to say that I love the pure Christian spirit the *Cynosure* breathes and am glad it reproves sin in the high places of both church and state. The reform cause the *Cynosure* represents is as surely of this Lord as there is a God. It is strange that men will privately profess to be anti-secrecy men and subscribe to the principles of an anti-secrecy church and at the same time condemn the *Cynosure.* I cannot learn of the bishops defending the principles of the church. It is a fact that there is treason in the church and that treasonable conventions have been held and that the leaders of the United Brethren do not rebuke them, and law-breakers have been welcomed into the General Conferance as law makers. How much better off is the U. B. church than the Union Army would have been led by Gen. Lee; and some of the loyal brethren are crying out to submit to "constituted authority." These things ought not so to be and would not be but that sin is exceeding sinful and the heart "deceitful above all things and desperately wicked."

Yours very unworthily on the Lord's side,

CYRUS SMITH.

Another Voice from the Pocket of Indiana.

POSEY CO., IND., Aug. 28, 1882.

EDITOR CYNOSURE:—I am heartily in sympathy with you and all others in the effort to assuage, subdue and remove these baneful pests to good society. Secret societies have never done other than impede the progress and hinder the growth of the churches. A man joins the church, agrees to help support it, giving to it all his spare means if he is a zealous Christian; but after a while some one older than himself likely, persuades him to join the lodge. He now finds that his time and means must be divided, and whether he readily sees it or not the lodge claims and gets the greater part. I am acquainted with a church which paid its minister less than $15.00 for a year's preaching, when it was well-known that two of the male members paid little less than twice this sum into the treasury boxes of the various "hand-maids" to which they belong. But the preacher got all, and more even, than he deserved, for he neglected to preach a whole gospel. He failed to declare the whole council of God, being fearful lest he wound the feelings of some who had bartered so much Christ for so much Baal, he failed to awaken a Christian spirit in any.

There is another and equally serious aspect to this secrecy question that is beginning to engage the minds of older men like myself. I refer to the thoughtless practice of selecting these oath-bound lodgemen to fill the various places of public trust. Take the office of sheriff, and for the argument's sake, allow that this important place be filled by a Royal Arch Mason. Reader, and voter, do you know what the "Chapter" demands of one when he ascends, descends rather, to the seventh, or Royal Arch Degree of Freemasonry? If you do not know it it is because you are wilfully ignorant, as all of these things are out and have been ever since their revelation fifty years ago.

Listen to what the candidates for the seventh degree swear to: "I furthermore promise and swear, that I will assist a companion Royal Arch Mason, when engaged in any difficulty, and will espouse his cause so far as to extricate him from the same whether he be right or wrong." I ask, is this the key that unlocks prison doors and gives liberty to the rapist, to the thief, to the murderer?

In the Gibson county jail a fellow was confined for committing a rape on a sickly girl. He had had an impartial trial and twelve men decided that he should go to state's prison for ten years. A new trial was granted, but before the convening of court "he is supplied with a plenty of suitable tools from without," so said the papers, and so far he is making good his escape. I understand he claimed to be one of the "way ups" in Freemasonry. Doubtless he is, for his history shows that this is not the first crime he has slipped away unpunished.

But this is not all. I have it from those who claim to know, that the sheriff of that county (Gibson) is a Royal Arch Mason. But let us hear more of the Royal Arch oath: "I furthermore promise and swear that I will keep all the secrets of a companion Royal Arch Mason, when communicated to me as such, without exception." Here it is! The preacher, the lawyer, the doctor, the judge, and whoever or whatever he may be if so be he has taken this extra-judicial oath and regards it as binding, must extricate his brother, whether he be right or wrong, and furthermore he must keep all his Masonic secrets. Voters, what are we coming to? Where are we drifting? No wonder an array of the best talent of the Nation is marshaling for the coming conflict.

It is high time to "down with every form of knavery."

"Rouse ye, freemen, from your slumbers!
Seize your arms and count your numbers;
Now's the time for deeds of bravery!
Down with every form of knavery.

"Mark the flag of slavery's minions!
Bludgeons and shot-guns 'gainst opinions!
'Rule or ruin!' 'Compacts broken!'
Free speech checked before 'tis spoken!

"Are we cowards now to falter?
Have we naught for freedom's altar?
Shall our forces by division,
Reap defeat, and bring derision?

"Rally! rally! all be ready!
Every column marching steady!
True as were our sires before us,
Moving firmly to the chorus:—

"Down with Satan's artful dodges,
Down with the rum power and secret lodges;
Freedom's traitors! sing their dirges—
Loud and long as ocean's surges!"

I was much pleased with what "M" said in a recent number of the *Cynosure.* His experience with drinking lodgemen accords with my own. A long and varied experience in moral and political reforms has fitted him to accomplish much good in this battle for the freedom of mankind. May he live to see every drinking hell destroyed, and every lodge charter rescinded by law. W.

Our Mail.

J. W. Margrave, Hiawatha, Kan.:

"O, how much we need lectures! We must have something in that line next winter if possible."

B. Barton, Jr., West Unity, O.:

"I attended a temperance speech of one of the candidates for congress on the Prohibition ticket, a week ago. He had four charts to explain the liquor traffic. He showed the abomination of it plainly. We ought to have speakers to show the lodge evil from a political standpoint continually, then men would be more willing to vote against the lodge."

Daniel Countryman, Lindenwood, Ill., has three times since the first of March been nigh unto death with a hemorrhage. He would like to attend the Batavia meeting if possible.

Isaac J. Gilbert, well known for his steadfast labor against lodgery in Derby, Conn., sends his contribution for the monument and writes:

"As the time approaches for the great Convention, I think much of it and pray that great good will be done. No other place in this world I so much desired to go to as that, and if the good Lord opens the way for me I will try and be there. I expect it will be a time of great good to this nation. Something like the hanging of John Brown, which so much stirred the nation. The lodges here are making strong efforts to resist the influence of the anti-secrecy tracts and publications, but they cannot keep the secrets all in. I tell them the lodge is turned inside out and they can't help it. There is much enquiry for Anti-masonic books and tracts, and I try to supply it. I am making it a specialty to inform Methodist ministers of the wickedness and abominations of the lodge, and have written a number of letters to the Christian Advocate. I would like you to see in that paper remarks in "questions and answers" 909 and 910, I think of Aug. 11th, which gave me considerable encouragement. I see plainly the good work is progressing."

A brother in Racine, Wisconsin, who has been much interested in the inquiry respecting the "Valance Confession," and has assisted the Cynosure in investigating it makes this suggestion:

"Will not the approaching meeting at Batavia be a favorable time to ferret out the origin of the "Valance Confession" pamphlet? By whom, and when, and where was it first published? It might have been published as a

fiction or romance by some nameless person, and no clue to the place of its first publication, as a catch-penny device to get a little money; but more likely to exonerate the system of Masonry, and the great body of the Masons from all complicity with the crime. If the "Confession" is true, the institution of Masonry and the great body of its members had no more responsibility for the crime than Conkling, Arthur and the "Stalwarts" generally had for the crime of Guiteau. Valance claims that Masonry was always and only good, and if he had had its true spirit he would never have committed the crime. Yet very possibly, perhaps likely, the "confession" may have been written by one of the real murderers and the facts of the murder may have been just as there detailed, false names and locations being given to divert inquiry away from the real culprits on a false scent."

Gladstone's Egyptian Policy.

Lord Salisbury's petulant insistence on throwing himself from the Tarpeian Rock enhances the lustre of Mr. Gladstone's triumph as he mounted the Capitol. His self-possession, his magnanimity, his conspicuous fitness to helm the vessel of the State through all the difficulties and perils of the situation, almost silenced the voice of envious detraction. Partly in the House, partly at the board of the Lord Mayor, in brief but exquisitely finished and eloquent speeches, he has explained the position of his administration, and outlined the course which he means to pursue. Never has the difference of his conception of national honor and duty from that of Lord Beaconsfield been more marked than in his defence of his warlike policy in Egypt. He has his hand upon the hilt, and yet we never for a moment cease to feel that he hates war and loves peace, and that the fundamental and final reason that has weighed with him in sending an army to Egypt is because thus, and thus only, can peace be permanently secured. The policy of the retreat from Afghanistan, the policy which refused to shed blood in revenge for the repulse of Majuba Hill, is, if we only have heart and brain to understand it, one and the same policy which Mr. Gladstone now carries out in Egypt. With trenchant logic and words few but admirably chosen, he has pointed out that peace and good order in Egypt are essential not only to the interests of Great Britain, but to those of the civilized world. Egypt is the gate between Europe and Asia. "The commerce of the world depends upon the passage through that gate more than upon any other single point that could be marked upon the surface of the globe." So long as the leader of a mutinous army is the dominant power in Egypt, order and peace are impossible. Arabi calls himself the friend of the Mohammedans and the enemy of the infidel. What does he mean by this? If he means that the presence of the English in Egypt is incompatible with the full and free profession and practice of Moslem faith, he says what is notoriously false, for there is no part of Her Majesty's realm in which men are not absolutely free to adopt what religious creed they choose. After the demonstration given by England to this effect in India for a hundred years, it cannot be pretended that Arabi believes the religious liberty of the Egyptians to be in danger. What he really means, therefore, by his outcry against Europeans, is that he dislikes European habits of industry, honesty, and order, and wishes to substitute for these, introduced into Egypt under the auspices of the Control, the laxity, the irregularity, the arbitrariness, the caprice, the confusion, the injustice of government by a parcel of Oriental soldiers. Likely enough he does not know how frightful would be the evils speedily arising out of such a government. There is, probably, a good deal of the superstitious simpleton and fanatic in his composition. But that such results would follow, if the rebel army should succeed in overpowering all resistance, seems to us as certain as anything still in the future can be. Overwhelming evidence attests that the condition of the great body of the Egyptian people has been ameliorated under the reign of the present Khedive and the auspices of the European Control. The worst possible government for labor and industry in all their forms as a capricious, arbitrary, corrupt Government. The peasant in that case never knows how he stands. The greedy official may at any moment bounce like a vulture upon his hard-won savings. To let Arabi have his way in Egypt would be to hand back all the honest workers in the Nile valley to the most pernicious and maddening Government known to man—a mixture of the soldier and the priest, the Mohammedan soldier and the Mohammedan priest. England dare not do it; if there is such a thing as political duty and the responsibility of nations to God, she dare not.—*London Christian World.*

Campaigning in Goshen.

Over thirty-five hundred years ago Jacob and his family entered Egypt from the East, and by consent of the natives occupied the land of Goshen, a district some sixty square miles in extent, between Ismailia and the Nile, and including the country in which General Wolseley is now operating. This was the district that best suited the Hebrews, and in it they lived for over 200 years, making it one of the finest and most productive provinces of Egypt.

There is a difference of opinions as to the boundaries of the Goshen of Biblical times, but a general agreement that the district included Rameses, Tel-el-Kebir, Bebeis, and Heliopolis. At the place last named, where Arabi Pasha is fortifying for his reserves, Moses was born, and from Rameses, where General Wolseley had his first important engagement with the Egyptians, the Israelites took up their march at the time of the exodus. Between Cairo and Belbeis are places which the Arabs still call Tell-el-Jehud (Jews' hills) and Turbeh-el-Jehud (Jews' graves,) and within the last few days General Wolseley's cavalry have moved over the route from Serapeum to the north, along which the Israelites moved southward toward the Red Sea. Near the modern Suez is the headland Ras Attakah, said to be the scene of Pharaoh's overthrow. General Wolseley's operations in Goshen will be over roads made famous by Jewish and Arab pilgrimages and by many conflicts. His march across the desert is along the line of the ancient canal that contributed so much to the fertility of Goshen, and the skirmish yesterday was not far from the Pithom of Biblical times.

The Mohammedans entered Egypt in 640, but 600 years before Christian churches had been founded by Mark, the evangelist. For hundreds of years, under the Ptolemies and the Romans, Egypt was one of the chief seats of Christian literature. The church founded by St. Mark so flourished that by the middle of the third century there were twenty bishoprics in lower Egypt. The dissenters, or Copts, became gradually the predominant church, the orthodox or Greek Christians losing ground with the growth of Roman influence.

The civilization of this period, Christian in its literature and essentials, gave way before Saracen and Turkoman, and for hundreds of years the Christians were persecuted. But when the old Christian communities of the Balkan Peninsula in Europe began to throw off the Mohammedan yoke, there were signs of greater activity and earnestness among the Copts, or native Christians of Egypt. These now number about 200,000, the orthodox Greeks about 8,000, and the united Copts who recognize the authority of the Pope about 10,000. These factions are the remains of the church that at one time exercised as much influence as that of Rome. Their history for over ten centuries has been like that of all Christian communities overrun by the Mohammedans, but before the invasion of the Saracens there was a period not less interesting than other notable epochs in the history of Egypt.—*Inter Ocean.*

It is a great deal better to lead a holy life than to talk about it. We are told to let our light shine, and if it does we shall not need to tell anybody it does. The light will be its own witness.—*D. L. Moody.*

Behind the snowy loaf is the mill-wheel, behind the mill the wheat-field; on the wheat-field falls the sunlight, above the sun is God.—*J. L. Russell.*

I had fainted unless want and penury had chased me to do the store-house of all.—*Rutherford.*

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The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 14, 1882.

SENATOR POMEROY addressed the National Christian Association in Chicago, 1869. He advised us to include every secret society, little and large, in our condemnation, saying: "'The end of all things is at hand;' and although I can not vouch for the correctness of the interpretation of that text, I am sure that no true reform will ever succeed or stop, till it reaches its ultimate practical end. Temperance began with opposing alcohol but accomplished little till it included all intoxicating drinks. Abolitionism first opposed the slave trade for twenty years; and then went for the 'gradual abolition' years longer. I advise you, gentlemen, in the reform, to assail every secret order of whatever name or description." We have done so.

COLLEGE SECRET SOCIETIES.—We learn from Lafayette, Indiana, papers, confirmed by private correspondence, that the Purdue University case has gone against the lodge and its college-bred offspring entire. The *Cynosure* has been misled by Masonic telegrams to the daily press. President Finney says of Freemasons, "If they're honest men, they will lie;" because they are sworn to "ever conceal." They do not consider telling lies, lying, but keeping their Masonic oaths. The State Supreme Court of Indiana holds that the Purdue faculty can forbid all connection of secret orders with the University; and also forbid their students attending such "orders" while members of the University.

"Free Thinkers."

This is an old title of infidelity, assumed by a crowd of persons met at Watkins, N. Y., Aug. 27th ult. The persons and creeds included by the convention at Watkins are thus enumerated by themselves in their resolution: "That we as liberals of this country embrace the Spiritualists, Nationalists, Deists, Agnostics, and other classes of thinkers."

Now Spiritualists not only believe but say they know there are spirits and a spirit world, and deists, as the name indicates, believe in God and a future life. Yet in another resolution they resolve: "That other-worldliness has made this world a hell," etc. By "other-worldliness" of course, is meant the creed of those who believe in another world than this. Such belief, it seems, is not a discredit to deists who deny Christ, and to consulters of familiar spirits; but only to Christians. The objects of their malignant hate is thus shown to be Christ, and a heaven which excludes "whatsoever defileth or maketh a lie."

The shallow arrogance of these people appears in their resolution commencing thus: "Resolved, That having abolished the rights of kings and priests," etc.

Now Hume, who supposed himself a tolerably "free thinker" in his day, attributes all the freedom from king-craft and priest-craft, contained in the British Constitution, (and, by consequence, in our own Constitution) to the sect called Puritans. And Brougham and Macauley endorse and utter the same truth. And if those great writers had been silent on the subject, the fact is abundantly attested by history, *and nowhere contradicted*, unless the claim of this little Watkins convention is to be considered a contradiction of it.

But in their fifth resolution, they excel themselves. It runs:

> RESOLVED, That we scorn to play into the hands of our enemies by any apologetic explanations, defenses and disavowals on the vile and hackneyed subject of obscenity into which we are treacherously inveigled, believing that wherever there are free-thinkers at all they are almost without exception remarkable for their intelligence, purity and patriotism, and general excellence of character in all relations of life."

Now readers of the newspapers know that Bennett, who was imprisoned under New York law, for circulating obscene literature, was lionized and made a martyr by one wing of these same "Free-thinkers." And if it were not so, what right have Ingersoll's "free-thinkers" to denounce free-thinking, and excommunicate such free-thinkers as Bennett and Victoria Woodhull, with her two or more husbands, and whose creed is expressed in Young's *Tragedy of Revenge*, by Zanga's line:

> "Each man she finds will be a Carlos to her?"

How is it that these Watkins "Liberals" have the sole exclusive right to excommunicate whole classes of men and women like Shelley, Wolstonecraft, and the woman Woodhull for their creed of free-love; and yet be the sole champions of free thought, and the only "Free-thinkers?" How is it that what they denounce as "bigotry" in Christians, becomes "liberalism" in them? And how is it that atheists are co-operating with priests in loving fellowship in putting the Bible from our schools! The first ordinance (that of Cincinnati) which turned the Bible out of schools, was carried by German infidels and Roman Catholics voting together!

The religion of the lodge is priest-craft; and its government, in the words of Mackey, "purely despotic." Yet Ingersoll has no hatred of the lodge!

The only explanation of these shallow and endless contradictions, is, that they hate Christ, "having their foolish heart darkened!" They have forsaken and are forsaken of God and goodness; so that "they cannot deliver their souls, nor say, Is there not a lie in my right hand?"

The Lodge Must be Outlawed.

The papers tell a blood-curdling story of murder and revenge, with its headquarters at Ripon, Wis. Some seven or or eight years ago a series of startling crimes were committed in that vicinity, and were traced by a young man named Myron Root to four of his former school-mates, all of them having grown up in the place, and so well known that their guilt was hardly credible. It was found, however, through another young man, named Reno, who became a private detective in the case, that the persons suspected had formed themselves into a robber band with grips, passwords and a terrible oath binding them to each other just as if they were simple and honest Freemasons. The band was broken up and its members sent to the penitentiary; but not without swearing vengeance upon Root and Reno. The former moved to Denver, and was about a year ago seized at night, chopped with a hatchet and left for dead. He recovered, but was a few nights since shot, it is feared, fatally. It is known that members of the gang are shadowing Reno, and the end of this fearful story is likely to be written in horror and blood.

There are some profitable observations to be drawn from this singular story. It is not impossible that men well known from boyhood in a community and above the suspicion of their neighbors may plot under cover of secret oaths against the peace and prosperity of their trusting friends. When men wish to engage in any damnable business they always use that iron shield of the lodge—the secret oath. When that oath has revenge for its end there are some mortals, so morally debased, like Rob. Morris, who will yet maintain that it should be kept. If youngsters may get up a secret society whose oaths cover crime, why may not the oaths of the lodge, which demand no less mutual aid and protection than a robber gang may ask of its members—why may not these be the cover of deeds as dark? The whole secret system cannot unfasten the grip of just suspicion which must always rest upon it. It is of the nature of outlawry, and must be put under the ban of the moral sense of the community and the civil power.

—The Germans of Chicago hold an annual picnic for the benefit of the "old settlers" of the city among their number. At their last gathering of this sort, a prize was offered for the old settler who belonged to the greatest number of secret orders. Amidst the guzzling of beer and the stupefaction of wine, a list was made out, the greatest number of these secret frauds into which one man had dragged himself was twelve. Others had got to nine, ten and eleven.

—The Freemasons of Illinois came as near helping the poor on Monday as they ever did. The Cook county commissioners got them to lay the corner-stone of the new poor house a few miles from this city. But the county will have to bear all the expenses of transporting these gentlemen and their titles and supplied also it is reported fifty kegs of beer for the occasion.

—We are grieved to learn of the death of Rev. T. P. Dysart of Olathe, Kansas, United Presbyterian church. He was an excellent man and useful preacher of the Word. He was buried in Lexington, Ohio.

—Bro. Hinman expected to close his engagements in Michigan on Friday evening at Parmalee. On the evening before he was welcomed at Cold Brook, and spoke in the Reformed church. He has sent us a copy of the tract, in the Dutch language, which he lately prepared. We have no doubt, since Bro. Hinman wrote it, that it is excellent in method and convincing in argument, but are not prepared to prove it.

—Our readers may be dissapointed that no report has yet appeared in the *Cynosure* of the Iowa State Convention at Winterset. Such report has generally been furnished by the secretary. We cannot account for the delay, except that the brother who was elected to this office is so busy with his pastoral labors as to have forgotten the matter. We learn that Elder Rathbun of Clarence was elected State lecturer, and expect soon to hear of his work again in the field, but hope that the lodge has had enough of the Kellerton style of opposing truth spoken against it.

—Good people who suppose that the spirit of the lamb now dwells in the popish system where once was that of the wolf, may ponder over the following editorial language in the *Catholic Review*, one of the leading papers of its kind in respect to the men who established civil liberty in England and the United States:

"Of all our base calumniators and hate inspired scandal-mongers, the Puritans have been the worst. Among them were cooked all those lying statistics, those hydra-headed monsters which grow two heads for every one that is crushed. Among them were fashioned all those false and deceiving books of infamy which have fooled the country, and spread from end to end of it a suspicion of us as vague as it was unjust. And now the time has come to examine into the character of our accusers. Are they noble and upright men, strictly virtuous in all their dealings, as the tone of their invectives would lead one to infer? Or are they a set of pharisaical hypocrites, seeking to cover a multitude of sins by loud-mouthed professions and nasty denunciations?"

THE DAY OF FASTING and prayer was observed in this city by a small meeting in the N. C. A. building at eleven o'clock. Among the interesting facts mentioned were these: Rob. Morris, whose sanctimonious letter we printed last week, was a few years since lecturing in Iowa, among the lodges. He had special lectures to which only Master Masons were admitted. These men he advised to get themselves into the churches in such numbers that they might control them. Much was said also of Nathaniel Colver and his bold maintenance of the truth years ago, while now the press of the great denomination which boasted of him as an illustrious member, is now barred and bolted against any discussion of the Hiramite worship and its multitude of imitations. Another case of dotage and spinal decrepitude, was that of one of the founders of the Wesleyan church in this country, who wrote and published years ago an able tract against the lodges. But the other day he advocated the secret labor lodges as beneficial to the community from his standpoint as an aged Christian minister. But in the same paper was an editorial written from a seculiar view, declaring the trade unions a damage to society and proving a strong charge with unquestionable statistics.

To think we are able, is almost to be so; to determine upon attainment is frequently attainment itself. Thus earnest resolution has often seemed to have about it a savor of omnipotence.

REFORM NEWS.

The Report from Kentucky.

DEAR BROTHER:—I've had so much correspondence that would not "down," that the *Cynosure* has been pushed into a corner. But "better late than never."

In the course of my work for the N. C. A. here in Kentucky this summer, I have visited Maysville, Paris, Lexington, Cynthiana, Georgetown, Berea, Versailles and Louisville. The people of Kentucky are very conservative, and it's hard to introduce the discussion of secretism, supposed to be almost or quite out of the range of popular discussion. Still, God has opened the way for me. I've lectured in four churches in Lexington, and have more work there. I'm promised liberty to speak in quite a number of places,—more than I'll be able to visit this summer. On Lord's day, July 9, I preached twice in the colored Baptist church of Georgetown, Ky. I had been previously promised a hearing in that church on secretism, and on Lord's day P. M., the pastor, "Rev." Butler, announced my lecture for Monday evening. On Lord's day evening I preached again, but in the mean time Mr. Butler, himself a Mason, had conference with his lodge brethren and decided not to allow me to lecture. So, after my sermon, he recalled my appointment to lecture, telling me that I might preach but they "didn't want any Masonry in it." I told the audience that I wanted it clearly understood that the recalling of the appointment was no affair of mine. I expect, however, God willing, to lecture in Georgetown yet, in a colored Methodist church.

On July 15 and 16 I attended a colored Baptist association at Cynthiana. I was treated kindly, but found little opportunity to speak. I distributed tracts, and made some acquaintances. On Aug. 2, 3, 5, and 6, I spoke as I could, briefly, (I was not well) and as there seemed to be opportunity, at temperance meetings in Lexington. On the evening of the 5th Mr. Hatton, pastor of one of the colored churches of Lexington, addressed a large gathering, speaking against prohibition. He tells me that he is a thirty-three degree Mason. The other colored pastors of the city are temperance men. A union temperance meeting was held in the African Methodist church on Lord's day P. M., (Aug. 6) at which several spoke, including Lewis Clark (the "Geo Harris" of "Uncle Tom's Cabin.") and myself. The attempt was being made to carry Lexington for prohibition, under the local option law, but the money of the whiskey party defeated temperance, many thousands of dollars being subscribed for this purpose by liquor men of Cincinnati.

On the 6th I preached, also in the African Methodist church, and in "Gunn's chapel," M. E. (col). On the 8th I lectured to a full house, on secretism, in the "Asbury" M. E. church (col.), the pastor being the Eld. Hatton referred to above. On the 9th I took advantage of the cheap rates afforded by a colored Knight Templar excursion, and went with a large number of those "valiant and magnanimous" gentlemen to Louisville. There I conferred with Bro. John D. Smith, pastor of the Plymouth Congregational church (col.), on the prospect of being able to push our reform in that lodge-ridden city. Bro. Smith stands almost alone with God against the lodge in Louisville. Though the way seems hedged about now, we hope for the time when we shall find an open door to preach the gospel of anti-secrecy there.

Leaving Louisville at 1 A. M., I reached Lexington early in the morning of Aug. 10, and lectured that night in the "Christian" church (col.) Eld. Ayres, the pastor, being a Mason, but expressing his willingness to hear the matter discussed. The attendance was small but the meeting interesting, Eld. Ayres asking some questions and making some replies, and asserting his belief that Masonry is as old as the Garden of Eden, aprons being first worn there! He seems to be candid: may God show him light. Aug. 11, lectured at "Gunn's chapel,"—M. E. church (col.). W. W. Locke, the pastor, though an Odd-fellow, seems ready to receive the truth on the lodge question, and has used me very kindly. I had a good hearing in his church. Eld. Ayres was present and made some further replies. This helped along, and the meeting was a good one. A small collection was given me. Aug. 12 I went to Camp Nelson where I preached on Lord's day, 13th, and where I remained on the 14th and 15th in conference with Bro. John G. Fee, about our dormitory now being erected there, and about our general work in the State, in which we so much need helpers and means to support them.

Returned to Lexington on the 16th expecting to lecture that evening, but found that the appointment had been made for the 17th, when I lectured in the African Methodist church to a good audience. After the lecture there was a wedding in the church, and I tried, in my talk, to turn this circumstance to account by showing that secretism strikes at the marriage relation. R. G. Whitman, the pastor of the church, has shown me much kindness and courtesy, and, though an Odd-fellow, he favors our work against Masonry. While in Lexington I made my home with Bro. James Turner and wife, at whose house I had good accommodations at reasonable rates. Bro. T. is a local preacher in the African Methodist denomination, and like thousands of others, has *quietly* withdrawn from the Masonic lodge, of which he has been a member. He has rendered valuable service in arranging meetings for me in Lexington.

Aug. 18 I went to Maysville, and on the 19th to Bethesda church, Bracken Co., where I preached on the 20th. Aug. 21 I went to Cabin Creek, Lewis Co., and met with the trustees of our new academy there. I remained through the week in the interest of the academy, and preaching on the 22nd, 24th, and 25th, and on Lord's day, the 27th. Aug. 28 I returned to Lexington, where I had hoped to lecture again that evening, but circumstances prevented. I had planned to spend the 29th, 30th, and 31st in Georgetown in the colored M. E. church, but a protracted meeting in progress there barred the way. I therefore came to Versailles on the 29th, and arranged for lectures as well as I could. Spoke in colored M. E. church last night. Not a large audience, but pretty good attention. Am to speak in the African Methodist chapel to-night. There is one other colored church in the place—Baptist. All the colored pastors are Masons. May the good Lord water the seed sown.

Sep. 1, I hope to speak in Lexington again. Sep. 2, I'm to attend a business meeting of the church at Camp Nelson, D. V.; preach there on Lord's day, the 3rd, attend the opening of the fall term of Camp Nelson Academy on the 4th A. M., and P. M. go to Paris, and lecture there that evening and also on the 5th, 6th, and 7th, if the way is open. Thence to Bracken Co., Sept. 8, Cabin Creek the 9th, and ON TO BATAVIA on the 11th. Yours in hope,

J. F. BROWNE.

Bro. Hinman's Notes by the Way.

DEAR BROTHER K:—Leaving Chicago Aug. 25th at 9:10 P. M. I reached Grand Rapids, Mich., in time for breakfast and spent the day with our steadfast friend Dr. Veenboer in visiting and arranging for future work. In the evening I rode twelve miles to Plainfield where I was kindly entertained by Bro. Barker, and next evening attended their pleasant Sabbath School and in the evening speaking to a full house on the relation of the lodge to the Christian religion. The next evening I spoke on its relation to civil government. The subject had never been before presented at that place, and much interest and sympathy was felt in our work.

On Tuesday the 29th, I visited Parmalee, in Barry county, staying with our tried friend Elder Buck, of the U. B. church, and on the morning of the 30th started with him for Odessa, in Iowa county to attend the Michigan annual conference. They met in a large pleasant country church. The attendance was full, and the people who seem to be generally prosperous, abounded in hospitality. Bishop Weaver presided and seems a very amiable man, and an efficient presiding officer. Evidently the Lord never made him for a reformer. I could but think that if he would put away his tobacco his testimony for Christian holiness would be better. Most of the time of the conference was spent in routine business. There has been a small growth during the last year. Among the questions asked of each minister, including the bishop, were the following: "Have you strictly enforced our discipline on the secrecy question?" "Are you in sympathy with the nullification faction in our church?" To which questions all responded yes to the former, and no to the latter. As a body the Michigan conference are evidently loyal to the principles of the denomination, though its members differ much in their convictions; some being amongst our tried and earnest friends, and others deprecating the course if not the existence of the N. C. A. The resolutions adopted endorsed the principles of the church, condemned nullification and approved of the *Telescope* and the *Richmond Star*. Quite a discussion arose in reference to the *Telescope*. It was claimed that it had wholly ignored the nullification party and had never said anything displeasing to that faction; that it had dealt unfairly with the loyal party, and especially been unjust to the *Richmond Star*. There were no votes against an endorsement of the *Telescope*, but much evident dissent from the wisdom of its course. The bishop poured some oil on the waters.

The North Michigan conference which meets next week is said to be sorely divided on the secrecy question and involved in much difficulty. Surely Satan is as cunning and strong as when he cast down the poor child and rent him sore before he would go out. He does so with some of these otherwise United Brethren in Christ. O that they might learn his devices and resist them. I fear, however, that some of this excellent people must learn that the honor of Christ and the maintenance of the truth is the great end, and that denominational machinery is at best, only a means to that end; and that when they reverse this order, making the exaltation of the sect the end, regardless of means, they are on the road to ruin. With the kindest wishes, and most earnest prayer that the Lord will make them loyal to him and so give them prosperity, I am your and their brother in Christ.

The African Purroh.

GRAND RAPIDS, Sept. 6, 1881.

I forgot to say that an interesting feature of the U. B. conference was the presence and address of Rev. J. Gomer of the Shengay Mission, West Africa. It was especially so to me, as I had been at that mission, and was familiar with its past history. Mr. G. is a colored American, who has been very successful in his woik, and the progress of the mission is most encouraging. At my request he told us much about the secret societies of Africa, especially the Purroh, showing marked similarity to Freemasonry, and their undoubted common origin from the ancient sun worship. He showed why civilized Africans sometimes join the Purroh. A person who becomes a purroh man is said to be a new creature, old things have passed away, and all things have become new. He gets a new name, and is absolved from all debts which he may have contracted. If one who does not belong to the order shall ask him to pay a debt contracted before he was initiated, such person is liable to severe punishment. But if he joins the order himself, he may bring the matter before *them*, and have it adjusted. More truly Masonic! He also confirmed the statement which I had before learned from many other sources, that when the Purroh is established at any place, a person is *always killed, and offered in sacrifice to the devils who preside.*

Coming to Grand Rapids on the 2d inst., I found a message to go to Jamestown in Ottawa Co. I had barely time to reach there, and met a fair congregation at Maple Grove school-house. On Sabbath, the 3d, I preached in the morning to a full house in the U. B. church at Salem. In the afternoon I lectured on the religion of Masonry at Jamestown Center, and had, as one of my hearers, Rev. Dr. Phelps of Holland

[*Continued on 12th page.*]

HOME CIRCLE.

The Home.

Stay, stay at home my heart, and rest;
Home-keeping hearts are happiest,
For those that wander—they know not where—
Are full of trouble and full of care:
To stay at home is best.

Weary and homesick and distressed
They wander East, they wander West,
And are baffled and beaten and blown about
By the winds of the wilderness of doubt;
To stay at home is best.

Then stay at home, my heart, and rest;
The bird is safest in its nest;
O'er all that flutter their wings and fly
A hawk is hovering in the sky.
To stay at home is best.

—H. W. Longfellow.

A Preacher's Dream.

A minister of the gospel, whose word cannot be questioned, has made public a remarkable dream, which exercised a controlling influence over the character of his testimony. When quite a young man he was placed in pastoral charge of a church not far removed from the leading church of a considerable town. The pastor of this prominent church was a distinguished doctor of divinity, who was extremely popular on account of his eloquence, his literary attainments, his genial manners, and his marvellous skill in avoiding the danger of giving offence to those whose opinions differed from his own.

Indeed he seemed to have no positive opinions or convictions on any subject, or if he had them, prudence led him to keep them carefully out of sight, where they were not welcome. He was "made all things to all men," not in the sense in which the apostle used the expression, for that devoted servant of Christ would have died rather than compromise the truth in the slightest degree, but he was either constitutionally unable to take decided ground touching a disputed point, or he felt that it was wise to be with the majority, so that he might guide them for good. As the result of his natural endowments, fine acquirements, and pleasant address, he was remarkably successful in his professional career, and, so far as known, did not have an enemy. All men spoke well of him.

The young minister at once yielded to the charm of his fascinating power, and looked upon him as a pulpit model. He sought his society on every possible occasion, and in his excessive admiration was rapidly drifting into the style of sermons and of behavior, that seemed to him the surest road to power and usefulness. He tried to dress and talk and walk like the great man, and years afterwards confessed with shame and humiliation that if he could have resembled him in every particular, the height of his ambition would have been reached. He was not ignorant of the duties that belonged to his high office, nor was he indifferent to the glory of Christ; but he was anxious to secure his own glory, as the best means of attaining a higher end.

One warm day after dinner he took up a book and went out into the shade of a tree that grew in the yard of his residence. Soon he fell asleep, and dreamed that he saw the man he so much admired enter the enclosure like a ghost, and with an expression of unutterable woe upon his ghastly features. The young minister exclaimed in alarm, "Doctor, what does this mean?" The answer came in thrilling tones, "I dropped dead in my study at 3 o'clock this afternoon, and I am lost. Self was my object in preaching, and my life was a total failure. Christ disowns me and I am doomed to wander aimless forevermore. Oh, this cursed self! this cursed self! I am undone, I am undone!" and with a shriek of despair the apparition fled. The youthful pastor was startled from his sleep, and hurrying into the street, the first person he met he said to him, "Have you heard the dreadful news?" "No, what is it?" "Dr. —— dropped dead in his study at 3 o'clock this afternoon."

True, 'twas a dream, but 'twas not all a dream. Of course no mortal has a right to pronounce judgment upon the eternal state of the man who died so suddenly, but if self was his object it is certain that he stands disapproved, and can never recover what he has lost. Any service, however small, that is rendered for Jesus, with the eye singly fixed upon him, will pass through the flaming fire of his appearing with the holy angels, and be transformed into ever-enduring "gold, silver, precious stones." But anything done for self, anything done for the sake of popularity no matter how successful it may seem, will be but "wood, hay, stubble," in the burning heat of his righteous displeasure.

Is it not strange that so many of his professed followers, and even pastors and evangelists, evidently regard it as a compliment, when informed that they have gained the admiration of the world, and of sects that deny his divinity and despise his atoning blood? Such admiration is clear evidence of unfaithfulness to the Lord and his word, and the reward of their unfaithfulness shrinks into nothingness under the awful denunciation that still sounds from the living word, "Woe unto you when all men speak well of you," (Luke vi. 29.) Again he says, "If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you," (John xv. 19); while the inspired apostle declares, "If I yet pleased men, I should not be the servant of Christ," (Gal. i. 10). The character of the world and of men has not changed since these solemn words were spoken and written; but it is precisely the same in its unchangeable hostility toward God, and to the gospel of his sovereign grace.—*The Truth.*

Habit of Power.

A "habit of power" is the best of all church habits. Where preaching, teaching, praying and working are all accompanied with power from above, the people will come. They cannot be kept away. The people heard of Christ's great miracle at Bethany, and that caused the great throng at his triumphal entry. (John xii. 18.) Let the rumor go out that in any church the dead are being raised to life, and there will be a throng again. That is the true sensationalism—the wonder-working of God's Spirit, that needs no flaming posters or quaint advertisements or trumpet-tongued heralds. Power proclaims itself. And our lack of power is our fatal lack in evangelization.

O, for the angel from heaven to trouble the pool of our stagnant church life and make it a Bethesda! Then would the lame, halt, withered, crowd its porches waiting for the moving of the water. O, for the habit of expecting the power of God to be seen in every service of worship! How would the prayer of faith cast out the giant Anakim of unbelief, that slumbers in our pews and sometimes mounts even our pulpits!—*Rev. Dr. Pierson.*

Whom Does This Hit?—I once heard a conversation between a church member and an infidel. After arguments had been urged at some length on both sides, the infidel observed to his friend that they might as well drop the subject of conversation; "for," said he, "I do not believe a single word you say, and more than this, I am satisfied that you do not really believe it yourself; for, to my certain knowledge, you have not given for the last twenty years as much for the spread of Christianity—such as the building of churches, foreign and domestic missions—as your last Durham cow cost you. Why, sir, if I believed the one-half of what you say *you* believe, I would make the church my *rule* for giving, and my farm the *exception.*—*Selected.*

It is true, as Dr. John Hall says, that the utterances of one minister who expresses his disbelief in the Bible are likely to be "more widely published than those of ten thousand—aye, fifty thousand—ministers who adhere to the teachings of the Bible." Yet it is true, on the other hand, that the declarations of one faith-filled man of God are more influential than the doubts and sneers of fifty thousand infidels. "One man and God are always a majority."

Negro Superstitions.

Savage African beliefs or superstitions, as to the interference of supernatural powers in the affairs of human life, prevail everwhere among the negroes of the South to an extent which Northern people would scarcely imagine without special study of the subject. This is not to be wondered at when we observe how largely prehistoric forms of thought survive even in cultivated Northern communities. I think there are no negroes, perhaps, except the few educated young men, who are free from the influences of the general belief in signs, charms, dreams, spells and magical incantations. Nearly every neighborhood has an old man or woman who possesses unearthly powers, and who is constantly consulted and appealed to for assistance in connection with love affairs and the quarrels of the colored people, and in cases of protracted or mysterious sickness. The belief in the power of the evil eye is nearly universal, as is the notion that persons, domestic animals, wells and particular places can be "tricked"—that is, have a curse or malign spell put upon them—by anybody who knows the "charm," or method of procedure which will produce such a result. A nail driven into the ground, with certain magical preliminaries and accompaniments, is a potent means of dire injuries and revenges. In matters of love, courtship and marriage the negroes are usually extremely jealous and suspicious, and magical arts are commonly invoked to secure affection, to alienate those who are already attached to each other, and protect aggressors from detection or punishment. There are various spells of formulæ for such purposes. They usually include the use of a scrap of some article of clothing which has been worn by the person who is to be tricked or a shred of his hair, a piece of a finger-nail or toe-nail, or even some dust from his shoes. A volume might be written on the beliefs of the colored people regarding the supernatural, and on this department of their folklore, and the subject would probably as well repay attention as the ideas and race characteristics of savage tribes in distant parts of the world.—*Atlantic.*

Firearms in the House.

A dispatch from Fostoria, O., Aug. 25, emphasizes what has been often said about the criminal folly of keeping loaded weapons at hand whose only purpose can be to shoot men. If a man needs protection from robbers let him distribute his surplus among the poor and he will need no defensive weapon. It will be cheaper than to keep loaded guns within reach, which are always liable, as in the case below, to shoot the wrong person. Miss Lou Ewing, says the dispatch, a prominent young society lady of this city, was accidently shot a few minutes before six this evening, by her cousin, Ralph Caples, a lad aged about ten years, while carelessly handling a shot gun. The lad had taken the gun from a corner of the woodshed, where his uncle had kept it, loaded, to be used in case of necessity, and, as he thought, far out of the reach of any of the children. Miss Lou Ewing noticed the lad with the gun, and commanded him to put it down. He did not obey, but, instead, playfully pointed it toward her. She alarmingly cried to her mother near by, saying: "See, mother, he is pointing at me." The words were just uttered when the contents of the gun struck her in the right breast, and she fell to the floor mortally wounded, exclaiming: "My God, mother, I am shot!"

Passers-by heart the report and a scream, and quickly lent their aid and called several surgeons. As loving hands tenderly picked her up, she said: "He did not mean to do it." At this writing the doctors have no hopes whatever of recovery, as the full load of shot entered the right lung, and her life's blood is slowly ebbing away. She is perfectly conscious, and seems to realize that her moments are few. She is sending loving farewell messages to relatives and friends, and wishing she could see them all. Her parents are nearly distracted over the sad affair, she being an only child. No occurrence in years has brought forth such heartfelt sympathy from our citizens as this.

CHILDREN'S CORNER.

Awake.

The sun gets up in the morning
And lifts his stately head;
Open your eyes, my sleepy skies,
The sun is out of bed!
The moon is very timid,
She dare not meet the sun,
With a heigh-ho! the stars must go,
And hide themselves one by one.

The sun gets up in the morning,
The world is all alight;
Every tree is full of glee,
Every blossom bright;
Every bird is singing
A welcome to his king,
With a well done, beautiful sun!
You glorify everything.

The sun gets up in the morning,
And so must children, too;
How dare you keep fast asleep,
The sun is calling you!
Mid all the birds and blossoms
Your merry voices raise;
With a hurrah! How glad we are
We have got a sun to praise!

—Good Words.

How to Behave at the Table.

"I wish mother would never have company. A fellow can't get enongh to eat when people are staring at him."

As I was visiting Frank's mother at the time, I thought this remark rather personal. I suppose that I blushed. At any rate, Frank added:

"Now, Aunt Marjorie, I did not mean you; I meant strangers, like ministers and gentlemen from out West, and young ladies."

"Oh!" said I; "I am very glad to be an exception, and to be assured that I do not embarrass you. Really, Frank, it is an unfortunate thing to be so diffident that you cannot take a meal in comfort when guests are at the table. I suppose you do not enjoy going out to dine yourself?"

"No," said he; "I just hate it."

Perhaps one reason why boys and girls do not feel so comfortable and at ease as they might on special occasions at the table is because they do not take pains to be perfectly polite when there is no one present but the ordinary home folks. In the first place we owe it to ourselves always to look very neat and nice at our own tables. Boys ought to be very careful that their hair is brushed, their hands and faces clean, their nails free from stain and soil, and their collars and ties in order before they approach the table. A very few moments spent in this preparation will freshen them up, and give them the outward appearance of little gentlemen. I hope girls do not need to be cautioned thus.

Then there are some things which good manners render necessary, but about which every one is not informed. You know that you are not to eat with your knife. When you send your plate for a second helping, or when it is about to be removed, leave your knife and fork side by side upon it.

It is not polite to help yourself too generously to butter. Salt should be placed on the edge of the plate, never on the table-cloth. Do not drink with a spoon in the cup, and never drain the last drop. Bread should be buttered on the plate, and cut a bit at a time and eaten in that way. Eating should go on quietly. Nothing is worse than to make a noise with the mouth while eating, and to swallow food with noticeable gulps.

Do not think about yourself, and fancy that you are the object of attraction to your neighbors.—*Harper's Young People.*

Stop Before You Begin.

Success depends as much on not doing, as upon doing; in other words, "Stop before you begin" has saved many a boy from ruin.

When quite a young lad, I came very near losing my own life and that of my mother by the horse running violently down a steep hill and over a dilapidated bridge at its foot.

As the boards of the old bridge flew up behind us, it seemed almost miraculous that we were not precipited into the stream and drowned. Arriving home and relating our narrow escape to my father, he sternly said to me:

"Another time hold in your horse before he starts."

How many young men would have been saved if early in life they had said, when invited to take the first step in wrong doing:

"No, I thank you."

If John, at that time a clerk in the store, had only said to one of the older clerks, when invited to spend an evening in a drinking-saloon, "No, I thank you," he would not to-day be the inmate of an inebriate asylum.

If James, a clerk in another store, when invited to spend his next Sabbath on a steamboat excursion, had said, "No, I thank you," he would to-day have been perhaps an honored officer in the church, instead of occupying a cell in the State Prison.

Had William, when at school, said when his comrades suggested to him that he write his own excuse for absence from school and sign his father's name, "No, I thank you; I will not add lying to wrong doing," he would not to-day be serving out a term of years in prison for having committed forgery.

In my long and large experience as an educator of boys and young men, I have noticed this, that resisting the devil in whatever form he may suggest wrong doing to us is one sure means of success in life. Tampering with the evil is always dangerous.

"Avoid the beginning of evil" is an excellent motto for every boy starting out in life.

Oh, how many young men have endeavored, when half-way down the hill of wrong-doing, to stop, but have not been able! Their own passions, appetites, lusts and bad habits had driven them rapidly down the hill to swift and irremediable ruin.

My young friend, stop before you begin to go down the hill; learn now to say to all invitations to wrong-doing, from whatever source they may come, "No, I thank you," and, in your old age, glory-crowned, you will thank me for this advice.—*Golden Days.*

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, September 14.—Behold, I come as a thief. Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. Rev. 16:15.

Friday, September 15.—And he saith unto me, Write, Blessed are they that are called unto the marriage supper of the Lamb. Rev. 19:9.

Saturday, September 16.—Blessed and holy is he that hath part in the first resurrection: On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years. Rev. 20:6.

Sabbath, September 17.—Therefore let us not sleep, as do others; but let us watch and be sober.—1 Thes. 5:6.

Monday, September 18.—Behold, I come quickly: Blessed is he that keepeth the sayings of the prophecy of this book. Rev. 22:7.

Tuesday, September 19.—Blessed are they that do his commandments, that they may have right to the tree of life, and may enter through the gates into the city. Rev. 22:14.

Wednesday September 20.—He is ever merciful, and lendeth; and his seed is blessed. Depart from evil and do good; and dwell forevermore. Ps. 37:26–27.

—In a valiant suffering for others, not in a slothful making others suffer for us, did nobleness ever lie. The chief of men is he who stands in the van of men, fronting the peril which frightens others back; which, if it be not vanquished, will devour the others. Every noble crown is, and on earth will forever be, a crown of thorns.—*Carlyle.*

—Satan is not only a member of some of the churches, but he outvotes all the other members. He is the chief man, and has things mostly his own way. Turn him out! Turn him out!.—*Harvester.*

TEMPERANCE.

Teach the Children.

There is, probably, no hallucination so obstinate as that which attributes to alcoholic drink a certain virtue that it never possessed. After all the influences of the pulpit and the press, after all the warning examples of drunkenness and consequent destruction, after all the testimony of science and experience, there lingers in the average mind an impression that there is something good in alcohol, even for the healthy man. Boys and young men do not shun the wine cup as a prisoner of blood and thought, and the most dangerous drug they can possible handle; but they have an idea that the temperance man is a fogy, or foe to a free, social life, whose practices are ascetic, and whose warnings are to be laughed at and disregarded. Now in alcohol, in its various forms, we have a foe to the human race so subtle and so powerful that it destroys human beings by the million, vitiates all the processes of those who indulge in it, degrades morals, induces pauperism and crime in the superlative degree when compared with other causes, and corrupts the homes of millions.

It is a cruel thing to send a boy out into the world untaught that alcohol in any form is fire, and will certainly burn him if he puts it into his stomach. It is a cruel thing to educate a boy in such a way that he has no adequate idea of the dangers that beset his path. It is a mean thing to send a boy out to take his place in society without understanding the relations of temperance to his own safety and prosperity, and to the safety and prosperity of society.

What we want in our schools is to do away with the force of a pernicious example, and a long cherished error, by making the children thoroughly intelligent on this subject of alcohol. They should be taught the natural effect of alcohol upon the processes of animal life.

(1.) They should be taught that it can add nothing whatever to the vital forces or to the vital tissues, that it never enters into the elements of structure, and that, in the healthy organism, it is always a burden or disturbing force. (2.) They should be taught that it invariably disturbs the operation of the brain, and that the mind can get nothing from alcohol of help that is to be relied upon. (3.) They should be taught that alcohol inflames the baser passions, blunts the sensibilities, and debases the feelings. (4.) They should be taught that an appetite for drink is certainly developed to those who use it, which is dangerous to life, destructive of health of body and peace of mind, and in millions of instances ruinous to fortune and to all the high interests of the soul. (5.) They should be taught that the crime and pauperism of society flow as naturally from alcohol as any effect whatever naturally flows from its competent cause. (6.) They should be taught that drink is the responsible cause of most of the poverty and want of the world. So long as six hundred million dollars are annually spent for drink in this country, every ounce of which was made by the destruction of bread, and not one ounce of which has ever entered into the sum of national wealth, having nothing to show for its cost but diseased stomachs, degraded homes, destroyed industry, increased pauperism, and aggravated crime, these boys should understand the facts and be able to act upon them in their first responsible conduct.

The national wealth goes into the ground. If we could only manage to bury it without having it pass thitherward in the form of a poisonous fluid through the inflamed bodies of our neighbors and friends, happy should we be. But this great, abominable curse dominates the world. The tramp reminds us of it as he begs for a night's lodging. The widow and the fatherless tell us of it as they ask for bread. It scowls upon us from the hovels and haunts of the poor everywhere. Even the clean, hard-working man of prosperity cannot enjoy his earnings because the world is full of misery from drink. The more thoroughly we can instruct the young concerning this dominating evil of our time the better it will be for the world.—*Dr. J. G. Holland.*

[*Continued from 9th page.*]

who made most excellent remarks. In the evening I went back to Salem church, and lectured, staying with our faithful friend, James Brandt, to whom I am much indebted. On Monday, I came here and lectured in the Spring St. Reformed church, Rev. Mr. Vose, pastor. It is one of the largest churches in the city. Rev. Dr. De Boer opened the meeting with a psalm and prayer, and introduced me to a large and attentive audience, to whom I spoke more than an hour. A fair collection was taken, and a tract, which I had prepared and had translated into the Holland language, was read to the people, and circulated.

Last night I spoke to a good congregation in East St. Reformed church, Rev. Post, pastor, where, also a fair collection was taken and a warm interest manifested. It looked a little strange to see in these new churches the old fashioned high pulpits and sounding-boards, such as were common a century ago. To-night I am expected to speak in a colored church in the city, and to-morrow night in the large Reformed church in Cold Brook, on the north side of the city. With one appointment at Parmalee, in Barry Co., I finish my work in Michigan. I feel deeply grateful to the dear Father who has opened such a door here in this city. The work will doubtlessly go on, Dr. M. Veenboer has been especially active, and to him I am much indebted.

I am, yours in Christ,
H. H. Hinman.

The Meeting at Waverly, Pa.

The interception of my correspondence with Bro. S. C. Miller caused a misunderstanding of the time of the third quarterly meeting at Waverly. The consequence was that brethren Barnetson and Richardson of Jackson Valley went some forty miles to attend the meeting on the 25th of July, the time first named. Good was accomplished and good impressions made at Waverly in a meeting on the evening of the 25th by these brethren, good and true. If these brethren were themselves disappointed, the people were, we think, enough benefitted to compensate all the effort. May the Lord bless and bring them to our next meeting.

On the evening of the 30th ult., we met at Waverly as per appointment; and in the absence of all others who would lecture we did as well as we could. Subject: What is the use in opposing the lodge?

On the 31st met at 10 A. M. for prayer, conference and business. A goodly corps of workers were present, and a delegation appointed to meet the Convention at Batavia. Delegates are J. H. Seamans, Stephen Parker and Nathan Callender. Dr. J. C. Miles and wife would like to attend and possibly may. If so they can be added to the delegation from northeast Pennsylvania. In the absence of others who would speak, your correspondent was again impelled to speak; subject: The gospel of Masonry in contrast with the gospel of Jesus," Gal. 1:6,7.

Nathan Callender, *Sec'y.*

The fulness of God was in the tabernacle and the temple. God was tabernacled with Christ. "In him was the fulness of God." We are to be filled with this fullness. We do not know what this fullness is. God help us to realize it in some measure. Let us be cleansed and purified vessels, filled vessels, and then no one will need to exhort us to do something for the Lord. Activity is a condition of holiness. Service will flow from us as the most natural and delightful thing.—*Geo. C. Needham.*

"A little fellow wanted his parents to take him to church with them. They said he must wait until he is older. 'Well,' was the shrewd suggestion in response, 'You'd better take me now; for when I get bigger I may not want to go."

"'Papa, can I eat a little more currant tart?' said a little girl one day at dinner. 'No, my child,' he replied, 'I have already said you have had enough.' 'Well, then, papa, why do you sing that favorite hymn of yours, where it is said, 'Feed me till I want no more?' enquired she."

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

The Iowa American.

The first number of the *Iowa American* will be issued in October. Terms same as the *Illinois American*; 25 cts. per year for single subscriptions five copies for a $1.00 etc.

Please send in your subscriptions *at once* to John Dorcas, Shiloh, Iowa, chairman of the publishing committee.

—The letter of acceptance of H. D. Inman, nominated for Congress in the 5th Michigan district, will be published next week.

—The *Independent* of Goshen, Indiana, has opened a column for the American Party, which is conducted by Elder J. H. Austin with zeal and ability. This is an excellent plan, worth trying in many towns.

Forty years ago John C. Calhoun said that the death knell of slavery was sounded when its opponents began to vote their principles. What was true then of slavery is as true to-day of the liquor traffic and the lodge power.

The National Committee of the Prohibition Home Protection party met after the adjournment of the convention in Farwell Hall, Aug. 24, and organized as follows: Chairman, Gideon T. Stewart, of Ohio; corresponding secretary and chief financial agent, Dr. Jutkins, of Kentucky; recording secretary, R. W. Nelson, Chicago; Treasurer, S. D Hastings, Wisconsin; executive committee, the preceding gentleman with Miss Francis E. Willard; lecturers and financial agents, Col. Bain of Kentucky; John B. Finch, of Nebraska; Mary T. Lathrop, of Michigan; Frances E. Willard, of Illinois; Rev. John Russell of Michigan. A fund of $775 was raised in the committee for campaign work and the foundation of a party publication house, and the executive committee was empowered to transact the business of the national committee until its next meeting, which is subject to the call of the chairman. Five of the gentlemen mentioned above are members of some secret order.

The First Plank in our Platform.

Cameron, W. Va.

I suggest an alteration of the language of the first plank of the platform of the American party. The proposition to which I refer reads as follows:

"We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government."

If we strike from this sentence the first clause and make it simply to read: "We hold: 1. That the God of the Christian Scriptures is the author of civil government;" we have said everything necessary to be said here in our political platform.

To the first clause of our platform I have the following objections:

1. It savors of a union between church and state, which in the present state of our national life would be only a damage to both. The framers of our platform, doubtless, had no such idea in mind, but the language is all the more liable to such interpretation by the fact that it draws a parallel between our nation and a *heathen* nation. The chief difference between a Christian nation and a heathen nation is a difference of *religion*, rather than a difference of civil policy. Ancient Greece and Rome were republics, much as our nation is to-day, but their prevailing religion was heathenism, while our *prevailing* but not *statutory* religion is very truly Christianity.

2. If it be contended that the words merely express a historical fact, they are not true; for many *citizens* are not Christians, and those who are not Christians, are as properly a constitutent part of the nation as those who are. And if *every* citizen *was* a Christian, still the words would be faulty as a part of a political platform, because they would give us a historical fact instead of a political principle.

The American party recognizes *God* as the source of civil authority, he being himself the Supreme Legislator. The Declaration of Independence recognizes the *people* as the source of authority. It tells us that governments derive their "just powers from the consent of the governed;" but we say they derive their just powers from *God*, the author of civil government.

As citizens we do not *worship* God at all; we only *obey* him as our rightful ruler, our lawgiver, in matters relating to the duties we owe to one another in this present life. As citizens, *authority* is the foundation of our obedience; but religiously, *love* is the foundation of our obedience.

As a nation we honor and obey God as King; as a church we worship him as Father, Friend, Benefactor. As magistrates of the state, God gives us the sword not in vain, because we have a right to *compel* to obedience. As associated Christians in the capacity of a church we are commanded to put up our swords in their sheaths, because we have no use for them, the foundation of our order being the principle of *love.*

Jonathan W. Moss.

Political Assessments.

One of the ablest articles the *North American Review* has lately published, that of D. D. Eaton, is under the above title. The practice of taxing public employes has been the subject of most thorough discussion through the debate between congressman Hubbell, of Michigan, who was manager of the tax, and Geo. W. Curtis, editor of *Harper's Weekly.* The following quotation will give an idea of the practical working of this political machine:

"The only principle is this: that every party in power may rob the public servants in the ratio of its own folly and corruption, and use the plunder to bribe the voters and deceive the people.

"The enforcement of this nefarious theory by the 'Robber Barons' of politics was never so universal, so shameless, so barbarous, or so indiscreet as at this moment. The Federal pay-rolls call for more than fifty million dollars a year. On that sum, the avowal is a levy of only two per cent., but the actual demand upon employes and small officials is far greater. If the committee expect to extort only a fourth of the one million dollars and more they demand, it but shows the effrontery of their pretense of a willingness to pay, and that they have no compunctions in excusing the landlord class and wringing the whole corruption fund from the most timid and humble of the tenant class. Very likely they expect little more from member of Congress and the great officials than the pittance they got in 1878. It is not sharks and whales they have the courage to fish for, but herrings and dace. Boys are bullied for a dollar!

"Could the curtain of secrecy be lifted, we should see a vast drag-net of extortion thrown out by the committee from Washington over the whole land from Maine to California, with every humble official and laborer—from those under the sea at Hell Gate to the weather observers on Pike's Peak—entangled in its meshes; and, busy among them, for their prey, a series of tax extortioners ranging down from Hubbell the great Quæstor to little Hubbells by the hundred, each paid a commission on his collections in true Turkish fashion (to which the large amounts extorted beyond regular plunder rates are added). These minions, book in hand, are haunting the official corridors and tracking the public laborers. They mouse around the bureaus for names and salaries which all high-toned officials contemptuously withhold. Neither age, sex, nor condition is spared by these spoils system harpies. They waylay the clerks going to their meals. They hunt the Springfield arsenal and the Mississippi breakwater laborers to their humble homes. They obtrude their impertinent faces upon the teachers of Indians and negroes at Hampden School and the Carlisle Barracks. They dog navy-yard workmen to their narrow lodgings. The weary scrub-women are persecuted to their garrets; the poor office-boys are bullied at their evening schools; the money needed for rent is taken from the aged father and only son; men enfeebled on the battlefields are harried in the very shadow of the Capitol; life-boat crews, listening on stormy shores for the cry of the shipwrecked, and even chaplains and nurses at the bedside of the dying, are not exempted from the merciless, mercenary, indecent conscription, which reproduces the infamy of Oriental tax farming. We know of the head of a family who hesitates between defying Hubbell and taking a meaner tenement; of a boy at evening school blackmailed of $3 while wearing a suit given in charity; and of a son pillaged of $17 when furniture of the mother he supports was in pawn, and many have consulted us as to the safety of keeping their earnings, which they need. In every case there is fear of removal or other retaliation. Pages could be filled with such cases from the reports of citizens. A newspaper before us gives that of a laborer, with a family, earning $750 a year, pursued by a harpy for $15, and also that of a boy of thirteen, earning $1 a day, with another harpy after him for $3.60. To women and girls no more mercy is shown."

The Greenbackers of Massachusetts have nominated Ben Butler for Governor. They demand the rapid payment of the National debt, advocate eight hours as a legal day's labor, censure Minister Lowell, oppose the National banks, abhor convict labor, advocate arbitration between labor and capital, and condemn the Republican and Democratic parties for inconsistency.

RELIGIOUS INTELLIGENCE.

—In accordance with the request of the National Board, a discourse on the relation of the lodge system to the Christian, one of Prof. Blanchard's ablest efforts, was preached in the College church, Wheaton, on Sabbath morning. In the evening Bro. C. W. Hiatt of the Tonica church preached an excellent discourse. The Tonica brethren listened on the same day to Bro. C. L. Blanchard of this city.

—Pastor Seguin of the French Protestant Mission of New York has opened a new mission work in Harlem over the Y. M. C. A. Hall. There are some five hundred French Canadians living in the locality for whom he feels called of God to labor.

—The Primitive Methodists of England, where they had no chapel in a small parish, held a week's service in a large barn, and as a result the whole region round about has been aroused and over seventy persons professed to have experienced conversion.

—The Tabernacle Christian Union, of Cleveland, an association of Christians, which was organized only two months ago for earnest and aggressive effort in benevolent and religious work, has already nearly one hundred members, and embraces some of the most efficient laborers in the city. The aim of the Union will readily appear from the following departments of work, each being in charge of a large committee, the chairman of which is a member of the board of directors: evangelization, enquiry room, employment, poor, sick, literary entertainments, sociability, reading room, and reception and finances. The meetings of the Union which are held every Thursday evening, are well attended and interesting.

—The Year Book of the Young Men's Christion Association, just issued, states that there are in the United States and Canada, in 779 Associations, 82,375 members. The property owned by these Associations is valued at $3,330,000, and their annual expenditures aggregate $500,000. The International and State Committees expended in the work of supervision and caring for the Associations, in 1881, $43,000; 255 persons are employed as General Secretaries and Agents of local Associations and of the State and International Committees; 174 College Associations sent in reports; 55 railroad branches, and at as many railroad centers, report excellent progress during the past year; and the railroad corporations benefitted are appropriating over fifty thousand dollars annually to their support.

—Among twelve new missionaries for the foreign work, to whom a farewell meeting was given, in Park street church, Boston, August 10th, are Mr. and Mrs. John Howland and Miss Belle M. Harkins, who are to be stationed at Guadalajara, Mexico. Mr. Howland is expected to take charge of a school for the training of young men for the ministry.

—Dr. J. J. Van Oosterzee, the eminent theologian of Holland, died at Wiesbaden, Germany, July 30th. He was in his 75th year. His "Theology of the New Testament," and "Christian Dogmatics" have made him widely known. He was also author of the commentary on Luke in Lange's series of commentaries.

—A new Sunday law has been approved in the Canton of Zurich, Switzerland. It forbids labor which occasions noise and general bustle. It gives the employed a right to the Sunday rest. Shops must be closed during hours of divine service, and all amusements must be conducted so as not to interfere with quiet observance of the day.

—Rev. W. S. May, for years the well known and loved evangelist for the Wesleyan churches of Iowa, has been prostrated by sickness for some three months. Many prayers arise for his recovery.

—Bro. C. F. Hawley reports in the *Wesleyan* the establishment of another church in northern Michigan, largely the result of the efforts of Rev. C. Powers who went to that region from the Seceders Convention held in Chicago two years ago.

Morals of the Romish Priesthood.

A man in the dress of a Catholic clergyman applied at J. W. Pitney's livery stable, 155 East Thirty-second street, on Wednesday afternoon for a spirited horse and a buggy. Mr. Pitney asked for references. The customer said that he was the Rev. Andrew Canary, late of St. Gabriel's Church, and a brother of Thomas Canary, partner of Harry Miner, and owner of a large livery stable. Mr. Pitney gave him a horse and light wagon. In Sunday's *Sun* was an advertisement of the team as lost. Last night policeman Brothy arrested the Rev. Mr. Canary at Third avenue and Thirty-fifth street, and took him to the Thirty-fifth street station house. The prisoner at first denied having hired the team, but upon being confronted with Mr. Pitney, admitted having engaged it, but said that he could not remember what had become of it.

"I'll tell you how it was," he said to a reporter. "I was out on a bit of lark, having drank more wine than was good for me. I had just come out from the Retreat over in Hoboken and thought I'd take a ride. What happened after I drove away I don't know."

It was learned later that he had taken the team over the Hunter's Point ferry at Thirty-fourth street and driven toward Maspeth. There the horse ran away, smashed the buggy, and injured himself, throwing the clergyman out upon the road, where he lay unconscious. Passers by carried word to the Rev. Father Auletigi, priest of the parish, and he had the Rev. Mr. Canary conveyed to the parsonage. The horse was stabled and the wreck of the buggy was secured. Before daylight next morning Canary was gone.

Canary tried on Friday to get a horse and buggy from Nicholson's stable in Second avenue, and on Saturday made a similar attempt at the livery stable of Mr. Prior, in Harlem. At 2 o'clock yesterday morning he was in Union square looking for a hack. Cardinal McCloskey's secretary said last evening that Mr. Canary had been successively transferred from a parish at Staten Island, where he had been curate; from Manhattanville College, where he had been an inspector; from the Church of the Holy Cross in Forty-second street; from St. Gabriel's Church in Thirty-seventh street; from the Church of the Holy Innocents, and from several other churches, and that finally two years ago his functions as a priest had been suspended. Mr. Thomas Canary, his brother, when sent for to bail him out, refused to do so. He said that he had had trouble enough with him, having supported him and extricated him from scrapes for fifteen years.—*Sun*, Aug. 28th. 1882.

What a beautiful life, Mr. Editor, is that reported above in the New York *Sun*. How true was the letter of that prominent Roman Catholic, of Utica, New York, written not a long time ago, exemplified in the misdemeanor of that Romish priest—which is the echo of many others. Here is a part of that letter which unveils a part of the turpitude of these Romish clergymen of the States and Canada, as far as I know myself, having seen the inside walls of that debased church.

"Connected," said this Catholic gentleman of Utica, New York, "with the Seminaries there is another evil fruitful of much trouble, if not leading to many and great sins. I allude to the plans and manner in which many of the students for priesthood spend their summer vacation. This is in the homes of such priests as are given to bountiful but dangerous hospitality, where wines, cigars and strong drink are kept and used without stint or hinderance. In these houses they hear discussed the best methods of deceiving the bishop as to the revenue of the parish; how to obtain the largest amount of perquisites; how plate collections and occasional gifts by the people, intended for the general expenses of the church, can be held as private property; who has the best paying parish and how it was made such; how money and the greatest amount of it can be obtained from the sacraments and yet avoid the sin of simony. All these subjects, in rooms reeking with the fumes of tobacco, beer and gin, are debated with an earnestness and zeal that would make the listener believe that they were the main objects of the life and labor of a priest. Here the student, or sub-deacon, drinks in lessons of evil which stain, if they do not corrupt, the soul for life. He returns to the seminary full of determination so to manage his conduct that by hook or crook he shall get or make a paying parish, so that he can smoke as choice cigars, drink as good liquors and drive as fast a horse as Father Blank."

The Rev. Father Canary has been to that sort of schools, and were I to tell you, Mr. Editor, all the scandals I have seen myself only since I came to New York, necessary consequences of such a perverted education as the pretenders to the priesthood receive in colleges and seminaries, I would not close this correspondence for a fortnight. The newspapers of New York, dailies and weeklies, are full of these scandalous reports. When I came to the city to preach the truth as it is in Jesus, I made up my mind to put a part of these reports in scrap-books. Hardly the second year has elapsed since my conversion, and already I have six large books full of these scandalous accounts. May God open the eyes of these poor, deluded brethren of the Romish Catholic church, is my daily prayer.

P. A. Seguin, *Pastor*.

HOME AND FARM.

Sheep are becoming popular with the masses of western farmers, who seek to increase their profits by stock-raising and at the same time improve their soil, raise more grass, have less labor, and make more money. A pound of mutton can be raised as cheap as a pound of beef or pork, and is worth equally as much in market, and the wool is extra profit. Use thorough-bred males of any of the popular breeds, and in a few years your sheep will be a source of pride as well as profit.

The experiments of a famous Swedish chemist, prolonged over two years, making it definitely certain that separating cream by the centrifugal secures ten per cent more of it than any other process, while if cream is at once churned, what chemists and other experimenters pronounce the best lasting and best keeping butter is obtained; the refuse—the skimmed milk and buttermilk are sweet; that is, in their most valuable condition—and the milk has been in the course of a few hours turned into money. This appears to be the ultimate perfection of scientific butter-making.

HENS.—If you have to shut your hens up to keep them out of the newly-made garden, do not forget to throw them an occasional sod so that they can scratch and peck it. They will even tear out the young grass. The exercise does them good.

SEEDING A SWAMP-MEADOW.—Corn is an excellent preparatory crop to seeding a newly reclaimed swamp-meadow to grass. The cultivation of the corn will clean the ground and rot the soil. When the corn is cultivated the last time the grass-seed may be sown on the fresh, mellow soil, and will soon sink into it and be covered. But the corn should be planted flat and cultivated without any hilling up. The seed to be chosen should be six pounds red-top, twelve pounds of fowl meadow-grass, and six pounds of yellow or tall oat-grass.

TREATMENT OF BONES.—Bones will accumulate on every farm, and a hunt for them will bring out many more than one would expect to find. When properly treated, they furnish very valuable food for growing plants. Whole bones, as they are thrown out of the kitchen, are so slowly decomposed, that they are of little use, unless applied very largely. They need to be broken up or made fine in some way, that the large amount of phosphoric acid, etc., contained in them may be available. It is not practicable for ordinary farmers to have bone mills, and the next best thing is to break them up somewhat with an axe or heavy hammer, and mix them with unleached ashes, keeping the heap moist enough so the alkali will "eat" them, and render the bones soft. The bones thus treated will crumble to fine pieces when dried, and are then ready to be spread upon the land. Every farmer should see that all bones are made into a valuable home-made fertilizer.—*American Agriculturist.*

CENTURY PLANTS IN CALIFORNIA.—Quite a number of century plants in various parts of the State are throwing up stalks preparatory to blooming. One upon a ranch in Sonoma Valley on the west side near the foothills, grew six feet in eight days, or three-quarters of an inch per hour, which is a fair sample of the rapidity of flower-stem development in these interesting plants. At Petaluma two plants are about to bloom and will shortly be in their prime. A mammoth century plant which has been for years on a farm in the San Gabriel Valley, will bloom soon. The plant spreads over a circle forty-five feet in circumference. The flower stem is expected to become forty or more feet high before it completes its growth. Eight or ten other cases are reported in other parts of the State. The century plant will, in California, bloom in eight or ten years after being planted. The Mexicans make an intoxicating drink, pulque, from the sap, and its manufacture is said to be profitable. From the leaves a hemplike fiber is obtained.—*San Francisco Chronicle.*

IMPORTANT TO TRAVELERS !

Special inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Christian Workers

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. BROWNE, Cabin Creek, Ky.

ELI TAPLEY, Columbus, Miss.

J. F. GALLOWAY, Okahumka Florida.

WM. HAZENBURG, Cape Town, S. Africa.

A. D. ZARAPHONITHES, Andros, via Syra, Greece.

G. H. FILIAN, Armenia.

Contributions for either of these brethren may be forwarded either through the editors of the *Cynosure* or the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

BIBLES.

We have recently exchanged a lot of Anti-masonic publications for Bibles which we offer at low rates POST PAID.

We have well bound pocket Bibles at $1.00, $1.35, $1.50, $2.00, $2.25, $2.50 and $3.00. Also some fine Oxford and Tract Society Teachers Bibles at $3.00, $3.25, $3.50 and $4.25.

Of the family Bibles all but two have already been disposed of, leaving one at $3.00 and the other at $6.75.

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First Congregational, Leland, Mich.
Sugar Grove church, Green county, Pa.
Military Chapel, M. E., Lowndes Co., Miss.
Hopewell Missionary Baptist, Lowndes Co., Miss.
Cedar Grove Missionary Baptist, Lowndes Co., Miss.
Simon's Chapel, M. E., Lowndes co., Miss.
Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.
Brownlee church, Caledonia, Miss.
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Freemasonry Self-Condemned. By Rev. J. W. Bain. A careful and logical statement of reasons why secret orders should not be fellowshiped by the Christian Church, and by the United Presbyterian church in particular. Paper covers; price, 20 cents each; per dozen, $2 00.

Light on Freemasonry. By Elder D. Bernard. To which is appended "A Revelation of the Mysteries of Odd-fellowship (old work), by a Member of the Craft." The whole containing over five hundred pages, lately revised and republished. In cloth, $1.50 each; per dozen, $14.50. The first part of the above work, Light on Freemasonry, 416 pages, 75 cents each; per dozen, $7.50.

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Bernard's Appendix to Light on Masonry. Showing the character of the institution by its terrible oaths and penalties. Paper covers: 25 cents each; per dozen, $2.00.

Discussion on Secret Societies. By Elder M. S. Newcomer and Elder G. W. Wilson. This discussion was first published in a series of articles in the *Church Advocate*, and afterward in pamphlet form. The *Evangelical Repository*, reviewing it, says: "This pamphlet consists of a series of articles originally published in the *Church Advocate*, Lancaster, Pa. Elder M. S. Newcomer opposes secret societies, and especially Freemasonry and Elder G. W. Wilson defends the system. We are free to say that Mr. Newcomer has thoroughly routed his opponent at every point. Mr. Wilson speaks by the book, as he is a Royal Arch Mason." 25 cents each; per dozen, $2.00.

A Masonic Conspiracy, Resulting in a fraudulent divorce, and various other outrages upon the rights of a defenseless woman. Also the account of a Masonic murder, by two eye-witnesses. By Mrs. Louisa Walters. This is a thrillingly interesting, true narrative. 20 cents each; per dozen, $2.00.

NEWS OF THE WEEK.

—The Chicago Exposition opened in fine style last Wednesday evening.

—The wheat yield of Kansas for 1882 is 35,000,000 and the corn crop is estimated at 150,000,000 to 190,000 000 bushels. The astonishing agricultural development and progress of the State during the past thirteen years is shown in the fact that in 1869 Kansas raised but 2,800,000 bushels of wheat and 4,000,000 bushels of corn.

—Rumors have been received in Washington of a hostile movement by the Indians at the Arapahoe Agency. Four hundred braves are said to be on the war-path intending to effect a junction with the dissatisfied Sioux at the Pine Ridge Agency.

—Henry Demas the negro, was nominated for Congress by the Republican Convention of the Second District of Louisiana. Demas was a slave and a plantation-hand until freed by the War, since which time he has educated himself as thoroughly as possible, and for the past twelve years has been a member of the Louisiana Legislature, being at present a State Senator.

—There is great excitement on the western frontier of Kansas regarding reports of the depredations of a large band of Cheyennes on the war-path and making for the Kansas border on a cattle-stealing raid.

—Of the ten men arrested and committed for the recent murder of the Joyce family in Ireland five bear the name of Joyce and four the name of Casey. At a meeting of leading Irishmen in Dublin Canon Pope expressed his horror and detestation of such atrocities, but was interrupted by persons in the audience with the remark that such murders were for the good of Ireland's cause.

—Great damage was done by an earthquake at Panama last Wednesday; the largest buildings are badly injured. The loss in the city is estimated at several hundred thousand dollars. Several lives were lost. There is no communication with Aspinwall either by rail or telegraph and many bridges on the line of the road are broken.

—A telegram from St. Petersburg says that the convicts in prison at Khokan revolted recently and the guard was called to suppress them. A struggle ensued and forty convicts were killed.

—One hundred and seventy natives died at Manila in the Philippine Islands of cholera one day last week, and 279 deaths occurred in the neighboring villages.

—The Sultan's proclamation to the Egyptians has been issued. It declares Arabi Pasha a rebel for disobeying the orders of the Khedive and Dervisch Pasha, and thereby provoking the intervention of England. It states that the decoration conferred upon Arabi Pasha was bestowed at the instance of Dervisch Pasha, in consequence of Arabi's protestations of fidelity. In conclusion, the proclmation exhorts all Egyptians to obey the Khedive.

—A general movement to the front of the British forces in Egypt has been ordered, and a concerted attack is looked for this week at the latest. The army now intrenched at Kassassin Locks numbers one hundred and fifty thousand men with fifty guns. Arabi's aggregate strength is estimated at one hundred thousand men and one hundred and fifty canon, but of this number probably not one half can be rated as fighting men available for any important engagement.

—The strength shown by Arabi, however, in and about his fortified position at Tel-el-Kebir still holds the British in check. A reconnaissance Friday in the direction of Arabi's stronghold brought out swarms of Egyptians, and the British retired to their own intrenchments with all possible speed.

—The difficulty between Japan and Corea has been arranged. Corea has agreed to pay five hundred thousand pounds as compensation to Japan, and fifty thousand pounds to the relatives of the murdered Japanese subjects.

—On Saturday a demonstration in force was made by Arabi's forces, who were finally repulsed and retired on the advance of the British forces. Arabi left about 200 dead and wounded on the field. The wounded state that the English right was attacked by five batallions of infantry, with five guns and 500 cavalry, under command of Mahmoud Pasha Sami, from Salihiyeh. The Egyptians had altogether 15,000 men.

PUBLISHER'S DEPARTMENT.

Subscriptions received during the week ending Sept. 9th, 1882:

D Alcott, Mrs J F Brown, A Brink, J Brunneman, J F Browne, Schoenberger Bros, J Brand, S Bear, E D Bailey, J A Brenneman, D J Bremer, J O Doesburg, S D Fisher, W Fenton, E W Gilfill, E H Gould, G Hiner, H H Hinman, T Jackson, W Johnson, S Jamison, H L Kellogg, I Lantz, C Lamb, A J Loudenback, L A Livingwood, M D, A Lent, J Leeper, A M Miller, J Morrison, S R Morris, J R McDowell, W Northrup, W J Phillips, S Patterson, C P Patten, S Rickenbrode, H D Whitecomb, F M Stone, I Simmons, E D Tillson, H D Whitcomb, J K Weber, M C Worcester, J Ward.

Books and Tracts sent during the week ending Sept. 9th, 1882.

By Mail.

W Sandholett, A R Stomburne, C P Roberts, J Wyanett, A Chambers, Geo H Eaton, E A Jewett, F Sturm, E Grossman, W C Harvey, J Brenneman, Dr M M Perry, Miss F Pieffer, L A Kimball, Mrs T L Jeffers, A K Dibble, R Vial, F Knapp, R H Evans, Geo F Stanton, J W Baldridge, Mary Carnes, Pres Board of Pub, B Chappell, O F Coomis, W I Hills, C W Loney, Rev E J Miesner, L M Chilton, J Huebner, O D Edwards, T B Kent, W Hirs, H J Fall, A M Ryan, W Nutting, J M Stackhouse, M Mastin, A G Long, W J Sanders.

John Leeper of Senecaville, Ohio, sends a club of thirteen for a year, Elder Hinman a club of four for a year and Elder Browne a club of five for a year. Several send two or more.

We hope to have a grand report of subscribers from the Batavia Convention for our next issue.

Cynosure Extension Fund.

Statement for the week ending Sept. 10, 1882.

Chas. Gunn $4.75 J. DeLouz 25 c

Total cash received,	$309 07
Total cash used,	288 76
Cash available,	$20 31

This Fund is designed to aid in getting subscribers from among those who have never seen the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid new 40 subscribers to get the paper for $1.00.

Christian Workers

Who depend on voluntary contributions of Christian people in whole or in part for their support:

J. F. Browne, Cabin Creek, Ky.

Eli Tapley, Columbus, Miss.

J. F. Galloway, Okahumka Florida.

Wm. Hazenburg, Cape Town, S. Africa.

A. D. Zaraphonithes, Andros, via Syra, Greece.

G. H. Filian, Armenia.

Contributions for either of these brethren may be forwarded either through the editors of the *Cynosure* or the Treasurer of the N. C. A. Please designate to which one such funds shall be sent.

Rates to Agents and Canvassers.

A commission of twenty per cent. in cash, or *thirty per cent. in books of my own publication*, at retail rates, is allowed to canvassers on all new subscriptions taken at $2.00 a year, and half of that commission on renewals.

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No cash commissions are allowed on club rates. Clubs of five (1 copy free to sender), each, $1.75. Clubs of ten or more (1 copy free to sender), each, $1.50

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Knight Templarism Illustrated,

The Broken Seal,

Finney on Masonry,

Secret Societies, Ancient and Modern.

See description of these books on page 15.

Those who prefer them to books can have the photographs of President Charles G. Finney, President J. Blanchard, Captain William Morgan and Elder D. Bernard on the same terms as the fifty-cent books; one set of four for 25 cents extra if sent with a subscription for a year.

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Those who wish to know the character of Freemasonry, as shown by its own publications, will find many standard works in the following list.

No sensible Mason dares deny that such men as Albert G. Mackey, the great Masonic Lexicographer, and Daniel Sickels, the Masonic author and publisher, are the highest Masonic authority in the United States.

All the books advertised here are used by Masons, but Duncan's Ritual, Allyn's Ritual and Richardson's Monitor are not publicly acknowledged as Masonic authority because they tell too much.

General Ahiman Rezon and Freemasons' Guide. By Daniel Sickels, 33d degree. The most perfect Masonic monitor published in the United States. Embellished with many engravings and containing monitorial instructions in the degrees of Entered Apprentice, Fellow-Craft and Master Masons, with explanatory lectures, the ceremonies of consecration and dedication of new lodges, installation of officers, laying foundation stones, dedication of Masonic halls, burial services, Masonic calendar, ritual for a Lodge of Sorrow, Masonic trials, etc. Bound in fine cloth, extra large 12mo, $2.00.

Duncan's Masonic Ritual and Monitor. Profusely illustrated with explanatory engravings, and containing the entire ritual and work of the order for the seven degrees, including the Royal Arch. Scores of Masons have *privately* admitted that this is a standard text-book in the lodge and is strictly correct; but publicly it is not acknowledged as authority, though many officers of the lodge make use of it. Price, in cloth, $2.50.

Female Masonry. Manual of the Order of the Eastern Star. Containing the ritual, symbols, lectures, etc., of the five degrees of "Adoptive Masonry," Jephthah's Daughter, Ruth, Esther, Martha and Electa, profusely illustrated and handsomely bound. Price, $1.50.

Richardson's Monitor of Freemasonry. A practical guide to the ceremonies in the degrees conferred in Masonic Lodges, Chapters, Encampments, etc. Illustrated edition. In cloth, $1.25; in paper, 75 cents.

Although this Monitor is extensively used by the lodge, especially in conferring the higher degrees, it is *publicly* called an exposition, and not allowed as authority.

Sickels' Freemasons' Monitor. Containing the degrees of Freemasonry embraced in the Lodge, Chapter, Council and Commandery, embellished with nearly 300 symbolic illustrations, together with tactics and drill of Masonic Knighthood. Also forms of Masonic documents, notes, songs, Masonic dates, installations, etc. By D. Sickels; 32mo. In tuck, $1.50; cloth, $1.00.

Mackey's Lexicon of Freemasonry. Containing a Definition of Terms, Notes on its History, Traditions and Antiquities, and an Account of all the Rites and Mysteries of the Ancient World. 12 mo., 526 pages, $3.00.

Mackey's Manual of the Lodge, or Monitorial Instructions in the Degrees of Entered Apprentice, Fellow-Craft and Master Mason, with Ceremonies relating to installations, dedications, consecrations, laying of corner-stones, etc. Price, $2.00.

Mackey's Masonic Ritualist, or Monitorial Instruction Book. By Albert G. Mackey, Past General High Priest of the General Grand Chapter of the United States, Knight of the Eagle and Pelican, Prince of Mercy, etc. Price, cloth, $1.25; tuck, $1.75.

Mackey's Text-Book of Masonic Jurisprudence. Illustrating the laws of Freemasonry, both written and unwritten. This is the great law book of Freemasonry. 570 pages. Price, $2.50.

Allyn's Ritual of Masonry. Illustrated by a large number of engravings, and containing a Key to the Phi Beta Kappa, Orange and Odd-fellows' Societies Price, $5.00.

MARKET REPORTS.

Chicago, Sept. 11, 1882.

GRAIN—Wheat—No. 2		99¾
No. 3		86
Rejected		70
Winter, No, 2	98¾	1 00
Corn—No. 2		69
Rejected		67
Oats—No. 2	35¾	36
Rye—No. 2		60
Bran per ton		15 00
Flour—Winter	4 50	6 75
Spring	6 25	8 25
Hay—Timothy	11 00	14 50
Prairie	7 50	13 00
Lard per cwt		11 57
Mess pork per bbl		20 72
Butter, medium to best	15	30
Cheese	05	10¼
Beans	3 35	3 90
Eggs		19
Potatoes, per bu	40	50
Seeds—Timothy		2 20
Clover	3 75	4 60
Flax		1 36
Broom corn	04	14
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	15	40
Unwashed	15	28
LIVE STOCK—Cattle, extra	6 75	7 75
Good	5 50	6 25
Medium	4 00	5 95
Common	2 50	4 00
Hogs	5 50	9 15
Sheep	3 25	5 00

New York Markets.

Flour	3 65	9 00
Wheat—Spring		1 18
Winter	70	1 09½
Corn	73	89
Oats	35	47
Lard		12 10
Mess Pork		21 75
Butter	15	30
Cheese	06	10
Eggs		24½
Wool	12	46

THE CHRISTIAN CYNOSURE.

VOL. XIV., No. 52. "In Secret Have I Said Nothing."—*Jesus Christ.* WHOLE No. 647

EZRA A. COOK, PUBLISHER, No. 13 WABASH AVENUE. CHICAGO, THURSDAY, SEPTEMBER 21, 1882. WEEKLY, $2.00 PER YEAR.

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H. L. KELLOGG,
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E. D. BAILEY, CORRESPONDING EDITOR.

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Next Week

The *Cynosure* will contain the letter of Hon. Thurlow Weed to the Batavia Convention—a remarkable document setting forth Mr. Weed's connection with the exciting scenes of the Morgan times. This letter was signed by Mr. Weed's own hand; rising from his couch, where he had been dictating to his daughter, who guided his hand in his blindness to the pen and paper. We shall complete the report of the Convention also, and print the historical narratives of Judge Taggart and others. This will be a great number and will be worth circulating by the thousand.

NOTICES.

Indiana.

The annual State Convention for Indiana will be held at Carthage, Rush county, October 24th and 25th. Friends of the reform in the State are urged to make immediate preparations to attend. The place selected, is a grand one for the convention.

Signed by Ex. Committee: S. L. Cook, J. W. Lowman, Benj. Ulsh, Wm. Small, E. Hansen.

New Hampshire.

The Sixth Annual Convention of the New Hampshire Christian Association will be held at Center Strafford Wednesday and Thursday, October 11th and 12th, A. D. 1882. President J. Blanchard, D.D., of Wheaton, Ill, Rev. J. P. Stoddard of Chicago, Prof. E. D. Bailey of Worcester, Mass., and other brethren will address the Convention. Friends coming on the Worcester and Nashua railroad please notify Deacon E. Smith, Center Strafford, N. H.; those coming on the Boston and Maine, Elder J. N. Bartlette, Center Barnstead, N. H.; and those on the Dover and Alton railroad, Frank Pugsley, Rochester, N. H. Teams will be waiting Tuesday the 10th at Barrington on the first named road, Dover on the second and Rochester on the third. Entertainment will be free. Friends in neighboring States are cordially invited to be present. Brethren in New Hampshire, come up to the help of the Lord against the mighty. Come praying that the Holy Spirit may rest upon our convention with power and blessing. By order of the Executive Committee.

S. C. KIMBALL,
New Market, N. H. Sec'y N. H. C. A.

THE CHICAGO PARTY which left here for Batavai on Monday, the 11th, began early in the day to fill our office with animated and hearty greetings, and after a few hours of busy preparation took the Michigan Central train near by at 3 o'clock. The party numbered twenty-six souls, and there has been a desire to see the names, here they are; Mrs. M. E. McPherson, of Washington city; M. R. Britten and wife, D. Whittmore, N. Martin and Rev. Isaac Bancroft, from Wisconsin; John Dorcas, J. M. Kent, W. H. Layton and S. E. Starry, of Iowa; J. Blanchard and wife, C. A. Blanchard, Mrs. L. N. Stratton, H. L. Kellogg, wife and two children, and W. B. Stoddard, from Wheaton; C. W. Hiatt, A. Osgood, Richard Paddock, O. C. Bailey, O. Breed and B. Williams, from this city and other parts of Illinois, and David Nelson from Indiana. So large a company, besides the usual passengers, filled the cars, and the discomforts of night-travel were thus increased by reason of the crowd. A special car had been promised for use if needed, but none was ready, nor could the officer who must order it be found. The vexations of travel were patiently borne, however, even to being so late at Suspension Bridge as to miss a train and cause a tedious halt, which some of the party hoped to improve at breakfast in the depot eating room. Their unanimous vote is, Avoid that spot. A few hours were spent amid the never ceasing wonders of Niagara, and even those who had often visited the Falls were speaking afterward of new and vivid impressions which they should never forget.

"HOLDEN WITH CORDS."—Words of praise come from every quarter for the ability with which the narrative of the abduction is told in the Reform Story. An apology is due to our readers, as well as to the gifted author, for the arbitrary division of last week, made in the absence of the editors, who purposed that last number should conclude with the paragraphs, printed in this number, which speak of the monument.

THE NUMBERS AT BATAVIA exceeded by far those attending any previous national meeting. About 200 have usually been enrolled, of whom 20 per cent. or more have been local members. The Batavia roll numbers 255, of whom but thirty-five are credited to the city in which we meet, so that at least 220 delegates were present from abroad. Bro. Stoddard and the local committee almost staggered under the burden of entertaining this great company. The hotels were filled with cots; Bro. Palmer took all who would come out to his country home and made them as comfortable as possible; and for those yet uncared for it was necessary to open the Free Methodist church and Opera House Hall and provide stretchers for weary delegates. But all bore cheerfully these little discomforts, since they only intensified their testimony against the lodge system whose terror closed many a home otherwise hospitable. One delegate, an old gentleman, said he had a cousin in Batavia, a dear friend, to whom he had announced his coming. She replied that she would be rejoiced to see him at any other time, but intimated plainly that he would not be welcome during the Convention.

AFTER THE CONVENTION Secretary J. P. Stoddard went to New England with Prof. E. D. Bailey to attend the State meetings already notified. The editor of the *Cynosure*, after consultation with New England brethren, decided to return home. S. E. Starry remains in western New York to attend several engagements for degree work he has made. Bro. Hinman goes to his Southern work by way of New York.

ROB. MORRIS, we learn, once wrote a book on the Morgan abduction, of which rare copies are yet seen, in which he exonerated the Masons as a fraternity from the murder of Morgan, but charged the crime upon some indiscreet and hot-headed members. His "Dictionary of Freemasonry" makes the same assertion. The Chicago *Times* of last Thursday prints a letter written in 1870 by a Batavia gentleman who professes to have presided in Masonic bodies "from top to bottom," and whose father was Master of Batavia lodge when Morgan was abducted. This writer says, "*I am of the opinion that Morgan was killed as dead as any one could be; and by Masons, too.*" Yet, since the Convention, Rob Morris comes forth in the Batavia papers boasting that he can prove that Morgan left the country voluntarily and was never murdered! In the same breath he proves that Masonry came from Solomon! He had been in Batavia a week before the Convention met, looking after —not facts, but falsehoods, to weave into a new story for the exoneration of Masonry from this great crime.

THURLOW WEED'S OLD PAPER, the Albany *Evening Journal*, Sept. 12th, exclaims: "In the name of all the shafts that have been raised toward heaven, what did Captain William Morgan do to make him famous, that he should now be in this fashion commemorated." The *Times* of the same city retorts with cutting emphasis: "Shades of B. D. Packard & Co., publishers, and Thurlow Weed, editor! Has it come to this? Such a question from the paper which, were it not for the Anti-masonic excitement caused by the death of Morgan in 1826, would never have had an existence! Truly, the new editor of the *Journal* has less respect for tradition than has been put to his credit. Anti-masonry gone: Republicanism gone; what is left of the Albany *Evening Journal?*"

A disgraceful affair recently took place in a town in Connecticut, which shows the startling tendencies of the times. A young man of twenty-three, of desperate character and dissolute habits, was hung for murder, and his funeral was attended with as much pomp and display as if he had been a Governor. 10,000 people are said to have been in the procession, and nearly 150 carriages, filled principally with young people, while 200 young men, members of three "Clubs," whose names indicated their disreputable character, and to one of which the murderer belonged, marched before the hearse. The casket was loaded with flowers and an impressive sermon was delivered. But what a mockery? and what a lesson to teach the young, the premium set upon depravity.

—To the Church, as to the individual Christian, it must be said, "Have salt in yourselves." Says Joseph Cook: Show me the church that is willing to wash the feet of the degraded; show me the church that goes about from house to house doing good; show me the church organized for permanent aggressive, audacious moral effort; show me the church that has not lost its Master's whip of small cords, and I will show you the church, and the only church, that can save America when it has two hundred inhabitants to the square mile." Can any other kind of church answer the demands of the time now, or anywhere?

The More Excellent Way.

BY H. H. HINMAN.

It is very common to meet with amiable people who are fully aware of the evils of lodgeisms, and who say they would be glad to do anything which could be done wisely for the removal of the whole system of iniquity, but that they do not approve our methods and cannot co-operate with us. I always like to give people credit for sincerity, and yet I have heard this excuse so long, so much, and applied to so many things, that I begin to think that, unconsciously to themselves, they are simply moral cowards, and that their plea is simply a convenient pretext.

Thirty years ago the same excuses were made for inaction and indifference to the anti-slavery reform. It took no prophet to tell the world that American slavery was a sin against God and a crime against man, and yet these amiable people continually found fault with the methods of the abolitionists, never proposed any others, but usually threw the whole weight of their influence on the side of those who were opposed to all discussion of the subject. It was not until the stern logic of events made it necessary that these people should take a position that we knew where to find them.

It used to be so in the temperance reform, but that has become so popular and the agencies for its promotion so diverse that about the only people who make this plea are the brewers and saloon keepers. These men (if you will believe them) are the special friends of temperance. They oppose prohibition because it does not prohibit. They favor running the saloons on the Sabbath, so that men may not buy the drink and carry it home on Saturday and be drunk at home on that sacred day. Oh, yes, they are wonderfully interested in this question and deeply grieved that the Christian women should adopt such a suicidal course as to advocate the shutting up of all the places where they win men from the sorrows of home and the evils of Sabbath-keeping and church-going. To say that such sophistry deceives nobody is to misstate the facts. Men are and love to be deceived by whatever gratifies their selfishness.

What a blessed thing if the fault-finders would only show us "the more excellent way." For one, I am anxious to learn and will listen to any suggestions; but alas! the suggestions never come. These excellent people having learned the wonderful fact that imperfection pertains to all that is human, are content to learn no more, and simply find fault.

True they sometimes tell us that the Gospel is the remedy for all the evils in the world, and that we ought to preach the Gospel, and the world will speedily be reformed. But if we take them at their word and actually preach against popular iniquity, they are alarmed for themselves and for their craft and beg us to desist. The Gospel that condemns only the unpopular sins will always be popular and easy to preach, and this is what these amiable fault-finders mean by the Gospel.

Sometimes they tell us that they do not like our leaders, but when we tell them that we are not followers of man, that one is our Master even Christ, and that it is the cause and not the men that we wish to exalt, they readily find some other excuse so that really some of our worst opponents are those who profess to be, and think they are our real friends.

Wheaton, Ill.

Lodge Funeral in Chinese.

The readers of the CYNOSURE are more or less familiar with semi-religious proceedings of a Masonic lodge while performing their funeral ceremony; and that their rites have nothing in common with true Christianity, but are such as may be performed by pirates, drunkards and libertines, pagans, Mohammedans and Jews, without reference to Christ. Of the same nature is the ceremony described below, as reported in the Chicago *Tribune* of March 6th last:

"The deceased was a member of a secret society, which took charge of his obsequies. So far as could be learned, the name of the society is Ching Tan Lung. He was, therefore, entitled to burial in this county with unusual honors. After the rude mound had been formed by the grave-diggers, the leader made a space about the grave and began the exercises. But a few of the Chinese present seemed to take any interest in the proceedings, and fully 100 scampered off to their carriages when the grave had been filled up.

The journey out had been a long one, and the sun was sinking behind the western clouds when the final exercises were inaugurated. At the foot of the grave two reverend *bonzes* planted four bunches of aromatic "punk," which they lighted with but little ceremony. These bunches emitted a fragrant odor which was so intense as to drive the crowd of spectators several yards from the grave. Meanwhile, there had been placed at the foot of the grave a miscellaneous collection of peculiar articles. In one platter was an assortment of what is known as Chinese confectionery, while in another was a boiled chicken and a roast of bacon. Between these were placed symbolic wands and the chopsticks of the deceased. The food was flanked by little saucers of water, while at the right was placed a jug containing an aromatic wine. The religious ceremony was then performed by three severe-looking Chinamen. They in turn bowed before the eatables, and finally prostrated themselves on the ground. Each took up one of the little cups of water with which he sprinkled the ground. Arising from their prone condition they went through a series of graceful genuflections in reverence to the food before them. The three talked as if they were mechanically going through a prescribed burial-service, and apparently had but little reverence for the dead before them. A considerable crowd had gathered to witness the proceedings, when suddenly the three Chinamen became aware that their carriages were leaving them, and they forthwith stopped their ceremonies and retreated on the run. According to custom they left a fire of aromatic paper heaped up with large bundles of the aromatic "punk," which burned freely until extinguished by one of the attendants of the cemetery. Just beyond the head of the grave was a queer collection. The Celestials had left behind the bedding, mattresses, blankets, and an old valise of the deceased. After some inquiry it was found that the three masters of ceremonies had been frightened by the large number of spectators, and had not burned these personal articles as intended. When leaving the cemetery the leaders left strict injunctions that these articles should be burned over the grave. The mattress and bedclothes were good, and they were utilized. The other articles were buried, not in the ground, but in the stove in the office."

A. WILFORD HALL.—Of this revolutionary and heroic author of the "Problem of Life, here etc., hereafter," I have seen no recognition in our *Cynosure*. Whether his teachings are approved or disapproved by our revered and beloved editor, it seems to me we have a right to expect some kind of a recognition of so conspicuous a work as the "Problem" and the young but very vigorous and widely circulated *Microcasm*. I must confess I am either deceived in the book, and its author, or, he is one of the men of which an age produces few. I am not informed as yet, how this author stands on the lodge question, but am anxious to know. As such men as Joseph Cook, Dr. McCosh and C. G. Finney are averse to the lodge, I cannot think that such a man as A. Wilford Hall could be led one hair's breadth by a Masonic cable-tow. Judging him from his utterances thus far, we should presume he would require a cable-tow, if any, that would span the universe, held in the hand of its Sovereign ruler, instead of a Masonic demigod. N. C.

ANS.—If the brother will refer to a letter in these columns from Bro. Stoddard, written from New York about a year ago, it will be read that Mr. Hall is opposed to the secret lodges, and bid God speed to the work which the N. C. A. secretary presented to him.

REFORM STORY.

Holden with Cords.

BY THE AUTHOR OF "LITTLE PEOPLE," "A SUNNY LIFE," ETC.

Chapter XXI—Continued.

the man who could say to his foes with a cruel death staring him in the face, "*I have fought for my country, and as a soldier I would die for her.*"

* * * * *

The scene changes. Betrayed under the mask of friendship, taken from the jail where, however illegal and unjust his imprisonment, he was at least under the protecting arm of law, he is whirled farther and farther away from wife and child and friend, till finally a gloomy prison house rises to view over which floats the stars and stripes as if in bitter mockery of him who, because he has dared, with a patriot's noble scorn of consequences, to expose the dark, secret power which is plotting against his country's free institutions, is thrust into its gloomiest hold never again to see the light of day;—for when he is taken out it is a moonless, starless night, fit shroud for the tragedy which follows, as the river closes dark and chill over the hapless victim, and the murderers chosen by lot for the horrid deed of blood row back swiftly and silently to the shore, and disbanding go their separate ways. William Morgan's wife is a widow, her children fatherless.

Verily Thou art a God that hidest Thyself, or else would the wicked triumph, and law and justice be foiled at every turn, while over the martyr's name and memory, Falsehood, that familiar spirit of the lodge, is busy, erasing, defiling, destroying,—till at last a generation rises to whom Morgan's story is an idle tale, a mere myth of the past? The deadly wound of the Beast has healed, and again his worshipers ask boastingly and tauntingly, "Who is like unto the Beast? who is able to make war with him?"

But there is One who in righteousness doth judge and make war; and ranged under his banner I see a small but faithful host, who, counting not their lives dear unto them have gone forth to attack the monster in his stronghold. He chafes and rages, but the archers wound him sore. The fiat has gone forth against him.

* * * * *

I look again. In Batavia's quiet cemetery where the martyr has slept for over fifty years in his nameless and unhonored grave, I see a monument rise to his memory. It is crowned with his statue; and I look once more on the grave, noble, thoughtful face seen so long ago in the Canandaigua stage coach. It is the free will offering of men, women, and children. The hard earned pennies of the poor and the dollars of the rich have gone side by side to help build it; and the dark system of falsehood trembles to its foundation, for like the trump of doom in its ears is the witness William Morgan bears once more through those lips of stone.

Thank God that I live to see the day!

But let me wake from these dreamings remembering that it is not in 1882 but in 1826 that the scenes of my story are now laid.

Contrary to my fears no notice was taken by the lodge of my share in the rescue of Col. Miller,—a reticience on the part of Darius Fox, at which I silently marvelled, little thinking that my mischievous brother Joe was all the time holding over his head a wholesome fear of that particular mode of punishment threatened by Scripture on the crafty, who lay in wait for their fellow men:—"He shall be taken in his own snare."

The fact was he had once been a suitor for Rachel's hand, and when he found that she would have none of him, some coolness of feeling towards his successful rival might be naturally expected to spring up; while on my part, dislike to a certain arrogance of manner, had widened the breach, though we still preserved an outward semblance of cordiality.

Elder Cushing reported in the lodge "that

effectual measures had been taken to suppress Morgan's book, and though he was not at liberty to state there and then, precisely what those measures were, all good and faithful Masons might rest assured that no further alarm need be apprehended of any publication of Masonic secrets to the world; and he trusted that all true brothers and companions would join him in a fitting tribute of praise to the great Architect of the universe, who had been pleased to bring confusion on the adversaries of their ancient and glorious order."

Though I saw nods and winks pass between particular members of the lodge, the awful meaning couched under those smooth sounding words was as yet a sealed book to me; but when the hour for "refreshment" arrived there was an unloosening of tongues, and a very curious style of talk succeeded the Elder's speech.

"I say," said one; "there's big game in Niagara river for anybody that wants to go fishing there."

A laugh chorused this statement, while another inquired,

"What sort? Bass or sturgeon?"

"Well, it is an awkward sort of fish to handle, and not very common, so they say;" answered Darius, coolly draining his tumbler. "I understood there are parties out already with their nets and lines, but if they ever haul it to shore they'll be good fellows."

I had listened to the talk at first with a mere feeling of wonder as to what all the chaffing could be about, till at once the thought flashed over me with a suddenness that made me turn sick and giddy: *They were talking about Morgan.*

"What do you mean?" I asked of one of the speakers as carelessly as I could.

"Our young brother seeks for more light;" answered Darius with a slight sneer.

"A most laudable desire, but at present he must be content to learn the truth in riddles," said Elder Cushing, who, though not one of the group, stood where he could overhear the talk, and had once or twice joined in the laughter. And what wonder that the dark suspicion melted suddenly away under the genial influence of the Elder's benign smile!

I was going home from the lodge when I heard quick steps behind, and turning round saw to my astonishment, for it was a bright moonlight night, Mark Stedman.

"How did you happen not to send us word you were coming?" I asked, the first salutions over. "But Rachel will be pleased enough to see you."

"You know I am fond of surprises," was the rather evasive answer. "They don't know anything about it there at home. I am coming to see you and Rachel first."

"I ushered him into the great comfortable kitchen. Rachel was not in the room, but a candle was burning on the table, and as its light fell on Mark's face I saw that it looked worn and haggard.

CHAPTER XXII.—MARK RELATES HIS MASONIC EXPERIENCES.

Rachel hearing our footsteps came hurriedly in from another room, but stopped short with an exclamation of glad surprise as soon as she saw who I had with me.

"O, Mark! How does this happen? Did you work so hard all the holidays that you have to come home in term time to be nursed up, you poor, foolish boy?"

"I have come home for good, Rachel;" answered Mark quietly. "I have lost my situation; but Masonic influence gained it for me in the first place, and I have nothing to complain of if I lose it by the same means."

Rachel and I sat down in astonished silence by Mark's side and waited for him to explain. But instead of doing so he turned to me with the startling inquiry,

"Leander, do you know what the Masons have done with Captain Morgan?"

"No."

"Do you have your suspicions?"

"Yes."

"Well, I know where he is."

Now in Brownsville as well as through all the region generally, the sudden disappearance of Captain Morgan had become the one exciting subject of talk. It was known that on arriving in Canandaigua no case was found against him, and the magistrate had ordered his discharge, when he was again arrested an an alleged claim of two dollars and thrown into jail from which he had been taken on the night of September 12th, and carried off amid his struggles to escape and cries of "murder," in the manner described in the last chapter. In un-Masonic circles there was a general hope and belief, shared by not a few in the lodge, who like myself were not admitted into its secret counsels, either from a suspected lack of Masonic zeal, or because they had not advanced far enough in Masonic mysteries, that he was kept concealed somewhere in Canada, and when no further danger was to be apprehended from the publication of his book, would be set at liberty;—rumors of this kind being very rife, though if their origin had been carefully traced out, a paragraph from some newspaper in the interests of the lodge would have been found to be in most cases their starting point. For this reason Mark's words aroused more curiosity than surprise.

"I was told the other day that Morgan's place of imprisonment was discovered, but I hardly credit the report."

"Leander, his prison is one whose doors will only open at the sound of the last trumpet; Captain Morgan lies at the bottom of Niagara river."

(*To be continued.*)

The Marks of Anti-Christ.

All religious movements originate either in Christ, or in anti-Christ. Christ is one, but "there are many anti Christs."

You cannot recognize an anti-Christ by his signature. He always leaves the "anti" off his name. Usually, too, he leaves off the sacred name, in deference it may be, to some latent reverence in his own heart, or in popular Christian sentiment.

Anti-Christ is plausable; otherwise he would be harmless. He quotes Scripture in what seems to be—but is not—its true meaning. He can adorn the paths of self-indulgence with "illuminated texts," and hang up "silent comforters" for those who "are at ease in Zion."

Anti-Christ means "against the Anointed." It is, therefore, opposition to the authority of Christ as the Father's Anointed King. (Ps. 2: 6.) And this opposition is to be made by those nominally in the church. In this well regulated decorious age it is not regarded as in good taste to oppose the authority of the Anointed in the mass. It is more quietly and efficiently done by opposing that authority in detail. Christ's authority to regulate and determine doctrine, government, or worship is quietly ignored, fallaciously disproved, or overwhelmed by carefully collected and skillfully counted votes, and the happy days of carnal liberty are introduced. "In those days there was no king in Israel. Every man did that which was right in his own eyes."

The protection of honest Christians from this spirit of anti-Christ is secured by two directions, given in connection with the fullest description we have of his character. (1st John 2: 24:) "Let that, therefore, abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son and in the Father." Verse 27: "But the anointing which ye have received of Him abideth in you, and you need not that any man teach you. But as the same anointing teacheth you all things and is truth, and is no lie; and even as it hath taught you, ye shall abide in him."—*Rev. D. S. Littell in Christian Instructor.*

The United Presbyterian Testimony.

On this subject [secret societies,] our Testimong declares: "That all associations, whether formed for political or benevolent purposes, which impose upon their members an oath of secrecy, or to obey a code of unknown laws, are inconsistent with the spirit of Christianity, and church members ought not to have fellowship with such associations."

The declaration carries its fitness on its face. The wonder is, in times like these, when such associations so abound, and their evil effects on character, on the good order of society, on the purity and power of the church, are so manifest, that any denomination should fail to lift a warning voice against connection with them. None of them are favorable to religion, some of them are positively injurious, and all of them are so pretentious that church members are often, and in great numbers, inconsiderately drawn into them. They are essentially immoral, and the church in faithfulness should so declare.

Three is immorality in the simple act of entering them, in the oath of promise given of secrecy and obedience to a code of unknown laws. No man can do this with a clear conscience. For anything he knows at the time of taking such an obligation, he may come to the knowledge of things in such association which duty to himself and society at large, and his higher duty to God, would require him to expose. Still more clearly immoral is the act of taking an oath to obey a code of laws not yet fully known to him, and which, for anything known at the time, may be in conflict with the law of God. Such an act, in its very nature, is essentially sinful. It is a gross profanation of the oath.

There is also profanation in the religious mummeries of many of these associations. As their membership is made up of men of all kinds of religious views, their form of worship must be equally acceptable to all. There must be nothing to offend Jew, Mohammedan or Pagan. In Christian countries more or less of Christian forms and phrases may be used, but in no genuine Christian sense. They are simply a profanation and a mockery of Christian worship.

The best claim that is made for them—that of benevolence—is, when put to a fair analysis, but selfishness. They are, at the best, but mutual benefit associations. In many cases they are worse; they are little else than conspiracies against the rights and interests of all outside of their orders.

And then the intimate and confidental relations with men of all kinds of principle and character into which Christians are brought in such associations cannot be else than demoralizing to them. In many cases they prove utterly destructive of Christian character. Neglect, depreciation, disparagement of church priviledges is the general tendency, and is known to be a common effect. But to say nothing of the influences of this kind under which Christians put themselves in such associations, or of the inconsistency of the secrecy and darkness under which they act with the genius and spirit of Christianity—to say nothing of any other immoralities, evil tendencies and effects inseparably connected with such associations—the simple fact that in the mode of entering them there is an essentially sinful act, and one no more ensnaring than enslaving to the conscience, makes it an important and imperative duty of the church to keep her membership out of them.

This may be difficult to do. From the secrecy that exists, it may be impossible in many instances to detect and suitably deal with members so endangered or already involved in the evil. And there may be a question of the best modes of rescuing them. But it does not follow that the church is at liberty to be as a dumb dog in the midst of evils so varied, so wide-spread, so threatening of her purity and of all the higher ends of her existence.—*United Presbyterian.*

—Woodward Abraham, Deputy Grand Master of Maryland, at a Masonic toast in Philadelphia, last June, said of Masonic work: "It forms the character, shapes the life, and finishes the labor of the Freemason, and fits the soul for immortality." This vain man would rob God of the honor of man's salvation. He fits the soul by faith in Jesus Christ; this oath-bound Mason would do it by his Christless lodge. His "toast" saying is horrible blasphemy and a lie.—*Highway of Holiness.*

THE MONUMENT CONVENTION.

Proceedings of the Fourteenth National Meeting.

TWENTY-SIXTH ANNIVERSARY OF MORGAN'S ABDUCTION FROM BATAVIA.

September 12th to 14th, 1882.

The hour for opening the Fourteenth National Convention had come, and such a gathering of delegates Secretary Stoddard had never before seen, when he came upon the platform to introduce the presiding officer.

The unpleasant fact that Dr. J. B. McMichael of Monmouth, was absent, was partially counteracted by knowing that able men were already on the floor who might be called to the chair. Such a one was F. W. Capwell, vice-president for New York, and of whom her delegates may be proud. He was called to the chair, and at his request, George W. Clark, the reform singer of Detroit, came forward to lead in song, and Rev. N. Wardner, editor of the *American Wesleyan*, Syracuse, to offer the opening prayer for the Divine blessing upon the Convention.

Mr. Capwell then in a happy manner expressed his wish to have the Convention ably moderated, and nominated as temporary chairman, Rev. S. Collins, D. D., of Washington city. The nomination was agreed to by the Convention. Dr. Collins in taking the chair expressed thanks for the consideration, and stated his convictions to have been formed from very early impressions against secret lodges received from reading the Word of God, several passages having deeply engaged his mind. Hence he was led to avoid these societies; and, except when in college, when he was induced to make a modified pledge to a college fraternity, he had been enabled to entirely avoid them, and to bear a testimony against their evil and ensnaring character.

Committees were now chosen as follows:

ENROLLMENT:

J. F. Browne of Kentucky; Mrs. E. A. Cook of Chicago; H. M. Day of Mich.; C. W. Hiatt of Ill.; S. E. Starry of Iowa.

BUSINESS:

F. W. Capwell of New York; Rev. H. A. McDonald of New York; John Dorcas of Iowa.

NOMINATIONS:

Elder Nathan Callender of Pa.; Rev. H. H. Hinman of Ill.; M. R. Britten of Wis.; Rev. E. Barnetson of Pa.; M. N. Butler of Mo.

The programme of the evening included an address from Rev. H. P. McClurkin, D. D., of New Concord, Ohio, but he had not at this hour arrived. A unanimous request was therefore extended to Pres. C. A. Blanchard to address the Convention.

On being introduced the speaker asked that for the time, the prevailing thought, which the anniversary and associations of the city in which the Convention was sitting, almost forced upon the mind—let this be put aside, and let us consider briefly the character of the secret orders.

The address then reviewed in a dispassionate, but logical and eloquent manner, the nature of the secret lodge in respect to the social compact and good morals, calling attention also to the remedy and the end proposed by reformers.

At the close of the address the Business committee reported on next day's proceedings, and the Convention adjourned, to meet at 9 o'clock next morning.

Wednesday Morning.

The half hour meeting for prayer and conference was led by Pres. J. Blanchard, and seemed to be one of the most heartily enjoyed portions of the day. Prayer and song, experience and exhortion followed in quick succession, and had it been permitted, the spirit of the hour would have carried the meeting on without change till noon.

Of special interest were the testimonies of two or three seceders: Bro. Johnson of Minnesota, who had been through the grange, and Bro. Cone of Illinois, who began to narrate his experiences of Masonry in the South, but the time for the business session to open had already come and gone, and the remarks were put off till a more convenient season, which came on the last evening.

The Convention resumed work with president Collins in the chair, who called upon Rev. Dr. J. E. Roy to lead in prayer.

The reading and approval of the minutes was followed by election of committees as follows:

ON FINANCE:

Moses Pettengill of Peoria, Ill.; Samuel A. Pratt of Worcester; Henry Harrison of New York city; Donald Kirkpatrick of Syracuse; J. M. Kent of Clarence, Iowa.

ON RESOLUTIONS AND CORRESPONDENCE:

Rev. N. Wardner of Syracuse; Prof. E. D. Bailey, of Worcester; Rev. C. C. Foote of Detroit.

A little later in the morning was appointed a committee

ON THE CYNOSURE:

E. D. Bailey, C. C. Foote, J. F. Browne, J. A. Conant, Isaac Hyatt.

The committee on nominations reported through Rev. H. H. Hinman, nominating the temporary chairman as permanent presiding officer. Secretary Stoddard put the vote and declared it unanimous. Dr. Collins thanked the Convention for the renewed honor, and spoke of his contemplated change of labor in Washington, by which he might be able to render more assistance in the line of our reform work. A serious change in his health had been followed by a vocal affection which threatened to forbid his continuing in the work of the ministry.

The motion to adopt the remainder of the report, met with opposition. "Overloaded with ministers," said one delegate. "Not sufficiently considered" said another, and after approving of the selection of H. L. Kellogg of Chicago, W. R. Ross of Michigan and M. N. Butler of Missouri for secretaries, the list of vice-presidents was returned to the commitee for revision.

The Convention had already voted for an enrollment by States, instruction was now given that the denominational standing of the delegates should be accounted by the enrolling committee. For probably the first time in our national meetings, this proposition was agreed to without debate, and unanimously.

In passing upon the report of the Business committee on programme for the afternoon and evening, the question of meeting at the Hall and going in procession to the Monument, arose.

Secretary Stoddard said the Convention must order it as it deemed best, but to the committee, the more quiet way seemed preferable.

President Blanchard suggested that a procession once marched over the Mount of Olives with music, with Christ in the midst, and the effect was so great upon Jerusalem that the whole city was moved. Did not some one know if there was a band of music in Batavia that could be persuaded to head a procession. "There is a band," was replied; "but they will give no free music." "Reformers have to blow their own horn," remarked Prof. Bailey.

J. A. Conant, candidate for vice-President, disliked the idea of parade. His modesty is excelled only by his worth, as the American people will find if they shall elect him. But Bro. Capwell inclined the scale the other way, (he is a large man, with powerful voice, to which every one listens without discomfort or displeasure); and at length Rev. James Richmond, of LeRaysville, Pa., moved that the procession should be the order. Further debate was here dropped, the future consideration of the matter being promised by the President, to give way for an address by Prof. E. D. Bailey, the Secretary of the New England Board. This address treated the lodge question in an original and novel manner, beginning with a parable and ending with an application and explanation of it, which ably analyzed the lodge system. President Collins thanked Prof. Bailey in behalf of the Convention, for the address, as he concluded.

Secretary Stoddard here introduced to the Convention an elderly gentleman of Batavia, named Richardson, of whom it was said that he cut the hoop-holes used by the Masonic mob who abducted David C. Miller from his buildings, located a short distance from the Hall. The exploits of the "Hoop-pole brigade" are told in song and story, and the incidents of that desperate outrage are familiar to our readers.

The committee on nominations now completed their report, with a list of vice-presidents, which was adopted as follows:

VICE-PRESIDENTS.

For Arkansas, Rev. C. F. Obermyer.
Alabama, " Benj. Burke.
California, " D. A. Richards.
Connecticut, Elder J. L. Barlow.
Colorado, Edward Hildreth.
Florida, Jos. F. Galloway.
Georgia, Joseph E. Roy, D.D.
Illinois, Moses Pettengill.
Indiana, S. L. Cook.
Iowa, John Dorcas.
Kansas, H. Curtis.
Kentucky, Rev. John G. Fee.
Louisiana, " Christopher Hunt.
Maine, E. Mitchell.
Massachusetts, Samuel A. Pratt.
Michigan, L. I. Wicker, M. D.
Minnesota, Prof. E. G. Paine.
Missouri, J. B. Brower.
Nebraska, Elder J. M. Snyder.
New Hampshire, J. Smith.
New York, F. W. Capwell.
Ohio, Prof. Lewis Davis D.D.
Pennsylvania, J. C. Miles.
Tennessee, J. S. McCulloch, D.D.
Vermont, Gen. J. W. Phelps.
West Virginia, J. W. Moss.
Wisconsin, J. W. Wood.
Dakota, Rev. D. F. Sheperdson.

The remarks made respecting the prominence given to ministers of the gospel in our conventions, led General Phelps to move that all delegates sent by churches and church bodies should arise, that their number might be known.

The purport of the motion was misunderstood by a number, and much time was lost in personal explanations. Only eighteen were counted as having thus been sent. Elder Wardner of the *Wesleyan*, did not wish that the Convention should be in any way misrepresented because of this vote and asked that, as a spontaneous expression, all who were in sympathy with the objects of the Convention and interested in its success should arise as a testimony for Christ. With many responses from all sides, almost every soul on the floor of the hall was standing instantly, and some of the older brethren struck up the doxology in their joy.

To decide to go in procession to the Monument followed soon after; and there was no opposition to the arrangement to meet at 1:30 P. M. at the Hall, to proceed under the marshalling of General J. W. Phelps to the cemetery and the unveiling.

Rev. N. Wardner pronounced the benediction as adjournment was had for noon recess.

The Unveiling of the Monument.

Gathering promptly in the afternoon the Convention was put into the charge of Gen. Phelps by the moderator. The marshall announced the following as the order of procession:

1. The President of the Convention and the Orator of the day.
2. The candidates of the American Party for President and Vice-President.
3. The Vice-presidents of the Convention.
4. The Secretaries.
5. Mrs. M. E. R. Jones, of Boston, and Mrs. M. E. Cook of the Cynosure.
6. Geo. W. Clark and other singers.
7. Seceded Masons.
8. Members of the Convention.

Marching in this order down the beautiful and broad Main street for nearly half a mile, and turning south past the cemetery grounds, at the extreme southwest corner a large crowd had already gathered about the tall, granite shaft, which was the cynosure of all eyes. The street was filled with teams, except where the steel tracks of the New York Central railway swept past within twenty yards of the Monument. With difficulty room was made upon the temporary platform for the aged members of Convention and the women, while to the north and east the crowd extended to the number of near 2000. A kind Providence had spread across the sky a film of cloud, protecting the bared heads from the sun, while a gentle breeze cooled every brow. The long procession stretched away back on the street in impressive numbers. A solemn joy filled every bosom, at remembrance of the great work about to be done, and the scenes which passed before the eyes of onlookers, fifty-six years ago that day. From the beautiful and elegant residences which fronted upon the street, looked out serious faces upon

the array—none curious, for no one was ignorant of the ceremony soon to be performed; none mocking, for Freemasonry has been too grave a matter in Batavia to permit a jeer at its opposers. But many eyes from the ranks on the pavement gazed wonderingly upon the large and finely surrounded homes on either side, as if questioning, Why did not these homes welcome some of our number?—yes, all might be received and yet there be room for more.

All was at length in order, and president Collins called upon the veteran Clark, to lead again in song.

The Monument hymn was read, and, after the fashion of fifty years ago, a few verses were sung to "Old Hundred," the leader lining them off to the great congregation.

Prayer was devoutly offered by Rev. B. F. Roberts of Rochester, who besought a blessing upon the solemn occasion, and upon the effort of Christian men everywhere to establish the kingdom of the only Saviour of mankind upon the ruin of the temple of Baal.

After the solemn words of prayer, F. M. Capwell, in behalf of the Monument committee, presented the noble structure to the National Christian Association, as represented by the Convention.

"We come, fellow citizens, ladies and gentlemen," he said, "to present you the result of anxious labors, and the desire of many hearts. But we do not bring to you a memento to be worshipped; we come to present to you this spectacle of workmanship, this piece of God's own material created for this special purpose. Taken from the everlasting mountains of Vermont it represents the eternal character of those principles for which this monument stands which [the cord is drawn and the veiling cloth withdrawn] is now unveiled before you."

President Collins responded briefly: "We accept with gratitude to God and to the men, women and children whose contributions have erected it, this tribute to the immortal principles of truth, trusting that they will be ever as firmly maintained in their bosoms as this granite shaft rests firmly upon its broad base."

Rev. Joseph E. Roy, D. D., of Atlanta, Georgia, Southern Secretary for the American Missionary Association, was then introduced and spoke as follows:

Address of Dr. J. E. Roy.

THE MARTYR'S OWN MONUMENT.

The martyr builds his own monument. Not as the monarch in defiance of the forgetfulness of mankind piles his mausoleum; not in shaft or crypt; not in granite or bronze; but the martyr sets up his memorial in the thought and sentiment, in the memory of men and women. He becomes a mile-stone in history, a light house that flashes its signal far out upon the sea of human affairs. His testimony has become incarnated, and that incarnation has been offered in sacrifice to his high principle, to the welfare of his fellow men, who, under its moral influence, persist in preserving his name. And so we have the paradox, the world takes the life of its martyr, and yet the world will not let him die. What matters the place or the marble of Lovejoy's burial? He made his, a monument of hearts, as the proto-martyr of the great anti-slavery reform. His death did but give voice to thousands of palsied tongues. John Brown, in his own words, was "worth more to die than to live." His soul is yet marching on. The festival at Chicago the other day to help build him a memorial stone was a fiasco, but his monument had been already built into history. Abraham Lincoln, by the electric shock of his Proclamation, melted down the shackles of four millions of slaves and set free the nation bound, and now his monument is the title of the Martyr President. We had had testimony personal, and testimony incorporated, incorporated into various societies, but the dear cause of freedom needed its martyr witnesses. And the martyrs empowered, enriched and perfumed the cause. William Morgan was a martyr to the principle which convenes this assembly to-day. Fifty-six years after the martyrdom, we dedicate this granite shaft to the memory of the man. But his real monument he had built himself, and it has been standing all this time. Though the same ingenuity which accomplished his decease and sought to destroy his personal identification, has been applied for the overthrow of this monument of his testimony as wrought into the conviction of the nation, it has proven utterly futile, and the real granite of the truth to which he bore witness has only settled itself upon its enduring foundation.

The blood of the martyrs is the seed of the saints. As Owen Lovejoy held his dying brother in his arms, he lifted his hand and swore vengeance upon the system of slavery. And just then at an indignation meeting held in Hudson College, Ohio, the young John Brown arose and said, "By the grace of God, I devote myself this day to the extinction of slavery." The martyr's testimony of sacrifice becomes our inspiration. We come this day in the shadow of this monument to renew our devotion to the truth which it embodies.

It is interesting to study the rise and growth of great evils, and of their cognate reforms. When the nation was in its throes of civil war, it seemed that, freedom and national unity once enthroned, we should be near the millennium. But it comes out that while one reform was going forward, other gigantic systems of evil were quietly growing up, ready upon occasion to confront the intelligence and the conscience and the power of the people. So in English politics. One reform has only come to its coronation to make way for another that is to grapple with a new enemy that has come on to challenge society. In our own country we have the same experience. So far from the triumph of freedom bringing any let-up in the strain of reform, we find that during the agony of that delay, the old iniquity of the liquor system had been entrenching itself. So that the question to-day is whether the conspiracy of the liquor interest shall control the Government or the Government shall control it. We find also that new evils had been breeding, such as the spoils system in the civil service and the overshadowing monopolies that grasped for the prerogatives of government. So this occasion reminds us of another colossal monopoly, which, with the death of William Morgan seemed to have been overthrown, but which, with the subsidence of that spasm of conscience has come on to yet more startling proportions of organization and influence. Like these other monopolies, which are now incensing the people it has a vast combination of membership, of wealth and of power in civil and social affairs. And beyond these, it has the power of the Star Chamber conclave and of the oath-bound commitment in advance. Such a mighty clandestine corporation, blanketing the nation, touching every ecclesiastical and civil interest of the people, taking to itself the name of charity while caring only for its own, performing sacred rites which are apt to satisfy the unwary as religion enough for them; compelling a recognition of evil men as brothers and claiming of its subjects a supreme allegiance,—such a system we hold to be inconsistent with the spirit and the form of the Christian religion, and with the essence of our national Republicanism. The man who has taken the oath of that system has thereby done much to unfit himself to serve as a constable, as a judge, as a sheriff, as a juror of the State. With that dreadful oath upon him, how can he ever as a judicial or executive officer serve with equal and exact justice as between one who is a fellow of his craft and one who is not? When this monopoly of benefit for those of the sworn league rises up to pervade the processes of the courts, the manipulations of the army and navy, the maneuvers of legislation and the on-goings of civil administration, we may well wake up as citizens and as patriots to the peril which confronts our civil institutions.

Yet in prosecuting this reform, we have occasion to discriminate between what we consider a bad institution and good men who are in it. In the anti-slavery conflict, this was one of the first lessons I learned from the man who graduated me from college and who is the President of this Association. As he claimed that there were good Christians who were slave holders, so we reckon as friends and Christians some who are in these organizations. In prosecuting this reform, we need also to bear it on in a good spirit. Here again, I call to mind an illustration from the word of my college President. After the war, when at our General Association in Rockford, Ill., some persons were complimenting him for his share in the accomplished reform, he parried the praise by saying: "Let him that is without sin in this matter cast the first stone." So again in this cause we must have faith in the vital power of righteousness. Let the principles be taught and be held to with a Gen. Grant tenacity and all in a good spirit, and as sure as effect follows cause the right will triumph.

This is the order of nature—plough, plant, reap. Cultivate public sentiment, harvest the fruit of righteousness. It has come to be a saying of the companion who has trained my children, "It does pay to keep dinging away." When the corner-stone of the Pilgrim Monument was laid with all the parade of Masonry, I was present to witness this travesty upon the spirit and the principles of the Pilgrim Fathers. A few years later, at the celebration in Chicago of the 250th anniversary of the landing on Plymouth Rock, I had the honor of presenting a resolution, requesting the Pilgrim Society to chisel off from that stone the Masonic insignia. We did not then have votes enough. Other people kept lifting up the voice of protest. Only the other day I was speaking to some one of this protest as yet unheeded. "Why," said he, "that stone has been taken out entirely, and another one put in its place." "It does pay to keep dinging away."

I come from the South. You know the prevalence of these secret orders in that region among both the white and the colored citizens. To those of this latter class as the wards of the nation, as those who have recently had thrust upon them the responsibilities of citizenship, we are under a peculiar obligation. In them we should have a special interest. Following the example of the white folks, influenced not a little by that which is sensational and spectacular, and drawn by the appearance of benevolence, and of profit in these organizations, they have gone into them largely, and because of their peculiar temperament and their lack of intelligence, the ordinary evils of such associations are only aggravated and extended among them. I have heard judicious colored men regretting the eating out of religion among some of their old-time churches by the excessive devotion of the members to their several secret orders. Many of them will keep up their dues in three or four lodges, while neglecting the only equal share of the church and even stinting the family. This devotion to the secret order drinks up their money, their time, their religious interest. I have heard of some colored Baptist churches that have felt impelled to meet this evil by forbidding their members from going into affiliations which necessitate such intrusion upon the church covenant and process. So our Chicago white Methodist conference at one time interdicted any more laying of church corner-stones by the Masons, because of their crowding out the church ritual and prestige.

At first it was supposed that the mysticism and the show of the Romish church would captivate these deeply emotional people of color. No doubt Rome started out on this line upon an extended scheme, but the anticipated result has not been realized. As a matter of fact, Rome has made but few proselytes among the Freedmen. They have a deeply religious nature. They like to sing and to pray for themselves. They fall easily and with reverence into the familiar address to Deity of "you" and "your," instead of "thou" and "thine." So that, after all, it does not suit their nature to have a priest assume to take their own place as intercessor, and then, turning his back to them, to pray for them, and that in an unknown tongue. But contented with his Protestant form of religious worship, all the more may the Freedman take up with the mystery and the parade of the secret order as conducing to feed that part of his being.

Continued on 12th page.

CORRESPONDENCE.

Physical Manifestations in Religion.

As between fanaticism and formalism in religion my sympathies are decidedly with the latter. I have always been regarded a fanatic. It is therefore with some reluctance that I venture to criticise the conduct and views of some excellent people and warm personal friends whose mistaken convictions, I think, injure their usefulness.

I believe the practice of shouting, jumping, falling in an unconscious state, and similar manifestations of religious emotion are injurious to true religion and public morals.

My reasons are:

1st. Such manifestations are not peculiar to Christianity. Pagans and Mohammedans have precisely similar manifestations.

2d. They are not peculiar to good people in Christian lands. Bad persons who have manifestly never had any change of character are sometimes thus affected. I have known a man who used habitually to fall down and lie unconscious when under religious influences, whose daily life was wholly devoid of piety. The jerks, which have prevailed extensively in Kentucky and Illinois, affected all classes of people. It was a nervous epidemic connected with religion.

3d. There is no reason to believe that Christ or the apostles were thus affected. On the day of Pentecost there was much of the Divine presence, but not in this manner. Some Christians, like the Friends, never have such manifestations, and the men of the highest type of Christian character, the reformers and evangelists, have strongly opposed them, "stamping them out" by their personal influence, and yet the power of revivals were not thereby diminished, nor the spirit grieved away. It is somewhat noteworthy that the ministers who teach that these things are the "power of God" are usually not themselves thus affected, but remain calm amidst the excitement of others.

4th. Such manifestations find no warrant in the Sacred Scriptures. They everywhere appeal to reason. They say "Come, let us reason together." "Prove all things. Hold fast that which is good." The manifestations of Divine power was not only reasonable, but unmistakable. Zacharias was struck dumb. Annanias and Sapphira were slain; and Elymas was made blind. Peter saw a vision, and Paul was caught up into heaven. "A sound mind" is one of the Divine gifts, and it is better than all trances or prostrations.

5th. It is just because these manifestations do not appeal to the reason that they are a source of evil.

It is well known that they are more common among the ignorant than the intelligent. They are extensively prevalent among the freed people of the South, and are often associated with the lowest type of piety, or an entire want of it; and the same people as they advance in Christian knowledge become more quiet and more consistent.

They sometimes hinder people from becoming Christians and are often a severe trial to some who are most loyal to Christ, but what is worst of all their example is contagious. Lewd fellows of the baser sort are emboldened by them to make disorder, which is much to their injury and to the cause of public morals. It is rare to see people ridicule religious exercises or disturb them in any way except where these manifestations abound. If we would control others, we must have self-control. Let your moderation be known unto all men; and remember that God is not the author of confusion but of peace. "Let all things be done decently and in order."

H. H. HINMAN.

The Lodge Must Go First.

TIONESTA, PA. Sept. 5, 1882.

DEAR CYNOSURE:—At the Free Methodist camp meeting held at Mercer, Pa., last month, during the altar services one evening, a man, a stranger to the ministers and brethren, took a position among the members, kneeling close to the "mourners' bench." This man led in prayer. He attracted attention from the fact that he was a large man, having a powerful voice, and filled with the Holy Ghost. I learned that his name was Benchfield; that he was a clothing merchant; that he lived in Sharon, Mercer county, and that he was class leader in the M. E. church. Knowing that nearly nine-tenths of the preachers and leading men in the M. E. church are either Masons or Odd-fellows, I naturally wondered whether that man was a lodge man or not. I reasoned thus: "If he is not a lodge man that power that he manifested was of God. If he is a Mason or Odd-fellow, then God had nothing to do with it." I decided to ask him publicly, and while he stood on the steps of the stand telling what Jesus had done for me I stepped up, and in the presence of Bro. J. T. Michael and several others, asked him if he was a Mason. He stepped on the stand and said that he had been all through Masonry, but that he had to leave the lodge before he got sanctified.

Now here was a prominent man in a locality in which he was well known, and a class leader in the M. E. church. I have no doubt that it was his first confession in public. It created quite a sensation. As Bro. Michael a few months passed lectured a few times in that locality showing that Masonry is a Baal worship and consequently an anti-Christian religion, and he can do it so nicely that the Masonic devil was stirred, and this testimony of Benchfield's came in just right.

Yours, &c.,

JAS. T. BREMAN.

Sad Calamity in Peckville, Pa.

On the evening of the 12th ult. the I. O. Odd-fellows of that place, through the agency of the wives of the fraternity, sprung a fly-trap fatally on the clergymen, two of whom were posted there, and the other in Philadelphia. Whether any or all of them belonged to that *chain gang, coffin-bound* fraternity or not, they went gracefully into the trap and were fairly captured, if not captivated, by that wonderful Masonic byoplasm. They all endorsed the institution, as Naaman did the idolatry of the king of Syria, in the house of Bimman, and we suppose, "went in peace" from the fellowship of "the unfruitful works of darkness," when they should have "rather reproved them." All three of them *sanctioned* the lodge and thus met the purpose and object of the occasion in the house of the Lord.

N. C.

—Sin does not produce devils in us all at once any more than grace begets angels. There is an infancy in evil as well as in good, and it is often hard to tell the imp from the cherub. But each surely matures. We must check or cherish it early, or the demon will grow and the seraph perish.

—The following answer by a boy of ten or twelve is remarkable: In a Sabbath-school class in which the lesson touched upon the promise of Herod to the daughter of Herodias, the teacher asked whether it was true that Herod was obliged to keep his vow, when it would lead to the beheading of John the Baptist. "I guess if she had asked for his own head, Herod would not have felt himself obliged to keep it," replied a bright boy of ten or twelve.

—McGhee, the commentator, makes the remark, "The manna from heaven was given for food, and not for chemical analysis. The living bread that cometh down from heaven, and giveth light unto the world, was given to support, to nourish and to save; and not to supply a subject for vain and speculative theories." How true is this, and, how mistaken the ministers of religion, who, in the pulpit refinements, forget that the children of the kingdom are waiting for their nourishing bread.

—Two New England churches recently refused to call two Andover theological students because they used the unclerical weed. If all the churches were of the same mind, we should soon witness a wonderful advance in this much-needed, ardently-prayed-for reform.

SABBATH SCHOOL.

LESSON I, October 1.—THE ANOINTING AT BETHANY.—Mark 14:1-11.

(1) After two days was the feast of the passover, and of unleavened bread: and the chief priests and the scribes sought how they might take him by craft, and put him to death. (2) But they said, not on the feast day, lest there be an uproar of the people. (3) And being in Bethany, in the house of Simon the leper, and as he sat at meat, there came a woman having an alabaster box of ointment of spikenard very precious; and she brake the box, and poured it on his head. (4) And there were some that had indignation within themselves, and said, Why was this waste of ointment made? (5) For it might have been sold for more than three hundred pence, and have been given to the poor. And they murmured against her. (6) And Jesus said, Let her alone; why trouble ye her? she hath wrought a good work on me. (7) For ye have the poor with you always, and whensoever ye will ye may do them good: but me ye have not always. (8) She hath done what she could: she is come aforehand to anoint my body to the burying. (9) Verily I say unto you, Wheresoever this gospel shall be preached throughout the whole world, this also that she hath done shall be spoken of for a memorial of her. (10) And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. (11) And when they heard it, they were glad, and promised to give him money. And he sought how he might conveniently betray him.

GOLDEN TEXT.—She hath done what she coutd.—Mark 14:8.

NOTES.

(1)The chief priests and the scribes(members of the Sanhedrim) sought how they might take him. The meeting of the chief priests and the scribes for consultation was at the palace of Caiaphas, the high priest, (Matt. 26:3), (which tradition places on the "Hill of Evil Counsel"). From the fact that the council met at the palace of Caiaphas, and also that its session was in the evening, we may infer that it was an extraordinary meeting, held for secret consultation. This plotting was begun at least three months before, after the raising of Lazarus (John 11:47); and more recently the triumphal entry, the driving out the money-changers from the temple, the parables spoken against the Jewish leaders, seem to have enraged them, so that they felt that something must be done immediately to put a stop to his career. No doubt there was long debate. Some certainly opposed the putting him to death, as Joseph of Arimathea (Luke 23:51), and Nicodemus (John 7:50, 51), who were members of the Sanhedrim. For an instance of the debate for a like meeting in the same purpose, see John 11:46–51.—*P.*

(3) "Being in Bethany." Jesus arrived in Bethany Friday; and the supper was Saturday evening, just after the close of the Jewish Sabbath, and, as John expressly states (12:1), the evening before the triumphal entry into Jerusalem. "There came a woman." Mary, the sister of Martha and Lazarus (John 12:3), not the woman in Luke 7, "who was a sinner." The latter person generally, but without reason, identified with Mary Magdalene, and the three women confounded.—*Schaff.* "Poured it on his head." Anointing with oil was a primitive custom of consecration (Gen. 18:18). It was then used for the ritual consecration of priests; occasionally, also, of prophets.—*Lange.* Mary may have intended only to show this honor; but this action symbolized Christ's Messiahship, and had a deeper significance, as our Lord points out in ver. 8.—*Schaff.*

(4) "Why was this waste?" Worldly men would of course agree with the idea of Judas, that money laid out in the cherishing or expression of mere devotional sentiment is "waste." There is no waste in anything that helps the soul.—*Thomas.* They who regard any large contribution to objects of Christian benevolence as waste, who would rebuke it and avoid it as *thrown away*, find themselves partaking of the spirit of Judas, and may soon be found also betraying the Master for sordid gain, even for one-half the amount they had grudged to his cause. —*Jacobus.*

(7) "Ye have the poor with you always." You will have plenty of opportunities to aid them; and the more they did for their Master, the more they would do for the poor, for the poor are left in his stead, and through them will be expressed the increased love of the Master. It is the want of *love*, not of money, that allows any poor to suffer; so that all gifts to Christ which increase our love will increase the gifts of the poor.—*P.* Christ, who be-

came poor that he might make many rich, teaches that there are more ways of doing good than almsgiving. All heavenly charity is not bound up in bags of flour. Try to measure the amount of bread which would have been provided by the 300 pence with the fragrance that was exhaled from this woman's deed into millions of weary hearts among the poorest of the poor.—*Ker.* This act ought not to be cited to defend expensive modes of worship at the cost of neglecting the poor.—*Schaff.*

(8) "Come aforehand to anoint my body to the burying." She has anticipated the hour of my decease; anointing my body before death, and thus preparing it for burial. It is worthy of note that this was all the anointing which our Lord's body received from the hand of Mary or her female friends, inasmuch as he had risen before they reached the sepulchre with their spices. It was, therefore, in verity an anointing beforehand, although she was not aware of the full import of her act of love.—*Owen.*

(9) The deeds and titles of many a king and emperor and general are as completely forgotten as if written in the sand; but the grateful act of one humble Christian woman is recorded in two hundred and twenty-five different languages, and is known all over the globe. The praise of man is but for a few days: the praise of Christ endureth forever. The pathway to lasting honor, is to honor Christ.—*Ryle.*

(10) "And Judas Iscariot," one of the twelve. The narrative of St. Jhohn leads us, as has been said, to connect the act of treachery with the fact just recorded. There was the shame, and therefore the anger, of detected guilt; there was the greed of gain that had been robbed of its expected spoil, and thirsted for compensation. The purpose that had been formed by the priests and scribes after the resurrection of Lazarus (John 11:47), may well have become known, and have suggested the hope of a reward. All these feelings were gathering strength through the three days that followed. Possibly there mingled with them a sense of disappointment that the kingly entry into Jerusalem was not followed up by immediate victory. St. Luke's words, that "Satan entered into Judas" (Luke 22:3), are remarkable, (1) as implying the personal influence of the Tempter; (2) as indicating the fiendish tenacity with which he followed out his purpose; (3) as coinciding with what St John (13:27) relates at a later stage of his guilt.—*Plumptre.*

English Statesmen on Secret Orders.

Lord John Russell, in the British House of Commons, many years ago, avowed his hostility to secret societies. The following is from the report of his speech in that body:

"He did not mean to preclude himself from assenting to any motion that might be made with respect to other secret societies if public inquiry in respect to them should be thought necessary, but he would now certainly state broadly, that he was an enemy to all secret societies, and if by further inquiry, by the appointment of select committees, or by any other means, they might be able to get at the nature, the tendency, and the extent of such societies, he should do this, convinced as he was, that in *suppressing all secret societies*, he should confer a benefit upon every class of his majesty's subjects."

Sir Robert Peel, in a speech in the British Parliament, about thirty years ago, is thus reported:

"However laudable the intention of those who entered into them, however sincere their professions of loyalty, still the existence of societies banded together by secret signs, and founded upon exclusive privileges, was a bad precedent, which societies with other designs, might in time of danger avail themselves of. His wish was to see these societies extinguished in name, and the practice of having secret signs and symbols abolished. It was not Orange lodges merely that he wished to extinguish, it was the feeling out of which all secret societies sprang, the extinction of which alone would tend to the permanent happiness of the country.—*Reform Leaflet.*

Stricken Dumb While Testifying to a Falsehood.

A dispatch to the Chicago *Tribune* from Memphis, Tenn., Aug. 28th, tells this remarkable story: "A strange story comes from the eastern portion of this county of a woman being struck dumb while giving false testimony. The facts as related are as follows: "On last Friday a colored man named James Price was on trial before Esquire, Allen, a justice of the peace, who has an office on the Macon road, between Germantown and Bartlett, Tenn. Price had been beating a number of women in the neighborhood, and Isabella Jackson, a colored woman, was placed on the witness-stand to tell what she knew of the matter. She began her evidence, but was soon after asked by the Justice, 'Do you not know that you are lying?' She answered, 'Yes, sir.' These were the last words Isabella Jackson ever spoke. She had appeared quite independent, and to some extent impudent, when first put upon the stand, and after her last remark a number of questions were asked, but the woman made no reply. Believing that she was shamming, the Justice directed constable W. H. Allen to escort the witness from the court-room, but when ordered to follow that officer she did not move. Two men of her own color were then told to carry her out of the room. While in the act of carrying her out it was observed that she was in a helpless condition. She had been paralyzed in every part, her limbs were motionless, her tongue had no power, and it soon became apparent to all present that the hand of the Almighty had been laid heavily upon her. For two hours or thereabouts the woman remained in this passive state, after which she was placed in a wagon and conveyed to her home. She never moved or spoke afterward, but on Saturday evening she expired, no antidote applied during the interval having availed in affording the slightest relief. The incident is verified by Esquire Allen, before whom the woman appeared, and also by a number of persons present at the time of its occurrence."

Bishop Henry Kumler.

The death of this christian veteran deserves more than a passing notice, and we copy from the *Richmond Star* a sketch of his life and character:

"One of the noblest fathers in the United Brethren Church has passed away. A truer friend of God and of the Church than Bishop Henry Kumler has hardly been known among us, nor one more worthy of marked remembrance. Aged and infirm, and for two years past almost helpless from paralysis, he had nearly escaped the notice of those who are in the active field of church enterprise.

"Bishop Henry Kumler died at his home in Dayton, Ohio, the morning of August 19th, in the eighty-second year of his life. He was born in Lancaster county, Pennsylvania, January 16, 1801, but till nineteen years of age lived mostly near Greencastle in the same state. He was the son of Bishop Henry Kumler the elder, whose memory is not less precious than that of his noble son.

"After his marriage, he labored more in the ministry than some of his friends deemed advisable, and yielding to their remonstrances, he plunged into business, and erected a flouring mill and woolen factory, near Lewisburg, Ohio, opened a tan yard, and cleared a farm besides. After sixteen years of this bondage, preaching nearly every Sabbath, and often preaching funerals in the week, being reproved for his double service by a humble currier, he went with his troubled soul to God, covenanted to be a faithful minister of his word, and soon after sold his mills and become an unreserved itinerant. Soon after this he was elected presiding-elder in Miami conference, and continued from year to year until elected bishop by the general conference of 1841. His term of office having expired, he served as presiding-elder most of the succeeding years. He became a missionary to Missouri and Nebraska in 1852, and in 1853 an agent of the Publishing House, in which relation he continued a few years. In 1861, he became the German bishop of the Church, in which office he served four years. He continued in active itinerant labors most of the time till age bade him relinguish the field.

"Father Kumler had a large, strong frame, a pleasant, dignified ccuntenance, and though sometimes blunt, was a man of much politeness—a fine type of an old-time Christian gentleman. He was an able rather than an accomplished speaker. But his mind was clear and strong, and his wit often quite striking. Up to within a few years of his death, his mental powers were remarkably preserved, and his short speeches, even after he was seventy-five, were sometimes worthy of his best days. For nothing was he more remarkable than for a frank and true heart. He loved the cause of Christ and the church of his long years and the reform principles of the church most intensely, and without fluctuation."

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46	Nos. 17, 18 and 19 combined, by Prof. Cervin (Swedish)	16
47	Irish Murders and Secret Societies	4

AN ANTI-MASONIC LIBRARY FOR $12.

THE entire list of the publications of Ezra A. Cook, with the addition of "Stearns' Inquiry into Freemasonry," has been arranged in 16 volumes, neatly and substantially bound in cloth. These are sold singly at the prices below, or the entire library of 5,106 pages ($14.00 worth at retail) is sent express or post-paid for $12.00. These books have received the hearty endorsement of the Directors of the National Christian Association.

No.	DESCRIPTION	No. Pages.	Price.
1	Freemasonry Illustrated. Exposition of 7 Degrees	640	$1.00
2	Rituals of Odd-fellowship, Knights of Pythias Good Templarism, The Grange, Grand Army and Machinists and Blacksmiths Union	428	1.00
3	The Broken Seal; or Freemasonry Developed	304	1.00
4	Finney on Masonry	272	75
5	Eminent men on Secret Societies; Composed of "Washington Opposed to Secret Societies," "Judge Whitney's Defence," "The Mystic Tie." "Narratives and Arguments," "The Anti-masonic Scrap Book," and "Oaths and Penalties of Freemasonry as proved in the New Berlin Trials."	332	1.00
6	Morgans Masonic Exposition, Abduction and Murder, Oaths of 33 Degrees; composed of "Freemasonry Exposed," "History of the Abduction and Murder of Morgan, "Valance's Confession," "Bernard's Remeniscences of Morgan Times," and "Oaths and Penalties of 33 Degrees"	311	1.00
7	Secret Societies Ancient and Modern, and College Secret Societies	328	1.00
8	Sermons and Addresses on Secret Societies; composed of "Masonry a Work of Darkness," and the Sermons of Messrs. Cross, Williams, McNary, Dow, Sarver; the two addresses of Prest. Blanchard, the addresses of Prest. H. H. George, Prof. J. G. Carson, Rev. M. S. Drury, "Thirteen Reasons why a Christian cannot be a Freemason," "Freemasonry contrary to the Christian Religion," And "Are Masonic Oaths Binding on the Initiate?"	227	1.00
9	History of the National Christian Association, and Minutes of the Syracuse and Pittsburgh Conventions	289	75
10	Hon. J. Q. Adams Letters and Addresses on Freemasonry	332	1.00
11	Odd-fellowship Judged by its own Utterances	175	60
12	Secret Societies by Revs. McDill, Blanchard and Beecher	92	25
13.	Knight Templarism Illustrated	341	$1.00
14.	Revised Odd-fellowship Illustrated	281	$1.00
15.	Rituals and Secrets Illustrated; Composed of "Temple of Honor Illustrated," "Adoptive Masonry Illustrated," "United Sons of Industry Illustrated" and "Secret Societies Illustrated"	356	$1.00
16.	Stearns' Inquiry into Freemasonry	388	.60

The Christian Cynosure.

CHICAGO, THURSDAY, SEPTEMBER 21, 1882.

The Monument Convention.

One seldom feels the poverty of words as when attempting to describe the fourteenth annual Convention of the N. C. A.; the unveiling of the Morgan Monument; the unveiling of veiled history; the *personel* of the Convention; and its treatment by the press.

When Mr. Secretary Stoddard and F. W. Capwell, Esq., first began to open the way for this august meeting, they found every avenue to the public mind closed. Here and there a faithful few excepted, the intimidation of the lodge on the public mind was so complete that, in the words of the leading speech at Aurora, in 1867: "Brave men stood silent and timid men quailed before it."

By unwearied labor, by the judicious business management of the Monument committee; but above all, by the blessing of Almighty God in answer to prayer, an almost complete revolution has been achieved. A light has been brought into the temple of public opinion, and the Masonic ghosts in its cellars have been dispersed, so that children, as well as adults, who were frightened by them, are waxing bold, and Freemasonry begins to be looked upon as the wicked and contemptible humbug which it really is.

The *Buffalo Express*, on the morning after the unveiling, estimated those who walked in procession to the cemetey, at above 400, and the crowd at the Monument at between one and two thousand; and the Batavia *News*, which gave two or three columns to the notice, praises Dr. Roy's speech, and that of Pres. C. A. Blanchard at the unveiling, and gives in addition a happy sketch of the person and oratory of the the latter gentleman. The Democratic paper at Batavia, is, so far as we have seen, the only print which has not laid aside the bad fashion of wholesale slander and falsehood which used to greet our endeavors to enlighten the public mind. Its articles bear the Masonic mark and style of the hoary and champion hypocrite and falsifier of the lodge, Rob. Morris, who preceded and attended our Convention, and who, as usual, is advertising his weak and contradictory books.

Hon. Thurlow Weed's letter, which took near or quite half an hour in the reading, excels all that he has before given on that subject. It will be extensively published all over the United States. A private letter from a member of his family who was his amanuensis, gives a touching description of the venerated man, rising from his couch and signing the document with his own hand, trembling with age and illness, and giving a clear and powerful historic legacy to his country.

Gen. J. W. Phelps conducted the procession to the Monument, as marshall, which moved without music save the music of memory. Hon. Judge Taggart, 86 years old, who examined witnesses over Morgan's corpse; some venerable women who heard Morgan cry, "Help!" "Murder!" as they took him away under cover of night; with many other witnesses to important facts concerning Morgan and Miller, were there, and convinced a multitude (who, like the editor of this paper, did not feel certain that the body buried there was Morgan's) that the corpse found at Oak Orchard Creek was that of William Morgan's; that he was dressed in other clothes for the drowning, which clothes were known and sworn to by the lodge.

This army of gray and venerable men, spared of God, were brought there to unveil history which the lodge had darkened by its lies. Nor can Masons comfort themselves with the hope that none but aged men have, and will use the proofs of the "deep damnation of his taking off." Prof. Bailey was there; and Starry was there; and M. N. Butler, of Missouri, went to the record office and copied facts and testimony from judicial county records, and these will be heard from, as he knows well how to use them. And a host of other young men, looking on, and listening, will make the land tremble with their goings. Next week we will begin to give in letters written on the spot and official records in addition to those in the present number, the persons and features of this great Convention.

Editorial Correspondence.

BATAVIA, N. Y., Sept. 12th, 1882.

DEAR READERS OF THE CYNOSURE:—Our journey to Batavia, via Boston, Mass., rather a long route, was marked all the way by the goodness and preserving care of God.

The great International bridge over the broad, blue Niagara river, is an object of great interest, a noble monument to the skill of man, at the same time reflecting glory upon the author and inspirer of the mental and mechanical power of which this bridge is the visible result.

Under the brilliant electric lights in the waiting-room at Buffalo we took supper after the first twenty-four hours of travel. Then off through hills, forests and small plains we reached Binghamton, a thriving city in southern New York.

Arriving there at three o'clock in the morning beds were extemporized for the juvenile members of our company, and the few hours of waiting passed by swiftly.

Among others who were waiting was a Scotch woman from Colorado, on her way back to her native land.

"Are you a Christian?" I asked.

"Yes? My husband and I are both Christians, and I hope before I return from Scotland that he will leave that western country, they are so wicked out there."

"Could you not help them to become better?"

"I used to try sometimes, but they worried me so with their dreadful talk that my husband advised me to let them alone."

Comfort and temporal prosperity abound generally throughout our land; but our hearts, are they full of worship and adoration for the Creator?

A rough ride through a country of mountains, hills, and valleys, on the Delaware and Hudson Canal Co. railroad brought us to Albany, where we had time to make a hurried visit to the new State capitol, (modeled after the Louvre Palace,) which has already been twelve years in building, covers three and one half acres of ground, with a projected height of three hundred and eighty four feet. The hammers of the workmen were ringing out cheerily upon its granite walls, and it will probably keep them busy several years more before it is completed. When completed it is expected to be one of the finest granite buildings in the world. The new city hall, State hall, and the national capitol, were also points of interest.

Then on to North Adams, Massachusetts, and through the wonderful Hoosac Tunnel to Boston. The old inhabitants say that such a year of drought has not hardly occured within their remembrance. Parched fields and forests, fruit trees and gardens were suffering for rain; and yesterday as we left Worcester there was a steady, gentle rain, which called forth many a thanksgiving hymn.

Prof. E. D. Bailey met me at the Worcester depot and took me to the New England headquarters for our reform, conveniently located at No. 8 Portland street. His bright office and parlor, presided over by his efficient and genial "helpmeet," was enough of itself to recommend our reform to the sceptical and indifferent. Would that in Washington, Boston, Cincinnatti and indeed in every city, similar offices, centers for our work, might be opened.

Mrs. Washburn still reigns like a gentle queen in her beautiful home on Summer street, quietly doing good; William J. White and wife, the Mannings, S. A. Pratt and wife and others, stand firmly by our New England Secretary and his work. The seed they are sowing will yet bear fruit.

Henry T. Cheever, too, is here, looking nearly as young as he did years ago. Our Chicago Association ought to invite him out West, to explain in his vigorous, discriminating manner to our ever-changing population, the nature and bearings of our reform work. The outlook for New England is full of hope; with Elder Kimball in New Hampshire, and Joneses, McFalls, and Tanner's in Boston, our able Secretary and his supporters in Worcester, and the many Connecticut workers, with God on their side, will, we believe, lead forth God's children to victory.

Batavia and her rural suburbs are alive with interest in Barnum's wonderful circus to-day, and earnest hearts are praying for his blessing on the exercises of to-morrow.

MRS. E. A. COOK.

REFORM NEWS.

The Indiana State Meeting.

To all friends of reform in Indiana:

We hope by the guidance of God, who rules all things, in particular and general, temporal, civil and moral, to have one of the best State meetings we have ever held. We hope to have Pres. J. Blanchard, Halleck Floyd, Bishop M. Wright and others, with us. It is now believed we will have Prof. Kinsey with his quartette of singers, who are first class in every respect, both as to character and competance. *Friends, come!* and assist us once more. Advise with us. Get good and do good, and have a feast of truth and sacred song. The songs will cost you nothing, and you will never regret coming to Carthage. It is a beautiful place. Bring the spirit of the Lord in your hearts. Do your duty, and you will go home rejoicing. S. L. COOK.

The Iowa Anti-Secret Convention.

The annual meeting of the Anti-Secret Christian Association of the State of Iowa met at Winterset, Madison county, Aug. 22, 7.30 P. M. Arrangements had been made for the use of the Court House, but when the time arrived we were refused, and enjoyed the privilege of the U. P. Church, which was kindly proffered the convention. The convention, considering its western location, was well attended, there being 53 delegates enrolled. Much interest was added to its session by the presence of Pres. C. A. Blanchard, of Wheaton, Ill., with others from adjoining States. Rev. D. P. Rathbun was employed as State lecturer, who still lives, enjoying apparent good health, despite the benevolent congratulations(?) of the craft at Kellerton and elsewhere.

The following paper was made the property of the convention and ordered published:

"COHOCTON, N. Y., Aug. 8, 1882.

"This is to certify that we, the undersigned, have seen Rev. D. P. Rathbun's demit from a lodge of Freemasons in the State of Wisconsin, and know that about twenty years ago he was known as a Freemason in these parts. His mother burned up his demit through a mistake some fifteen years ago, and it was so reported by him at that time.

"(Signed), Wm. Welch, Sarah A. Welch, Daniel Cook, Ertan Harter, Roby Jones, David H. Harter, Dan'l Page, Almira Rathbun, John H. Jones.

Appropriate resolutions were presented and endorsed, and it is hoped that they will be practically carried out.

The following are the officers for the present year: Pres., Rev. C. D. Trumbull, Morning Sun; Vice-Pres., S. E. Starry, Clarence; Rec. Sec., Rev. A. W. Hall, College Springs; Cor. Sec., W. T. Moffit, Morning Sun; Treas., J. A. Laird, Wayne, Henry Co.

A. W. HALL, *Rec. Secy.*

Summary of Michigan Work.

Having completed the three months for which I engaged to lecture in Michigan, I desire to make a brief report.

I commenced May 2d and closed September 10th. I have delivered sixty-six sermons and lectures in the following counties: Allegan, Ottawa, Kent, Barry, St. Joseph, Oakland, Livingston, Washtenaw and Lenawee. I have collected on the field, including subscriptions paid to me, $126.78. My expenses have been: For railroad fare, $67.00; hotel bills, $5.03; postage, $5.03. Books donated, 591. Advertising $6.00. Total, $88.91.

I have found an inviting field, ripe for the harvest and am specially grateful to the families who have entertained me.

H. H. HINMAN.

NEW ENGLAND.

An Odd-fellow, calling at our office to get some books, exclaimed; "I was surprised to see that you had got out our new ritual. It's pretty correct too." That is what they all say.

"A house divided against itself cannot stand." When Satan's followers try to reform themselves there is hope for honest people. The recent resolutions of the distillers virtuously advising one another, because of the stringency of public opinion, to respect the Sabbath and try to make their business more respectable, is an evidence of weakness in the enemy's camp, and also the objections lately made against the immorality of the waltz, looks like Satan trying to cast out Satan.

The Grand Lodge of Good Templars met in Ithaca, N. Y., Aug. 22nd. They report a growth in that State as well as elsewhere. There are 504 lodges in New York with a membership of 25,530. They refused to adopt a "system of benefits," but say "this has been demanded by a large class of members every year and will probably come as a necessity in due course of time." Of course they must be like their great pattern, Freemasonry, and offer some reward for holding temperance principles.

Leavening the Masses.

WORCESTER, Mass. Sept. 11th, 1882.

The New England fair is the greatest thing of its kind in this part of the country. The railroads offer special inducements to the people, and everything is arranged on a grandly attractive style. A new feature of the fair this year was arranged by Mr. Spaulding. He placed on exhibition some of the best of our Anti-masonic literature, and himself stood to exhibit them; to scatter tracts and circulars, and take subscriptions for the papers. The books were on exhibition in three places and attracted a due amount of attention. His effort was successful, and demonstrated the wisdom of the effort.

Mr. Smith of Willimantic, has also tried attending camp-meetings and fairs, with good success. He scattered tracts freely and personally conversed with willing listeners. He also visited Putnam, and has arranged for the annual State convention in that place. We were rejoiced much with a call from brother J. S. Perham of Brookfield, Vt., last week. He is an earnest and judicious friend of our cause, and is ready to open the way for lectures in his town. Brother Perham is one whose great anxiety is to see the reform carried forward in such a manner that we shall not forfeit the promised presence and blessing of the Lord. His solicitude on this point is proper, and deserves the prayerful consideration of all workers. Even a good cause, he says, may be hindered by un-Christian methods.

A gentleman from Saxton's River, Vt., gives some encouraging facts from that locality. Our good brother Bliss and his wife, have for several years been sending the *Cynosure* and tracts to friends at that place, and they have made an impression. The seed sown is proving fruitful. At the last election, men who hitherto paid little attention to the reform, were heard discussing with animation the propriety of voting for a Mason whose name was on the ticket. Decided objection was made by many on that ground. "All this," said the gentleman, "is the result of Mr. Bliss' labors." If "their works do follow them," with how much satisfaction must our brother look back from the other shore upon these fruits of honest effort.

The Worcester Daily *Spy* this morning contains a good announcement of the unveiling of the Morgan monument, and the annual convention to be held at Batavia. A number of friends in New England are in the habit of keeping the editors posted on these movements, and no better way can be found of getting the facts before the people. "That notice will disturb a good many Masons," was the remark of one brother on reading it.

When this letter goes to press we shall be in the midst of our State convention, for which we are hoping great things. E. D. BAILEY.

THE AMERICAN PARTY.

Nominations for 1884.

For President,
JONATHAN BLANCHARD,
of Illinois.

For Vice-President.
JOHN A. CONANT.
of Connecticut.

PLATFORM.

We hold: 1. That ours is a Christian and not a heathen nation, and that the God of the Christian Scriptures is the author of civil government.

2. That God requires and man needs a Sabbath.

3. That the prohibition of the importation, manufacture and sale of intoxicating drinks as a beverage is the true policy on the temperance question.

4. That the charters of all secret lodges granted by our Federal and State Legislatures should be withdrawn, and their oaths prohibited by law.

5. That the civil equality secured to all American citizens by articles 13th, 14th and 15th of our amended Constitution should be preserved inviolate.

6. That arbitration of differences with nations is the most direct and sure method of securing and perpetuating a permanent peace.

7. That to cultivate the intellect without improving the morals of men, is to make mere adepts and experts; therefore, the Bible should be associated with books of science and literature in all our educational institutions.

8. That land and other monopolies should be discouraged.

9. That the government should furnish the people with an ample and sound currency.

10. That maintenance of the public credit, protection to all loyal citizens, and justice to Indians are essential to the honor and safety of our nation.

11. And, finally, we demand for the American people the abolition of electoral colleges, and a direct vote for President and Vice-president of the United States.

The Political Meeting at Batavia.

The National Convention took a short recess early on Thursday evening to give way to such declaration in regard to reform politics as seemed due from the large number of American voters present.

Hon. J. M. Kent of Iowa, was voted to the chair, and C. J. Kephart of Missouri, was elected secretary.

The following resolutions were then presented, and adopted without debate.

RESOLVED, That the abduction and murder of William Morgan by the Masons potently revealed the fact that the law, and Christian institutions to which American citizens look for the protection of their lives and fortunes are rendered inadequate to that end by the existence of a hidden law of an opposite character; that this hidden law is the law of the Masonic lodge; that it is in far more active and effective operation at the present day than it was in the days of Morgan, endangering our liberties and the existence of our republican government; that this law is the moving principle of the political parties now in the ascendency, and we resolve to withhold our support from all candidates for office who sustain this law.

RESOLVED, That we reaffirm the platform of the American party; endorse the nominations made at Galesburg, and express our determination to go home to organize American party clubs and to vote as we pray.

WHEREAS, To give the ballot to ignorant, immoral, non-tax-paying men and to deny it to intelligent, God-fearing, tax-paying women is unjust, illogical and absurd and should no longer be continued in an age and nation like this; therefore,

RESOLVED, That we are in favor of placing the sexes upon an equality with respect to the elective franchise.

WHEREAS, We as a party have to cope with systematic and organized opposition; therefore

We urge upon the several States the urgent necessity of immediate and thorough organization by counties and townships for political action upon the platform of the American party.

A proposition was moved respecting a committee to revise the platform, but the judgment of the meeting was decidedly against undertaking such changes in the foundation, now that the house is built upon it. Likewise a motion to strike off the last principle put down in the platform was regarded as out of order, the present meeting not having authority to change so fundamental a document.

The meeting adjourned *sine die*.

Michigan Fifth District.

Letter of Acceptance from H. I. Inman.

W. H. Ross, J. Walter, and M. Veenboer,

GENTLEMEN, AND BRETHREN:—In reply to yours of a recent date, advising me of my nomination as hereafter indicated, I hereby respond. Not because I am, or have ever been desirous of personal political glory or preferment; not because I am sufficiently vain to think that no other man within our district could serve our cause as well; nor yet is it because I think that there is the slightest probability that the existing public antagonism to our principles will be sufficiently modified as to constitute a basis for a reasonable hope that in the forthcoming election our ticket can succeed: but, yielding to the earnest solicitude of numerous friends of our honorable and righteous cause, and for the sake of *organization*, and of *consolidation;* and being also in hearty sympathy with the ever glorious principles enunciated in the published platform of the American party, I hereby humbly, and in the fear of God address to you, and through you our friends generally, this my letter of an acceptance of the nomination tendered me as a candidate for the responsible office of Representative in the Congress of this great nation.

And, if in the developments of the reign of Him who ruleth over the nations of the earth, it shall become my duty to occupy so exalted a position, I shall expect there to act faithfully. But, if still the triumph of our principles must yet wait awhile, I shall, as heretofore, therewith be content, and with the noble band of seed-sowers in the field of moral reform continue to labor on until victory shall perch upon our now outspread banner. Respectfully,

HENRY D. INMAN.

—A friend who wrote that the Democratic caucus of Strafford, Vt., had objured Masonic candidates, writes that he was misinformed. The motion was made and seconded to that effect, but did not pass. But the time is coming when it will pass.

The first number of the *Iowa American* will be issued in October. Terms same as the *Illinois American*; 25 cts. per year for single subscriptions, five copies for a $1.00, etc.

Please send in your subscriptions *at once* to N. Bourne, CedarRapids Iowa, chairman of the publishing committee.

LITERARY.

From the Pacific coast has come to us one of the most original and entertaining books which the reform against the secret lodge has yet produced. BORACHIO'S BO-PEEP, is the title of a volume of 114 pages, paper cover, which covers a discussion of social questions in their relation to the church, the lodge and institutions of the state. It is written by Rev. H. J. Becker of Sacramento, Cal., to meet the growing tendencies of the lodge to supplant the church, and of social institutions that interfere with Christian effort. The plan of the book is a conversation between neighbors, some of whom are opposed to the lodge, others members, and others inquiring respecting them. The presentation of the Good Templar case is especially full and conclusive and valuable; and the whole book will be read with interest for the ability with which its argument is conducted and the amusing and striking features with which it is replete. Bro. Becker has a great propensity for novelties, and has overstrained the matter in a few instances, in selecting names for his characters and places, which in some cases detract from the interest in the main line of thought by their strangeness and the difficulty of comprehending their significance. The book should be widely introduced. It will be read. Published by the author for 40 cts.

The North American Review for September opens with the most forcible and comprehensive argument on the matter of "Political Assessments," which has probably been given to the public. The discussion brought on by Congressman Hubbell, in the spirit of a demagogue, has roused unusual interest throughout the country. A selection from Mr. Eaton's article appeared in these columns last week. Judge E. A. Thomas writes against the use of oaths in legal proceedings, and claims that they should be no longer used since they no longer effect that for which they were established. Other articles are "Tornadoes and their Causes," "Architecture in America," "Constitutional Protection of Property Rights," "Earth Burial and Cremation," "The Geneva Award and the Ship-owners."

HOME CIRCLE.

Always a River to Cross.

There's always a river to cross;
Always an effort to make
If there's anything good to win,
Any rich prize to take.
Yonder's the fruit we crave,
Yonder the charming scene;
But deep and wide, with a troubled tide,
Is the river that lies between.

For the treasures of precious worth
We must patiently dig and dive;
For the places we long to fill
We must push and struggle and drive;
And always and everywhere
We'll find in our onward course
Thorns for the feet, and trials to meet,
And a difficult river to cross.

The rougher the way that we take
The stouter the heart and the nerve,
The stones in our path we break,
Nor e'er from our impulse swerve.
For the glory we hope to win
Our labors we count no loss;
'Tis folly to pause and murmur because
Of the river we have to cross.

So, ready to do and to dare,
Should we in our places stand,
Fulfilling the Master's will,
Fulfilling the soul's demand.
For though as the mountains high
The billows may rear and toss,
They'll not overwhelm if the Lord's at the helm
When the difficult river we cross.

—Congregationalist.

Upsetting Moses.

Jim Manly began to talk. "I say, deacon, Darwin's theory of evolution is a little hard on Genesis. Of course, we don't know yet how it will turn out; but it looks a little as though they were going to upset Moses."

The deacon made no answer. He surely must have heard Jim's remark. Presently he was observed to be counting his fingers slowly, and with pauses for thought, between each enumeration. After awhile Jim ventured to ask,—"Counting your saw-logs, aren't you, deacon?"

"No," said the deacon; "I'll tell you. Your remark set me to thinking. I was just counting up how many times in human history somebody has upset Moses. First of all, two old jugglers, named Jannes and Jambres, undertook this; but they failed. Then a certain king named Pharaoh went at the work of upsetting. He must have found it more of a work than he anticipated, for he has not reached home yet. Then, three leaders of liberal thought, Korah, Dathon and Abiram, went at the job. They failed in the upsetting part; but they secured a bit of ranche for themselves which they and their children hold quiet possession of, until this day. Later on, a king named Nebuchadnezzar entered upon the upsetting business. He did not succeed either. He spent seven years chained to a stump; and when he had changed his mind was a sadder and wiser man. His successor met with still greater disaster in a similar attempt. Since that time there have been no end of persons who have tried to upset Moses. Some ancients, Celsus and Porphyry, and Julian the Aposate; and latterly, these German critics, and these scientists, so called, are at the same thing.

Years ago, when I was in Boston, I heard of a meeting of Free Thinkers at a place called Chapman Hall. I could not resist the temptation to go just once and hear what they said. I found about twenty persons there. Three or four of them were women; all the rest were men. And what do you think they were doing? They were engaged in the old enterprise of upsetting Moses. And yet Moses hath to-day, in the synagogues of Boston more persons that preach him than he ever had before.

It is astonishing how much upsetting it takes to upset Moses. It is like upsetting a granite cube. Turn it on which side you will, there it stands as sound as ever. The cube is used to being upset, and does not mind it. It always amuses me when I hear a fresh cry from some quarter averring that some man whom nobody has ever before heard of, has found out a sure way of doing what all others have failed in. And now here comes Jim Manly; and Moses has to be upset again. Ah, well—" and the deacon sighed.

There was a roar of laughter which made the rafters of the saw mill ring, and all joined in it except Jim.—*National Baptist.*

Saving Souls.

A missionary who recently returned from India, and who exhibited to us the photograph of a group of native Christian helpers, said: "There," said he, "is one who is well-nigh irresistible in soul-saving. He concentrates his thoughts and his prayers upon some one of his friends, and with a steady unfaltering purpose, works straight forward to the desired result."

We looked with unusual interest upon the face of this tireless, successful helper. There was no special beauty discoverable in that face; yet one could not fail to detect a depth of sincerity, a profound seriousness, an unyielding will, that would defy all obstacles. We considered what some of these obstacles must be—the natural perversity of the human heart, the power of deeply-seated prejudices, the loss of standing in Hindu circles, and the constant reproach, oftentimes exceedingly bitter, for Christs sake. In that face were revealed the elements of successful soul-saving.

Here was an individual contact. Powerful sermons must be supplemented by personal effort if we would save men. Without this the good seed will very likely be caught up before it takes root, or the cares of this world will quickly suppress its germination. O for a more general realization of this in the church! Specific labor is the supreme need of the hour. No organized methods can supercede this without injury. Here was genuine sincerity. The Holy Spirit will not honor our efforts with anything less. Personal work however zealous in appearance; will prove as "wood, hay and stubble," unless there is this deep, underlying purity of principle. Nothing can be more despicable in the eyes of God than a lack of sincerity. Here was unaffected seriousness. A flippant, thoughtless manner often neutralizes Christian service. Great themes press too heavily to allow this. Momentous issues at stake forbid it. Death and eternity are too near to suffer it. Here was resolute determination. This converted helper would go forth, saying, "I will save this soul." So ought we to go forth. There is an increase of power that comes only with the exercise of our volitions. This is true in all things, good or evil.

All these elements of successful service are wrought in the soul by the Holy Spirit, and through that truth which nourisheth the soul in righteousness and true holiness.—*Ex.*

John Randolph and the Atheist.

John Randolph—"Randolph of Roanoke," as he called himself, and liked to be called—was early impressed with religious truth by a faithful Christian mother, of whom he himself tells us "that he might at one time have become a French infidel, but for the memory of his mother's hand upon his head as he knealt at her side to repeat after her the Lord's Prayer." He was always outspoken in favor of religion, and especially so toward the latter years of his life, as one illustration of which the following anecdote is related:

Soon after his recovery from sickness, in 1816, he was dining at the house of a prominent politician, with a large and mixed company. "Among them," to use his own words, "was a hoary-headed debauchee, whose vices had completely shattered his constitution, and whose days seemed to be numbered. And yet," says Randolph, "he had the audacity to call in question the existence of the Deity, presuming, I suppose, that there were many kindred spirits there. I happened to sit directly opposite to him, and I felt so disgusted with his impiety that I could not help saying, 'I think, sir, that *you* might better have been silent on that subject; for, judging from appearances, you in a short time, will have ocular proof of the power of that God whose existence you now so boldly question. You can afford to wait, sir, the few remaining days of your life; and in common courtesy you should not shock the feelings of others by the exhibition of your blasphemy.' He turned pale with anger," adds Randolph, "and even trembled but made no rejoinder, and the company soon after separated. We met more than once subsequently, but never afterward renewed our acquaintance; and whether his courage to brave death continued or not, I do not know."—*Am. Messenger.*

The "Ages" Getting Mixed.

Dr. Arthur Mitchell's recent discoveries in the Hebrides, Shetland and Orkney Islands should not be lost sight of: in fact, they cannot be blinked, even by "science, falsely so-called." He found people who could read and write, using stone and bronze implements, pounding their grain in hollow stones, using a stone fly-wheel for their spindles, living in bee-hive huts, built without the aid of a hammer; and he even found the cave-dwellers who would (if dead and exhumed) pass for good specimens of the bronze age. But the plain fact is, that all the so-called ages are *now* current on the earth, and probably were when certain recently discovered deposits were made in the earth.

It is becoming more and more apparent that the so-called Stone, Bronze and Iron ages were—as such cases as the above show them to be—contemporaneous. The simple fact is that the "ages" are getting pretty well "mixed;" and are existing side by side to-day, as doubtless they were when those recently discovered deposits, about which we have heard so much, were made. —*Christian Intelligencer.*

A correspondent of the New York *Evening Post* tells this story of Dr. Gray, a homeopathic physician who recently died in that city: A poor sewing-girl, who went to the late Dr. John F. Gray for advice, was given a vial of medicine, and told to go home and go to bed. "I can't do that, doctor," the girl replied, "for I am dependent on what I earn every day for my living." "If that's so," said Dr. Gray, "I'll change the medicine a little. Give me back that vial." He then wrapped around it a ten dollar bill, and returning it to her, reiterated his order, "Go home and to bed;" adding, "take the medicine, cover and all." He who takes account of the cups of cold water will not forget such deeds of kindness and charity. Oh, to hear him say at the last, "Ye have done it unto me!"

Words of Life for every Day.

SANCTIFY THEM THROUGH THY TRUTH; THY WORD IS TRUTH.

Thursday, September 21.—Blessings are upon the head of the just: but violence covereth the mouth of the wicked. The memory of the just is blessed: but the name of the wicked shall rot. Prov. 10:6-7.

Friday, September 22.—Blessed is he that considereth the poor: the Lord will deliver him in time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth; and thou wilt not deliver him unto the will of his enemies. Ps. 41:1-2.

Saturday, September 23.—The Lord gave and the Lord hath taken away; blessed be the name of the Lord. Job 1:21.

Sabbath, September 24.—The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand. Ps. 37:23-24.

Monday, September 25.—Praise ye the Lord. Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. His seed shall be mighty upon earth; the generation of the upright shall be blessed. Ps. 112:1-2.

Tuesday, September 26.—Blessed be the name of the Lord from this time forth and forevermore. The Lord is high above all nations, and his glory above the heavens. Ps. 113:24.

Wednesday, September 27.—So that thou incline thine ear unto wisdom, and apply thine heart to understanding; then thou shalt understand the fear of the Lord and find the knowledge of God. Prov. 2:2-9.

CHILDREN'S CORNER.

The Sawing Match.

In one corner of the old academy play-ground a group had gathered about two boys, Sandy Jardine and Max Guerney. Sandy was a tall, strong, large-featured lad, as opposite as the poles to the little, lithe, dark youth who stood near him looking up in his face with laughing black eyes.

They were leaders, these two, each of his particular clan; and respecting their popularity the school was nearly equally divided. A strong rivalry existed between them, good-natured enough for the most part, though sometimes verging toward unfriendliness. Just now, Sandy was evidently excited; almost angry. In a foot-race, the preceding Saturday, Max had beaten him, gaining a supremacy which he might possibly hold.

"Yes, you did whip me, fast enough," Sandy was saying, while a dull red mounted to his cheek; "but all the same I'll whip you to pay for it, and any day you've a mind to set."

"The track was too short," cried one of Sandy's champions. "That's what's the matter! By the time Sandy got under headway, he had to turn. The walk was laid out for little fellows."

Considerable laughter followed this sally; and the "little fellow," Max, joined in heartily.

"Come; I'll match you in any way you like," continued Sandy. "Come, now! rowing, riding, running, wrestling—which shall it be? Come! I dare you, Max Guerney!"

A little murmur of approval ran around the group, and then the boys waited for Max's reply. Well they knew he would never refuse a dare.

"I, as the challenged party, have a right to choose the weapons?" interrogated Max, with a side glance from his laughing black eyes. "Well then, I'll neither ride, nor row, nor run, nor wrestle; but I'll saw wood with you, Sandy, and you may beat me if you can!"

What a clamor of high boyish voices met him!

"Oh; no fooling now!"

"Whose wood?"

"Ha! ha! ha!"

"I'll tell you." Max's voice rose clear above the tumult. "I'm in earnest enough. There's old Uncle Nathan Blines and his wife, poorer than double-distilled poverty, and nobody to do a hand's-turn for 'em since 'Siah died. I saw old Nathan out chewing at his wood pile. You know they hauled him some cord-wood last winter, your father, Sandy, and mine, and two or three others; and I made up my mind to go over and saw for him some Saturday, any way, poor old fellow! There's pretty near five cords of the wood, I guess: and we'll have somebody divide and measure the wood for us. Then we'll saw to win; and if you whip me in it, Sandy, the next Saturday I'll match you in splitting and housing it for him. What do you say?"

Sandy joined in the cheers and laughter with the utmost good nature.

"Done!" nodded he. "I'll do it."

Up spoke a blue-eyed, wiry little fellow at his elbow:

"You shan't do the whole of it! Say, Charley Bugbee, I'll split for Sandy, and you for Max!"

"Agreed!" said Charley.

"And we'll wheel in for you two, Art Humphrey and I!" declared Sandy's brother Jack. "Won't we, Art?"

"Whew! How far my little candle throws its beams!" laughed Max. "I'll tell you, boys, we might have the match in Uncle Nathan's back yard, charge fifteen cents or so admittance, and give Uncle Nathan the money."

"Hooray!" shouted Reub Story. "My brother Bob works in the *Clarendon Star* office, and I'll get him to print our hand-bills. He owes me ten cents, anyhow."

"Good for you, Reub!" cried Max. "Grand sawing match! Ditto splitting ditto! Ditto wheeling ditto! Ffteen cents admittance! Children full price! Gate open from 10 A. M. to 5 P. M. Good enough!"

Next day the prospective sawing match was noised about the town, and a day or two later the hand-bills were out. It made a great deal of talk, both sportive and serious, in the little village.

"It's a good idee; a fust-rate idee!" That was Captain Winty Coolidge, you might know. "It l'arns the boys that mixin' kindness to other folks with their fun don't hurt nothin'. It's wuth a quarter, and I'm a-going to pay it! I'm a-going to pay it!"

There was every indication that the sawing-match would be a grand financial success.

"I don't believe the back-yard will hold 'em all," laughed Max to the half-dozen boys who, with him, were taking their homeward way after school Friday night. "Have you got the tickets, Reub?"

"Yes; a hundred and fifty of 'em."

"Good! Now all we want is a fair day."

The day proved to be all that could be desired.

Hazy clouds veiled the burning face of the sun, and there was a brisk, cool breeze blowing. The sawing was to begin at nine o'clock; and before that time the board benches ranged along the back yard fence were filled with merry lookers-on. Uncle Nathan sat in his low, vine-draped doorway, beaming at everybody over his brass-bowed spectacles. There were Max and Sandy, fresh and smiling, with their saws; Dick and Charley with their axes, and Jack and Arther with their wheelbarrows. Max's father stood near, watch in hand.

"Go!" said he.

Instantly both saws cut with a tuneful shriek into the wood, nearly drowning the sound of Peleg Toothacre's cracked fiddle, which had been engaged, with Peleg, to make music for the occasion.

At precisely the same instant the two logs across the two saw-horses fell in twain.

How everybody cheered, sending little tingles of excitement thrilling along every boyish nerve! And Uncle Nathan waved one of his eyes out of his spectacles; and Aunt Nabby, over his shoulder, fluttered her big calico apron, and bobbed her gray cork-screw curls, to the tune of "Pop goes the Weasel," which Peleg's cracked fiddle was merrily playing.

The hours wore on. The crowd came and went, surging in and out of the back-yard with jolly chat and laughter. The saws shrieked; the axes flashed in the air; the wheelbarrows trundled from wood-pile to wood-shed. Peleg fiddled through and through his repertory of tunes from "Yankee Doodle" to "Money Musk;" and at length came high noon with twenty minutes for refreshments.

In the afternoon the excitement waxed stronger. The boys sawed steadily on with scarcely any symptoms of fatigue, save that there was a scarlet flush on Max's dark cheek, and Sandy's lips were pale and trembled a little nervously.

Everybody was laughing and talking of the sport. Even Mrs. Colonel Grosvenor, the great lady of the village, drove up to the back-yard gate in her carriage, bringing a demijohn of delicious iced lemonade for the young sawyers and their friends. Captain Winty Coolidge walked around, rubbing his pudgy hands together, and sprinkling in encouraging remarks between the shrieks of the saws and the squeaks of the fiddle.

"It's a good thing to strengthen the muscles—the muscles. A long chalk sensibler than walking ten hours to the stretch; so 'tis, so 'tis! Good boys! Doing well, all on ye—all on ye!"

And how earnest every one became to be sure, when at length the sticks in each wood-pile might be counted?

"You never saw anything like it!" said Max to his mother between huge mouthfuls of bread and jam, at the tea-table that night. "Everybody who had a handkerchief shook it, I know; and Aunt Nabby waved her big checked apron. They were all singing out: 'Go it!' and 'Good!' till a fellow couldn't hear himself think. Uncle Nathan sat in the door trotting his foot and wiping his eyes, though what for I can't imagine; and Peleg jumped up on his nail keg and fiddled like the whole town was burning! Oh, 'twas great! And when we counted up the money there was twenty-nine dollars and sixty cents clean cash for Uncle Nathan; and everybody cheered again like fun when we handed it over. And Captain Winty made one of his speeches. Uncle Nathan broke right down when he tried to thank us, and Aunt Nabby kissed us boys all round. Yes, ma'am!"

"Oh, yes'm; Sandy beat me by twenty-four seconds; and Sandy's Cap'n again at school, and of course Dickey Bird beat Charley, because Charley couldn't split my last stick till I'd sawed it, for they kept right on our heels the whole time. But Art Humphrey beat Jack Jardine! For Art caught up the wood in his arms, quick as Charley split it, and ran into the shed with it and out while Jack was unloading his wheelbarrow. It gives a fellow an appetite," concluded Max, with a sidelong glance from his laughing eyes as he reached for his third helping of jam; "but it's a little hard on the arms!"—*Wide Awake.*

TEMPERANCE.

It would be well for the liquor manufacturers and liquor dealers to consider calmly to what end they are drifting. Already their extraordinary insolence has made hosts of enemies among those who have no theoretical or practical regard for temperance. There is no other kind of business under the sun that has so persistently and indecently dictated to political parties, and no other lawful business has so constantly violated and insolently defied the laws. The people have power, whenever they please, to declare that business contrary to public policy, and to make it unlawful. This a majority in most of the States have not seen fit to do, all the time hoping that moderate and reasonable regulations for the protection of the public welfare might be devised and enforced without that restriction of individual liberty which Prohibition would involve. But if the liquor interest resists, and resents any and every regulation for the public good, defies laws, terrorizes over parties, browbeats public officials, bribes voters, and seeks to punish with political death every man who advocates any measure of restraint whatever, how long will it be before the wrath of the people will be aroused to abolish the traffic entirely?—*New York Tribune.*

A gentleman in Scotland writes: "My brother met a man who told him that a distiller said that on account of Moody and Sankey, Murphy and the Salvation Army advances and success, his business was being ruined." Praise God! for that business ruins the bodies and souls of men and women. We saw more respectably dressed people violently or insensibly drunk on one Saturday in Paisley and Glasgow than we do in a month in London.

Col. John W. Ray, of Indianapolis, has prepared a set of statistics that will be of great service when the prohibitory amendment comes before the people of Indiana. The document shows that while the state has paid out in twenty years nearly fifteen million dollars for pauper and criminal expenses directly chargeable to liquor, the receipts from licenses have been only a little more than two millions, an actual loss to the State of over twelve millions. On the score of economy and "property interests" the cause of the liquor sellers appears in a very unfavorable light. Those who want to examine the figures for themselves would do well to address the compiler.—*West Chr. Advocate.*

This is Mr. Blaine's testimony to the efficacy of the Maine Law, from his public letter to the Republicans of Maine: "Intemperance has steadily decreased in the State since the first enactment of the prohibitory law, until now it can be said with truth that there is no equal number of people in the Anglo-Saxon world among whom so small an amount of intoxicating liquor is consumed as among the 650,000 inhabitants of Maine." Yet the liquor licensers loudly declare the contrary.

The Texas legislature has defeated the bill to prohibit the manufacture, importation and sale of alcoholic drinks.

[*Continued from 5th page.*]

These our brethren need to be taught upon this subject the simple principles of the New Testament and of our American Republicanism. This National Association has inaugurated a good work on that line. The service of Rev. H. H. Hinman for the last two seasons, once our missionary in Africa, has been quite acceptable and successful. Going with his gentle spirit, falling in with pastors to help in time of revival, and lecturing upon Africa and kindred topics he finds access to the people, a readiness to be instructed and oftentimes the gratifying surprise of approval. This organization is doing well to continue the service of Mr. Hinman, who is already returned to his Southern field. As I went to hear him at the Baptist Colored Seminary in Atlanta, presided over by old-time Southern divines, I was a little surprised that he had gained such an entrance. But the secret was that nearly fifty years ago, the now venerable President, in Yale College, had heard lectures upon the evils of Masonry, and the sentiment which he had then formed had proved to be one of a fast color. I am not able to report what other missionary bodies are doing in this line. The influence of the American Missionary Association has all along since the war been exerted in a quiet way through its teachers and preachers to keep the members and scholars from going into these secret conclaves. In the theological lecture room of one of our colleges, I was glad to find a supply of the literature of this Association for use among the young ministers; and I was delighted, far down in Texas, to find some of these young men exerting their influence enthusiastically yet judiciously to keep their people out of bondage to the lodge. A large lot of the same publications furnished by Deacon Philo Carpenter has been sent out by the Field Sup't. Our conferences of Alabama and Kentucky have passed resolutions urgently dissuading their members from resorting to the secret lodge. When the subject was brought up in Alabama, if my speech had been as good as that of one of the colored young ministers, who spoke absolutely impromptu, I should have been proud of the production. Our Association has welcomed Mr. Hinman to our many institutions and churches at the South. It has largely furnished his entertainment through the season, has afforded him every facility for addressing the students and the people. No influence could be more effective than this of indoctrinating the young people who are to become the leaders among their race. It is casting into the fountain the salt of right principle. It was gratifying to us to have Mr. Hinman report after his first year's inspection that he had found only one Freemason among our workers, and he, as it was learned, had not been into the lodge for a dozen years.

There is hope in this sort of propagandism, not only on the ground of the inherent vitality of truth, but from the fact of the competition of the lodge with the church. Pastors feel this. Not a few are studying up the subject. Last spring, as I was water-bound a couple of days at Texarkana on the line of Texas and Arkansas, I was walking out and saw a colored man sitting on the verandah of his shanty with some large books before him. I drew near unto him and found him a Baptist pastor, studying from the Bible and a Bible dictionary how to answer certain grotesque and ludicrous Bible arguments that had been adduced the night before in his church to uphold the secret orders. Beginning from that same Scripture, I preached unto that Ethiopian and stuffed him full of Bible arguments and facts to be used at the approaching renewal of this discussion, and he went on his way rejoicing.

There remains much of such work to be done by the Philip of our evangelism among these children of Ethiopia, which is now stretching out her hands unto God.

The address was received with great applause and when quiet had succeeded the oration of the day was pronounced by Charles A. Blanchard, President of Wheaton College:

The Monument Oration.

Can storied urn or animated bust
Back to its mansion call the fleeting breath.
Can honor's voice provoke the silent dust,
Or flattery soothe the dull, cold ear of death?

No; they cannot. Neither storied urn or animated bust can call back to its mansion the fleeting breath. Honor's voice cannot rouse the sleeping dust, nor flattery soothe the dull, cold ear of death. The granite shaft, which here points its finger by day toward the glorious sun, and by night to the solemn stars, does not stir the pulses of the silent sleeper below. The words of praise or the tears of sympathy of these assembled thousands will not bring light to his eyes or color to his cheeks. Since that day when in the flush of manly strength he kissed his wife and little babes to go forth to his death by the hand of an assassin, he has slept the sleep that knows no waking. If once again the long roll should sound as in those days when, life in hand, he stood among his country's defenders, he would neither rouse his sleeping men nor gird on his sword for battle. Words of praise or blame are alike to him; whether this polished shaft or Achan's heap of stones rise above his silent dust, he still sleeps on, the awful, dreamless sleep of death.

To what purpose, then, this costly monument and these assembled pilgrims who have come from mountain, plain, and inland lake and river to stand with uncovered head beside this lowly and hitherto unmarked grave? Why stands the plow idle in the furrow? Why lies the hammer silent by the anvil? Why has the merchant ceased to buy and sell? Why has the student laid aside his books, the lawyer forsaken his briefs and the physician demanded an hour's release from the bedside of the dying? For what reason is this expenditure of time and money, if we cannot bring back the dead to life, nor lessen the horrors, the deep damnation of his taking off? To what purpose is this waste—for these efforts might have been sold for much and the proceeds bestowed upon the poor.

This man was not one of those who on crimson fields have "rushed to glory and undying fame." He was a citizen soldier of the Republic, and when the foes of his fatherland had been driven back he returned to his humble toils, and his lovely home. Nor was he one of those master minds which are born to shape the destiny of nations, determine the course of history, or change the map of the world. Nor was he one of those heaven-illumined minds that pass the flaming torch of Learning on to coming generations. Nor was he the personal friend of any one of us. He was sleeping in this burial ground before the major part of this audience was born; he was murdered when those who are now old and full of days were young and full of strength. Neither warrior, statesman, student or friend, indifferent alike to our censure or praise, what cause can be given for our gathering here to-day.

There are various good and sufficient reasons which might be assigned, and first of all:

A monument may properly represent a cause. Bunker Hill monument stands for the Revolution, and the arch of Titus for the Roman conquest of Judea. The Pyramids remind us of the haughtiness of the rulers and the abject slavery of the common people, while the statue of Cromwell impresses upon the mind of the beholder the hundred years of warfare between the house of Stuart and the Commons of England. It is apparently a law of human progress that periods of rest shall be followed by revolution. There are long ages in which power and intelligence combine to trample under foot ignorance and weakness. Abuses become entrenched behind laws, religions and social customs. The tale of bricks is doubled and men are required to make them without straw. The masses at first suffer in silence; they are intimidated by the resources of their oppressors. They see their homes desolated by hunger and poverty; the scanty fruits of excessive toil wrung from their hard hands, and because they know not their power they despair of a remedy. At last, however, their sufferings utter themselves in a cry of pain, and this speedily deepens into hoarse shouts of indignation. These shouts do not spend themselves on the empty air but lodge in human hearts where for years the hot fires of indignation have smouldered unseen by the outer world. Then comes the age of upheaval, when abuses that are hoary with age and are buttressed and sustained by the legal, religious and social powers of the day, tremble, totter, and fall into ruin. Volcanic fires burst from the bowels of society and pour their desolating floods over the palaces of kings, the castles of knights, the homes of the rich, and even the miserable huts of the poor. The result of this seeming ruin is that society is raised to a higher level; that barriers erected by the selfishness of man across the pathway of the race are swept away, that the atmosphere which is laden with the malarias and miasms of ignoble peace is clarified by the thunders and lightnings of war. The clock which times the progress of the race strikes, and then ticks on until new evils demand new remedies and the new age is born amid the throes and agonies of a new revolution. Thus was it in that time when the gentle Louis and his beautiful queen died in the streets of Paris; when Charles I. bowed his head to the ax before Whitehall; when Warren fell on Bunker Hill; and John Brown went up to glory from Charleston, Virginia. Epoch times were these when old things passed away and the face of the world was changed.

When, now, one of these revolutions is accomplished it is the custom to erect a monument to some man who has been prominent as actor or sufferer in the event. It is well that is is so; for the memory of man is short, and it is not well to forget those whose toils, and tears, and blood have purchased for us the civil and religious privileges which we enjoy. Ingratitude has not yet been christened as a virtue, and forgetfulness of benefactors is ingratitude. There is no money wasted in the erection of that granite shaft on Bunker Hill, nor is it an idle and foolish sentiment which appropriates hundreds of thousands of dollars to the memorial of the first President of the United States. These are proofs that the present generation has not entirely forgotten the rock whence it was hewn, the hole of the pit whence it was digged. As we look upon those piles of stone we recall the power of Great Britain and the weakness of the Colonies. We remember the seeming insignificance of the question for the settlement of which that unequal struggle was begun. We admire the wisdom and forecast of our fathers who saw that a three penny tax on tea cast the dark shadow of slavery over a whole continent. We are astonished as we see that handful of farmers resist those veterans of England and Germany, whose soldiers had followed "the flag that's braved a thousand years the battle and the storm," from the snows of the north to the Cape of Good Hope, and from London Bridge to China Sea. As we think of the long years of war that followed the declaration; of the half-fed, half-clad, half-armed soldiers of the infant Republic who tracked the snows with bloody feet, and still contended when Hope herself seemed dead and straightened for the grave, tears of gratitude fill our eyes and we swear ourselves to perpetual fidelity to the state, the foundations of which were cemented by their blood and baptised in their tears. The trophies of Miltiades did not suffer Themistocles to sleep. Marathon led to Salamis; while Waterloo, Cadiz and the Battle of the Nile stimulate every English soldier on the fleet in Alexandria harbor or on the sandy plains of Ismailia. So shall it be with us; and as the years go on and other millions come to swell the population of this, already the greatest nation of all history, the monuments of those who have done nobly in our trying times will be as fires to purify and enoble the ambition of coming Americans or as springs and fountains of patriotism whence unnumbered generations may drink.

But we perhaps may seem to wander from themes appropriate to the hour. A vindication of monumental piles is not of necessity a justification of this shaft nor an excuse for our assembly. What epoch does this memorial mark? What service to the State has this sleeper per-

formed that we should gather here to-day? The lodges against which he aimed his blow still live. We are told that they are more prosperous than ever before. Their number is ten times greater than fifty-six years ago when the events this day commemorates took place. Their temples and halls rise on every hand. Their conclaves, consistories, and celebrations fill the air with music and our streets with marching men. This man, it seems, spit into the teeth of the wind; his boomerang, say our enemies, broke no ones head save his own. Why then give a monument to a failure; why commemorate a vain attempt to destroy an institution which is said by one party to be only a harmless bit of masquerading, and by another to be one of the most beneficient organizations of this or any other age. Let us examine this matter a little in detail.

One thing may certainly be admitted by all, namely: The institution of Freemasonry in 1826 was very powerful. Extending all around the world; comprising all classes of men within its membership; having pious deacons, elders, and preachers to officiate as chaplains, and men of other character who did not draw back or tremble at the suggestion of abduction and murder: the first set to stand at the front door and keep away the police, while the second set cut the throats of their victims in the back yard; having such control of the press that every newspaper was silent while every home was agitated and every tongue was asking, What has become of my neighbor; having such control of the legal machinery of the State that its chief magistrate with one hand writes for publication a proclamation offering a reward for certain murderers, and with the other a letter to a lodge promising immunity to those very murderers in case they were detected; having such power over witnesses that they testify falsely or refuse to testify at all; having oaths which call for mutilation or murder with every new degree,—the man who wages war on an institution like this is not a coward, whatever else he may be. We find here then one element of greatness, that element which honorable men honor even when found in an enemy. The man whose work this monument is designed to perpetuate, at the very least, was brave. Single handed and alone he met this adversary at whose frown whole communities to-day tremble and turn pale in silence. He knew that the baser sort would not hesitate to take his life and that the pious members of the order would not hesitate to say that it served him right. He knew that the fact that the laws guaranteed his protection would not avail so long as the officers of the law were the sworn brothers of the men who would take his life. He knew that if he entered the lists against this enemy of God and man, the brothers would deliver him to death, and that those who shed his blood would think themselves serving God.

The courage of the soldier is comparatively nothing. He contends against an open enemy. He is one of a crowd. He has pay for his services, a pension if he is wounded, and the gratitude of a nation if he returns in safety from the field. Over his head flutters the flag of his regiment, his country. Shots have torn its folds and splintered its staff, while here and there dark spots on its once shining folds show where the life blood of the color guard went out. It is enshrined in the hearts of a nation, and when the lines are formed and the terrible thunders of war begin to reverberate, a thousand hands are uplifted and a thousand voices swear to die beneath its tattered stripes and glorious stars or else to bear it on to victory. All the memories of the past come thick around him. Concord and Trenton, Yorktown and Saratoga, New Orleans and Antietam, all these unite their voices and urge him onward. He thinks of the wife who sits at home sewing by the evening lamp while his babe lies sleeping in the cradle at her feet. He draws his belt one notch tighter, he looks once more to his cartridge box to see that it is quite full, he glances along the sights of his carbine, he pulls his revolver around to the front of the belt, and when the word is given, with all the spirit of war within him he bows to the leaden hail, and dashes forward. A thousand spurs are plowing the flanks of a thousand snuffing steeds, a thousand sabres are whirling in the air, the earth is shaking under the thundering tread of a thousand horses, and hoarse shouts of defiance are issuing from a thousand men, all animated by the same spirit that moves himself. This is the courage of the soldier.

But Wm. Morgan had no such aids as these. He warred with an enemy that shuns the open field; that fights like the snake from the grass, or like the Indian from behind a tree. Condemned to die by a secret lodge, betrayed to death by his former friends, powerless to strike a blow in his own defense, with not a single comrade to share his victory or defeat, gagged, bound, pushed into the waters at midnight, entering the contest knowing that this might be his fate.—here was a courage such as the world seldom sees, never sees except in times when the history of nations is decided; never except in a pivot man.

But we do not build monuments to courage alone. There must be purpose and reason in self-sacrifice, else we pity rather than admire it. Neither are these justifications wanting. Freemasonry is a strange compound of paganism, deism and infidelity. It calls the Bible a piece of furniture; it forbids prayer in the name of Christ, it teaches salvation from sin and hell by human works; it obligates its members to falsehood; it breaks up the family by swearing the husband to concealment from the wife; it keeps its devotees out of the Christian church; it destroys the spirituality of such members of the lodge as make profession of religion; it trains its members to the opinion that murder is commendable if committed in defense of the lodge; it is in short a gigantic conspiracy against God and man, inflicting its most serious injuries upon those most intelligently devoted to it. It is like the instrument of torture called the Maiden; its embrace is spiritual death. It was against this foe, thus powerful and thus entirely and completely bad, that this man single handed and alone went forth.

It is said that his work was a failure. That the sun has turned backward and that the shadow is retreating on the dial of Ahaz. So said the Jews when Jesus of Nazareth lay all day in the tomb. So said pope and cardinals when Luther lay hidden in the Wartburg. So said Philip II. when the columns of Alva entered the Netherlands. So said the border ruffians of Missouri when Elijah P. Lovejoy lay weltering in his blood in the streets of Alton. And so said the first families of the South when John Brown hung between the heavens and earth at Charlestown, Virginia. But these are all false prophets. Wendell Phillips, speaking of John Brown, says: "After he put his axe into the tree of slavery, it was dead wood." So I say today: after Wm. Morgan put his axe into the tree of Freemasonry it was fit for the fire. It is true that the trunk still stands and that it has a few green leaves on its topmost branches, but it dead at the heart. Its secret ceremonies are exposed; its influence on the Christian church is so clear that all can see it except those who are wilfully blind; its action on courts of law and political affairs is written so that he who runs may read.

His work is done and well done: ours yet remains. To-day it is performed in part. Let us complete it and then we too may enter into rest, sure that our labors are not in vain, and that this powerful foe of all that is good is doomed to final and complete overthrow.

The addresses roused hardly more enthusiasm than Massey's hymn,

"High hopes that burned like stars sublime,"

now sung by George Clark; and the interest est continued unabated when Judge Moses Taggart, of Batavia, was announced.

His remarks, followed by reminiscences by C. C. Foote, Moses Pettengill, B. F. Roberts, Mrs. Evelina P. Mather, Miss Sarah Stevens, Mr. Gibbs, and Leroy F. Hammond, we are compelled to leave till another paper.

A song, "Shall Morgan's murder be Forgot," by Bro. Clark, and then president Collins rose for a parting word. He spoke of this great and auspicious gathering. Those here about the base of this monument will not all see each other again until the Judgment. There we shall meet. Morgan will be there. His murderers will be there. But the great cause in which we are engaged must be carried on by those who are now in childhood. Mothers, our hopes are in you. You must train up a generation which shall perpetuate these principles. We entrust this monument to you. Keep it. Guard it. May your sons bless the day which sees it erect in beauty and strength. And as we part we commit this memorial to posterity. We leave it to the sun, to the winds, to the storms of heaven and ourselves to God.

RELIGIOUS INTELLIGENCE.

—English Christians are planning to send Bible readers with the troops that go to Alexandria from England, and also with those that go from India.

—A Union church has been organized at Newfield, Conn. Although the membership of this church numbers only thirty, it comprises Adventists, Methodists, Congregationalists and Baptists.

—The Protestant Episcopal church in Massachusetts proposes to introduce the free-pew system in their church edifices throughout the State.

—There is a headman of a kraal in Natal, South Africa, who does not object to his people becoming Christians, but who decidedly objects to their becoming bad Christians; "If you become better men and women by being Christians, you may remain so, if not, I won't let you be Christians at all."

—The new West Educational Commission will this fall spend $9,000 in building an addition to the Salt Lake Academy, upon which $16,000 has already been spent. Three more primary schools will also be opened in the city among the Mormons.

—Mr. Moody will be in Paris in October, fifteen days. He proposes to do evangelical work among the English and Americans.

—Mr. James W. Scoville has just given to the Chicago Theological Seminary the sum of ten thousand dollars for the endowment of a Scoville Professorship of elocution.

—Five native churches in the Presbytery of Amoy, China, recently sent calls to native pastors, and announced that they were ready to undertake the entire support of the men called.

—Iceland, of all Lutheran countries, is the best provided with pastoral oversight. For every two hundred of its inhabitants there is a pastor, and there are some parishes where the number of souls is still smaller.

—Dr. Morgan Dix favors the Revision of the Book of Common Prayer, and the insertion of more new prayers and new offices. He favors the use of two altar lights, the mixed chalice, and prayers for the dead in the burial service.

—The London *Christian Remembrancer* declares that it is wholly impossible for a Christian clergyman or layman to observe the laws of Freemasonry without sacrificing his faith.

—Our missionaries at Japan report that Joseph Cook's brief visit has resulted in great good, increasing the sale of Bibles and the general interest in Christianity.

—The various missionary societies are rejoicing over the large number of men who are now offering themselves for service in foreign lands.

—The highest court of Austria has at last decided that parents have a right to direct the religious education of their children.

—A boy named West, residing in Swansea England, picked up a piece of a cigar in the road, and put it in a pipe and smoked it consequence of which he was taken sudden fell in a state of insensibility, and died in hours.

HOME AND FARM.

EARLY LETTUCE.—A correspondent of *Vick's Magazine*, says:—"There are very few people not fond of lettuce in the early spring. Having removed from the city, where early lettuce could be bought at the markets, I was much at a loss for this refreshing salid plant; at least until quite warm weather. Knowing it to be quite hardy, I last autmn sowed some seed in a warm, dry spot, and in a week or two the plants were up. Before hard frost I placed around my little patch some boards—to be particular, an old door frame—and over this some loose boards, covering about two-thirds of the space, so that there was about one-third uncovered for light and air. It was were it got the best of the sun, sloping south-east, and it was a surprise to find how early I had young lettuce from this rude bed. Of course, this will be of no benefit to those who have hotbeds and other conveniences for forcing vegetables, but to many of your readers I think the knowledge will be useful."

TURNIP CULTURE.—It is the custom, where turnip seed is not sown in the corn field or potato patch, to prepare the ground just previous to sowing the seed, and at the hottest season, and driest, of the year. If the weather is favorable, the plants grow, but frequently fail to "bottom" well. A better way is to prepare the turnip ground when the land is ploughed for corn or even at corn-planting time. Manure it well, harrow, and keep the weeds down. Just before sowing the seed, go over the bed with the harrow and prepare mellow surface, not more than two or three inches deep; sow the seed; compact the soil with a roller; and there will be little doubt of favorable results. The sub-soil will thus be left solid and compact, and the roots, instead of running down, will be large, round and smooth. In the South they have a custom of fencing in the patch on which turnips are to be sown, and turning in cattle or sheep at night for a considerable length of time before sowing, when they are turned off, the surface soil lightly harrowed, and the turnip seed sown, and good crops result.—*Independent.*

CABBAGES FOR STOCK.—Nearly 5,000 heads of cabbage can be grown on an acre of ground, if the plants are set a yard each way. The size of the heads and weight in tons depends on the manure and method of cultivation, but as high a yield as thirty tons to the acre is not uncommon in New England. They are easily kept during winter, either by burying the heads in the ground or by storing them in trenches with the roots down and heads up, covering with straw and boards. The latter method is better where they are to be fed every day. The cutting away of the heads leaves the stalks standing, which sprout in the spring, to furnish excellent greens for the table at a time when they are scarce. The disposition to market cabbages is generally too great to permit of feeding them to stock; but if a careful comparison is made between their market value and the benefit derived from them in feeding, no objection will be made to using them for such purpose. Cabbage contains a fair proportion of nitrogen, and the outer leaves are more nutritious than the heart.—*Exchange.*

THE TOPMOST EAR OF CORN THE BEST.—Prof. Beal, of the Michigan Agricultural College, who is doing a great deal for agriculture by his experiments, says the top ear is the best for seed.

IMPORTANT TO TRAVELERS!

Special inducements are offered you by the Burlington Route. It will pay you to read their advertisement to be found elsewhere in this issue.

Sept. 20 Messrs. Geary Bros., of London, Ont., will offer at public sale at Dexter Park, in this city, a magnificent lot of Polled Angus cattle. The entire herd has been imported this summer, and are selections from the best herds in Great Britain. This is the first sale of Angus cattle of any consequence that has ever been held in America, and will attract a large crowd.

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Contributions for either of these brethren may be forwarded either through the editors of the *Cynosure* or the Treasurer of the N. C. A. PLEASE DESIGNATE to which one such funds shall be sent.

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We have recently exchanged a lot of Anti-masonic publications for Bibles which we offer at low rates POST PAID.

We have well bound pocket Bibles at $1.00, $1.35, $1.50, $2.00, $2.25, $2.50 and $3.00. Also some fine Oxford and Tract Society Teachers Bibles at $3.00, $3.25, $3.50 and $4.25.

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We now have at the *Cynosure* office a supply of well-executed card photographs of Captain Wm. Morgan, President J. Blanchard, President Charles G. Finney and Elder David Bernard, at 15 cents each, or the four for 50 cents, post-paid. Postage stamps received for amounts under $1.00.

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The Churches against Lodgery.

The following denominations are committed by vote of their legislative assemblies or by constitution to a separation from secret lodge worship:

Adventists (Seventh-day).

Baptists—Primitive, Seventh-day and Scandinavian.

Brethren (Dunkers or German Baptists).

Christian Reformed Church.

Church of God (Northern Indiana Eldership.)

Congregational—The State Associations of Illinois and Iowa have adopted resolutions against the lodge.

Disciples (in part).

Friends.

Lutherans—Norwegian, Danish, Swedish and Synodical Conferences.

Mennonites.

Methodists—Free and Wesleyan.

Methodist Protestant (Minnesota Conference).

Moravians.

Plymouth Brethren.

Presbyterian—Associate, Reformed and United.

Reformed Church (Holland Branch).

United Brethren in Christ.

Individual churches in some of these denominations should be excepted, in part of them even a considerable portion.

The following local churches have, as a pledge to disfellowship and oppose lodge worship, given their names to the following list as

THE ASSOCIATED CHURCHES OF CHRIST.

New Ruhamah Congregational, Hamilton, Miss.

Pleasant Ridge Congregational, Sandford county, Ala.

New Hope Methodist, Lowndes co., Miss.

Congregational, College Springs, Iowa.

College Church of Christ, Wheaton, Ill.

First Congregational, Leland, Mich.

Sugar Grove church, Green county, Pa.

Military Chapel, M. E., Lowndes Co., Miss.

Hopewell Missionary Baptist, Lowndes Co., Miss.

Cedar Grove Missionary Baptist, Lowndes Co., Miss.

Simon's Chapel, M. E., Lowndes co.. Miss.

Pleasant Ridge Missionary Baptist, Lowndes Co., Miss.

Brownlee church, Caledonia, Miss.

Salem church, Lowndes Co., Miss.

West Preston Baptist church, Wayne Co. Pa.

Other local churches which have adopted the same principles are—

Baptist churches; N. Abington, Pa.; Menomonie, Mondovi, Waubeck and Spring Prairie, Wis.; Wheaton, Ill.; Perry, N. Y.; Spring Creek, near Burlington, Iowa; Lima, Ind.; Constableville, N. Y. The "Good Will Association" of Mobile, Ala., comprising some twenty-five colored Baptist churches; Bridgewater Baptist Association, Pa.; Old Tebo Baptist, near Leesville, Henry Co., Mo.; Hoopeston, Ill.

Congregational churches: 1st of Oberlin, O.; Tonica, Crystal Lake, Union and Big Woods, Ill.; Solsbury, Ind.; Congregational Methodist, Maplewood, Mass.

Presbyterian church, Hoopeston, Ill.

Independent churches in Lowell, Countryman school house near Lindenwood, Marengo and Streator, Ill.; Berea and Camp Nelson, Ky.; Ustick, Ill.; Clarksburg, Kans. State Association of Ministers and Churches in Christ of Kentucky

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PUBLISHER'S DEPARTMENT.

The Batavia Convention showed its interest in the annual campaign for *Cynosure* subscriptions by appointing an able committee of five to report on its claims. This report will be referred to again next week. Meanwhile please notice the Extension Fund and improve these autumn days when agricultural fairs, good roads and fine weather make it easy to find and converse with friends, acquaintances and strangers. Some are about this work already. H. L. Kellogg brings in nine subscriptions for a year each, one for six months, from the Batavia Convention (five from Mrs. M. E. R. Jones, of Boston), R. A. Cullor, four for a year each; M. A. Gault, three for a year and one for eight months.

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Cynosure Extension Fund.

Statement for the week ending Sept. 16, 1882.

N. Martin, $50; S. Collins, $25; D. Whitmore and J. Dorcas $10 each; Two Friends, $2 each; J. Richmond, G. Brokaw, a friend, Mrs. Waterman, E. C. Spencer, $1 each; W. McClelland, D. Hyde, Rev. G. S. Paine and friend, 50c each; Mrs. S. G. Reed, 25c.

Total cash received,	$415 32
Total cash used,	295 76
Cash available,	$119 56

This Fund is designed to aid in getting subscribers from among those who have never seen the *Cynosure*, and who may be induced to read it by paying themselves $1.00 per year. The Fund pays 50 cents, making up the club rate. It will now aid 239 new subscribers to get the paper for $1.00.

Books and Tracts sent during the week ending Sept. 16th, 1882.

By Express.

P Roeder, J Hill.

By Mail.

C Granger, J Iredale, W H Richardson. S Riely, M L Warner, J C Bean, J H Wolfe, P F Fox, I S Van Ronkel, T J Jolley, T P Stevenson, W A Bartlett, F E Schrom, J. E. Critchfield, C S Boene, L C Holm, O B Worth, L A Hemphill, Lock box 108, J F Ruggles, W J Mills, S F Blanchard, J Hughes, J J Lucker, A N Croze, G Meyrick, C R MacLeay, W J Mills, S E Barber, L C Schweratfeger, Mary M. Banta, [illegible] Dow, G E Waite, J S Hendrie, J Johnson, Mrs Mansfield, Miss C Gilman, Mrs J B McElwaine, Rev A D Blanchard, Rev J K Glassford, Julia A Gersler, R E Schrom.

Subscriptions received during the week ending Sept. 16th, 1882:

Geo Brokaw, J Bradley, E V Barrett, J W Baldridge, J Brown, D Cole, R A Cullor, Mrs E H Doyan, R Row, J Fait, R Goreley, M A Gault, J K Glassford, E J Hemphill, Mrs M D Hemenway, E Jones, H Johnson, H R Johnson, Mrs M E R Jones, H L Kellogg, A Lawrence, W Love, W G Lee, N Martin P Millard, L Manwell, M E McPherson, J W Porter, S A Reynold, J Shaw, C B Shark, W P Smith, Rev E D Taylor, B Tunnicliff, E P Townsley, B Williams, W A Bartlett, O B Worth, H B Wolcott, E R Worrell.

Donations to the National Christian Association.

During August, 1882.

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For Expenses of Batavia Convention: S. E. Orvis $1.50.

WM. I. PHILLIPS,
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Morgan Monument Fund.

Receipts for the week ending Sept. 16, 882: Rev A Osgood $7.50, T Marlow $5.00, G. Brokaw, $4.00, J Levitt and C Williams $2.00 each, T Tait, W H Layton, Mrs E Britten, T Miller, Mrs S B Stratton, Rev. N. Callender, H DeLong, A F Plummer and A Plummer, $1.00 each, G Barker, J Luckingbill, Elizabeth Layton, B Parson, R. Wait, H Britcher, S. Listemwalter, Mrs. S. A. Townson, and L Parker, 50c each, Kate A Spear, W Pettyjohn, J W Rogers, Mrs S T Rogers, O W Rogers, Mrs A A Babcock, Mrs A A Simons, Mrs A E Phillips, S J Shock, L M Layton, G Layton, Cyrus Leizzie and Homer Dorcas 25c each; M Cadwallader and Studebaker and wife 20c each; S W Rogers, J A Babcock, P R Babcock, H Eggleston, A H Thatcher, Mrs M J Thatcher, S A Thatcher, Mrs A Thatcher W D Thatcher, Mrs L E Mosher, J Finch, R Layton, E Layton, OShock C Finch, O Sylbaugh, E Sylbaugh, I Dyke, Erskins, T R Lyman, R H Tracy, M B Welles, H Frink, S C Welles, P McClosky, Brady, L M Price, B A Parkes, L H Parker and Mattie A Welles 10c each; L B Thatcher, N M Thatcher, L Thatcher, C Dyke, Mrs E Dyke, A Visner, S Dorcas, H C Lyman, S Frink and M Meech, 5c each; Ella Dorcas, 3c. Total, $40.93; Grand total, $1,962·06.

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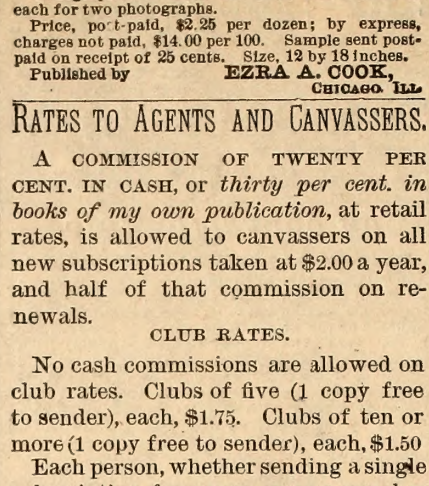

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No. 3		86
Rejected		67
Winter, No, 2	97⅞	99
Corn—No. 2		66½
Rejected		62
Oats—No. 2		31
Rye—No. 2		58
Bran per ton	12 50	14 50
Flour—Winter	4 50	6 75
Spring	6 25	8 25
Hay—Timothy	11 00	14 50
Prairie	7 50	13 00
Lard per cwt		11 95
Mess pork per bbl		20 67
Butter, medium to best	15	31
Cheese	05	14
Beans	3 35	3 90
Eggs		19
Potatoes, per bu	40	50
Seeds—Timothy		1 95
Clover	3 75	4 60
Flax		1 23
Broom corn	04	14
Hides—Green to dry flint	7	15
Lumber—Clear	43 00	52 00
Common	15 00	22 00
Shingles	3 20	
WOOL—Washed	15	40
Unwashed	15	28
LIVE STOCK—Cattle, extra	6 75	7 75
Good	5 50	6 25
Medium	4 00	5 95
Common	2 50	4 00
Hogs	5 25	9 00
Sheep	3 00	4 75

New York Markets.

Flour	3 65	9 00
Wheat—Spring		1 18
Winter	88	1 13
Corn	74	79
Oats	33	52
Lard		12 75
Mess Pork		21 25
Butter	15	30
Cheese	06	10
Eggs		24½
Wool	12	46